



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

Elder John R. Gilpin
P.O. Box 910
Ashland, Ky.

Dear Bro. Gilpin:

Your letter of March 2 has just recently been received; also Georgia has received a nice letter from Mrs. Gilpin. We are happy to have both of your letters.

All of our letters were enjoyable that we had waiting for us except two. Those were from Georgia's mother and her brother, and told of the death of her father on February 8th. But even as sad as that news was, the letters carried some of the best news we have heard regarding her folks, in that he died in peace with the Lord Jesus Christ and also that her mother has had a work of grace in her heart. Georgia and I have continually prayed that even if it took death for one or both of them, that they might be saved, then let the will of God be so.

This leaves us all doing very well and the family seems to be perfectly content here in our new surroundings. The children simply love it here. They seem free as a bird out of a cage. For the most part, it is not too bad, other than we never see any other white people.

Today has been the second Sun-

day that we have been on the mission station. Services are very well attended, for which we are thankful. We had services several times last week.

We are still quite busy fixing up things around the house and I estimate that it will take about another two weeks before we really get things straightened up. All this week we have built shelves, clothes closets, a small storehouse for fresh foods that we are able to buy, a place to keep all my tools, and a general junkroom. We are able to buy sweet potatoes, corn, a few green beans and occasionally some cabbage. I have given the natives several different kinds of seed to plant and will buy the produce from them. That will give them something to do, a way to earn some money and we can have some fresh vegetables.

As to our pictures, it will be a little while yet before they start coming, but once they do we hope there will be no more interruptions. I have several now but they were developed just before we left Bulolo and packed with some of our things that are still at Mt. Hagen. Just as soon as we can get some back we will start them again and try to keep them coming regularly.

Very sincerely,
FRED T. HALLIMAN



Missionary Fred T. Halliman

And then rise up and come and fall at His nailed scarred feet. Amen.

The Man Of Sin

(Continued from page 1)
"the son of perdition" (John 17: 12), and is said to have gone to "his own place" (Acts 1:25), is insufficient to establish such a radical idea. We regard this and some other notions concerning the Man of Sin as fanciful.

Nor is there scriptural ground for referring to the Man of Sin as the Antichrist in any exclusive sense. John alone, in his epistles, uses the term; and he applied it to the false teachers of his day that denied the humanity of Christ (I John 2:18, 22; 4:3, 4; II John 7). And he said there were many of them then in the world. The prefix "anti" may signify against or it may signify instead of. There is no evidence that John gave it the latter meaning. He used it exclusively as applying to those who were against Christ; those who denied that Jesus was the Christ. There is no evidence that the false teachers referred to by John tried to establish any one of their number as the Christ.

The Man of Sin will be an anti-christ, but identifying him as "the Antichrist," in an exclusive sense, and then taking the prefix to mean "instead of" and inferring that he will be a Jew that will pose as the Christ is unwarranted. The Man of Sin will sit in the temple and demand worship, but he could do that without posing as the Messiah. As a type of this, Antiochus Epiphanes erected the statue of Jupiter Olympus on the altar of burnt-offering. The seven forerunners of the Beast or Man of Sin were not Jews. We hold that the Man of Sin will be a Roman (Italian).

II. The Time of His Career

1. He is to be Revealed in the Interim Between the Two Phases of Christ's Coming.

As we have pointed out previously, no individual that fulfilled the description of the Man of Sin has yet been revealed on the earth. Some think that the papal line is the Man of Sin. But no pope has ever sat in the temple of God.

The Vatican is not the temple of God. Apostate Christianity is not the temple of God. Instead it is the habitation of devils (Rev. 18:

REPORT OF OFFERINGS, NEW GUINEA MISSION JANUARY 1962

- Grace Baptist Church, Springfield, Mo.
- Grace Baptist Church, Melbourne, Fla.
- Providence Baptist Church, Henderson, Texas
- Faith Baptist Church, Hurst, Texas
- Tabernacle Baptist Church, Tulsa, Okla.
- Providence Baptist Church, Henderson, Texas
- Faith Baptist Church, Hurst, Texas
- Ocoonita Baptist Church, Ocoonita, Va.
- Katy Baptist Church, Farmington, W. Va.
- Grace Baptist Church, Melbourne, Fla.
- Bethel Baptist Church, Phillipsburg, Kan.
- Grace Baptist Church, Springfield, Mo.
- New Testament Baptist Church, Decatur, Ill.
- Zion Baptist Church, Detroit, Mich.
- Bible Baptist Church, Broken Arrow, Okla.
- New Testament Baptist Church, Hamilton, Ohio
- Westside Baptist Church, Emporia, Kans.
- Manhattan Bible Baptist Church, Manhattan, Kans.
- Woodlawn Terrace Baptist Church, Memphis, Tenn.
- Calvary Baptist Church, Ashland, Ky.
- Jameson Corns Chapel (Address unknown)
- Valles Mines Baptist Church, Bonne Terre, Mo.
- Calvary Baptist Church, McLeansboro, Ill.
- New Testament Baptist Church, Decatur, Ill.
- Providence Baptist Church, Henderson, Texas
- Macedonia Baptist Church, Chicago, Ill.
- Grace Baptist Church, Melbourne, Fla.
- Meadows Baptist Church, Rolling Meadows, Ill.
- Fossil Baptist Church, Fossil, Oregon
- John Seaders, Oregon
- Dale M. Reel, Va. (three offerings)
- Marvin Long, Ky. (two offerings)
- Carl E. Johnson, Mich.
- Mr. and Mrs. Hugh Massey, Fla.
- Anonymous, Kopperston, W. Va.
- Purdom Carney, Mo.
- W. R. Powell, Texas
- Mr. and Mrs. C. R. Snyder, N. C.
- Maggie Sevy, Ohio

TOTAL

"MOVE THE HALLIMANS," JANUARY 1962

- John and Lena Schmidt, Calif.
- Mr. Robert L. Sturm, Ky.
- Beacon Baptist Church, Ansted, W. Va.

TOTAL FOR "MOVE THE HALLIMANS"

Total Received to Jan. 31

REPORT OF OFFERINGS, NEW GUINEA MISSION FEBRUARY 1962

- Faith Baptist Church, Hurst, Texas
- Manhattan Baptist Church, Manhattan, Kans.
- Tabernacle Baptist Church, Tulsa, Okla.
- Ocoonita Baptist Church, Ocoonita, Va.
- Grace Baptist Church, Springfield, Mo.
- Zion Baptist Church, Detroit, Mich.
- Calvary Baptist Church, McLeansboro, Ill.
- Katy Baptist Church, Farmington, W. Va.
- Bethel Baptist Church, Phillipsburg, Kans.
- Bible Baptist Church, Broken Arrow, Okla.
- New Testament Baptist Church, Decatur, Ill.
- Valles Mines Baptist Church, Bonne Terre, Mo.
- New Testament Baptist Church, Hamilton, Ohio
- Trinity Baptist Church, Rialto, Calif.
- Woodlawn Terrace Baptist Church, Memphis, Tenn.
- Kings Addition Baptist Church, South Shore, Ky.
- Westside Baptist Church, Emporia, Kans.
- Macedonia Baptist Church, Chicago, Ill.
- Mrs. J. W. Heaster, W. Va.
- Mr. Ray E. Arthur, Ky.
- Mrs. Frank Moore, Kans.
- Mr. Dale M. Reel, Va. (two offerings)
- Mr. and Mrs. C. R. Snyder, N. C.
- Mr. Carl E. Johnson, Mich.
- Mr. Ralph E. McIlrath, Ind.
- A Friend, Macedonia Baptist Church, Chicago, Ill.
- A Tennessee Friend
- Meadows Baptist Church, Rolling Meadows, Ill.

TOTAL

2). The revelation of the Man of Sin is now being hindered by some individual (II Thess. 2:6-7). We believe this hinderer is the Holy Spirit indwelling every true believer (I Cor. 6:19) and every true New Testament church (I Cor. 3:16). It is the Holy Spirit's restraining influence exercised through believers that now prevents the revelation of the Man of Sin. Thus believers are the salt of the earth (Matt. 5:13). The taking out of the way of the hinderer, then, will mean the removal of the influence of the Holy Spirit from the earth. This will require the taking out of the earth of every true believer. Since this will occur at the first phase of Christ's coming (I Thess. 4:15-

17), the revelation of the Man of Sin cannot come about until the first phase of Christ's coming. And since he is to be consumed and destroyed at the second phase of Christ's coming (II Thess. 1:7-9), he must be revealed on his course during the interim between the two phases of Christ's coming.

2. The Length of His Career will be Forty-two Months.

Rev. 13:5. He is to be revealed about the middle of the tribulation period and to come through the latter half of the tribulation period and to interpret the forty-two months, literally because that seems suitable in view of all other scriptures.

(Continued on page 3, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910.

