

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

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What Will It Matter In Eternity?

WHAT IS

An Independent Baptist Church?

ELD. WILLARD PYLE
North Kenova, Ohio

Preached at the 1962
Calvary Bible Conference

Needless to say, it is a joy and privilege to be here. We certainly appreciate this fine blessing, and as I look over this audience I think of the Scripture which says that God has redeemed out of every kindred, and tongue, and nation, a people for His honor and glory. I am thankful that God has saved you by His grace, and that we have this privilege to meet here at this Conference.

I was thinking, I wonder how much longer it shall be that we'll have this privilege to come together and worship the Lord. Even if we are allowed to live in this world, it looks like there is a possibility that we may be meeting in dens and caves of the earth. I know that we fail to appreciate all the blessings that God has given us in Christ Jesus, and I hope, if you get nothing else out of this service, that you'll go home and thank God for the privilege to meet with God's people, and sing God's praises, and pray together, and worship the



WILLARD PYLE

Lord of hosts, and hear the Word of God read and proclaimed.

I realize it is most difficult to preach on "What is an Independent

ent Baptist Church?" without getting on the other subjects that have been announced. Certainly, church authority, and church government, and church perpetuity, and the question that I have, all go together, and it would almost be impossible not to say something about those subjects. However, I will try to stick to the subject. Let us now turn and read the following scriptures as a basis for our subject.

"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.

"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad through the regions of Judaea and Samaria, except the apostles."—Acts 8:1.

"Now ye are the body of Christ, and members in particular."—(Continued on page 4, column 5)

CONVICTION

By C. H. SPURGEON

When I was in the hand of the Holy Spirit, under conviction of sin, I had a clear and sharp sense of the justice of God. Sin, whatever it might be to other people, became to me an intolerable burden. It was not so much that I feared hell, as that I feared sin; and all the while, I had upon my mind a deep concern for the honour of God's name, and the integrity of His moral government. I felt that it would not satisfy my conscience if I could be forgiven unjustly.

But then there came the question,—"How could God be just, and yet justify me who had been so guilty?"

I was worried and wearied with this question; neither could I see any answer to it. Certainly, I could never have invented an answer which would have satisfied my conscience. The doctrine



CHARLES H. SPURGEON
(1834 - 1892)

of the atonement is to my mind one of the surest proofs of the Divine inspiration of Holy Scripture. Who would or could have thought of the just Ruler dying for the unjust rebel? This is no teaching of human mythology, or dream of poetical imagination. This method of expiation is only known among men because it is a fact; fiction could not have devised it. God Himself ordained it; it is not a matter which could have been imagined.

I had heard of the plan of salvation by the sacrifice of Jesus (Continued on page 3, column 5)

Are We Redeemed By Character?

THE MOST POPULAR HERESY IN THE WORLD DEMOLISHED
BY THE TRUTH OF GOD'S WORD

By T. T. MARTIN

From "God's Plan With Men"

"The God of Jacob is our refuge."—Ps. 46:7.
"Happy is he that hath the God of Jacob for his help."—Ps. 146:5.
"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James 1:4.
"And we know that all things work together for good to them that love God, to those who are the called according to his purpose."—Rom. 8:28.

"The God of Jacob!" Not the God of Israel. Wonderful God! blessed assurance, that "the God of Jacob is our refuge,"—the God who saves the man without character, irrespective of character, makes of him,—Israel. Jacob, the supplanter, the trickster, the weak character, the sinner, God develops him and makes of him a prince of God. That is God's plan with men. Consider

by character; that by acquiring a suitable character, by developing the right kind of a character, man can be saved, can go to Heaven; that one's character, if of the proper kind, entitles him to Heaven; that if one has lived right, he

will go to Heaven.

The other theory is, that God by grace, pure unmerited favor, saves irrespective of character. It is a tremendous issue. It is vital; one or the other is fatal. If those who hold one theory go to Heaven, all who hold to the other will be lost, will go to Hell. We would as well face the issue. They are two widely different ways of salvation, and God has but one.

Jesus said "I am the way" (John 14:6), not one way, The Way. And He leaves no possible ground for misunderstanding the meaning, "No man cometh unto the Father, but by me."—John (Continued on page 4, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"OUR IDENTITY WITH CHRIST"

Number Thirty-Six in "THE LIFE AND MINISTRY OF PAUL"

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. 3:1.

I do not think that it can be emphasized strongly enough that you and I as believers in Christ have experienced a heavenly call, to the extent that we are now heavenly people. In fact, if I could, I'd like to take each of you by the hand and make this message personal to you, that you might realize that I am talking to you individually, when I would remind you that every saved person is a heavenly individual. Paul said:

"Wherefore, holy brethren, partakers of the HEAVENLY CALLING, consider the Apostle and High Priest of our profession,

Christ Jesus."—Heb. 3:1.

You will notice that Paul says we are partakers of the heavenly calling. Therefore, if you are saved, you have partaken of a heavenly calling.

Notice again:

"I press toward the mark for the prize of the HIGH CALLING of God in Christ Jesus."—Phil. 3:14.

Paul says it is a high calling that we have experienced. Every one of us who are saved, has been called with a high calling, or an upward calling, or a heavenly calling.

Listen again:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in HEAVENLY PLAC-

ES in Christ."—Eph. 1:3.

The King James version says "in heavenly places," but the word "places" is in italics, showing that it has been supplied by the translators. Actually, it says that He has blessed us with all spiritual blessings in the heavens.

So, beloved, Hebrews 3:1 says that we are partakers of a heavenly calling, Philippians 3:13 says that we are to strive and push forward to the high calling wherewith we have been called, and Ephesians 1:3 says that He has blessed us with all spiritual blessings in Christ Jesus in the heavens. So I would say that you and I are heavenly people, and that every believer is a heavenly (Continued on page 2, column 1)

SOME REAL GOOD ADVICE

This advice was given to young ministers by a Baptist minister, John Kelsay, in 1788:

Study with earnest prayer, if all depended on their own endeavors; but in preaching, to depend upon Divine assistance as though they had not studied at

To be concise in preaching, to conclude when done.

Pray for a blessing on their words immediately after preach-

To embrace every seasonable opportunity of conversing with precious souls, and not to forget that as were in menial circum-

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"Life and Ministry of Paul"

(Continued from page one)

man. Not only do these verses indicate that we have had such a high calling and that we are right now a heavenly person, but other Scriptures would tell us that we are just strangers and pilgrims here within this earth. For example, listen:

"Dearly beloved, I beseech you as STRANGERS and PILGRIMS, abstain from fleshly lusts, which war against the soul."—I Pet. 2: 11.

Now these verses not only show us that we have experienced a heavenly call and that we ourselves have an High Priest, the Lord Jesus Christ, but that we also are strangers and pilgrims here within this world through which we are passing.

Also I would remind you that we are actually identified with the Lord Jesus Christ, for my text says:

"If ye then be risen with Christ."—Col. 3:1.

This indicates identity. This

shows we are identified with the Son of God.

When the Apostle Paul was stricken with the light shining about him from Heaven, the Lord spoke to him, saying:

"Saul, Saul, why persecutest thou me?"—Acts 9:4.

Actually, the Apostle Paul wasn't persecuting the Lord Jesus Christ, but he was persecuting Christians, yet the Lord Jesus said, "Saul, Saul, why persecutest thou me?" as if to indicate to us that we are so identified with the Lord Jesus Christ that when anyone persecutes a child of God, he thereby persecutes Jesus Christ Himself.

I say then, beloved, these verses would tell us that ours is a high calling, that we are heavenly individuals in that we have been called by a high calling from the things of this earth, that we have a high priest, the Lord Jesus Christ, that we are strangers and pilgrims here within this world, and that we are identified with the Son of God Himself. Now I would like to show you some ways whereby we have identification with the Son of God.

I WE ARE IDENTIFIED WITH CHRIST AS TO LIFE.

We read: "When Christ, WHO IS OUR LIFE, shall appear, then shall ye also appear with him in glory."—Col. 3:4.

You will notice that it says that Christ is our life. In other words, the spiritual life that I have is life that I have gotten from Jesus Christ. I have the same kind of life today that the Son of God Himself enjoys. Beloved, I am identified with the Lord Jesus Christ so far as life is concerned.

The same truth is presented to us when the Apostle John says: "He that hath the SON HATH LIFE; and he that hath not the Son of God hath not life."—I John 5:12.

You will notice, beloved, that we are identified with Him in life. The life that you have as a saved person, you have received from Jesus Christ, and you are thus identified with the Son of God as to life.

II WE ARE IDENTIFIED WITH CHRIST AS TO OUR NATURE.

We read: "Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust."—II Pet. 1:4.

If you are a saved person, you are identified with Christ as to nature. Not only are you identified with Him in that you have the life of Christ, but you are identified with Him in that you have the nature of God within you.

Talk about an individual being lost after having been saved—that he can be saved today and go to Hell tomorrow! If that be true, then something of God would have to go to Hell, because we have the nature of God inside us. Peter says that we are partakers of divine nature. That is why it is that I often say that we ought to talk a little bit like God, we ought to walk a little bit like God, we ought to act a little bit like God, and that the world ought to see a little bit of God in us from day to day. Beloved, we are identified with Him as to nature.

I grant you we have an old fleshly nature also. I am ready to grant that you and I have a fleshly nature that is just as devilish and depraved and vicious as it is possible to be, but I thank God that you and I who are saved, also have a divine nature on the inside—that we are identified with Jesus Christ as to nature.

III WE ARE IDENTIFIED WITH CHRIST AS TO OUR RELATIONSHIP.

We read: "Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto MY FATHER, and YOUR FATHER; and to MY GOD, and YOUR GOD."—John 20:17.

In relationship we are identified with Christ. His God is my God. His Father is my Father. I am identified with Him as to my relationship.

The Apostle Paul makes it still clearer as to our relationship when he says:

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them BRETHREN."—Heb. 2:11.

Beloved, do you realize that Jesus Christ is your brother? Elsewhere in the Bible He is spoken of as our Elder Brother. We are His brethren. How I thank God for the relationship that exists between us. His God is my God, His Father is my Father, and we are brethren together in Christ, so that we can say that God is my Father, Jesus Christ is my Brother, and Heaven is my home.

Yes, beloved, we are identified with Him as to life, for we have the same life that He has. We

"I Should Like to Know"

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

We are having quite a discussion on interpreting the word "church." Does the word "assembly" mean a building? Is it possible to have a church, yet meet in a house?

No, the word "assembly" does not mean a building, if you mean by that a building made of materials such as brick, wood, steel, mortar, etc. If you mean it in the sense of Ephesians 2:21, yes.

Yes, it is possible to have a church meet in a house. For example, read Romans 16:5, I Corinthians 16:19, Colossians 4:15. We suggest that you order the booklet, "Ekklesia—The Church," from us and get this thorough discussion of the word "church."

Should I teach our young children to pray?

Only the children of God can pray (Proverbs 15:8). If your children are not saved by faith in Christ, they can't approach to God as their heavenly Father (Gal. 3:26). Do all that you can for your unsaved children by teaching them the Word of God and by setting them a godly example. Your chief aim should be to teach them of God, sin, the punishment of sin, and then pointing them to Jesus Christ who alone atones for sin.

When we are having family worship, should the mother lead audibly in prayer, or should only the father lead, while others pray silently?

Of course, the father should take the lead in family worship and should direct it. But very definitely, any saved member of the family can pray and fully participate in the worship.

Who were the sons of God and the daughters of men mentioned in Genesis 6:4?

Some say that the sons of God are the angels and the daughters of men are the descendants of Adam, and that such cohabited to produce a race of physical monstrosities. But this appears rather doubtful when looked at in the light of Matthew 20:35, 36. These verses would tell us that the angels do not marry. Therefore, we conclude that this could not mean the angels of God cohabited with human beings.

A much more simple view—and we believe a perfectly sane and Scriptural view—is that the sons of God represent the godly line of Seth, whereas the daughters of men represent the ungodly line of Cain.

This, by implication, would tell us, then, that it is definitely wrong for a child of God to marry with one who is unsaved. Of this we are abundantly assured in all the Word of God. Cf. Deut. 7:2-4; I Cor. 7:39; II Cor. 6:14, 15.

Whenever a child of God marries a child of the Devil, that child of God will certainly have some trouble with his father-in-law.

What does the word "converted" mean in Luke 22:32?

It means "to turn about." The word is not at all exclusively used in reference to salvation. A person can be converted from many things. As to the above reference, Peter was converted from his trusting in the flesh. He trusted that he would not deny the Lord, but he did. Peter learned a good lesson concerning the weakness of the flesh. He later "strengthened his brethren" as Jesus told him to do after he was "converted" from trusting in the power of the flesh. He wrote in I Peter 1:24, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." This was certainly an exhortation to Peter's brethren to put no confidence in the flesh, as he had learned by experience not to do.

are identified with Him as to nature, for we have the nature of God within us. We are identified as to our relationship, because His God is our God, His Father is our Father, and He and you and I are brothers in the Lord.

IV WE ARE IDENTIFIED WITH CHRIST AS TO OUR SERVICE.

In service, we are identified together, for Jesus said:

"As thou hast sent me into the world, EVEN SO HAVE I ALSO SENT THEM INTO THE WORLD."—John 17:18.

God the Father sent Jesus into the world, and Jesus, in turn, sends us into the world. Therefore, in service, we are identified with Him.

Notice again:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I AM WITH (Continued on page 3, column 2)

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BOB L. ROSS
JOHN R. GILPIN

Editors

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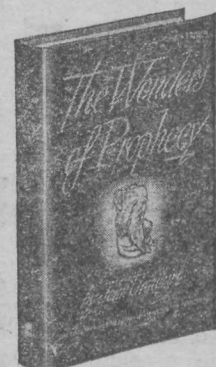
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All Protestants Hold, Comes Either from Baptists or Rome

by J. B. Gambrell
(Now with the Lord)

If everything that is Baptist is taken from any one of the Protestant Pedo-Baptist bodies, what remains will be Roman Catholic. If everything that is Roman Catholic is taken away, what is left will be Baptist.