SUBSCRIPTION RATES

One Year	\$2.00
Two years	3.50
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THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Y YEARS IN THE CHURCH OF ROME."

Children Taught To Confess Or Be Damned In Hell

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

CHAPTER THREE

words can express to those have never had any experience in the matter, the consternation, anxiety and shame of a Romish child, when he hears, for the first time, his priest say from the pulpit, in a grave solemn tone:

"This week you will send your soul to confession. Make them understand that this action is one of the most important of their lives and that for everyone of them it will decide their eternal happiness or misery. Fathers and mothers, if, through your fault, your own, your child is guilty of confession — if he conceals sins and commences lying to his priest, who holds the place of himself, this sin is often venial. The devil will take possession of his heart: he will become accustomed to lie to his confessor, or rather to Jesus Christ, of whom he is a representative. His life will be a life of sacrilege; his death and damnation those of the reprobate. In him, therefore, in order to save him without disguise."

was in the church of St. Thomas when these words fell like a thunderbolt.

had often heard my mother when at home and my aunt, I had come to St. Thomas, upon the first confession decided my eternal happiness or misery. That week was, therefore, to decide my eternity.

and dismayed, I left the church, and returned to the house of my relatives. I took my place at the table, but could not eat, much was I troubled. I went to my room for the purpose of commencing any examination of conscience and to recall all my actions, words, and thoughts. Although I was scarcely ten years of age, this task was really overwhelming for me. I went down to pray to the Virgin Mary for help; but I was so taken up with the fear of getting something, and of making a bad confession, that I muttered my prayers without the attention to what I said. It became still worse when I commenced counting my sins. My head became confused, my heart grew dizzy; my heart beat with a rapidity which exhausted me and my brow was covered with perspiration.

After a considerable length of time spent in those painful efforts, I felt bordering on despair, in the fear that it was impossible for me to remember everything. The night following was most a sleepless one; and when sleep did come, it could scarcely be called sleep, but a suffocating dream. In a frightful dream, I

felt as if I had been cast into hell, for not having confessed all my sins to the priest. In the morning, I awoke, fatigued and prostrated by the phantoms of that terrible night.

In similar troubles of mind were passed the three days which preceded my first confession. I had constantly before me the countenance of that stern priest who had never smiled upon me. He was present in my thoughts during the day, and in my dreams during the night, as the minister of an angry God, justly irritated against me on account of my sins. Forgiveness had indeed been promised to me, on condition of a good confession; but my place had also been shown to me in hell, if my confession was not as near perfection as possible. Now, my troubled conscience told me that there were ninety-nine chances against one, that my confession would be bad, whether by my own fault I forgot some sins, or I was without that contrition of which I had heard so much, but the nature and effect of which were a perfect chaos in my mind.

Thus it was that the cruel and perfidious Church of Rome took away from my young heart the good and merciful Jesus, whose love and compassion had caused me to shed tears of joy when I was beside my mother. The saviour whom that church made me to worship, through fear, was not the Saviour who called little children unto Him, to bless them and take them into His arms. Her pious hands were soon to torture and defile my childish heart, and place me at the feet of a pale and severe looking man — worthy representative of a pitiless God. I was made to tremble with terror at the footstool of an implacable divinity, while the gospel asked from me only tears of love and joy, shed at the feet of the incomparable Friend of sinners.

The Man Of Sin

(Continued from page two)
cations of time. Three years and a half answers well to "a time, times, and a half," during which he (evidently the man of sin, typified in Daniel) shall "scatter the power of the holy people (the Jews)" (Dan. 7:25; 12:7), and during which the woman (whom we take to represent the Jewish nation) is to abide in the wilderness (Rev. 12:14).

III. His Activities

1. He Will Sit in the Temple, Pretending to be God.

See II Thess. 2:4. The temple that the Man of Sin will sit in is doubtless the restored Jewish temple, which will be the center of worship during the millennium.

Every New Testament church is a temple of God (I Cor. 3:16). But this could not be what is meant in II Thess. 2:4. To be seated in a local church would not be sufficient to satisfy the ambition of this monster of iniquity. And surely the Scripture indicates a more daring and far reaching exaltation than this. The reference in II Thess. 2:4 could not be to apostate Christianity, for, as we have remarked already, apostate Christianity is not the temple of God; but instead is the habitation of devils (Rev. 18:2). The reference is certainly to the Jewish temple that is to be restored by the Jews at Jerusalem some time during the great tribulation period. This, it seems clear, is the temple that comes into view in Rom. 11:1,2.

We do not believe that the Man of Sin will sit personally in the temple, but will be represented there by his image. (Rev. 13:14-17). It is thus that he will pretend to be God, and not by posing as the Messiah. If he desired to be recognized as the Messiah, commonsense would forbid the al-

lowance of demanding worship of his image.

2. He Will Cause Industry to Prosper.

Dan. 8:25. He will give the world the newest of all "new deals"; will be a great industrial leader.

3. He Will Do Many Presumptuous Things.

Dan. 7:25; 8:10-12, 23, 24.

4. He Will Support and Receive the Patronage of the Roman Catholic Church.

Rev. 17:2-6. We take the great whore to represent the Roman Catholic Church (Rev. 17:1-7). Her clothing and ornaments picture the wealth of the Roman Catholic Church. The abominations are her unscriptural doctrines and practices. Fornication represents her spiritual adultery in being espoused to the Pope instead of to Christ. The harlots of which she is the mother are Protestant denominations. Her being "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" pictures her persecution against true believers (particularly Baptists) through the dark and middle ages.

From Rev. 18:4 we find that even at the very hour of her destruction she will have some of God's people in her, as she doubtless has at this time. And God's command now is the same that it will be at the end: "Come out of her, my people, that ye be no partakers of her sins, and that ye receive not her plagues." We say that the Beast will support the Roman Catholic Church because we first see the whore riding on the Beast (Rev. 17:1-12). We say the Beast will receive the patronage of the Roman Catholic Church because we regard the second Beast (Rev. 14:11-17) as the Pope. Note that this second Beast has the appearance of a lamb. This represents the professed sanctity of the Pope. Not also that, in contrast to the first Beast, the second one will arise out of the earth (Rev. 13:11). The first Beast will arise out of (the sea) turmoil and revolution. The second one will have a solid, compact, orderly source — the Roman Catholic system.

5. But Finally He and His Ten Kings Will Turn Against the Mother of Harlots and Destroy Her.

Rev. 17:16, 17.

6. He Will Persecute the Jews.

Dan. 7:25; Rev. 11:7; 13:7. This will doubtless be occasioned by the refusal of the Jews to bow to his authority and to worship his image.

7. Finally He Will Lead the Kings of the Earth and Their Armies Against Jerusalem for the Battle of Armageddon.

Rev. 16:13-16; 19:17-21. We regard the false prophet mentioned in these passages as being identical with the second Beast — the pope, who after the destruction of the Roman Catholic Church, will remain in league with the Beast.

(Taken from "A Systematic Study of Bible Doctrine" by T. P. Simmons. Over 500 pages, \$4.00).

"Infant Baptism"

(Continued from page one)
woman, and as such probably had no husband. In that case, her household would consist of her associates and servants. As there is no ground for believing that she had a husband and children, it would be difficult to prove from this instance that any infants were baptized.

The record regarding the Philippian jailor's household is:

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:31-34).

Those who ask us to believe

Examiner Editorials

FURTHER PROOF THAT ACTS 20:28 REFERS TO A VISIBLE CHURCH

Unless the "universal invisible church" theorists are willing to admit the "grievous wolves" can enter into "all the elect of all time" and "not spare the flock," they should quit trying to force Acts 20:28 into service for their theory.

In verse 29 Paul warns: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

He was speaking to the "elders of the church" at Ephesus (v. 17). He was later to "depart" (vv. 29; 36-38). He said that after he departed "grievous wolves" would enter "among you." They would not spare "the flock."

Now how could anyone read this and think for one moment's

time that Paul meant "all the elect" — some in Heaven, some saved, some lost, and some not yet born — as universal church theorists teach?

It's "as plain as the nose on your face" that he was referring to a real, visible church — the church at Ephesus, God's flock at that place.

Also notice that in verse 30 Paul writes of something which only takes place in "visible churches":

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Could Paul here be referring to anything but a real church — one located and visible? Certainly not. The very fact that invisible church theorists try to force Acts 20:28 into use for their theory is incriminating against them and their theory.

that infants were baptized in this household base their argument on the latter part of verse 31: "and thou shalt be saved, and thy house." However, such persons seem to ignore the fact that those spoken of as "thy house" were commanded to believe on the Lord Jesus Christ before the promise of salvation was given to them! Too, every member of that household was old enough to "believe" and "rejoice" in the Lord. Infants would not have been able to do that!

The record regarding the household of Crispus is: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" (Acts 18:8).