For instance, immersion is Baptist because of Christ's command. Sprinkling and pouring for baptism are Roman Catholic and rest on the primary assumption of the Roman Catholic hierarchy that Scriptural institutions may be changed by human authority.

Proxy religion is Roman Catholic. Individualism in religion is Baptist.

Baptismal regeneration is Roman Catholic. Regeneration by the Spirit is Baptist.

The sacramental view of the ordinances is Roman Catholic. The symbolic view is Baptist.

Salvation by works is Roman Catholic. Salvation by grace is Baptist.

The independence of local churches is Baptist. The over-head control of local churches is Roman Catholic.

The equality of all ministers is Baptist. Orders in the ministry is Roman Catholic.

The democracy of church is Baptist. Hierarchical control of church is Roman Catholic, and on and on, we might go.

All these statements are susceptible of the clearest proof. Indeed, the great founders of the Protestant churches avowed their adherence to the structural principle of Romanism as to the change of baptism to sprinkling and pouring.

Baptists stand in historic and irreconcilable opposition to the primary Romish affirmation and cannot modify their position to accommodate those who hold the same affirmative principle in other ecclesiastical bodies. The supreme undelegated authority of Jesus Christ is the true and unbending organizing principle of every Baptist church. This principle stands as an impassable barrier between Baptists and other bodies. Baptists never did symbolize with other bodies built of human wisdom, contravening divine wisdom and the authority of Jesus Christ. They never can.

What relation have Baptist churches to other ecclesiastical bodies? None. They never can have any while their primary principle, obedience to the authority of Jesus Christ as given in His Holy Word, holds the Baptist conscience.

Baptists are not to blame for this separation. They remained with the New Testament and others went away from it. For long, weary centuries they have stood by this principle, even to blood and death. Meantime, they have been the torch-bearers to light the world back to the simplicity of New Testament faith and practice.

Baptists should today, candidly, lovingly and bodily accept their ecclesiastical isolation and proclaim it for the benefit of the present and future generations. They are the trustees of the truth and are bound to hold it and to hold it forth. We do not express our lack of love for other Christians when we stand by the truth. We can give no higher expression of our love for them and the world than to hold and proclaim these principles written in the divine Word by the Spirit to enlighten and bless the human race. Heirs of the martyr-confessors of the Baptist faith through the dark centuries of persecution, Baptists of this brighter day should avoid every entanglement that will hinder their free and full testimony to the truth as it is in Jesus.

The dividing principle, obedi-

ence to Christ in all things, does not run in a perfectly straight line between Baptists and all other denominations. The Congregationalists hold with Baptists on one point — i.e., Congregational church government. Others agree on this or that point; but all Pedo-Baptist bodies are built on the Romish error, which may be stated briefly, thus: **The substitution of a human foundation for the divine foundation of Christ's authority and word.** Infant baptism is rooted in the fundamental error that baptism arises out of the flesh and blood relations, not spiritual. This subverts the very foundation and principles of New Testament churches, which are built on spiritual relations. The individual believer is the unit; not the family.

In one thing, strangely enough, Baptists, Roman Catholics and Protestants all agree, and that is, that baptism precedes the Lord's supper, in the divine order of things. Only lately a few people, representing no ecclesiastical body, have arisen to deny what Christendom from the Apostles to this day have taught with one voice.

There is today a vast enveloping movement which aims to tie the Baptists up in a bundle with other bodies with which they have no ecclesiastical affinity. What whipping posts, fines and martyr fires could not do when Baptists were weak, there is a sedate plan to accomplish through methods of penetration and disintegration and the bold assumption of over head leadership, like that which swung a larger part of the Christian world into Romanism. What martyrs died for, we should live for in a noble spirit. Many a great battle has been lost by a weak finish. Paul's intensive exhortation fits our time — "Watch ye; stand fast in the faith; quit ye like men; be strong."

"Life and Ministry of Paul"

(Continued from page 2)
YOU ALWAYS, even unto the end of the world. Amen.—Mt. 28:19, 20.

The word "always" is literally "all the days"—the days when the sun is shining, the days that are cloudy, the days when you are happy and the days when you are downcast and blue, the days when you are prosperous so far as this world is concerned, and the days of material adversity. He says, "I am with you all the days, even unto the end of the age." He is telling His people that His church is to go into all the world and preach the gospel, and to baptize those that shall be saved, and to teach those that are saved. Then He says that if we do, "I am with you all the days."

Yes, beloved, the Lord Jesus Christ is identified with us in service, for the Father sent Him and He sent us, and He has promised daily companionship.

WE ARE IDENTIFIED WITH CHRIST IN SUFFERINGS.

We read: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. 1:29.

There are two gifts mentioned in this verse: one is the gift of faith; the other is the gift of suffering. One is the gift whereby we are saved; the other is the gift whereby you and I suffer in His name after we have been saved.

Would to God that we could realize how we are thus identified with Him. Would to God that every one of us could see this truth, that we are so identified

with Jesus Christ that our sufferings are for the glory of God.

I know that most of us don't like to think in terms of suffering. I am sure that there is not one of us who likes to think about languishing on a bed of illness. Not one of us likes to think about the suffering that comes as result of physical disability. I am sure that we don't like to think about any kind of suffering. But, beloved, the same God that gave us faith likewise has given to us the gift that we should suffer in His behalf.

I tell you, beloved, we are identified with Him in sufferings. He suffered, and you and I suffer here within this world in order to carry out His work, and as we suffer, we are identified with the Lord Jesus Christ.

VI
WE ARE IDENTIFIED WITH CHRIST AS TO OUR INHERITANCE.

The Lord Jesus Christ has an inheritance, and I have an inheritance. I am going to get the same kind of an inheritance that the Son of God Himself is going to have. We read:

"The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God and JOINT-HEIRS WITH CHRIST."—Rom. 8:16, 17.

Notice, beloved, Paul says that we are so identified with Christ that we are joint heirs with the Son of God.

Beloved, doesn't it help you to realize how you are identified with Christ? When I got to thinking about this several days ago, even weeks ago, as I began to prepare this series of sermons on the life and the ministry of the Apostle Paul, it thrilled my heart just to realize how we are identified with Him. I am so identified with Him that even on the basis of inheritance I am a joint-heir with the Lord Jesus.

Most people can understand how they can be joint-heirs with a fleshly brother or sister here within this world, and how they might inherit some property from their parents. Beloved, that is exactly the thought that is presented to us in this text. We are joint-heirs with the Lord Jesus Christ. I am identified with Him to this extent, that whatever Christ Jesus inherits, I myself shall inherit. I am a joint-heir with Jesus Christ.

VII
WE ARE IDENTIFIED WITH CHRIST AS TO OUR FUTURE GLORY.

Paul says:

"For I reckon that the sufferings of this present time are not worthy to be compared with the GLORY WHICH SHALL BE REVEALED in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. 8:18-21.

Beloved, I have something waiting for me after while. I have

a glory out yonder, the like of which I couldn't begin to imagine, and certainly the like of which I couldn't begin to describe to you. Paul says that we have a lot of sufferings in this world, but he says, "I reckon the sufferings are not worthy to be compared with the glory that shall be revealed."

Now when Paul used the word "reckon," he didn't use it like you and I use it. When we say "I reckon," we mean "I guess." Paul didn't mean that. Paul used the word as it was originally coined. That word "reckon" is a word that has to do with mathematical accuracy.

For example, if you put a row of figures on the blackboard and draw a line beneath them, when you have added them, you have reckoned with those figures. The word "reckon" has to do with mathematical accuracy.

Paul says, "I reckon that the sufferings of this world are not worthy to be compared to that which is to come," as if to say, "I have calculated, and I have looked at it from the standpoint of even mathematics. I have added up the sufferings, and I have come to this conclusion, from a mathematical standpoint of accuracy that the sufferings of this world are not worthy to be compared with the glory of the kingdom that shall be revealed in us by and by."

Peter likewise referred to this future glory, for he said:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—I Pet. 2:9.

How I thank God for what is out before us after while. I am glad that He has called us and that I am now a part of that chosen generation, a part of the royal priesthood, a part of that holy nation, a part of the peculiar people to which He refers, and I am looking forward someday to the fact that this identification that I have with Christ now, is going to carry over into the future glory of His kingdom in the sweet bye and bye.

Notice again: **"And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."**—Rev. 1:6.

Beloved, I am glad for this truth, that I am so identified with the Lord Jesus Christ that not only now am I a king and a priest, but I am going to be such throughout a never-ending eternity.

Listen again: **"And hast made us unto our God kings and priests: and we shall reign on the earth."**—Rev. 5:10.

Yes, beloved, we are right now kings and priests, but some of these days we are going to reign with Him here within this world. We are identified with Him so far as His future glory is concerned.

CONCLUSION

As Paul would tell us in these verses that I have read to you, we are identified with Christ. We are identified as to life, for we have the same kind of life that Jesus has. We are identified as to nature, for we have the nature of God within us already. We are identified to God as to our relationships, because His God is our God, His Father is our Father, and we are brothers in Him. We are identified in service, because as we serve Him He has promised to go with us all the way, even to the end of the age. We are identified with Him in suffering, because as we suffer, so Christ Himself has suffered when here within this world. We are identified as to our inheritance, because we are going to have the same kind of inheritance as He has. We are going to be joint heirs with Him throughout eternity. We are identified so far as the future kingdom is concerned, because we are going to reign with Him here on this earth.

As I have said, we are heavenly people. I don't mean that you have a heavenly disposition. I

don't mean that you always have a heavenly smile. I don't mean that you always walk, and talk, and act, and look like a heavenly person, but there is about us that which makes us heavenly people. We have experienced a heavenly calling, we have a High Priest in the heavens, and we ourselves are in Him in the heavens. We are strangers and pilgrims here within this world. We are identified with Him. How I thank God for the marks of identification whereby that saved people are identified and belong to Him.

In closing, I ask, are you thus identified with Him? Do you have the life of God? Do you have this life of Christ within you? If you don't, then come back to my text which says, "If ye then be risen with Christ, seek those things which are above." Oh, might God give to you a spiritual resurrection right now that you might be raised in Christ tonight.

May God bless you!

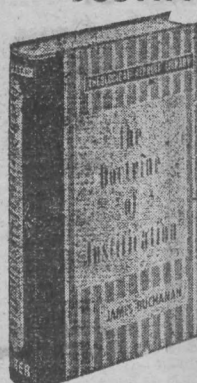
Conviction

(Continued from page 1)
from my youth up; but I did not know any more about it in my innermost soul than if I had been born and bred a Hottentot. The light was there, but I was blind: it was of necessity that the Lord Himself should make the matter plain to me. It came to me as a new revelation, as fresh as if I had never read in Scripture that Jesus was declared to be the propitiation for sins that God might be just.

I believe it will have to come as a revelation to every newborn child of God whenever he sees it; I mean that glorious doctrine of the substitution of the Lord Jesus. I came to understand that salvation was possible through vicarious sacrifice; and that provision had been made in the first constitution and arrangement of things for such a substitution. I was made to see that He who is the Son of God, co-equal, and co-eternal with the Father, had of old been made the covenant Head of a chosen people, that He might in that capacity suffer for them and save them. In as much as our fall was not at the first a personal one, for we fell in our federal representative, the first Adam, it became possible for us to be recovered by a second Representative, even by Him who has undertaken to be the covenant Head of His people, so as to be their second Adam. I saw that, ere I actually sinned, I had fallen by my first father's sin; and I rejoiced that, therefore, it became possible in point of law for me to rise by a second Head and Representative. The fall by Adam left a loophole of escape; another Adam could undo the ruin wrought by the first.

When I was anxious about the possibility of a just God pardoning me, I understood and saw by faith that He who is the Son of God became man, and in His own blessed person bore my sin in His own body on the tree. I saw that the chastisement of my peace was laid on Him, and that with (Continued on page 4, column 1)

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Conviction

(Continued from page three)
His stripes I was healed. It was because the Son of God, supremely glorious in His matchless person, undertook to vindicate the law by bearing the sentence due to me, that therefore God was able to pass by my sin. My sole hope for Heaven lies in the full atonement made upon Calvary's cross for the ungodly. On that I firmly rely. I have not the shadow of a hope anywhere else.
Personally, I could never have overcome my own sinfulness. I tried and failed. My evil propensities were too many for me, till, in the belief that Christ died for me, I cast my guilty soul on Him, and then I received a conquering principle by which I overcame my sinful self. The doctrine of the cross can be used to slay sin, even as the old warriors used their huge two-handed swords, and mowed down their foes at every stroke. There is nothing like faith in the sinners' Friend: it overcomes all evil. If Christ has died for me, ungodly as I am, without strength as I am, then I cannot live in sin any longer, but must arouse myself to love and serve Him who hath redeemed me. I cannot trifle with the evil which slew my best

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Friend. I must be holy for His sake. How can I live in sin when He has died to save me from it?

Redeemed By Character?

(Continued from page one)
14:6. Either, then, He is the only way, or He was the vilest deceiver the world ever knew, or He was a simple-minded, ignorant fanatic, who honestly thought Himself "The Way," when He was not.

Against this theory of salvation by character there are four serious, fatal charges:—

First, it is utterly cruel, heartless and selfish.
It is cruel, because to the weakest, most needy, most helpless class, the vast body of men, born of vicious, debased parents, reared amidst vice and sin, weakened by appetite and tied by habit, it does not give one-millionth the chance to be saved, to go to Heaven, that men have who were born of noble, godly parents, reared amidst moral, uplifting surroundings, and strengthened by noble aspirations and splendid training. Stand before you two young men representing these two classes, and tell them of life beyond this life, and of Heaven; and then tell them of salvation by character. To the one it would mean a bright, hopeful anticipation; to the other, it would mean but taunting him with his hopeless condition and prodding him with despair.