One expression, "believed on the Lord with all his house," is sufficient refutation of the "infant baptism" theory in this case. Evidently, every member of his household was old enough to "believe on the Lord."

The record regarding the household of Stephanas: "And I baptized also the household of Stephanas" (I Cor. 1:16). This does not tell us much about these people,

but some additional information is given concerning them in I Cor. 16:15: "... ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints."

If the members of this family were the "firstfruits" of the Gospel in Asia, and had "addicted themselves to the ministry of the saints," it would be difficult to prove that any of them were mere infants when they did so!

Having considered every "household baptism" in the New Testament, and failing to find one bit of evidence in favor of "infant baptism," we conclude that its advocates must look somewhere else than in the Bible for evidence, because the Bible does not teach infant baptism!

Who Does Teach Infant Baptism?

That some do teach and practice this thing is well known. However, in order to more readily "sort" them, let us list them here:

Roman Catholics teach this practice; in fact, it originated with them under the instruction and leadership of Augustine. (Cont. on page five, col. three)

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CAMPBELLISM

Its History and Heresies

By BOB L. ROSS

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- Campbellite Church Organized.
- Apply to a Baptist for Baptism.
- Alexander Becomes "Master-Spirit."
- Debating.
- Baptismal Regeneration "Discovered."
- Barton W. Stone's Group.
- Campbellism and the Baptists.
- Alexander Campbell and Baptismal Regeneration.
- Campbell's Doctrine.
- Acts 2:38 and Baptismal Remission.
- Other Campbellite "Proof-texts"
- Considered (Mark 16:16; Acts 22:16; I Peter 3:21; John 3:5).
- Other Campbellite "Proof-texts"
- Considered (Gal. 3:27; Rom. 6:3,4; 6:17; Eph. 5:26; Col. 2:12; I Cor. 5:11; Heb. 10:22).
- Other Campbellite Arguments in Behalf of the Water Gospel.
- The Campbellite "Bible Name."
- Campbellites Teach Church Apostasy.
- Campbellites Teach Many "Laws of Pardon."
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Redeemer

By ALBERT G. LARSON

"And thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob."—Isa. 60:16.

"And all flesh shall know that I the Lord am thy Saviour, and Thy Redeemer, The Mighty One of Jacob."—Isa. 49:26.

Now we have set forth in order four of the important things about the Lord, namely, Maker, Owner, Giver, and Ruler. It is good to know of these four things. Yet these four things afford no answer as to our right relationship to Him. In order to arrive at this we must discover a fifth thing about what the Lord is, namely, Redeemer.

Whatever we may think of Him, if we know Him not as our Redeemer, our Preserver, we are not acceptable and are not in a saving relationship to Him. We must learn that He is an interposer for our salvation.

"Redemption" is one of the grand words in Scripture. Therefore this demands our final consideration. The specific intention of Scripture is not only to impart a knowledge of God, but also to give us understanding concerning redemption. All Bible land is distinguished with the marks of historic redemption; the hand of God directing the accomplishment of it. Redemption is that area of Scripture exploration which the modernists withstand all consideration of, and likewise which the majority either misunderstand or else fail to understand.

Redemption demands a Redeemer. Like it is impossible to think of something being bought without a buyer, so it is impossible to think of someone being redeemed without a redeemer. And like there has to be somebody to discover that which is lost, so there has to be somebody to recover that which is lost. To have that which has been lost returned to its original owner often requires some payment in order to regain possession. Likewise to secure release of a person in bondage requires some price. In fact, that is what a ransom means—the consideration paid for the release of a person or property captured or detained. Or put it this way: release purchased as from captivity.

Now, fallen man in Adam is in bondage to sin; man left to himself, to his own sinful nature, can in nowise extricate himself. Wherefore we may say with certainty that man without redemption is not merely lost, but he is altogether lost, and neither can redeem himself. And without redemption the human soul staggers

under the enslaving bondage of destructive sin, for sin is a destroyer.

Therefore, to accomplish redemption of fallen man demands an **Almighty hand.** Power to redeem cannot be accomplished by mere man. Among mortal beings there exists no one who can deliver fallen man. Nor among men is there anyone who can offer an adequate price for releasing man from guilt. The power of sin and death are too great for mere man.

We come thus to consider the kind of Redeemer which is required to deliver from bondage of sin. The Lord God has the power and knows how to deliver souls from bondage, and even from the power of death itself. (Heb. 2:14,15). "Who can forgive sins, but God alone?"—Luke 5:21, 24. But also, "That ye may know that the son of man hath power on earth to forgive sins (he said unto the sick of the palsy), I say unto thee arise, and take up thy couch, and go into thine house."

It was the errand of The Mighty One of Jacob to accomplish redemption. And there the Lord is the pronouncer of His own identity. Notice, "I the Lord am thy Redeemer, the Mighty One of Jacob." These names refer specifically to redemption. No manner of being besides the Lord can possibly have the same titles. In other words, He is the exclusive presider in matters of redemption. As Scripture frequently repeats; there is salvation in none other. Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

We may be most certain that the Lord verifies His titles by deeds. We have said that He is the wielder of a universal scepter. But He has equally triumphed over sin, and is the accomplisher of our salvation; the abolisher of the dominion of death through resurrection, the deliverer from the bondage of sin, the only reconciler of God to man; yes truly, the minister of salvation. "So Christ was once offered to bear the sins of many."

Therefore, not only is He a provider of salvation, but also definitely the presider in the effectual application of salvation to his own. Salvation is something conferred upon men by the Almighty One of Jacob. No creature can transfer Eternal life to any soul. "Whosoever believeth on him should not perish." John, the forerunner of the Lord, foretold the Lamb of God that taketh away the sin of the world. It is stated specifically that he came to discover that which was lost. And the manner in which it was fully accomplished is well explained in the Gospels. However, to possess this redemption we must stand in a favourable relationship to this redeemer.

Finally, it is within the command of the Saviour to communicate this knowledge of His redemption. Notice, "thou shalt know," "all flesh shall know." The matter that is made known here, certainly is not universal salvation. What it does mean is that no one can smother knowledge of so great a magnitude without consequence. The manner of knowing Him differs. In judgment those who neglected or rejected his salvation will have an ample and continual reminder of their Eternal loss. "How shall we escape, if we neglect so great salvation."—Heb. 2:3. To possess the Lord's redemption we must enter into the possession of it. For redemption demands that we be partakers thereof.

Nevertheless, we may say that no one is going to embrace this redemption unless he first knows of it. The Gospel of redemption must conquer the mind of men, before they are ready to believe. A believer is one who is convinced of the truth and accuracy of the Revelation of God's redemp-

When you think, you will thank.

tive work in Christ. This gospel is truly the power of God unto salvation. The effectual application of this gospel is surely an astonishing exhibition of God's power. For by it the Spirit of God empowers to our minds a positive understanding of the Lord's redemptive work, of which He is the author and finisher. Admittedly then, without the Spirit's pleasure we can never form any adequate conceptions of the excellence revealed in the Gospel.

The Redeemer is the determiner of our salvation. Strange as it may seem, there are those who tamper with this truth, who substitute human merit and ability, and who actually are meddlers against this exclusive redemption. They become fumble after some other inadequate means of deliverance. In our day, there are ministers who clutter the gospel with their own rambling minds. God the Lord never pampers us with notions of human worth.

Hence the efficient cause of our salvation is the Lord. "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." — John 6:65. Men cannot possibly enter into faith by the shrewdness of their intellect. The carnal nature of man runs counter to the message of salvation. And men being sinful reasoners become thwarters of their own salvation. The Lord God himself is the introducer and the importer of faith into the human soul. And although God is the producer of faith in the human soul, it is not on an wholesale or universal basis. We repeat, carnal men are resisters of the gospel, so that no man would ever of himself come to Christ the Lord. The Holy Spirit is the former of willingness within men, by which they become followers of the Lord, the Redeemer, whom we have tried to set forth.

Do you know "thy Redeemer," "the Saviour," "The Mighty One of Jacob"?



Comments

(Continued from page one) what better, hoping to get so I can read as I desire. But I want the paper to continue coming to me. I am sending you \$2.50. Use it as you see fit. I am praying for you and your work.

—W. Wheeler, Ala.

* * *

I just want to praise the Lord that we still have some of God's servants who will not be moved from the wonderful truths that our Lord has given us. Our ministers of today are being led by the wrong spirit so we aren't getting the food for our souls. So I want to thank you for giving us the whole truth through TBE. What I read in it makes my heart glad.

—L. W. Mitchell, La.

* * *

A few lines to say I still greatly enjoy each copy of THE BAPTIST EXAMINER. What a blessing it is to receive such a wonderful paper each week. It's good that some preachers will refuse to go along with the world in order to gain a pat on the back. I have been enjoying your articles on Campbellism, and I agree with you all the way. I always enjoy the good poems that you print in the paper. I wish I were able to send you an offering to help with the expense of the paper. But I can only send you my best wishes and encourage you to continue on with your great work for God. May God ever bless your entire staff.