The theory of salvation by character is heartless, because, wrapt in the robe of its own self-righteousness, it coolly condemns to hopeless despair a vast body of the human race. Go stand by the helpless, hopeless drunkard, and the drunken, sinful woman, and tell them of salvation by character, and hear the sob of despair or see the jeering look on their faces at the thought of salvation by character for such as they!

Before a pastors' conference, the polished, brilliant, highly educated pastor of a wealthy, refined, intellectual congregation read a seemingly learned paper on "Salvation by Character." When he had finished reading the paper, some of his fellow-pastors endorsed the paper and gave it high praise. Finally, the pastor of a people who had been unfortunate in life, many of whom had gone far down in sin, and were fettered by habit, arose and said, "Brother Moderator, the brother has given us his wonderful paper on salvation by character. I would like to ask him, what would he preach if he were the pastor of a people who have no character?"

The author of the paper arose

and made the heartless reply, "Brother Moderator, my brother and I have been raised in such different intellectual atmospheres, that I don't suppose I could make it plain to my brother."

The other replied, "That is doubtless true, Brother Moderator; but the trouble is, that he can never make it plain to any one else."

It is selfish, because those who teach this theory are generally men of intelligence, refinement, and are considered, and they consider themselves, men of moral character. They thus provide for themselves by their theory, but leave a vast body of the race with a very slight hope or with no hope whatever. The second charge against those who hold this theory is that by their own theory none will be saved.

If salvation is by character, by what kind of character, a perfect character, or an imperfect character? If by a perfect character, no one has it; no one even claims it. If by an imperfect character, how imperfect may it be and the man yet be saved? Where is the standard? If a man's character, in order to be saved by it, must be the best he can make it, no one has even that character,—no one's character is the best he could have made it. Hence, salvation by character is a chimera.

The third charge against salvation by character is that even if a man's character were perfect from man's standpoint, in the sight of God his character would still be corrupt.

"All our righteousnesses are as filthy rags."—Is. 64:6. Why? Because motive is the measure of the character. "They that are in the flesh cannot please God."—Rom. 8:8. Why? Because they have not, and cannot have, the right motive.

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."—I Cor. 13:1-3.

And no man has this love, no man can have this love, until he is saved by Christ dying for his sins (I Cor. 15:3). "The love of Christ constraineth us; because we thus judge, that if one died for all, then all died; and he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again."—2 Cor. 5:14, 15.

The fourth serious, fatal charge against the theory of salvation by character is that it is contrary to the teaching of the Saviour.

"Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."—Matt.

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CHRIST'S DEATH

By A. W. PINK



ARTHUR PINK

Christ not only died in our stead, He died to secure our salvation. He not only died in our room, He died for our benefit. Because He became poor, we are enriched. Because He was stripped of His garments, we are clothed with the robe of His righteousness. He was abased that we might be exalted. He came to earth that we might go to Heaven. He became servant that we might be "made free." He was troubled that we might be comforted. He was tempted that we might triumph. He was scourged that we might be healed. He was dishonored that we might be glorified.

And there is no contingency or uncertainty about it. That His people should reap the benefits of Christ's satisfaction is not made dependent on their fulfilling any conditions. Repentance and faith were purchased by Christ for every one for whom He obeyed and suffered. Divine justice requires that Christ shall see of the travail of His soul and be satisfied. The law of God demands that its reward should be bestowed on all for whom Christ obeyed it. The very righteousness and faithfulness of God insist that, because the Captain of their salvation was made perfect through suffering, He shall bring the "many sons to glory."

Payment God cannot twice demand,
First at my bleeding Surety's hand
And then again at mine.

Complete atonement Thou hast made,
And to the utmost farthing paid
What e'er Thy people owe are

How then can wrath on us take place
If sheltered in Thy righteousness
And sprinkled with Thy blood?

Turn, then, my soul, unto thy rest,
The merits of thy Great High Priest
Speak peace and liberty.

Trust in His efficacious blood,
Nor fear thy banishment from God
Since Jesus died for thee.—Toplady

21:31.

Certain it is that the publicans and the harlots had worse characters than those to whom the Saviour was speaking; the fact is therefore evident that Jesus taught salvation without character, irrespective of character.

Let the reader consider two cases that will show conclusively that the teaching of salvation by character is absolutely contrary to the teaching of the Saviour.

"The chief priest, mocking him, with the scribes and elders, said: He saved others; himself he cannot save. If he is the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God. The thieves also that were with him, cast the same in his teeth."—Matt. 27:41-44.

Let the reader notice that both the thieves "that were with him, cast the same in his teeth." Then "one of the malefactors that were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise."—Luke 23:39-43.

From the time that both thieves "cast the same in his teeth," to the time the one made his earnest plea, "Lord, remember me when thou comest into thy kingdom," there had been no time in which this thief could have formed, developed a character that merited salvation. Hence, when Jesus said, "To-day shalt thou be with me in Paradise," to this thief, He branded the teaching of salvation by character as not from Heaven. The one who does not see from this case that the cruel, heartless, selfish teaching of salvation by character contradicts the Lord Jesus, will never see anything

contrary to his own preferences and preconceived opinions.

The second case is just as conclusive. As the Saviour was dining at meat in the house of Simon the Pharisee, a woman noted as a sinner, came in, stood behind him weeping. He said to the woman, Thy hath saved thee; go in peace. Luke 7:50. The Saviour said woman was saved, yet she of notorious character,—she no character.

(Continued next week)

An Independent Church

(Continued from page one)
lar."—I Cor. 12:27.

"In whom ye also are built together for an habitation of through the spirit."—Eph. 2:22.

"But if I tarry long, that ye mayest know how thou ought to behave thyself in the house of God, which is the church, the living God, the pillar and ground of the truth."—I 3:15.

"Saying, I am Alpha and Omega, the first and the last: What thou seest, write in book, and send it unto the churches which are in Asia; to Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, unto Philadelphia, and unto Laodicea."—Rev. 1:11.

"Unto him be glory in church by Christ Jesus through out all ages, world without end."—Eph. 3:21.

As we answer this question need to keep in mind that the doctrine of God's Word is like a star that pointed out the way (Continued on page 13, col.

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Godly Companions

By A. W. PINK

"I am a companion of all that fear Thee, and of them that keep Thy precepts" (Psalm 119:63).

In the above verse we have a description of God's people according to the course of their lives and conduct. They are a people marked for two things: fear and submission, the latter being the fruit of the former. Regenerated souls obey God conscientiously, out of reverence to His majesty and goodness, and from a due regard of His will as made known in His Word. The same description of them is given in Acts 10:35, "In every nation he that feareth Him, and worketh righteousness, is accepted with Him." It is a filial fear which is awed by God's greatness and is careful not to offend Him, which is constrained by His love and is anxious to please Him. Such are the only ones fit to be a

Christian's "companions."

A "companion" is, properly speaking, one with whom I choose to walk and converse in a way of friendship. Inasmuch as the companions we select is an optional matter, it is largely true that a person may be known by the company he or she keeps; hence the old adage, "Birds of a feather flock together."

Scripture asks the searching question, "Can two walk together except they be agreed?" (Amos 3:3).

A Christian, before his conversion, was controlled by the Prince of darkness and walked according to the course of this world (Eph. 2:2, 3), and therefore did he seek and enjoy the company of worldlings. But when he was born again, the new nature within him prompted new tastes and desires, only in the saints of God. Alas, that we do not always continue as we began.

The Christian is to have goodwill toward all with whom he comes in contact, desiring and seeking their best interests (Gal. 6:10), but he is **not** to be yoked to (II Cor. 6:14) nor have any fellowship with (Eph. 6:14) those who are unbelievers, nor is he to delight in or have complacency toward those who despise his Master.

Would you knowingly take a viper into your bosom?

"The wicked is an abomination unto the righteous" (Prov. 29:27).

So said David, "Do not I hate them, O Lord, that hate Thee? and am I not grieved with these that rise up against Thee? I hate them with perfect hatred; I count them mine enemies" (Psa. 139:21, 22). That holy man could not confederate with such.

Evil company is to be sedulously avoided by the Christian, lest he become defiled by them.

"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed" (Prov. 13:20).

Nor is it only the openly lawless and criminal who are to be shunned, but even, yea, especially, those professing to be Christians yet who **do not live the life of Christians**. It is this latter class particularly against which the real child of God needs to be most on his guard: namely, those who say one thing and do another; those whose talk is pious, but whose walk differs little or nothing from the non-professor. The Word of God is plain and positive on this point:

"Having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:5).

This is not merely good advice, but a Divine command which we disregard at our peril.

In selecting your "companions" let not a pleasing personality deceive you. The Devil himself often poses as "an angel of light," and sometimes his wolfish agents disguise themselves in "sheep's clothing" (Matt. 7:15).

Be most careful in seeing to it that what draws you toward and makes you desire the companionship of Christian friends, is their love and likeness to Christ, and not to their love and likeness to you. Shun as you would a deadly plague those who are not awed by the fear of God, i.e. a trembling lest they offend

Him. Let not the Devil persuade you that you are too well established in the faith to be injured by the intimacy with worldly Christians" (?)

"Be not deceived; evil communications corrupt good manners" (I Cor. 15:33).

Rather "follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart" (II Tim. 2:22).

"Be not deceived; evil communications corrupt good manners" (I Cor. 15:33).

The Greek word here for "communications" properly means "a bringing together, companionships." And evil companionships

"corrupt." All evil is contagious, and association with evildoers, whether they be "church-members" or open infidels, has a defiling and debasing effect upon the true child of God. Mark well how the Holy Spirit has prefaced this warning: "Be not deceived." Evidently there is a real danger of God's people imagining that they can play with fire without getting burned. Not so; God has not promised to protect us when we fly in the face of His danger-signals. Observe too the next verse, which is inseparably connected with the one to which we have directed attention.

(Continued on page 7, column 1)

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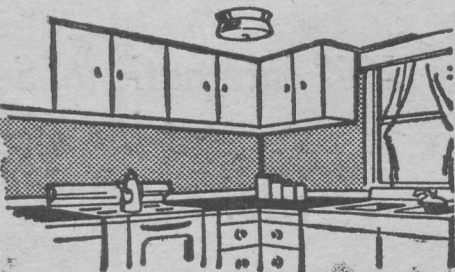
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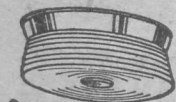
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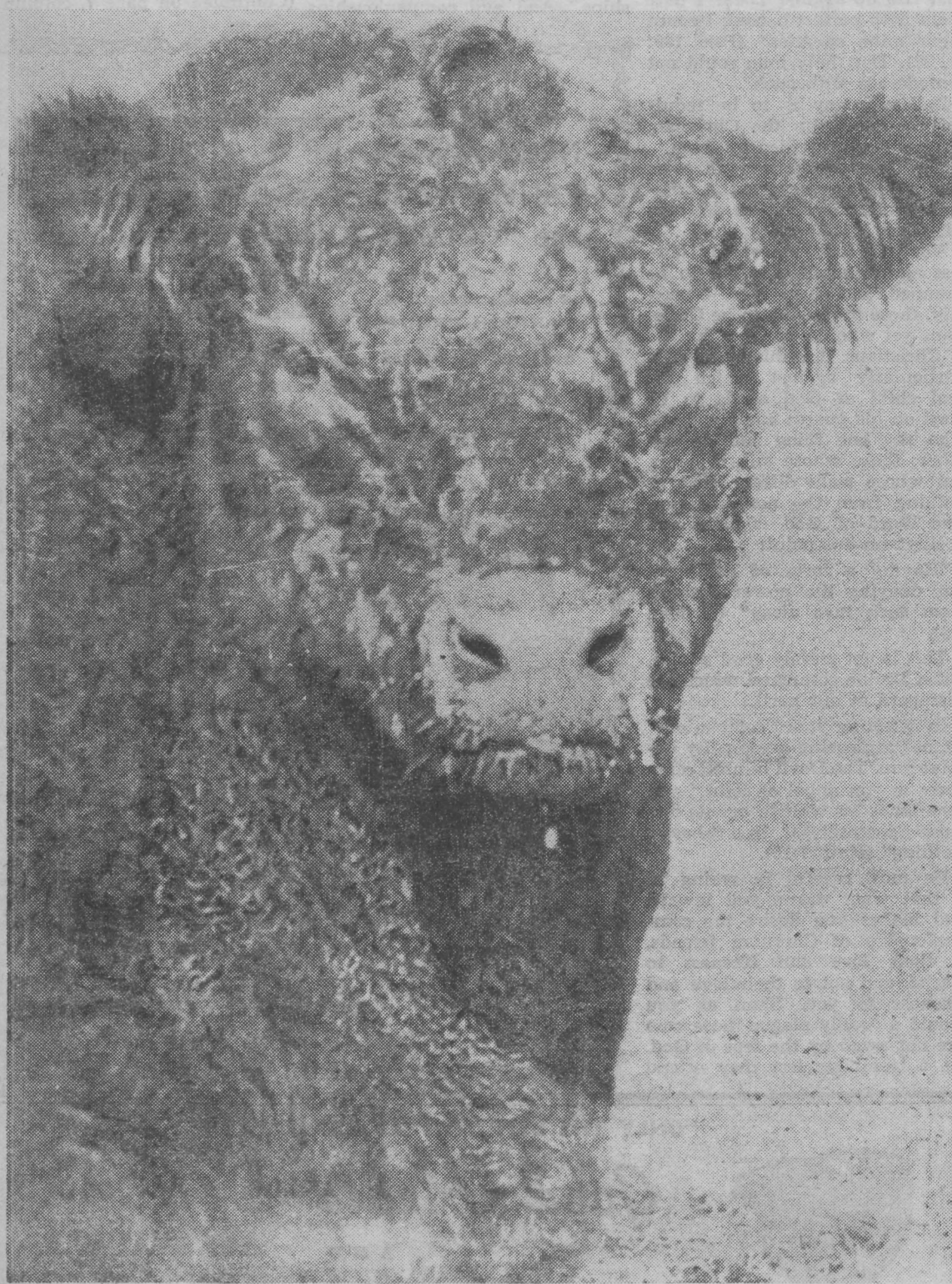
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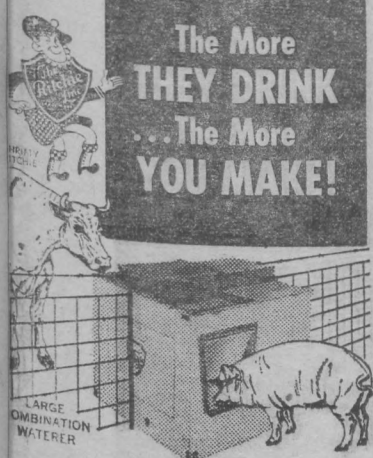
Godly Companions

(Continued from page five)

"Awake to righteousness, and not; for some have not the knowledge of God: I speak (this) to your shame" (1 Cor. 15:34).