—Willard Wintors, Ala.



"The Second Coming"

(Continued from page one) what it will be when Jesus Christ comes back to this world again.

The Word of God tells us that there will be no thorns nor thistles. It says that the briars will all be removed and that this world itself will be a rose garden. Such, I say, are some of the results affecting even the physical universe when Jesus comes again.

MR. AND MRS. PAUL HOLSTEEN



We were recently blessed by the addition of this Virginia couple to our church. Though they live at a distance, they come to services about once each month.

Then I told you something of the redeemed of the Lord. I said that all the redeemed in Christ who have died and gone down into the grave are going to be caught up, and all the redeemed who are alive within this world are likewise going to be caught up into the air to be translated, to be with the Lord Jesus Christ, so that all the dead saints in the grave and all the living saints on top of the earth are going up in one single moment's time to be with the Lord Jesus Christ, to be rewarded and to be forever with the Lord.

That, beloved, is something of the results of His coming as concerning the redeemed of the Lord.

Well, tonight I want to take that message just one step further. I want to show you the results of Christ's coming back to this world in regard to the church that Jesus built. I want to show you how the second coming of the Lord Jesus Christ is going to affect Baptists.

Send TBE To Others

Frankly, I never heard a sermon in my life on the subject of the second coming of Christ in relation to Baptists. Many, many times I have heard heretics talk about the second coming of Christ in relation to the church, but what they call the church is what God calls the family, in the Bible. Those individuals will talk about the church — how that it is to be raptured, to be with the Lord. Now, beloved, that is not the church. The Word of God never refers to the church in any other sense but as the real, visible organization, it is either the kingdom of God or the family of God on earth.

Now tonight I want to show you how the second coming of the Lord Jesus Christ is going to affect Baptists and when I say Baptists, I mean by that the church that the Lord Jesus Christ established when He came to this world nineteen hundred years ago.

I

THE HISTORY OF BAPTISTS.

The very first Baptist that ever came into this world was John the Baptist, and he was sent specifically with a commission and a command from Almighty

God. We read:

"In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand." — Mt. 3:1.

Here was a man who was a preacher, for you will notice he came, saying, "Repent ye, thus a preacher. Further, God called him a Baptist. Therefore, he was a Baptist preacher. I'll go a step further and say that this individual was a missionary Baptist preacher, for he read:

"There was a man SENT of God, whose name was John." — John 1:6.

He was sent on a mission, hence, a missionary.

Now if you will put John and Matthew 3:1, 2 together you will find that he was a Baptist, and you will find that he was a missionary. Therefore, you put it all together and you find that John the Baptist was the first Missionary Baptist preacher that this world ever had and from the time of John Baptist down to this present time there has never been a day or hour when there were not missionary Baptists within the world. Now this man John the Baptist came as the first Missionary Baptist preacher, came with a distinct commission from Almighty God, and that commission was to inaugurate baptism. I do not believe that John the Baptist had any other specific commission other than to inaugurate baptism and prepare a people for Christ. (Continued on page 6, column 1)

STRONG'S CONCORDANCE

By JAMES STRONG

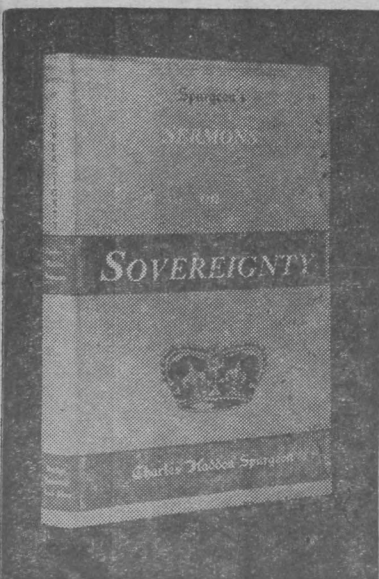
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GRACE IN OUR SALVATION

By C. H. SPURGEON

abound."

There is no point in the history of a saved soul upon which you can put your finger and say, "In this instance he is saved by his own deservings." Every single blessing which we receive from God, comes to us by the channel of free favor, revealed to us in Christ Jesus our Lord. Boasting is excluded, because deservings are excluded. Merit is an unknown word in the Christian church; it is banished once for all; and our only shoutings over foundation or topstone are, "Grace, grace unto it."

Perhaps the apostle is the more earnest in insisting upon this truth here, and in many other places, because this is a point against which the human heart raises the greatest objection. Every man by nature fights against salvation by grace. Though we have nothing good in ourselves, we all think we have; though we have all broken the law, and have lost all claim upon divine regard, yet we are all proud enough to fancy that we are not quite so bad as others; that there are some mitigating circumstances in our offences, and that we can, in some measure, appeal to the justice as well as to the compassion of God. Hence the apostle puts it so strongly, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."

The statement of the text means just this, that we all need saving — saving from our sins, and saving from the consequences of them; and that if we are saved it is not because of any works which we have already performed. Who among us, upon looking back at his past life, would dare to say that he deserves salvation? Neither are we saved on account of any works foreseen which are yet to be performed by us. We have made no bargain with God that we will give Him so much service for so much mercy; neither has he made any covenant with us of this character; He has freely saved us and if we serve Him in the future, as we trust we shall, with all our heart and soul and strength, even then we shall have no room for glorying, because our works are wrought in us of the Lord. What have we even then which we have not received?

We are saved, not because of any mitigating circumstances with regard to our transgressions, nor because we were excusable on account of our youth, or of our ignorance, or any other cause; we are not saved because there were some good points in our character, which ought not to be overlooked, or some hopeful indications of better things in the future. Ah, no; "By grace are ye saved." That clear and unqualified statement sweeps away all supposition of any deserving on our part, or any thought of deserving. It is not a case of a prisoner at the bar who pleads "not guilty," and who escapes because he is innocent; far from it, for we are guilty beyond all question. It is not even the case of a prisoner who pleads "guilty," but at the same time mentions certain circumstances which render his offence less heinous; far from it, for our offence is heinous to the last degree, and our sin deserves the utmost wrath of God. But ours is the case of a criminal confessing his guilt and owning that he deserves the punishment, offering no extenuation and making upon the absolute mercy of the judge, desiring Him for pity's sake to look upon his misery and spare him in compassion.

As condemned criminals we stand before God when we come to Him for mercy. We are not in a state of probation, as some say; our probation is over; we are already lost, "condemned already," and our only course is to cast ourselves upon the sovereign mercy of God in Christ Jesus; not uttering a syllable of



C. H. Spurgeon

claim, but simply saying, "Mercy, Lord, I crave, undeserved mercy according to thy loving-kindness, and thy grace in Christ Jesus."

"By grace are ye saved." This is true of every saint on earth and every saint in Heaven, altogether true without a single sentence of qualification. No man is saved except as the free favor and unbought mercy of God, not of deserving, not of debt, but entirely and altogether because the Lord, "will have mercy on whom he will have mercy," and He wills to bestow His favor on the unworthy sons of men.

"Infant Baptism"

(Continued from page three)

The Greek Orthodox church also practices infant baptism. Contrary to the procedure of their Roman counterpart, however, the Greek Orthodox church practices immersion only as baptism. They even immerse babies, we are told on good authority, as young as five weeks of age.

Many Protestants, including Episcopalians, Presbyterians, Lutherans and Methodists, practice infant baptism, and make it an important part of their system of teaching and practice from the Roman Catholic church, from which they are descended.

Why Do These Teach Infant Baptism?

That some teach and practice infant baptism makes us wonder why they do so. Various explanations are offered in defense of the practice, but the only true reason is that those who practice it trust it as a means of salvation for the infant who is baptized. Its advocates may deny this charge from now until doomsday, but their inferences and statements "give them away." Quite often their writings and statements include the word "sacrament." Now, this word means "that which possesses saving power," and there is no way to deny it successfully. Therefore, when they use the term "the sacrament of baptism," they are teaching that baptism either saves or helps to save the one who receives it. Advocates of infant baptism may deny this, but their practice betrays at least a surreptitious belief in baptismal regeneration! Otherwise, why would they baptize an infant?

Roman Catholics present their position in no uncertain terms. A scholar on the matter says that Augustine "gave infant baptism a fixed place in the Church. He believed that baptism was absolutely necessary to the salvation of every person. If infants should die without being baptized, they would be consigned to an eternal hell."

If anyone has any doubt as to the Lutheran position on this matter, let him read the article from their own Augsburg Confession: "Of baptism, they teach that it is necessary to salvation, and that through baptism is offered the

A Look At So-Called "Undenominationalism"

By BOB NELSON
Owosso, Michigan

As a pastor I am continually plagued with mail from missionaries, Bible publications, radio programs, and all sorts of religious groups who say they are "undenominational" and that they would like to present their work in the Baptist Church of which I am the pastor. I have studied quite a number of these different organizations yet I find that they are "denominational." The word "denominational" means you denominate or name certain truths that you stand for. How can any church say that they do not name or denominate any truths that they believe? Surely you have to stand for something. Yet they are trying to tell us that they stand for nothing. I am inclined to believe that they are not being honest about the matter.