The word "awake" signifies to rouse as from a torpor or state of lethargy. It is a call to shake off the delusive spell that a Christian may company with the Christless companions without being contaminated by them. "And sin not," in this respect. To cultivate friendship with religious worldlings is SIN, for such "have not the knowledge of God"; they have no experimental acquaintance with Him, His fear is not in them, His authority has no

Continued on page 8, column 1)



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(Continued on page 12, col. 4)

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Ever eat sweet, juicy, sun-ripe Strawberries fresh from the garden? There's none better! You can grow them easily, with little time and care. We have the best in both new and standard varieties.

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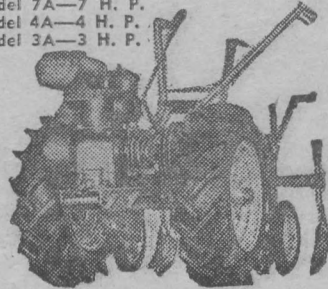
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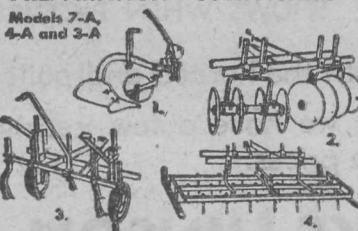
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WORK-SAVING ATTACHMENTS

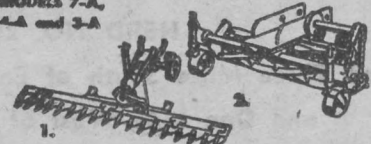
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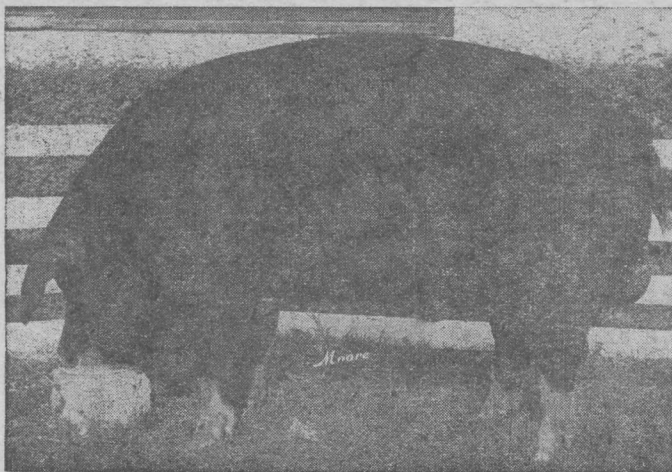
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Godly Companions

(Continued from page 7)

weight with them. "I speak (this) to your shame." The child of God ought to be abashed and filled with confusion that he needs such a word as this.

"I am a companion of all them that fear Thee, and of them that keep Thy precepts."

Such are the only "companions" worth having, the only ones who will give you any encouragement to continue pressing along the "Narrow Way." It is not those

who merely pretend to "believe" God's precepts, or profess to "stand for" them, but those who actually "keep" them. But where are such to be found these days? Ah, where indeed? They are but "few" in number (Matt. 7:14), one here, and one there. Yea, so very "few" they are that we are constrained to cry, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men" (Psalm 12:1).

It is indeed solemn to read the words that immediately follow the last-quoted Scripture and find how aptly they apply to and how accurately they describe the multitude of Godless professing "Christians" all around us: "They speak vanity every one with his neighbour, with flattering lips, with a double heart do they speak" (v. 2).

Note three things about them. First, they speak "vanity" or

"emptiness." Their words are like bubbles there is nothing edifying about them. It cannot be otherwise for "out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Their poor hearts are empty (Matt. 12:44). So their speech is empty, too. Second, they have "flattering lips," which is the reason why they are so popular with the ungodly. They will seek to puff you up with a sense of your own importance, pretend to admire the "much light" you have, and tell you it is your duty to "give it out to others." Third, they have a "double heart." They are (vainly) seeking to serve two masters: cf. II Kings 17:32, 33.

"I am a companion of all that fear Thee, and of them that keep Thy precepts."

There is a very real sense in which this is true even where there is no outward contact with such. Faithfulness to God, obedience to His Word, keeping His precepts, companying only with those who do so, turning away from everybody else, has always

involved a lonely path. It was thus with Enoch (Jude 14). It was thus with Abraham (Isa. 51:2). It was thus with Paul (II Tim. 1:15). It is the same today. Every city in the land is filled with "churches," "missions," "Gospel halls," "Bible institutes," etc., etc., but where are those who give plain evidence that they are living in this world as "strangers and pilgrims," and as such, abstaining "from fleshly lusts which war against the soul" (I Peter 2:11).

But, thank God, though the path of faithfulness to Him is a lonely one, it brings me into spiritual fellowship with those who have gone before. We are to walk by faith and not by sight, and faith perceives that walking with Christ "outside the camp" (Heb. 13:13) necessarily brings into communion with "all" His redeemed, be they on earth or be they in heaven. Thus the apostle John in his lonely exile on Patmos referred to himself as "your brother and companion in tribulation, and in the kingdom and

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patience of Jesus Christ" (Re (Continued on page 12, col. 5)

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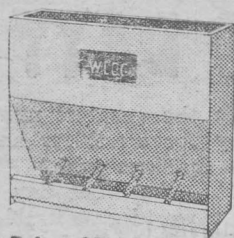
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THE W. L. C. CO.
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WHO WAS THE FOOL?

Mr. John Ruskin came to see me one day, many years ago, and

amongst other things he said that the apostle Paul was a liar, and that I was a fool!

"Well," I replied, "let us keep the two things separate; so, first of all, tell me how you can prove that the apostle Paul was a liar."

"He was no gentleman, and he was a liar, too," answered Mr. Ruskin.

"Oh, indeed!" I rejoined, "how do you make that out?"

"Well, there was a Jewish gentleman came to him, one day, and asked him a polite question, 'How are the dead raised up, and with what body do they come?' (1 Corinthians 15:35). Paul began by saying to him, 'Thou fool,'—which proved that the apostle was no gentleman; and then he continued, 'That which thou sowest is not quickened, except it die,'—which was a lie."

"No," I answered, "it was not a lie; Paul was speaking the truth."

"How do you prove that?" asked Mr. Ruskin.

"Why," I replied, "very easily. What is death? Death is the resolution into its original elements of any compound substance which possessed life."

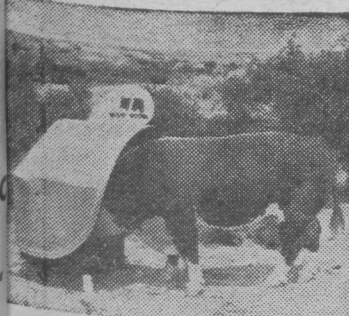
Mr. Ruskin said, "That is true."

"Yes," I replied, "it is true; and that is what happens to the seed when it dies, it is resolved into its original elements, and the living germ which is within it becomes the center and source of the new life that springs from it."

(Continued on page 10, column 1)

The WHIRLWIND FEEDER

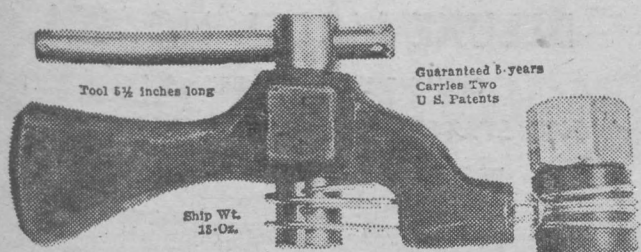
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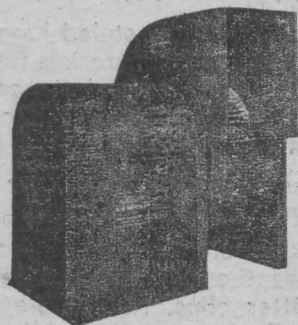
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Stockmaster steel feed bunks outlast wooden bunks many years, giving extra long, repair-free life. Rounded bottom keeps cattle and hogs out of bunks. Waste is eliminated because feed is always in the center of the bunks...not in cracks or corners.

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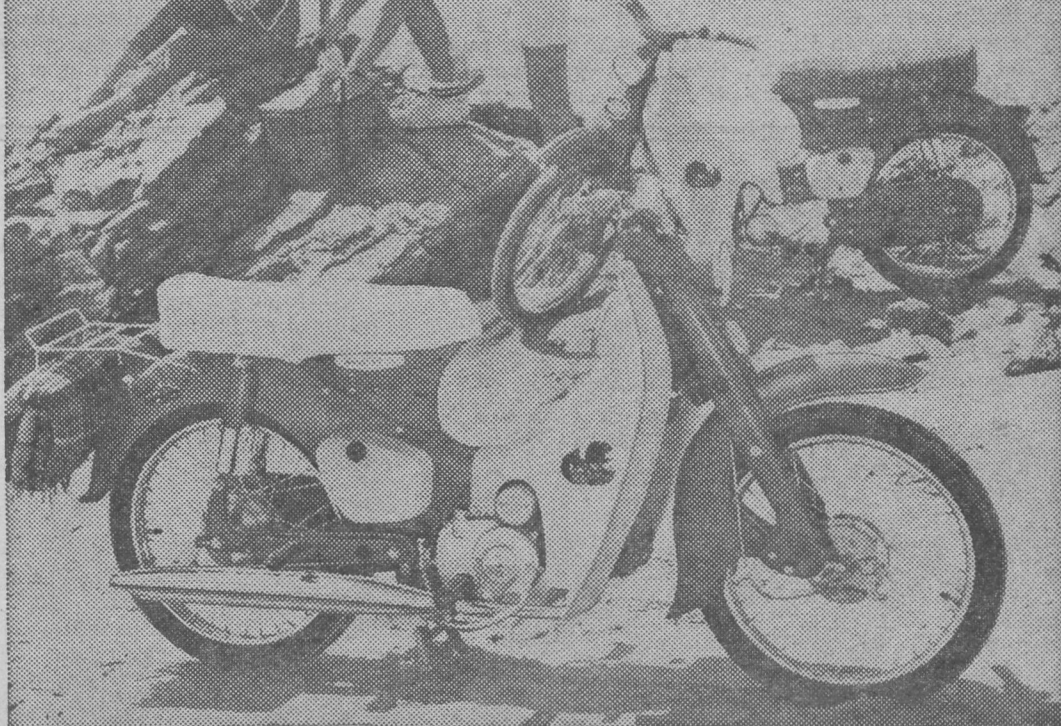
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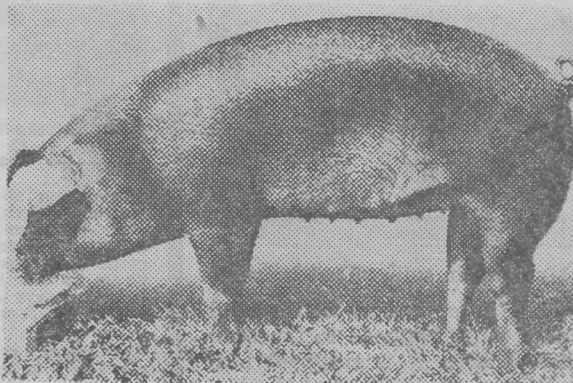
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NUCLEAR WITNESS IS GIVING US THE KIND OF DUROCS WE LIKE.

The Fool

(Continued from page 9, col. 3)
"Then," asked Mr. Ruskin, "what do you mean when you talk of the death of the soul?"

"I mean," I replied, "the separation of the soul from God; it was originally with God, and when it is separated from Him it dies to God, and that is its death, but that death is not non-exist-

ence. The separation of the soul from the body is the separation of that which quickened it from itself, and it falls back into its original condition."