These community churches or Bible churches say, "The Bible is what we believe." Practically every denomination says the very same thing. Even the abominable Jehovah Witnesses claim the Bible as their only guide. Back in 1800's Alexander Campbell went about preaching against sectarianism. His hue and cry was "no creed but Christ." Campbell was denouncing the Baptists and Presbyterians as being unChristian churches. Today as a result we have a large American born denomination called the Disciples of Christ (also the Church of Christ). Somebody is always trying to get rid of all other denominations so they can start another one.

Not only are those "undenominational" (also "inter" and "non") groups logically liars, they are also first class compromisers." I have many times come in contact with Bible Church or Community Church members who say, "We are just like the Baptists except in name." What strange folk these are. They have no way of describing themselves except to say they are like

grace of God; and that children are to be baptized, who being offered to God through baptism are received into His grace."

This is the reason for changing the mode from immersion, which every scholar agrees was the original Scriptural mode of baptism, to pouring, and then to sprinkling. Immersion involves a burial, and indicates that the person who undergoes it has died. Now, we do not bury people in order to kill them, but because they have already died; therefore, baptism is, properly, for saved people. Advocates of baptismal regeneration, hard pressed to uphold their unscriptural position, and needing some safer way to "baptize" infants, resorted to pouring and then cut it down to sprinkling. They claimed that baptism alludes to the work of the Holy Spirit in regeneration, and that pouring is a better figure of the Holy Spirit and His work, hence the use of pouring for baptism. Of course, Biblically informed people know that baptism refers to the work of Christ, through His death, burial and resurrection, and not to the work of the Holy Spirit.

Who, According To The Bible, Should Be Baptized?

If irresponsible infants and lost sinners are not to be baptized, then who should submit to this ordinance? Only those who are already saved are Scriptural subjects for baptism! And salvation comes through repentance toward God. When people came to John the Baptist, evidently asking baptism, he demanded:

"Bring forth therefore fruits meet for repentance . . . I indeed baptize you with (Greek, 'in') water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with (Greek, 'in') the Holy Spirit, and (with) fire" (Matt. 3:8, (Continued on page six, col. two)



PASTOR BOB NELSON

the Baptists. They seem to love the Baptists yet they seem to hate their name. If they are like the Baptists why in the world don't they put the label over their church building door? They are afraid to do this because they have some "baby - sprinkling" Methodists, or some Arminian Congregationalists or some other heresy. If these folk had to be immersed or if they thought they were eternally saved, the very thought would make them leave the church. These folk never tear off the labels from the medicine bottles in the bathroom. They like to know what is in the bottles. Of course, when it comes to religion that is a different story.

Yea, these "undenominational" folk are not only logically liars, compromisers, but also hucksters of the Word of God. By this I mean they emphasize the parts of the Bible that they like. For example, in regards to missions the "undenominational" folk only want to carry out one part of the Great Commission (Matt. 28: 19, 20). In the Book of Acts we see the early church doing three things: 1. Making disciples; 2. Baptizing them; 3. Teaching them all the things Christ commanded. The "undenominational" church mission board, or Bible publication only wants to carry out the first part of the Great Commission. Anything more than this would cause division in their camp.

The "undenominational" Bible or Community Church or organization is just like the modernist. The modernist says, "Let's forget what ye believe and work together." The "undenominational" folk say, "Let's not argue over baptism, eternal security, communion, election, church government, separation of church and state, etc. It is not so important." Well, this position is similar to the modernist.

I am a Baptist, a born-again Christian and I am not ashamed of it. I will not support any organization that does not hold to the same position that I hold.

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Foreknowledge

The Arminian objection against foreordination bears with equal force against the foreknowledge of God. What God foreknows must, in the very nature of the case, be as fixed and certain as what is foreordained; and if one is inconsistent with the free agency of man, the other is also. Foreordination renders the events certain, while foreknowledge presupposes that they are certain.

Now if future events are foreknown to God, they cannot by any possibility take a turn contrary to His knowledge. If the course of future events is foreknown, history will follow that course as definitely as a locomotive follows the rails from New York to Chicago. The Arminian doctrine, in rejecting foreordination, rejects the theistic basis for foreknowledge. Common sense tells us that no event can be foreknown unless by some means, either physical or mental, it has been predetermined. Our choice as to what determines the certainty of future events narrows down to two alternatives — the foreordination of the wise and merciful heavenly Father, or the working of blind, physical fate.

The Socinians and Unitarians, while not so evangelical as the Arminians, are at this point more consistent; for after rejecting the foreordination of God, they also deny that He can foreknow the acts of free agents. They hold that in the very nature of the case it cannot be known how the person will act until the time comes and the choice is made. This view of course reduces the prophecies of Scripture to shrewd guesses at best, and destroys the historic Christian view of the inspiration of the Scriptures. It is a view which has never been held by any recognized Christian church. Some of the Socinians and Unitarians have been bold enough and honest enough to acknowledge that the reason which led them to deny God's certain foreknowledge of the future acts of men, was, that if this be admitted it would be impossible to disprove the Calvinistic doctrine of predestination.

Many Arminians have felt the force of this argument, and while they have not followed the Unitarians in denying God's foreknowledge, they have made it plain that they would very willingly deny it if they could, or dared.

Some have spoken disparagingly of the doctrine of foreknowledge and have intimated that, in their opinion, it was not of much importance whether one believed it or not.

Some have gone so far as to tell us plainly that men had better reject foreknowledge than admit predestination.

Others have suggested that God may voluntarily neglect to know some of the acts of men in order to leave them free; but this of course destroys the omniscience of God.

Still others have suggested that God's omniscience may imply only that He can know all things if He chooses — just as His om-

nipotence implies that He can do all things, if He chooses. But the comparison will not hold, for these certain acts are not merely possibilities but realities, although yet future; and to ascribe ignorance to God concerning these is to deny Him the attribute of omniscience. This explanation would give us the absurdity of an omniscience that is not omniscient.

When the Arminian is confronted with the argument from the foreknowledge of God, he has to admit the certainty or fixity of future events. Yet when dealing with the problem of free agency he wishes to maintain that the acts of free agents are uncertain and ultimately dependent on the choice of the person — which is plainly an inconsistent position. A view which holds that the free acts of men are uncertain, sacrifices the sovereignty of God in order to preserve the freedom of men.

Furthermore, if the acts of free agents are in themselves uncertain, God must then wait until the event has had its issue before making His plans. In trying to convert a soul, then He would be conceived of as working in the same manner that Napoleon is said to have gone into battle — with three or four plans in mind, so that if the first failed, he could fall back upon the second, and if that failed, then the third, and so on — a view which is altogether inconsistent with a true view of His nature. He would then be ignorant of much of the future and would daily be gaining vast stores of knowledge. His government of the world also, in that case, would be very uncertain and changeable, dependent

as it would be on the unforeseen conduct of men.

To deny God the perfections of foreknowledge and immutability is to represent Him as a disappointed and unhappy being who is often checkmated and defeated by His creatures. But who can really believe that in the presence of man the Great Jehovah must sit waiting, inquiring, "What will he do?" Yet unless Arminianism denies the foreknowledge of God, it stands defenseless before the logical consistency of Calvinism, foreknowledge implies certainty and certainty implies foreordination.

Foreknowledge must not be confused with foreordination. Foreknowledge presupposes foreordination, but is not itself foreordination. The actions of free agents do not take place because they are foreseen, but they are foreseen because they are certain to take place. Hence Strong says, "Logically, though not chronologically, decree comes before foreknowledge. When I say, 'I know what I will do,' it is evident that I have determined already, and that my knowledge does not precede determination, but follows it and is based upon it."

Since God's foreknowledge is complete, He knows the destiny of every person, not merely before the person has made his choice in this life, but from eternity. And since He knows their destiny before they are created, and then proceeds to create, it is plain that the saved and the lost alike fulfill His plan for them: for if He did not plan that any particular ones should be lost, He could at least refrain from creating them. —Lorraine Boettner.

"Infant Baptism"

(Continued from page 5)

11). You, too, must repent of your sins in order to be ready for baptism. When you experience a complete change of attitude, in mind and heart, toward sin, self and God, you will have met this condition. Faith toward the Lord Jesus Christ, in the sense that you trust Him alone to save you from your sins, is essential to making you a fit candidate for Scriptural baptism. There is no case on record in the New Testament where any person was ever baptized until he had made a profession of personal faith in Jesus Christ as his Saviour.

In the Great Commission, Jesus told us first to "disciple" and then to "baptize" the people of all nations.