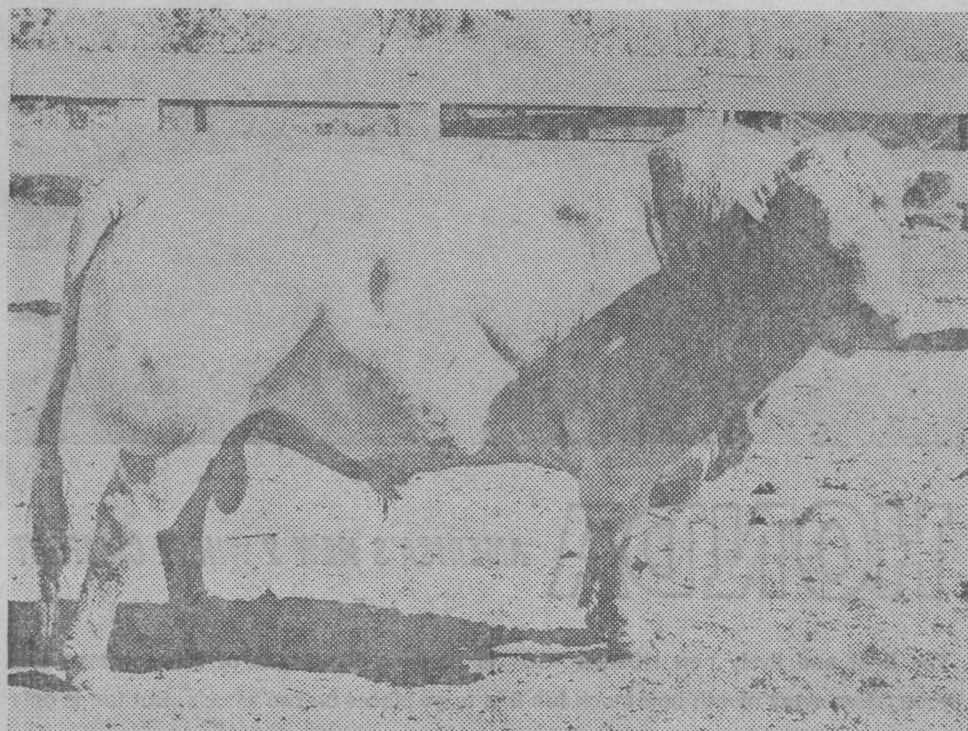
"Well," said Mr. Ruskin, "you have proved that Paul spoke the truth, but you have not proved him to be a gentleman."

"At all events," I answered, "the apostle was as much a gentleman as you were just now when you called me a fool."

"So you are," said Mr. Ruskin, "for devoting you time and talents to that mob of people down at Newington when you might employ them so much more profitably upon the intellectual and cultured few, like that Jewish gentleman who came to Paul, and others whom I might name."

I replied, "I always like to be the means of saving people whose souls are worth saving, and I am quite content to be the minister

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READER, CAN YOU ANSWER THIS QUESTION

WHAT DAY?

On what day are more crimes committed than on any other day in the year?

What day in the year sees most drunkenness and debauchery?

What day in the year is followed by the greatest amount of indigestion and the greatest number of deaths from gluttony?

About what day do Christians tell the greatest number of lies? Rev. 21:8.

Why will a religious flavor make a lie so palatable to the taste?

For what day do people spend

of that 'mob' down at Newington, and let those who wish to do so look after the cultured and refined."—C. H. Spurgeon.

the greatest number of mill for worthless and positively jurious junk?

On what day does the world give itself most complete to frivolity?

The approach of what causes legitimate and necessary business to drop from 10 per cent to 25 per cent, amounting to several billions in America alone?

Why are some large business firms refusing to allow even post card to be sent in the name of the firm in memory of the day? Luke 16:8.

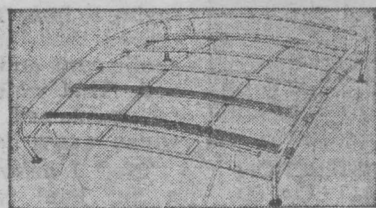
On what day do Christians their homes act and look like heathen?

On what day does the church and the world most look like heathen? (Continued on page 11, col.

WESTBAR LOADING

CAR TOP CARRIERS

MODEL NO. 901



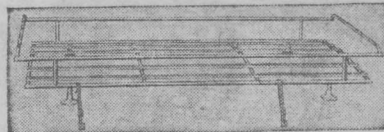
BED SIZE: 39" long x 40½" wide x 4" deep. Shipped one per carton, semi-KD.

All bright tubular aluminum construction with dark stain varnished oak slats for a lifetime of trouble-free service. Heavy duty straps, vinyl-coated gutter clips, stainless rubber cups. Fits all domestic and foreign cars.

DELUXE MODEL NO. 904

OPENING SIZE: 60" x 38" x 4."

FITS STATION WAGONS AND SEDANS



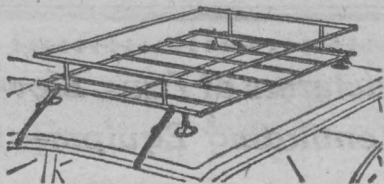
Imagine — a quality carrier so designed to fit both the mass automobile and station wagon market. A perfect answer for smaller inventory and bigger sales.

QUALITY FEATURES

All bright plated steel tubing throughout. Heavy duty varnished oak slats, four non-staining rubber suction cups. Heavy duty gutter straps, and vinyl-coated gutter clips. Special adapter spacers to convert from station wagon to sedan carrier are provided. Top frame is easily detachable to provide a flat carrier bed for such items as lumber, bed frames, ladders, cribs, etc.

ECONOMY MODEL NO 903

BED SIZE: 39½" long x 42" wide x 5" deep. Shipped KD, semi-assembled, one per carton.



This budget priced, smartly styled luggage carrier has all the quality features and materials found in the higher priced models, yet it is so designed and priced to have the mass market appeal. Bright plated steel tubing, natural white oak deck slats, and heavy duty web straps are just a few of the highlights of this model.

QUALITY FEATURES

Mirror luster plated steel tubing. Extra strong neutral web straps. Six weather-protected white oak deck slats. Vinyl-coated gutter clips. Removable side panels for converting to flat bed type carrier. All plated materials.

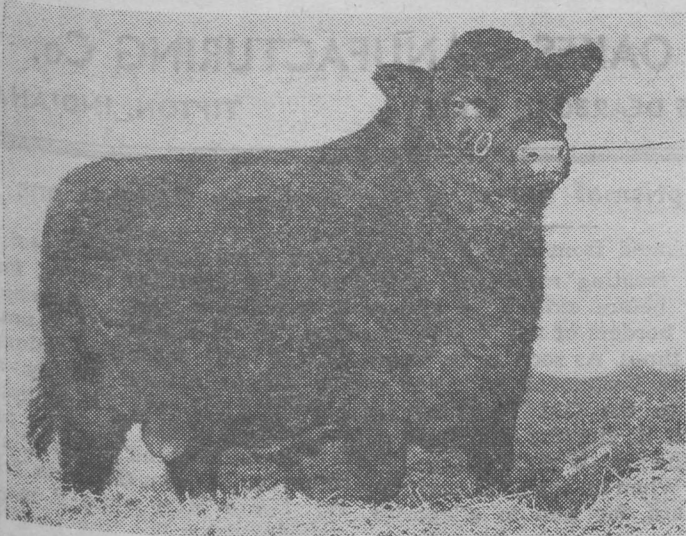
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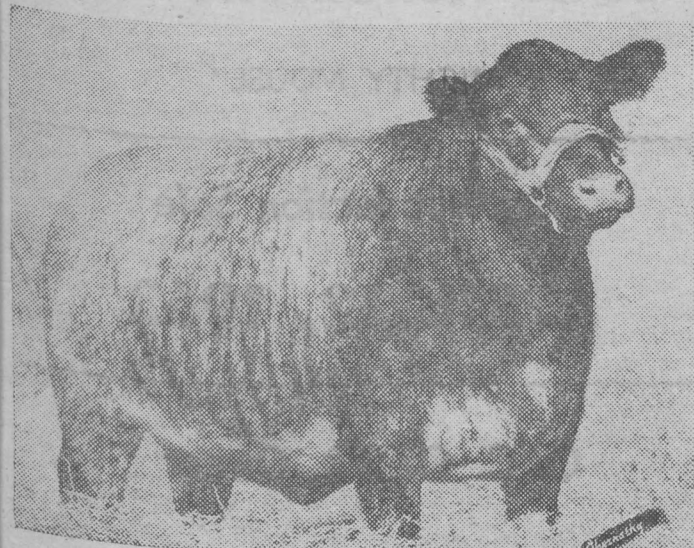


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Personal Note By The Editor — We first visited Espalier Farms in April 1962 and since that time have formed a most pleasant relationship with them. We used one of their steers for our 1962 Conference, and will be doing the same this year. We want to offer a sincere "THANK YOU" at this time to Mr. Lyle DeWitt and will be looking forward to seeing him again next year.

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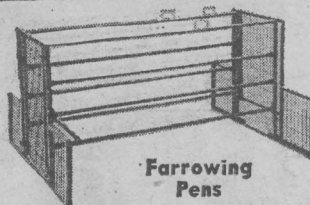
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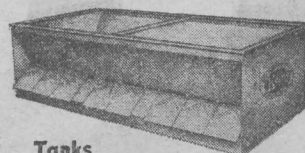
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KLEIN MANUFACTURING COMPANY, Burlington, Iowa
America's Finest Complete Line of Poultry and Livestock Equipment

What Day

(Continued from page 10, col. 5) in one common cause?

On what day do Christians yoke themselves with the mother of harlots most completely?

On what day are fewest people saved of any day in the year?

On what day does pride and desire for show and glitter receive its greatest boost?

On what day do gifts have least value because they are expected and their value lost in the very formality of the thing?

On what day can it be most truly said: "The whole world wondered after the beast"?

What day witnesses the greatest caricature of the simplicity of Christ, of any day in the year?

What day highly esteemed

among men is abomination in the sight of God? Luke 16:15.

What mighty prince alone could have instituted and carried out such a gigantic day of wickedness?

Why do some of those who profess to love the Lord still insist on linking His blessed name with the most wicked day in the year? John 14:23.

(Continued on page 12, col. 3)

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SEE THE TYPE CATTLE WE ARE PRODUCING IN OUR HERD OF HUSKER MISCHIEF BRED COWS.



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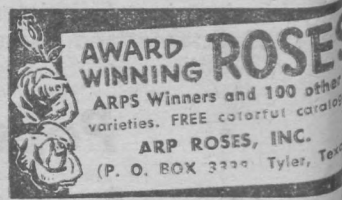
TIPTON, INDIAN

Baptismal Perversions

Godly Companions

(Continued from page 7, col. 5) times creating mysteries, which never before existed he arrives at the borders of the New Testament times. As soon as he enters the New Testament, he has to go back to the Old Testament to explain it; thereby showing you that the Old is plainer than the New! When he comes to anything too hard for him to allegorize, mysticize or explain, he tells you it was a mistake of the translators, and should be rendered so and so. Sometimes he tells you of the poor, illiterate, misguided Baptists, who will not believe in baptismal truth—that much water signifies a few drops—that coming up out of the water signifies just coming from the edge of it, and that going down into the water, means no more than going to the shore." Alexander Campbell (Campbell-Walker debate, p. 33).

(Continued from page 8, col. 1:9). Yes, Christian reader, a little while it means companionship "in tribulation," but God, it will not mean enduring the throes of the swiftly approaching Great Tribulation—the portion of the Christian professors left behind when Christ comes for His own (II Thess. 2:12). For a little while it means companionship in "the kingdom of glory of Christ. May Divine grace enable us so to live that in that Day we shall receive His "well done."



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What Day?

(Continued from page 11, col. 5) On what day do religious people commit abomination under every green (evergreen) tree? 1 Kings 14:22, 24. If ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances, after the commandments and doctrines of men? which do not honor God, but satisfy the flesh. If ye then be risen with Christ, seek those things which are above. Col. 2:20. Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain. Gal. 4:10, 11.

Ed. Note: Of course it is a long time till Xmas. However, it is well to remember Xmas is the day referred to. May God's own shun it!

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BOWDON, GEORGIA

YOUR CHURCH, ARE THERE ANY OF

Uncle Tom's Buzzards?

Uncle Tom was a good, pious old Negro, who was loved by all the neighborhood, and though he was often teased and worried by some of the heedless, thoughtless young men of the place, his good sense and piety brought him out of all their traps and pitfalls which they set for him in word and deed. There was one thing Uncle Tom hated particularly, and that was to hear church members abused, and many a time was his heart pained by the light remarks made against Christians, by those who knew how sensitive Uncle Tom was about them, and who said them merely to hear him defend his brethren.

One day some of the young men were unusually hard in their strictures, and brought forward an argument the case of a man who had just been exposed in some fraud, and who had run away. Old Tom heard their tirade

till he could stand it no longer, so when they paused, purposely to give him a chance to answer them, he cried out, "Young masters, you makes me think of a flock of buzzards."

"How so, Uncle Tom?" asked the young men.

"Well," said Tom solemnly, "when der is a big pastur full of fat cattle, de buzzards fly way off, up high; but let a little, lean sickly calf fall into de ditch and de buzzards is ready to pick out he eyes befor he's dead."

So keen and true was the rebuke that the young men could utter no reply, and they felt it so deeply that they never troubled Uncle Tom any more by abusing lame Christians. Two of the three most active in calling forth the above rebuke have since become consistent members of the church.

An Independent Church

(Continued from page 4)
The Lord Jesus Christ when He was born in this world by the virgin Mary. The church question honors and glorifies the persistence and work of the Lord Jesus, and certainly is absolutely essential in its proper place to the glory of God. We know in this king and time of unionism, in this day and time of modernism, in this day and time of mass evangelism that we have, that the churches of the Lord Jesus are overlooked and passed off as non-essential.

I want you to notice especially that the church of the Lord Jesus is that institution which brings honor and glory unto the Lord Jesus Christ, world without end. Certainly we need to keep in mind that we are not defending the position that every institution that goes by the name of an independent Baptist church is one, or that one has to have the name "Independent Baptist Church" tacked over the door to be a church of the Lord Jesus. It is possible, although highly improbable, that there are churches that do not have the title "Independent Baptist Churches."

Now I am not saying that there are churches of other denominations that qualify, but I am saying that I am not defending the position of the name "Independent," or the name "Missionary," or the name "Baptist" in itself. Beloved, the church of the Bible is designated and given many different characteristics and we ought to find out what they are. I am not arguing about the name "Baptist." I wear it gladly and proudly, and certainly believe it as its place, but don't ever think just because you wear the name "Baptist," that that makes you independent, or makes you a church of the Lord Jesus. There are lots of individuals who think that just because they are Baptist in name that they qualify to be a church of the Lord Jesus, which is not true. Not everybody who says "I am a Christian" is a Christian, and not everybody who says "I belong to a New Testament Baptist church" belongs to one. In answering the question, "What is an Independent Baptist Church?" I want to show from the Word of God that it has the characteristics and qualifications of the churches of the New Testament, and therefore is of like faith and order.