On the day of Pentecost, it was "they that gladly received his word," who were baptized.

When the Ethiopian eunuch wanted to be baptized, "Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God . . . and they went down both into the water . . . and he baptized him" (Acts 8:37, 38).

The Philippian jailor was first told to "Believe on the Lord Jesus Christ, and thou shalt be saved," and then he "was baptized" (Acts 16:31, 33).

Make no mistake about it: you are not a Scriptural subject for Bible baptism until after you are saved. Any one who has not done so should trust Jesus Christ for salvation, and then follow Him in Bible baptism!



Prayer

(Continued from page one) ned" (Josh. 7:10). His prayer was not heard, nor did victory perch again upon his banner, until the sin was exposed and punished.

Second, indulged iniquity will shut out all access to the mercy-seat.

"If I regard iniquity in my heart, the Lord will not hear me."

(Psalm 66:18).

"Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." (Isa. 59:1-2).

Third, formality in prayer hurls it back unaccepted and unanswered.

"Bring no more vain oblations: incense is an abomination unto Me: the new moons and sabbaths, the calling of assemblies, I cannot, away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth; they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide Mine eyes from you; yea, when ye make many prayers, I will not hear." (Isa. 1:13).

The Pharisees were famous for praying, but Jesus said to them, "Ye hypocrites! Well did Isaiah prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me," (Matt. 15:7).

Alas! judged by this rule, who can wonder that the professing Christian body is so powerless in prayer.

Fourth, resistance of the Holy Spirit renders all supplication inoperative. Of Israel, it is said, "they made their hearts as an adamant stone, lest they should hear the law, and the words, which the Lord of hosts hath sent by His Spirit in the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it has come to pass, that as He cried, and they would not hear; so they cried, and I would not hear, saith the Lord of Hosts" (Zechariah 7:12-13).

Very weighty in the light of this truth becomes the admonitions of the New Testament, addressed, be it remembered, only to believers:

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:30).

"Quench not the Spirit." (I

Thess. 5:19).

Fifth, disregard of truth revealed in the inspired Scriptures is another insuperable barrier to acceptable prayer.

"He that turneth away his ear from hearing the law, even his prayer shall be an abomination." (Prov. 28:9).

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets." (Luke 13:25-26).

They will pray, but their prayers will be unanswered because they received not the teachings of our Lord.

Sixth, unbelief drags many a prayer back to earth, that otherwise would go soaring to the skies.

"If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and is tossed. For let not that man think that he shall receive anything of the Lord." (James 1:5-7).

But "all things are possible to him that believeth;" and well may we cry out with the father of the child, that was vexed with a demon, "Lord, I believe: help Thou mine unbelief" (Matt. 9:23-24). Thank God! faith is His gift, and we can go to our Lord with the prayer of the apostles in our hearts. "Increase our faith." (Luke 17:5).

Seventh, perhaps the most common cause of failure in prayer is found in the solemn admonition of the Holy Spirit, "Ye ask, and receive not, because ye ask amiss, and ye may consume it upon your lusts," or "desires," or as the Revised Version has it, "that ye may spend it on your pleasures" (James 4:3).

What mixed motives we have in prayer! How much of self intrudes even into the presence of the Majesty on high! We may be somewhat under the constraining love of Christ, and aim with some degree of sincerity at His glory as the supreme end; but an honest examination of our hearts in the light of His truth, and under the guidance of His Spirit, would probably reveal much personal ambition, and a desire for our own gratification. The prayers we offer for the conversion of others may minister, if we are not watchful, to our vanity, or spring chiefly from a desire to secure our comfort.



"The Second Coming"

(Continued from page 4)

Lord. Listen:

"And I knew him not: but HE THAT SENT ME TO BAPTIZE WITH WATER, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." — John 1:33.

John the Baptist said, "He that sent me to baptize with water," so you can see that John the Baptist's commission in the main was

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to baptize — a commission augurate Baptist baptism within the world.

As I have said, from the John the Baptist, there has been a time when there was not Missionary Baptists the world. In like measure the days of John the Baptist there has never been a time there has not been Baptistism somewhere within the world. Let's go one step further: notice that when the Lord Christ came into the world, He took the material that John Baptist had baptized, and that material, organized church. Listen:

"And Jesus answered and said unto him, Blessed art thou, Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." — Mt. 16:17, 18.

Notice that Jesus declared He built His own church. You would notice this truth Lord Jesus Christ received baptism at the hands of John Baptist, the first Missionary Baptist preacher, the man who to inaugurate Baptist baptism and the only baptism Jesus had, was the baptism that came from the hands of John the Baptist. All of the individuals Jesus established were baptized by John the Baptist, the first Missionary Baptist preacher, and came to inaugurate Baptist baptism, and not a one of them any other kind of baptism than Baptist baptism.

So, beloved, when the Jesus Christ, who had been baptized by John the Baptist, came to this crowd of people, who had been baptized by John the Baptist, and put them together in a church, He had them into a church as those who had received Baptist baptism from the first Missionary preacher, who had authority from Heaven to baptize.

If you will go back to the Testament you will find the long ago David wanted to build a temple and God would allow David to build the temple. Instead, God said, "You have been a man of war, you can't build a temple but you can prepare material and later on you Solomon, can build the temple. Now, beloved, just as David prepared the material and built up a temple, so John the Baptist prepared the material and organized the church, which the Lord Jesus Christ Head and Founder.

I insist, beloved, that the Jesus Christ is Head of the church. Listen:

"And hath put all things under his feet, and gave him a HEAD over all things church, Which is his body, the fullness of him that filleth all." — Eph. 1:22, 23.

In other words, Jesus took the material that had been prepared by the first Baptist preacher, John Baptist — Jesus took that material and organized the church, which He Himself is the Head. I insist then that the Lord Christ when He was here in the world established a church out of Baptistism prepared by the first Baptist preacher, and that came Head of that church shall be Head of that church to the end of the age.

I say also that the Lord Christ promised perpetuity that church, for He said:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church, and the gates of HELL SHALL NOT PREVAIL against it." — Mt. 16:18.

When the Apostle Paul (Continued on page 7, col.

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Second Coming"

continued from page 6)
church of Ephesus, he said: him be glory in the by Christ Jesus through-ages, **WORLD WITHOUT** — Eph. 3:21.
ved, you can't read such as these without the real- that the church that Jesus which was a Baptist church, been established out of material that had been gotten by John the Baptist, who specific commission direct heaven to baptize — you read these verses without ing that this Baptist church established was promised uity, and that it should last, without end.

THE LIGHT OF THOSE HISTORICAL FACTS CONCERNING THE CHURCH THAT WAS BUILT, WHAT WILL BE THE LORD JESUS COMES BACK TO THIS AGAIN?

I say church-wise, I am talking about all the saved in world. I am talking about churches, the only kind the Lord Jesus Christ estab- that when He was here in the of His flesh. I ask, beloved, is going to happen church- when the Lord Jesus Christ ere be back a second time?

of all, all the false es, and all the pretending Baptists, and all the churches of the have been started by man, all the churches that have instituted by the Devil, are to be destroyed forthwith immediately when Jesus comes again. Listen:

he answered and said, ed my plant, which my heavenly e hath not planted, shall be e UP." — Mt. 15:13.
ice, if it hasn't been planted od, it is going to be rooted

I come down through the since the day that Jesus His church and I read of Luther, John Calvin, Al- water Campbell and the var- leaders that have brought existence the churches which ere today. I read of those dals and I come back to Scripture and I find that Jesus Christ comes again, these false churches that not been planted by man, and Jesus Christ, are going to be up and destroyed at the d coming of the Lord Jesus

isn't the only verse that this same truth. Listen: and there came one of the angels which had the seven me, and talked with me, saying, Come hither; I will shew thee the judgment of the where that sitteth upon waters: With whom the of the earth have committed eath have been made drunk he wine of her fornication. e carried me away in the into the wilderness: and I a woman sit upon a scarlet

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colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, **MYS- TERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.** — Rev. 17:1-5

Now without reading the bal- ance of this chapter and without taking time to give to you a de- tailed verse by verse, word by word, exposition and exegesis, let me say that I consider this old whore that is described in Rev- elation 17 as a picture of Roman Catholicism. I believe that the Roman Catholic church is thus pictured as the old whore that we see here in Revelation 17. I haven't time to enter into a de- tailed discussion of it, as I have many times in the past, but I will say in passing, I am positive and certain in my own mind that we have in Revelation 17 a definite, detailed picture of Catholicism under the descriptive word "whore." This Scripture also says that this whore is the mother of harlots and abominations of this world. This passage is thus refer- ring to the Roman Catholic church, and all the Protestant churches that have come out of Rome. It refers to them as the harlot daughters of this old whore.