What is meant when Jesus said, "I will build my church and the gates of Hell shall not prevail against it"? What did Jesus mean when He said, "This is my church"? What is meant when we read that there was a church which was at Jerusalem? What is meant when the Bible tells us that "now ye are the body of Christ and members in particular"? What is meant when

are located at Ephesus, Smyrna, etc. Beloved, it had to be local assemblies that this letter was sent unto.

Then we read in Acts 15 that it pleased the whole church. Now what is referred to there? Here the writer is saying that it pleased the whole church to do such-and-such. What was he referring to when he said, "Here is a whole church that are in agreement one with another, and they have seen fit, under the leadership of the Holy Spirit, to do what they were doing"? Beloved, it had to be a local church.

Then in Romans 16:23 it says, "Gaius mine host, and of the whole church, saluteth you." Here we have another whole church. There was one located at Jerusalem. Now we have one that Gaius is a member of, and it, too, is a whole church. I ask, how could two churches be in existence at approximately the same time and both of them be universal—visible or invisible? I say to you, both of these were whole churches and therefore had to be local assemblies.

Then in Acts 2:41 we read that the Lord added unto them about three thousand souls. To find out what that actually means we read:

"Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." —Acts 2:47.

Now, let's be honest with the Word of God. What were these three thousand added unto, on the day of Pentecost? It says that they were "added unto them." Beloved, it has to refer to the 120 that the Holy Spirit was given to on the day of Pentecost. It had to be to that local assembly that these three thousand were added, because it says they were "added unto them." So without hesitation or reservation, I say that an independent Baptist church is a local assembly.

II

Secondly, an independent Baptist Church is not only a local assembly, but it is a local assembly of baptized believers.

In order to have an independent Baptist church you have to have the right material. Briefly, I believe we can prove that by showing how the Lord Jesus took the material that John the Baptist prepared in his preaching. They repented and believed the Gospel, and were baptized by John, and the Lord Jesus took those individuals that had been regenerated, or born again, and that had been baptized with the baptism of John, which was from Heaven—he took those individuals and instituted, or organized, the first church this world had ever seen. Beloved, in order to have an independent Baptist church you must have a proper material.

In Acts 2:41 we read:

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Before these individuals were added unto the church, which was at Jerusalem, they had to gladly receive the Word, they had to show in their heart or by their actions that they had trusted the Lord Jesus as Saviour; they had to bring forth fruit meet for repentance, and then they were received for baptism. After they were baptized, the Bible says they were added to the church.

Now I am afraid because of a zeal to out-do other denominations and because of a zeal to be recognized by this world, Baptist churches are lowering the bars of admission. They are making it popular to belong to a Baptist church. They are making it look like Baptist churches are well thought of in this world. They are making it look like Baptist churches can't get along without some of the high class individuals in the community belonging to their fellowship; therefore they entice them to come in with-

Counting The Cost

Have ye counted the cost? Have ye counted the cost,
Ye warriors of the cross?
And are ye prepared, for your Master's sake,
To suffer all worldly loss?

Can ye bear the scoff of the worldly-wise,
As ye pass by pleasure's bower,
To watch with your Lord, on the mountain side,
In the midnight's dreary hour?

Can ye cleave to your Lord, can ye cleave to your Lord,
When the many turn aside?
Can ye witness that He hath the living Word,
And none upon earth beside?

And can ye endure, with the virgin band,
The lowly and pure in heart,
Who, whithersoever the Lamb doth lead,
From His footsteps ne'er depart?

Do ye answer, "We can";—do ye answer, "We can,
Through His love's constraining power"?
But do ye remember the flesh is weak,
And will shrink in the trial hour?

Yet, yield to His love, who around you now,
The bands of a man would cast;
The cords of His love who was given for you,
To the altar binding you fast.

Oh, the banner of love! Oh, the banner of love!
It will cost you a pang to hold;
But 'twill wave o'er the field in triumph at last,
Though your heart's blood stain its fold.

Ye may count the cost, ye may count the cost
Of all Egypt's treasure;
But the riches of Christ ye can never count,
His love ye can never measure.

out an experience of a new birth. Certainly without that, they could not have scriptural baptism.

So, beloved, in order to have an independent Baptist church we must, first of all, have a local assembly, and secondly, we must have a body of baptized believers.

III

An independent Baptist church is a local assembly of baptized believers properly united together under Christ as Head.

Almost everywhere I go I find that people have misunderstood that the head of the church is not a board of deacons (whatever that might mean) and it is not the pastor. There are pastors who are over-stepping their authority. I realize that Baptist preachers are not respected for the office that they hold. I realize that they are put in the background in most Baptist churches and are supposed to come out whenever somebody pushes a button. They are supposed to say "yea" and "nay" whenever the congregation tells them to. Now I realize that, but at the same time we are going in another direction, and there are Baptist preachers who seemingly think that God set them up as dictators over the churches of the Lord Jesus, which is not according to the Word of God. Beloved, it is not a board of deacons, it is not a Baptist pastor, and it is not the pope who is head of the church, but it is the Lord Jesus Christ, as we read in Ephesians 1:22:

"And hath put all things under his feet, and gave him to be the head over all things to the church."

How we need to realize that! I am ashamed that our churches are in such condition that they don't realize they are obligated to fulfill the will of the head, the Lord Jesus Christ. Preachers get up and try by God's grace to bring the Word of God, and they try by the Spirit of God to instruct their congregations on what the will of the head is. Then somebody jumps up and says, "I want to go this direction," somebody else jumps up and says, "I think we ought to go this direction," and every man does that which is right in his own eyes. The result is that everybody is going in all direc-

tions. We are not bowing our heads and our hearts and saying, "Not our will, but Thine be done." Beloved, we need to get back to the place where we recognize Jesus as head of the local assemblies of baptized believers.

IV

An independent Baptist church is a local assembly of baptized believers properly united together with Christ as Head and the Holy Spirit as guide.

Thank God, God did not leave us without a Comforter, without one to empower, without one to indwell, without one to seal, (Continued on page 14, column 4)

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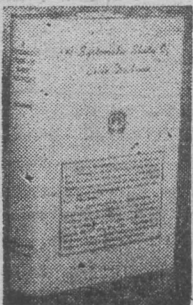
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"FIFTY YEARS IN THE CHURCH OF ROME"—

A Young Priest's Doubts

By CHARLES CHINIQUY

Selections by L. E. Jarrell
Lordsburg, New Mexico

It was the custom in those days, in the Church of Rome, to give the title of arch-priest to one of the most respectable and able priests, among twelve or fifteen others, by whom he was surrounded. That title was the token of some superior power, which was granted to him over his confreres, who, in consequence, should consult him in certain difficult matters.

As a general thing, those priests lived in the most cordial and fraternal unity, and, to make the bond of that union stronger and more pleasant, they were, in turn, in the habit of giving a grand dinner every Thursday.

In 1834 those dinners were really state affairs. Several days in advance, preparations were made on a grand scale, to collect everything that could please the taste of the guests. The best wines were purchased. The fattest turkeys, chickens, lambs, or sucking pigs were hunted up. The most delicate pastries were brought from the city, or made at home, at any cost. The rarest and most costly fruits and desserts were ordered. There was a strange emulation among those curates, who would surpass his neighbours. Several extra hands were engaged, some days before, to help the ordinary servants to prepare the "GRAND DINNERS."

The second Thursday of May, 1834, was Mr. Perras' turn, and at twelve o'clock noon, we were fifteen priests seated around the table.

I must here render homage to the sobriety and perfect moral habits of Mr. Perras. Though he took his social glass of wine, as it was the universal usage at that time, I never saw him drink more than a couple of glasses at the same meal. I wish I could say the same thing of all those who were at his table that day.

Never did I see, before nor after, a table covered with so many tempting and delicate viands. The good curate had surpassed himself, and I would hardly be believed, were I to give the number of dishes and covers, plates and entre plates, which loaded the table. I will only mention a splendid salmon, which was the first brought to Quebec that year, for which Mr. Amiot, the purveyor for the priests around the capital, had paid twelve dollars.

One of the most remarkable features of these dinners was the levity, the absolute want of seriousness and gravity. Not a word was said in my presence, there, which could indicate that these men had anything else to do in this world but to eat and drink, tell stories, laugh and lead a jolly life.

I was the youngest of those priests. Only a few months before, I was in the seminary of Nicolet, learning from my grave old superior, lessons of priestly life, very different from what I had there under my eyes. I had not yet forgotten the austere preaching of self-denial, mortification, austerity and crucifixion of the flesh, which were to fill up the days of a priest.

Though, at first, I was pleased with all I saw, heard and tasted; though I heartily laughed with the rest of the guests, at their bon mots, their spicy stories about their fair penitents, or at the funny caricatures they drew of each other, as well as of absent ones, I felt, by turns, uneasy. Now and then the lessons of priestly life, receive from the lips of my venerable and dear Mr. Leprohon, were knocking hard at the door of my conscience. Some words of the Holy Scriptures which, more than others, had adhered to my memory, were also making a strange noise in my soul. My own common sense was telling me, that this was not quite the way

Christ taught His disciples to live.

I made a great effort to stifle these troublesome voices. Some times I succeeded, and then I became cheerful; but a moment after I was overpowered by them, and I felt chilled, as if I had perceived on the walls of the festive room, the finger of my angry God, writing "Mene, Mene, Tekel, Upharsin." Then all my cheerfulness vanished, and I felt miserable that, in spite of all my efforts to look happy, the Rev. Mr. Paquette, curate of St. Gervais, observed it on my face. That priest was probably the one who most enjoyed everything of that feast. Under the snowy mantle of sixty-five years, he had kept the warm heart and the joviality of youth. He was considered one of the most wealthy curates, and he richly deserved the reputation of being the most epicurean of them all.

Looking at me in the very moment when my whole intellectual being was, in spite of myself, under the darkest cloud, he said: "My dear little Father Chiniquy, are you falling into the hands of some blue devils, when we are all so happy? You were so cheerful half-an-hour ago! What is the matter with you now? Are you sick? You look as grave and anxious as Jonah, when in the big whale's stomach! What is the matter with you? Has any of your fair penitents left you, to go to confess to another, lately?"

At these funny questions, the dining room was shaken with the convulsive laughter of the priests. I wished I could join in with the rest of my confreres; for it seemed to me very clear that I was making a fool of myself by this singularity of demeanour. But there was no help for it: for a moment before I had seen that the servant girls had blushed; they had been scandalized by a very improper word from the lips of a young priest about one of his young female penitents; a word which he would, surely, never have uttered, had he not drank too much wine. I answered: "I am much obliged to you for your kind interest, I find myself much honoured to be here in your midst; but as the brightest days are not without clouds, so it is with us all sometimes. I am young and without experience; I have not yet learned to look at certain things in their proper light. When older, I hope I shall be wiser, and not make an ass of myself as I do to-day."

"Tah! Tah! Tah!" said old Mr. Paquette, "this is not the hour of dark clouds and blue devils. Be cheerful, as it behooves your age. There will be hours enough in the rest of your life for sadness and sombre thoughts. This is the hour for laughing and being merry. Sad thoughts for tomorrow." And appealing to all, he asked, "Is not this correct, gentleman?" "Yes, yes," unanimously rejoined all the guests.

"Now," said the old priest, "you see that the verdict of the jury is unanimously in my favor and against you. Give up those airs

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of sadness, which do not answer in the presence of those bottles of champagne. Your gravity is an anachronism when we have such good wines before us. Tell me the reason of your grief, and I pledge myself to console you, and make you happy as you were at the beginning of the dinner."

"I would have liked it better that you should have continued to enjoy this pleasant hour without noticing me," I answered. "Please excuse me if I do not trouble you with the causes of my personal folly."

"Well, well," said Mr. Paquette, "I see it, the cause of your trouble is that we have not yet drank together a single glass of sherry. Fill your glass with that wine, and it will surely drown the blue devil which I see at its bottom."

"With pleasure," I said, "I feel much honored to drink with you," and I put some drops of wine into my glass. "Oh! oh! what do I see you doing there? Only a few drops in your glass! This will not even wet the cloven feet of the blue devil which is tormenting you. It requires a full glass, an overflowing glass to drown and finish him. Fill, then, your glass with that precious wine—the best I ever tasted in my whole life." "But I cannot drink more than a few drops," I said. "Why not?" he replied. "Because, eight days before her death, my mother wrote me a letter, requesting me to promise her I would never drink more than two glasses of wine at the same meal. I gave her that promise in my answer, and the very day she got my pledge, she left this world to convey it, written on her heart, into heaven, to the feet of her God. 'Keep that sacred pledge,' answered the old curate, 'but tell me why you are so sad when we are so happy?' 'You already know part of my reasons—if I had drunk as much wine as my neighbor, the vicar of St. Gervais, I would probably have filled the room with my shouts of joy as he does; but you see how that the hands of my deceased, though always dear mother, are on my glass to prevent me from filling it any more, for I have already drank two glasses of wine.' 'But your sadness, in such a circumstance, is so strange, that we would all like to know the cause.' 'Yes, yes,' said all the priests. 'You know that we like you, and we deeply feel for you. Please tell us the reason of this sadness.'"

I then answered, "It would be better for me to keep my own secret: for I know I will make a fool of myself here; but as you are unanimous in requesting me to give you the reasons of the mental agony through which I am just passing, you will have them. 'You well know that, through very singular circumstances, I have been prevented, till this day, from attending any of your grand dinners. Twice I had to go to Quebec on these occasions, sometimes I was not well enough to be present—several times I was called to visit some dying person, and at other times the weather, or the roads were too bad to travel; this, then is the first grand dinner, attended by you all, which I have the honour of attending. 'But before going any further, I must tell you that, during the eight months it has been my privilege to sit at Rev. Mr. Perras' table, I have never seen anything which could make me suspect that my eyes would see, and my ears would hear such things in this parsonage, as have just taken place. Sobriety, moderation, truly evangelical temperance in drink and food were the invariable rule. Never a word was said which could make our poor servant girls, or the angels of God blush. Would to God that I had not been here today! For, I tell you, honestly, that I am scandalized by the epicurean table which is before us; by the enormous quantity of delicate viands and the incredible number of bottles of most costly wines, emptied at this dinner."

"However, I hope I am mistaken, it is not my business to

teach you, but it is my duty to be taught by you. 'Now, I have given you my mind, because you so pressing requested me to do it, as honestly as human language will allow me to do. I have the right, I hope, to request you to tell me, as honestly, if I am, and in what I am wrong or right!'"

Follow this next week and see what courage from Heaven will do for one—LEJ.

An Independent Church

(Continued from page 13)
without one to lead into all truth. We read in John 16:13:

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

Beloved, we have in our midst the Holy Spirit, and every local body of baptized believers has the Holy Spirit as a guide in their assembly. We are to keep the unity of the Spirit in the bond of peace. We are to be under the domination and the leadership of the Holy Spirit, which God gave to lead His churches into all truth.

An independent Baptist church is a local assembly of baptized believers properly united under Christ as Head and the Holy Spirit as guide and the Word of God as the rule of faith and practice.

The battle cry of Missionary Baptist churches, or churches of the Lord Jesus, down through the ages has been "it is written." The battle cry has been "thus saith the Lord." The battle cry has been "what saith the Scripture?" Beloved, we have the Holy Spirit as a guide, the Lord Jesus as the Head, and the Word of God as our rule of faith and practice. There need not be any mistakes in Baptist churches. There need not be any misunderstanding if we are willing to follow the Holy Spirit and the Word of God. We need not get confused over what to do, because God has given us that which we need. The error is that many of God's people are not interested in a "thus saith the Lord."

I wonder if you are. You say, "Preacher, I am a Baptist. I am a fighting Baptist. I'll fight." Yes, I know you do, and I do, too, sometimes. But sometimes I don't. Sometimes I worry more about what somebody will say about me if I do what God says. I may worry about what my mother or father will say. I may worry about what my wife will say. I may worry about what my

WILL YOU DO US A FAVOR?

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neighbor will say. Then I look to the conclusion that I'll look the other way.

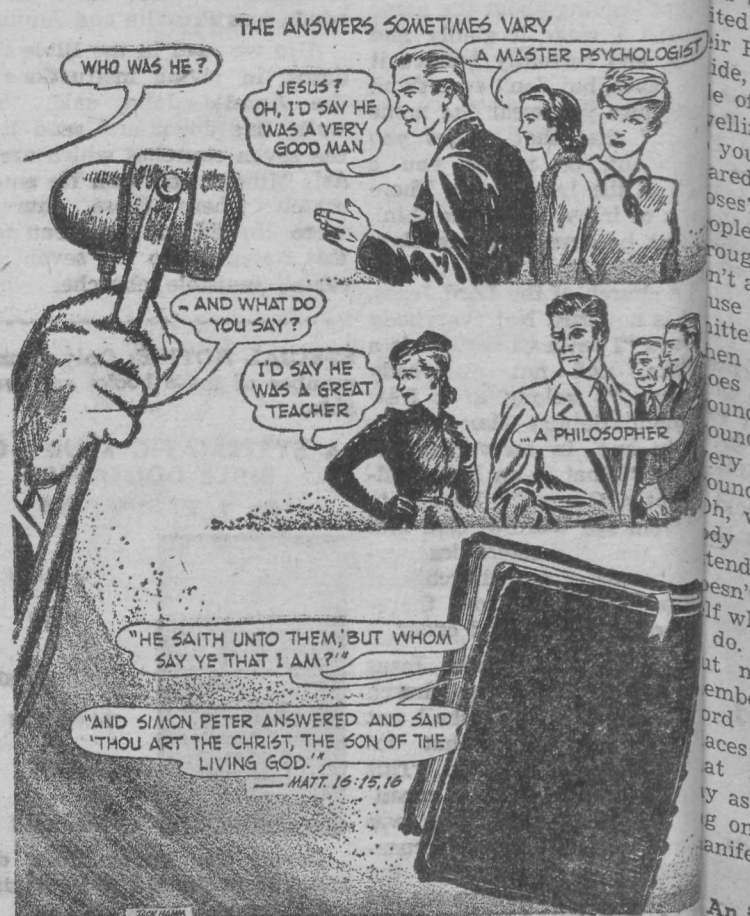
Did you ever do that? Can you tell that some of you are Baptists, because I think I have been there. But listen to me. In all sincerity, we want God's people to come back to where they study the Word of God, that they might rightly have it, and that we might have applied to our hearts by the Spirit.

The Word of God tells us all Scripture is given by inspiration and is profitable for doctrine, etc. Beloved, we have inspired Word of God, and we know that the Devil is trying to undermine and get rid of the only rule of faith and practice. He wants you to misbelieve one verse of Scripture, and he can get you to say, "Well, I don't know whether that was inspired or not," then he can get you to say, "Well, maybe this isn't inspired." We have a lot of called Baptists in so-called churches that have gotten so confused they think that this Bible is the verbally inspired Word of God, and they have set themselves up to instruct their students on what to believe. What not to believe. What comes to the Word of God. They are just as guilty as the Pope. Rome when they take that position.

Beloved, I am against it. I am opposed to anybody that does, the Word of God. We are to believe all things, we are to preach all things, and we are to contend for all things. I know that you and Baptist preachers have a hard time and I realize there is a tendency sometimes to say, "What is the use? It seems like the more we stand for the Word of God, the less results I get." Beloved, you just stay with the truth and trust God for the results.

VI

An independent Baptist church is the pillar and ground of truth.
(Continued on page 15, col. 2)



Independent Church

(Continued from page 14)

Most Baptists are in the enter-
prising business today. The ma-
jority of Baptist churches today
are trying to compete with the
world, and they are trying to put
a three-ring side-show that
overcome or out-do the tac-
tics of the Devil. They spend
money on kitchens and roll-
skating rinks than they do
supporting God's missionaries.
ought to hang our heads in
me. God did not send us into
world to entertain. He sent
into the world that we might
be a pillar and ground of the
truth.

sympathize with our young
people, and I pray that God
might help me to be interested
in young people. But listen to me,
our homes are what they
ought to be, and if the outside
activities of our country are like
they ought to be, churches would
have to try to put on some-
thing for the young people. If we
parents would do with our
children like we should, we
wouldn't have to turn them over
to a Baptist preacher to enter-
tain them. Too many Baptist
churches are rocking the cradle
instead of preaching the Gospel.

Oh, beloved, listen to me,
churches are the pillar and
ground of the truth.
And ye shall know the truth,
well, I of the truth shall make you
as inside."—John 8:32.

And that from a child thou
shalt know the holy scriptures,
which are able to make thee
wise unto salvation through faith
which is in Christ Jesus."—II
Tim. 3:15.

Go ye into all the world, and
preach the gospel to every crea-
ture."—Mark 16:15.

Beloved, the church's business
is to preach the whole counsel of
the Gospel. An independent church is
only organization that has
authority to make disciples,
to baptize disciples, to teach dis-
ciples, to observe the Lord's Sup-
per, to receive members, to ex-
pound members, to ordain bishops
pastors, and to ordain and
send out missionaries. It is the
only institution that has the right
to exercise the authority to do those
things.

VIII

An independent Baptist church
is a dwelling place of God.

Ephesians 2:22 we read:
"In whom ye also are builded
together for an habitation of God
through the Spirit."

How solemn a thought to think
that every local assembly of bap-
tized believers that are properly
gathered together with Christ as
their Head, the Holy Spirit their
Guide, the Word of God their
rule of faith and practice, is the
dwelling place of Almighty God.
You remember when God ap-
peared on Mount Sinai with
Moses? He said, "You warn the
people that they do not break
through and stare, that they
don't approach this mountain, be-
cause if they do, they will be
bitten dead." Do you remember
when God told Moses to take the
shoes from off his feet for the
ground where he stood was holy
ground? Beloved, listen to me,
every local church is holy
ground. There are those who say,
Oh, well, it doesn't affect any-
body but myself when I don't
attend the Lord's house. It
doesn't affect anybody but my-
self when I don't do what I ought
to do. I am not hurting anybody
but myself." Beloved, just re-
member that the churches of the
Lord Jesus are the dwelling
places of God on this earth, and
that everything you do and
everything as a member has some bear-
ing on the glory of God that is
manifest through the churches.

IX

An independent Baptist church
is one that is a spiritual house

to offer up spiritual sacrifices.

I Peter 2:5 says:

"Ye also, as lively stones, are
built up a spiritual house, an
holy priesthood, to offer up spir-
itual sacrifices acceptable to God
by Jesus Christ."

Not only are we authorized to
preach, and teach, and baptize,
and observe the Lord's Supper,
but we are priests unto God, and
we are to offer up the songs of
praise and the adoration of our
hearts unto God as churches of
the Lord Jesus. How different
our services would be if every
member would realize that he is
a living stone, and that through
him and the church of which he
is a member, he is to offer up
praises unto God.

Lastly, however, even though
we believe each local assembly
is independent, this does not mean
we cannot have fellowship and
help other churches, of like faith
and order, and support mission-
aries that are sent out by other
churches, but it does mean that
each local church is responsible
for its affairs and has no author-
ity over other churches.

Beloved, this is the kind of
church that God put His stamp of
approval on, on the day of Pente-
cost, and it is the kind of church
that He approves in this modern
twentieth century. Independent
Baptist churches are the churches
of the Lord Jesus in this world,
and God's approval is only upon
those that can qualify according
to the Word of God.

May we realize that we have
been highly favored of Almighty
God. When the angel came to
Mary he said to her, "You are
highly favored of Almighty
God." Beloved, it is not because
we are better than our neighbor.
It is not because of any good
thing that we have done that we
have the privilege to say that we
are members of a New Testa-
ment church, but from the begin-
ning to the end, salvation is
wholly and solely of the Lord.
If you are saved, it is because
the grace of God, and the mercy
of God, and the love of God was
made manifest unto you through
Jesus Christ, our Lord and Sav-
iour. It was because He died; it
was because He was buried; it
was because He was resurrected.
It is because He is at the right
hand of God. It is because of
Jesus Christ that I am a sinner
saved by the grace of God and
kept by His power, with the
privilege of belonging to a New
Testament church, that I might
glorify Him that will glorify me
at the resurrection.

Are you a member of an in-
dependent Baptist church? May
God bless you.



Eternity

(Continued from page one)
matter in eternity? Of course,
they will matter nothing, yet
mankind bases this whole life
upon the pursuit of these things
that perish.

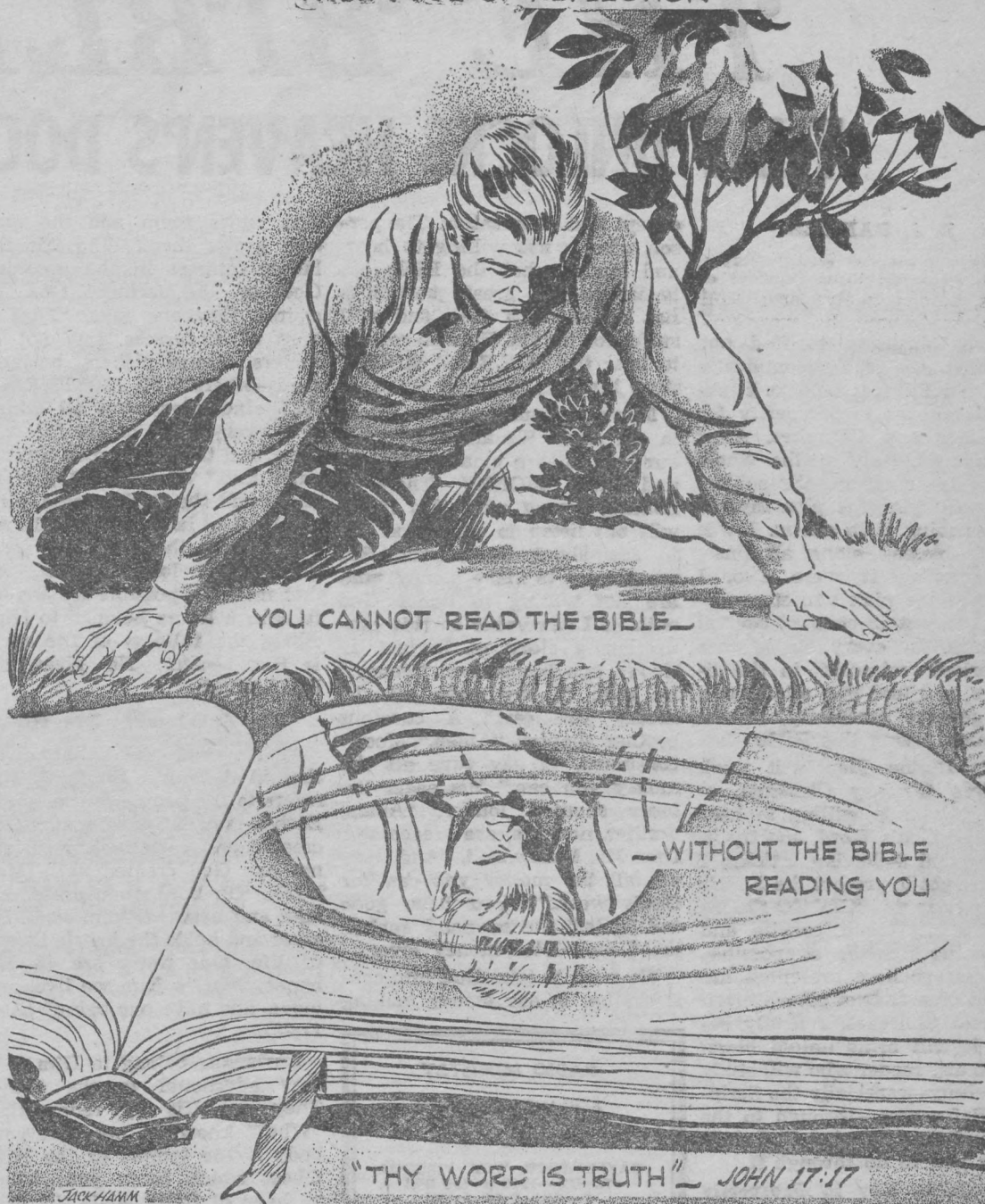
Reader, the only thing that will
matter in eternity, so far as your
eternal destiny is concerned, is
this: Are your sins removed?