Beloved, what does the Word of God say is going to happen to them? Listen:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her **DESOLATE AND NAKED, and shall EAT HER FLESH, and BURN HER with fire.**" — Rev. 17:16.

In other words, there is com- plete, utter, positive destruction to come upon the old whore and her harlot daughters.

Now, beloved, if I understand Scripture, and I think I under- stand this chapter in Revelation, then this would tell us that what seems so far-fetched is ultimately coming to pass. If I were to an- nounce that some of these days all the Roman Catholic churches in the country and all the Protes- tant churches that have come out of Rome are going to be destroy- ed, folk would think that I was absolutely crazy. The fact of the matter is, I imagine that I would bring down upon my head the wrath and the anathema of thou- sands of people if I were to make such a statement publicly. I do make such a statement now, and as this message goes forth in **THE BAPTIST EXAMINER** I expect I will call down upon my head the wrath and the anathema of many, many individuals when I say that the old whore and her harlot daughters represent Roman Catholicism and the Protestant churches that have come out of Rome. Beloved, I believe it to be true, for it is the Word of God, and God says that they are going to be completely and utterly de- stroyed, being burnt with fire and being made desolate and naked.

Not only is it true that these false churches are going to be destroyed when Jesus comes back to this world, but the saints of God are all going to rejoice at their destruction. If you will turn to the book of Revelation, you will find that four times the saints of God are said to rejoice over the destruction of these various false churches. Listen:

"And after these things I heard a great voice of much people in heaven, saying, **ALLELUIA; Sal- vation, and glory, and honour, and power, unto the Lord our God.**" — Rev. 19:1.

"And again they said **ALLE- LUIA, And her smoke rose up for ever and ever.**" — Rev. 19:3.

"And the four and twenty eld- ers and the four beasts fell down and worshipped God that sat on the throne, saying, **Amen; ALLE- LUIA.**" — Rev. 19:4.

"And I heard as it were the voice of a great multitude, and as the voice of many waters and as

STREET SCENE... AND UNSEEN



the voice of mighty thunderings, saying, **ALLELUIA: for the Lord God omnipotent reigneth.**" — Rev. 19:6.

Here are four verses which tell us that when these false churches are destroyed all the saints of God are going to shout "Alle- luia" over the destruction of the whore and her harlot daughters. I say then, when Jesus Christ comes back to this world, the false churches are going to be de- stroyed and the saints of God are going to shout over their destruc- tion.

I am satisfied that there are in these Protestant churches some individuals who are saved, and children of God. His command to these who are saved, yet mem- bers of Catholic and Protestant organizations, is "Come out of her, my people." Rev. 18:6). I am satisfied that there are many people who are members of various Protestant organizations who are saved folk. Beloved, some how God is going to get them out of the false churches and they, along with all the balance who have stood for the truth, will shout then over the destruc- tion of these false churches, when the Lord Jesus Christ comes back a second time.

The marriage of the Lamb is is going to take place when the true churches, which are Baptist churches that have been Scrip- tural through the ages, are going to be married to the Lord Jesus Christ.

"Let us be glad and rejoice, and give honour to him: for the **MAR- RIAGE OF THE LAMB IS COME, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.**" — Rev. 19:7, 8.

I wish you would notice that word "righteousness," for it says that "she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." With that thought in mind come back to the Gospel of Matthew when John the Baptist was baptizing. The Word of God says that Jesus came to him to be baptized and John objected at first. Then we read:

"And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to **FULFIL ALL-RIGHTEOUSNESS.** Then he suffered him." — Mt. 3:15

Mark it down, beloved, when the marriage of the Lamb takes place, the individuals that are married to the Lamb will be those who have Baptist baptism. I say then, between Matthew 3:15, wherein the baptism of Jesus Christ is referred to as an act of righteousness, and Revelation 19: 8, there is a very definite con- nection. The only individuals who will have on the proper dress, and will be properly attired at the marriage of the Lamb, will be the individuals who have received baptism at the hands of Baptist churches.

Beloved, when I say that, lots of folk who don't understand, sneer and think that that is very hard doctrine. I say to you, the only individuals that will be any part of the bride when Jesus Christ comes back will be those individuals who have fulfilled Matthew 3:15 in the light of Rev- elation 19:8. The people who have laughed and sneered and made fun of the Baptists down through the years for certain things that mark us off as peculiar and dis- tinct and different, those indi- viduals will then wish that they had had Baptist baptism. They will wish that they had had the kind that Jesus said was a fulfillment of righteousness, the kind that John speaks of in Revelation 19:8, the kind that the individual will have to have to be a part of the bride when the marriage of the Lamb takes place.

III WHAT SHOULD BE OUR ATTITUDE UNTIL THEN?

Our attitude until that day should be that we never give up, but keep at the task everlastingly and unceasingly until the Lord Jesus comes again.

I recognize the fact that I rep- resent a mighty small minority of Baptists. The things that I preach would be accepted by a very, very small minority of Christen- dom. However, if the things that I contend for be true, then I should keep preaching them ever-

lastingly until the Lord Jesus Christ comes back again.

You remember that the Bible talks about ten virgins. Five were wise and five were foolish. Be- loved, don't be a foolish virgin. Don't go to sleep in view of the second coming of Jesus Christ, but keep busy.

Do you remember the parable of the pounds? One man took his pound and gained ten thereby and another five and another took his pound and wrapped it up and hid it in the ground. Beloved, don't be like the man who hid his pound, but be busy until Jesus comes again.

You remember that Jesus talks about a man who had some tal- ents. He gave to one man five and to another man two and to another man one, and then He went away and said, "Occupy until I come." When He came back He found that the man who had five talents had traded and had gained five more talents. The man who had two talents had done likewise, but the one that had one talent had wrapped it up in a napkin and covered it over with earth in order that it might be well preserved when Jesus came again.

Beloved, I think that the Lord Jesus Christ is saying to you and to me, "Occupy until I come." He is coming some of these days. I think that the parable of the tal- ents is a parable for His churches. I think that every Baptist church ought to be mighty careful that it utilizes every available oppor- tunity to stand for the truth of God's Word. I don't want to be the kind of man that when Jesus Christ comes back, He will say, "You believe these truths. Then why did you wrap them up and put them in a napkin and put them away where people would not know anything about them?" Beloved, I want to be the kind of a man that when the Son of God comes He will find me having used the talents and having util- ized them in such a way that would be pleasing unto Him.

Somebody says, "Brother Gil- pin, you must realize the fact that nearly all the world believes other than what you believe. (Continued on page 8, column 4)

"Why I Am A Baptist"

By EDDIE K. GARRETT
Hamilton Ohio

Strictly speaking, there are only two distinct churches in America: the Baptists and the Roman Catholics. The difference between all others is the difference between twiddlededee and twiddlededum. Roman Catholics, as well as Baptists, claim that they are the true church of the Lord Jesus Christ — that they have perpetuity from the time of Christ down to the present day. Both Scripture and history, however, prove that they do not possess this perpetuity. Protestants neither teach it nor possess it. Baptists teach church perpetuity and they possess it.

In discussing the subject of "Why I Am a Baptist" I want it to be understood that the author is not a Baptist because his mother and father were, nor because it is a popular way (for it certainly is not), but because he was led to become a Baptist by the Lord.

Some of the reasons set forth in this article for being a Baptist are believed by some; other reasons are believed by none but Baptists. It is these doctrines that are believed by none but Baptists that really make me a Baptist.

1. The Bible alone is our only and all-sufficient rule of faith and practice.

"To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." (Isa. 8:20)

2. The Divine Trinity — One God — Father, Son and Holy Spirit.

"Baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matt. 28:20). See also John 1:1 and II Cor. 3:17-18.

3. An inerrant Bible.

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:13-17)

4. The Genesis account of creation.

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible whether they be thrones or dominions or principalities or powers: all things were created by Him and for Him. And He is before all things and by Him all things consist." (Col. 1:16-17).

5. The fall of man.

"Wherefore as by one man sin entered the world and death by sin and so death passed upon all men for that all sinned . . . By one man's disobedience many were made sinners." (Rom. 5:12, 19)

(This passage does away with the man-made teaching that infants are born in a state of innocence.)

6. The Sovereignty of God.

"And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" (Dan. 4:35)

(Many manifest how they oppose this doctrine when predestination is mentioned.)

7. Unconditional Election.

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto her, The elder shall serve the younger." (Rom. 9:11-12)

(This is a much hated doctrine, but is dear to the breast of those who have been taught it by the Spirit of God.)

8. Baptists are Individualists. No proxies in the things of the Lord.

"So then every one of us shall give an account of himself to God." (Rom. 14:12)

(Baptists never baptize children on the faith of their parents for it is against the Word of God.) How many churches can you think of that practice this heresy?

9. Free Church in a Free State. "Render therefore unto Caesar the things which are Caesar's; and unto God the things which are God's." (Matt. 22:21)

(History shows how the Baptists have stood firmly for this truth.)