The only way to have sins re-
moved is to have a sacrifice that
is acceptable to God. God must
punish your sins. This will either
be in Hell or you must have some
other sacrifice or sin-offering.
There is only one such offering
acceptable to God. It is the offer-
ing of Jesus Christ!

"Christ was once offered to
bear the sins of many" (Hebrews
9:28).

Do you have Christ as your offer-
ing? If not, you are invited to
Him. You may have Him. It
doesn't matter how blackened
you are as a sinner, God will ac-
cept the Son of God as your sin-
offering. His death pays for the
sins of the blackest sinner who
ever did or ever shall stake the
salvation of His soul upon Christ!

TRUE POOL OF REFLECTION



CHRISTIANS SHOULD BE

Unnatural, Peculiar, Narrow

"I don't like so much talk about
religion," said a rude stranger in
a city boarding-house, to a lady
opposite, who had been answer-
ing some questions with regard
to a sermon to which she had
been listening. "I don't like it. It's
something that nobody likes. It's
opposed to everything pleasant
in the world. It ties a man up
hand and foot. It takes away his
liberty, and it isn't natural."

"Oh no!" answered the lady,
"it isn't natural. We have the best
of authority for saying so. 'The
natural man receiveth not the
things of the Spirit of God, nei-
ther can he know them, for they
are spiritually discerned.' We are
all by nature children of wrath
even as others, and nothing but
grace can make us to differ. True
religion is rowing up stream; it
is sailing against wind and tide."

A pause for a few moments
followed; then the stranger be-
gan again, "People who speak

and think so much about religion
are queer, anyhow. They are al-
ways out of the fashion, and seem
set upon being odd, and par-
ticular. I wish they could only
know how people speak and think
of them: nobody likes them, for
they are like nobody, they are
so very peculiar."

"Allow me to interrupt you
again, sir," said the lady; "but
I am so impressed with the man-
ner in which your language ac-
cords with Bible language, that
I shall have to introduce another
quotation from that blessed book.
'Ye are a chosen generation, a
royal priesthood, a peculiar peo-
ple.'"

"Does the Bible say they are
peculiar, then? That's odd. That
book, somehow, has got a dose
for everybody. Yet, ma'am, you
must allow that the commands
that book lays on us poor sinners
are hard. It is 'thou shalt not,'
and 'thou shalt not,' all the time.
Why, its precepts and views of
things are not only systematic
tyranny, but they are narrow,
very narrow."

"Yes," replied the lady, "they
are narrow, for the Bible says
they are. 'Strait is the gate, and
narrow is the way that leads to
life.' We have to struggle hard
to keep in this narrow way, if
we once get in it. It is too nar-
row for pride, worldliness, self-
ishness, and sloth. It is too nar-
row for covetousness, envy, and
all other evil passions. Hatred
can find no place, for so much
as the sole of its foot, in the
narrow way. Good deeds, kind
words, faith, hope, and charity,
occupy all the ground and will
continue to hold it to the end."

The stranger listened, surpris-
ed and annoyed, and at last arose
and left the room, apparently a
more thoughtful, if not a better
man. There are many around us
who raise these objections, to
whom the truths referred to need
to be mentioned very plainly; and
yet it is wonderful that they do

not see them for themselves.—
American Messenger.



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THE BIBLE KEY

THAT UNLOCKS HEAVEN'S DOOR TO PROSPERITY

E. J. DANIELS

"When this was first printed in 1941, I said it was the greatest message on money, outside of the Bible, ever printed. I have never changed my mind."—J.R.G.

I was surprised to find one day that the Bible contains a definite KEY that unlocks Heaven's storehouse to prosperity for Christians and Churches. After a thorough study of the whole Bible's teachings on the subject I started trying the plan myself, and teaching it to others. I was greatly blessed along all lines; others trying it were also. I preached the plan almost everywhere I went to conduct revival meetings. In every single case it worked "miracles" in the finances, spiritual life, attendance, and general prosperity, of the Churches trying this Bible plan.

This Divine Plan will work wonders for any Christian, or Church, who is willing to hear and heed God's Word, and try it. In this and following articles, I have sought to present the Bible's teachings on this KEY TO PROSPERITY in as clear, concise, and convincing manner as possible. The message here presented has blessed thousands of other Christians and Churches. I firmly believe it will bring untold blessings to any reader who will study it carefully—especially the Scripture References—through to the end, and then do what God challenges you to do through it.

The Bible Key to Prosperity has to do with our possessions, our money. We must hear what the Bible says about money, and do what it says, if we want God to bless us with money. No Christian will be "prosperous" in his prayer life who will not find and follow what the Bible says about Prayer. We cannot have abundant faith unless we study what the Bible says about faith, and then seek to do what it says. In the same manner, we must obey God's laws regarding money if we expect to have His blessings in the material realm. We must learn that it is God that giveth power to get wealth (see Deut. 8:18). Then we must learn the conditions on which He gives us the power to be prosperous. And then we must learn what true prosperity is.

It is with these things that we are dealing. My prayer is that it may prove to be the beginning of a more "abundant life" for every reader.

What the Bible Says About Our Money and Possessions

Let me say first of all that money is a subject of very frequent mention in the Bible. It is said to contain more verses on money than on any other subject

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except that of salvation. The person who is not willing to hear, and study, what the Bible has to say on this great question is not honest with God and will suffer for his sin. He who refuses to hear the BIBLE ON MONEY stops his ears to God's voice.

Money occupies a great place in our lives. We are ever doing our best to earn money, MONEY and more MONEY. There is nothing wrong with this if we will but listen to what God has to say about the matter. But many want to make money, who are not willing to honor God with it. I remember in this connection a story of Dwight L. Moody. In a discourse on "Money," he said, "I say make all the money you can." A covetous brother shouted "Amen." Moody continued, "I say save all the money you can." His eager listener shouted louder, "Amen, brother, now you are preaching." Then Mr. Moody said, "And I say use all the money you can for God's work." "You have gone and 'spiled' the sermon," sobbed the disappointed money lover.

We need to take God into consideration in our money making

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and spending. To do so will bring success.

First let us ask:

What Part of a Christian's Possessions Belong to God?

There is much discussion today about what part of one's possessions and money belongs to God and what part should be given to His work. Some believe that God demands a definite part of our money, the tithe—one-tenth of our income. Others believe that He leaves the amount we shall give entirely to us.

We hear a great deal today about "My" and "Mine." But God says in Psalm 24:1, "The earth is the Lord's and the fullness thereof." The earth is the Lord's by virtue of creation and preservation. "In the beginning God created the heavens and the earth" (Gen. 1:1). "For by Him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him." (Col. 1:16).

The earth and all things are His by virtue of preservation. He must keep or else they cease to exist. "For He is before all things, and by Him all things CONSIST." (Col. 1:17). Inasmuch as God made all things and keeps them, do they not belong to Him? My friend, God has deeded this earth to no one. Men may possess a portion of it, but God owns it all.

The Fullness Is His

"... And the fullness thereof" belongs to God. Some acknowledge that the earth is God's, but they say we work to produce its fullness, therefore this fullness is ours. Let us see about that. Here is a farmer. He plants a crop of potatoes. The land in which they are grown is God's. God owns the sunshine, the rain, the air, the food for the potatoes, the mule

that plows them and the man who grows them. Who has the larger interest in the potatoes, God or the farmer? God, of course. Someone says, "That is true of a farmer, but not of miners, orange pickers, business men—others." IT IS TRUE OF ALL since God owns all things. "For every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10). "The silver and the gold is mine, saith the Lord of hosts" (Hag. 2:8). All that makes the wheels of progress roll belongs to God. All that makes it possible for anyone to earn a living belongs to Him. Again the fullness of the earth is His because He gives the FULLNESS.

The Inhabitants Are His

"... And they that dwell therein" belong to the Lord. This refers to the people on the earth. Each person is God's because God created and sustains him. "Hath not one God created us?" (Mal. 2:10). "Oh Lord, thou preservest man and beast" (Psalm 36:6). He gives and holds the brittle thread of life. Our times are in His hands. "For in Him we live, and move, and have our being" (Acts 17:28).

Christians belong to Him in a way additional to the above. They are His by redemption. "What? know ye not that your body is the temple of the Holy Ghost which is in you,—which ye have of GOD, AND YE ARE NOT YOUR OWN? For ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20). We were condemned, sentenced to die, shut up in the devil's pawn shop, but Jesus loved us and gave Himself for us—shed His precious blood—to pay the penalty of our sins and to redeem us. He snatched us as "brands from the burning." He rescued us from the danger of hell. Therefore we are His; wholly His; His own blood-bought children. Thank God we are His and not our own, for He cares for us.

Nothing Without God

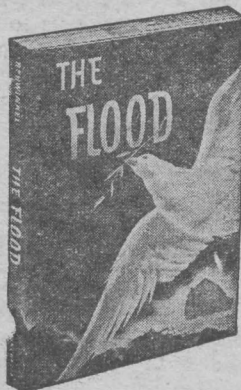
If anyone objects to being thus owned, just suppose God permits you to be your own and "cuts loose" from you, leaving it up

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4. What was the population of the earth before the Flood?
5. Is there actually enough water on our planet to cover the entire earth?
6. How was it possible to feed and provide drink for all the different animals in the ark for over a year?

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to you to live and prosper as best YOU CAN? What could you do, or grow, or earn without God? Nothing, indeed nothing! The reason many of us are faring so poorly today is because we are trying to get along without God. We feel that we can be and do great things without Him. Nebuchadnezzar of old felt this way.

"The king spake, and said, Is this not great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But he soon learned that man is nothing without God. "While the word was in the king's mouth, there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." (See Dan. 4:30-34).

We would all be more prosperous if we would depend upon God to give us ability and power to get wealth. "Thou shalt remember the LORD thy God: for it is He that giveth thee power to get wealth" (Deut. 8:18). Whatever we have is the result of the goodness of God toward us.

Yes, it is a glorious privilege to belong to the mighty, heavenly King, and to have Him prosper us. It is a privilege to be

Stewards of God

Since we, and all that we possess, belong to God, we are but stewards of His, entrusted with His possessions. We are to use our time, talents, and possessions as He directs us, and for His glory.

Bro. J. B. Gambrell has well said: "In law and in reason the wool on sheep belongs to the owner of the sheep. If a man owned sheep and sold them, he could not afterward enforce a claim to the wool they might grow. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are His by creation, by preservation, by redemption, and by their own consent. There never was a better title to any property. This title holds the sheep and the wool. The sheep cannot hold property because they are property themselves. The wool is theirs only as their skins are theirs and their heads and feet, by way of accommodation. The supreme title is in God and this title holds against all comers. Our times are in His hands. Whether one of us lives a day is wholly with God. How we shall die, as well as live, is with God. While men live, move and have their beings in God, they must allow His right to do what He will with His own."

If He gives the power to get wealth, He has a purpose in so doing. Therefore the money we own is not ours to be used as we please, but to be used as He directs. "Moreover it is required in Stewards, that a man be found faithful." I have heard many say, "I earn my money and have a right to do as I please with it." This sounds good, but it is far from right, for it does not recognize God as He who "giveth power to get wealth," and who has a right to tell us, His property, what to do with our possessions—also His property. Read Matt. 25:14-29 and be convinced that we are responsible to God for what we do with our possessions.

God owns all and expects us to use all for His glory, but demands a small percentage of the money which He entrusts us to be used wholly as He directs. He requires a definite of our money to be given unto Him." He does not leave to our whims, and our desires, but gives clear orders regarding a certain percentage of money. It is the great duty of every person to find out His percentage is and give it. If we do not, we sin and will suffer the results.

(Continued Next Week)

MOUNTAIN MUSINGS

By SIMON MUSE



I don't mean to kast any kindly reflektations upon married, fer me an' my wife binn liv'n peecibly fer a while. Howsumever, I overtook sum advice what Barney Shome, tole his advinchurus yung boy he seemed to be purty good Sina vice. Every gal Barney's boy he gits all big 'd bout git'n him a ed up with. So Barney sed srae him, "Boy, I wants ye to reffe that bur that whin ye gits wellfini up, ye not only has anould l mouth to feed, but ye's glect big'un to liss'n to."

I've binn read'n bout all h'ar hydromatic cars an' th' law an' it seems like sum fokes thes th'ay's reely sumthin'. But I see, a lots uf fellers round Coon Homan what are human hydromatic law spacially whin it comes to dme Lord's work. They is as shik o an' easy-going as any hydromatic car ye ever seed.

Th' county paper lately toled sum uf these U-2 airplanes stey off korse. Well, I know sum on d tists what ort to be called y re Baptists, fer they is as fure to korse as any body could be. wh jest afeerd that mos' fok in th' Holler knows more bout well at fur sale in th' Seers an' Row cattlelog than they duz what's tawt in th' Bible.

Th' same fokes what c when it don't rain good on crops is th' same ones that rain fur an x-cuse to stay in Sunday, sted'a goin' to church.

(More Musings Next Week)

"EKKLESIA"—THE CHURCH

Not Universal And Invisible

By BOB L. ROSS

50c

Discusses the "proof-texts" and arguments of universal church theorists.