10. Salvation by grace apart from works.

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

(This puts salvation before baptism. Because Baptist churches take the Bible as their only rule of faith and practice, they are the only churches more than two hundred years old that have never connected salvation with baptism, either in infants or adults; but have always contended that salvation is essential to baptism rather than baptism being essential to salvation.)

11. A regenerated membership "Then they that gladly received His word were baptized: and the same day there were added unto them (Church) about three thousand souls." (Acts 2:41)

"(Gladly" in this verse means that he is saved. None but a Baptist church teaches that only saved people should be church members. Many of the Protestants teach the necessity of regeneration, for without it no one is saved, but it is left to the Baptists alone to demand that an applicant for membership shall declare that God has worked a work of grace in his heart.)

12. Repentance before faith.

"But the publicans and harlots believed Him: and ye, when ye heard it, repented not afterward, that ye might believe Him."

13. No new birth without the gospel.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I Pet. 1:23)

14. Eternal life a present possession.

"He that believeth on the Son HATH everlasting life." (John 3:36)

15. Eternal security of the saved.

"Jude, the servant of Jesus Christ, and brother of James to them that are sanctified by God the Father, and PRESERVED in Jesus Christ, and called." (Jude 1) See also Rom. 8:38-39.

(How many times have you heard someone say, "So you believe that old Baptist doctrine of 'Once saved, always saved'")

16. Democratic church government.

"One is your Master, all ye are brethren." (Matt. 23:8). Baptists have no bosses or overlords. Baptist churches are pure democracies; that is, a government of the people and for the people.

(1) Baptists vote to receive members. See Rom. 14:1, Acts 10:47, Acts 9:26, Rom. 16:1-2.

(2) Baptists exclude members. See Matt. 18:17, I Cor. 5, II Thess. 3:6.

(3) Baptists elect their own officers. See Acts 1:15-26 and Acts 6.

17. First Church founded by Christ during His earthly ministry.

"And God hath set some in the church, first apostles." (I Cor. 12:28)

"And when it was day, He (JESUS) called unto Him His disciples, and of them He chose twelve, whom He also named apostles." (Luke 6:12-13)

(Baptists stand alone on this teaching of God's Word.)

18. Baptism by immersion only.

"Much water" (John 3:23)

"Went down into the water"

(Acts 8:38) "Buried with Him by baptism" (Rom. 6:4) "Straightway coming up out of the water" (Mark 1:10).

(Sprinkling and pouring are not valid baptisms for they not



ELD. EDDIE GARRETT

symbolic of the death, burial and resurrection of Christ.)

19. John the Baptist's baptism is Christian baptism.

"John was sent of God to prepare the way of the Lord, and he did it by preaching the gospel, and baptizing those who repented of their sins and believed in the Christ. He baptized many, and the Son of God came to him and was baptized. Christ chose from among those baptized by John those that He constituted His organic body, and called it 'My church,' and to this body He gave the Commission, and this body received the Holy Spirit in power on Pentecost, and the Holy Spirit aids in it, and there is not one iota of evidence that one of these members was ever rebaptized, or that the baptism of John was rejected by an apostle or New Testament church, but we do know that the Father, Son and Holy Spirit endorsed it, for on Pentecost, Acts 2:41, 'The same day there were added unto them about three thousand souls.' It is a fact that cannot be disproved, that no other water baptism is known to the New Testament than that which began with John, who was also called a Baptist. Catholics and Protestants alike reject John's baptism as Christian. They tell us that there was no Christian baptism until after the crucifixion of Christ. Read John 3:22-23, and 4:1-2 and you will find that the disciples of Christ, by His authority are baptizing disciples, and at the same time John the Baptist is also baptizing. We demand of the Catholics and Protestants to tell us, if John's baptism is not Christian, then what kind is that administered by the disciples in the presence of and by the authority of Christ the same day and time? We find John's baptism to be the baptism of Christ and the first church, and the churches of the New Testament never rejected a baptism performed by John; and all down the ages Baptists have stood alone in accepting and teaching that John's baptism is Christian baptism. Therefore, I am a Baptist because my baptism is the same as my Lord's baptism, who got His from John, and He founded His church out of those who had John's baptism and through a succession of this same church, separate and distinct from Catholicism and Protestantism, I have received my baptism from a Baptist church that is in this line of church succession from that one Jesus called 'My Church.' See Luke 7:29-30"—J. B. Moody.

20. The Second Coming of our Lord.

"And behold I come quickly; and My reward is with Me to give unto every man according as His work shall be." (Rev. 22:12).

21. A Never-Ending Heaven of Bliss.

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also." (John 14:3).

22. An Unending Hell of Fire and Brimstone.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second

death." (Rev. 21:8).

(This certainly teaches that there is no annihilation of the Wives, or the ites, and others teach.)

There are many others believed among us that not permit me to set forth time. In closing, my friends can't be obedient to the God without being a Baptist to Christ and loyalty to will make every saved man a Baptist. That is ought to be a Baptist. —Biblical Col

"The Second Coming"

(Continued from page 7)

Mighty few people believe that only Baptists will make up the bride of Christ. Mighty few people will agree with you on the doctrines that you contend for. Well, that is all right, beloved, but do you know what I am looking forward to? The second coming of the Lord Jesus Christ. The time that I am looking forward to is when Jesus Christ comes back to this world a second time and then vindicates me for my stand.

A fellow came by and saw some Negro boys playing a game of ball. He said, "Boys, what is the score?" One boy spoke up and said, "Thirty-seven to nothing in their favor." "Well, they are really beating you, aren't they?" "Yeah, but our side ain't come to bat yet."

Beloved, that is the way with us. It looks like so far as we are concerned that the Roman Catholics and the Protestants are running off with the world. It looks like the heretics are having a field day, and we are doing but mighty little. Listen, beloved, our side "ain't come to bat yet." Our business is just to keep busy and do the best we can until the Lord Jesus Christ comes again. Beloved, when Jesus comes again all the false churches are going to be destroyed, the saints are going to rejoice over their destruction, and Jesus' church is going to be married to the Lord Jesus Christ. When I think about it, I want to keep busy until Jesus comes.

I grant you that there are temptations that come whereby we think that we might just as well give up. Then I think about the time when Jesus was here in this world when He fed the multitude. The Word of God says that He sent His disciples away and they started to cross the Sea of Galilee in that little boat. He went up into the mountain and prayed. Get the picture, beloved. Jesus up in the mountain praying and the disciples down there on the Sea of Galilee crossing it, in their little boat. They didn't stop. They just pulled at the oars. They couldn't still the storm, but they pulled at the oars. They couldn't put an end to the wind. They couldn't say to the wind, "Cease blowing." They couldn't calm the waves. They couldn't say to the stormy waves, "Be calm," but they could pull at the oars. They kept at the task until presently they looked up and saw Jesus. He had been up in the mountain praying.

Where is Jesus now? He is on high. He is there to make intercession for us. What are we doing now? We are here in this world just like those disciples. We are here in this world and it is our business to stand for the truth and while we can't stop the storm, we can pull at the oars. Some of these days, just as it was in the case of the disciples when Jesus comes again His church is going to be safely gathered unto Himself.

God help you and me to keep busy until He comes. Maybe you can't do much, but you can keep busy pulling at the oars until Jesus comes.

CONCLUSION

Do I speak to somebody who is

lost? If you are lost, help you to trust Jesus your Saviour and be baptized. help you to realize that member of a church, baptized won't save you. God help you to realize the baptism in this world. the church membership ever save one single soul. God help you to realize the only hope when Jesus comes the only hope that you now, is Jesus Christ who the Cross.

Unsaved man, unsaved listen:

"Prepare to meet thy Israel." — Amos 4:12.

"Behold, now is the time; behold, now is the salvation." — II Cor. 6:2.

Do I speak to somebody a member of one of the churches? If you are of one of these false some of these days your going to be destroyed. I to you from God's Word old whore and her harlots shall be made naked, olate and shall be burned fire. My message to you

"Come out of her my — Rev. 13:4.

Beloved, that was God's sage when He spoke about false churches.

Do I speak to somebody un-churched? Maybe you saved, but you haven't been baptized. Maybe you are saved, but you have never become a member of the church that Jesus Now is the time that you do it. Jesus said that you let your light shine. Listen

"Let your light so shine unto men, that they may see your works, and glorify your which is in heaven." —

Are you trying to live in light by not being a member of church — the church that Jesus said for you to put your light on a candlestick? What is the candlestick? Word of God says that the stick is the church. Listen

"The mystery of the seven which thou sawest in my hand, and the seven golden candlesticks. The seven stars are angels of the seven churches: the SEVEN CANDLES which thou sawest are the SEVEN CHURCHES." — Rev.

If you are saved, the place for your light is church that Jesus built. save you, and add you church. If you are lost, save your soul tonight.

May God bless you!

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