

# The Baptist Examiner

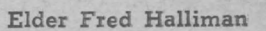
WHOLE NUMBER 1290

## And How We Have It In Jesus

"HE IS OUR PEACE" (Ephes-  
(Continued on page 4, column 5)

We trust that you folk will understand and be patient with us when we fail to write as often as we once did and would still like to, but there will be times, no doubt, like it has been the past few weeks, that we will have

Since I have last written to you folk, I have spent a week in the Levani Valley, preaching and erecting a meeting house. I feel that this was a week well spent in the service of the Lord. I have been trying to get a regular



FIFTH IN A BIOGRAPHICAL SERIES ON THE LIFE OF  
CHARLES HADDON SPURGEON (1834-1892)

One of Charlie's greatest compliments to his powerful voice (Continued on page 2, column 3)

# Report on Rally Day

Our largest offering this year was \$150.00. There were 5 offerings of \$100.00. In addition to these, there were six \$50.00 offerings. All the balance were under \$50.00. 225 of God's children located in the following states, wrote us and sent contributions:

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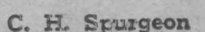
(Continued on page 4, column 5)

**A Sermon by Pastor John R. Gilpin**

## "WHAT HAPPENED ON THE DAY OF PENTECOST?"

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did

Still again, after the death of  
(Continued on page 6, column 1)





## NEW GUINEA MISSION FUND

## FUNDS TO DATE FOR JAMES CRACE'S PASSAGE

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## Halliman

(Continued from page one)

first made a visit to this isolated and little known of place. The people there are very shy due to the fact that they have had very little contact with civilization, and as yet it is hard to get many of them to attend the services.

Perhaps it would be good at this time to explain why I build meeting houses at these various places at this early stage. In most parts of the Territory, the natives live in villages and in order to get to preach to the majority of the folk in a given district, one simply moves from village to village and the folk assemble for a service, in which case a house may or may not be erected especially for the purpose. However, the Southern Highlands is not only different but, as far as I know, is quite unique in this matter. Nowhere in this District do the people live in villages, but rather, they are scattered about and usually no two houses are found very close together. This being the fact, some system has to be worked out whereby all can meet together, for one man would never be able to get around to all the individual houses to preach the gospel. Therefore, we try to get them to build a meeting house, as centrally located to the majority of people as possible, and have them all meet there for services, similar to our service back home. The difference about having a service here is that these folk have no way of telling time and the only way they know when to come is, when you get there, for someone to start the "mouth to ear" telegraph system and you simply sit down and wait for them all to assemble. That may take up to two hours.

## An Aerial Survey

Less than a day's walk from our station lies plenty of country that is completely unexplored and I have been wondering what might be in those mountains. Every time I go to the Levani Valley I have an urge to cross the next mountain range and see what lies beyond, for no white man has ever been there before and there are varied stories that

come from the natives until you know not what to believe. One time while in the Levani, I would have crossed the range to have a look but could not get my carriers to go; they said they were afraid of the people that lived on the other side of those mountains. This past week myself and two Government Officers chartered a small plane and made an aerial survey of part of the area.

## Locate New People

Very few days are suitable days for aerial surveys, in the Southern Highlands, insofar as weather is concerned. We had thought that we would be able to go on a Tuesday. That was an ideal day for a survey, but the pilot could not make it and so we set Thursday of the same week for another try. Thursday was not as good as Tuesday, but we decided to have a look.

We had previously decided to have a look at the Southern end

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of the Levani Valley as no one had been to that part of the valley, due to reports from the natives that no one lived there. We found that the Valley was much larger than had previously been reported and that rather than being in an oval shape, as was thought, it was an "L" shaped valley. The small end of the "L" is the Southern end of which nothing is known. We soon discovered that people were living in this end of the valley; in fact we saw two settlements spaced quite a way apart and from the looks of the houses, far more people lived in these two communities than at the center and West end of the valley.

After having explored the Levani, we crossed the high mountain range and for some time

our vision was not so good as the clouds were quite thick. We could only pick out a few houses here and there and so we turned North and headed for the Strickland River area. Here we found the most rugged country that I have ever looked at, but along the Strickland some people live. Just how many people are living in these areas is not known but the houses were not too numerous that we could see from the air. A Government Patrol is going into the unexplored part of the Levani this week and will take a census. In about two weeks I will be going to preach to the folk.

I have a desire to visit the people in the Strickland River area, but this will take much prayer and planning for this trip could take up to three weeks to a month to complete. The country is rugged and unknown and from what we could see from the air, travel by foot would be extremely slow. There would probably have to be at least one air-drop to replenish my food supplies before I got back. Beloved, a mission patrol into country like this would seem to some utterly useless, unwise, and wasteful of the Lord's money, to say nothing of the time and toll it would take on the strength of the missionary; but there are people living in this remote part of New Guinea, and God said "Go ye into ALL the world and preach the gospel to EVERY creature . . ."

Beloved, I am ready to go and preach to these people, but not until I am assured of God that it is His time for me to go. I ask each of you to join me in earnest prayer about this area and if the Lord leads in my going, I will take the gospel to these people also. If He does not definitely lead, then I will not go into this area.

I now have five regular preaching points established scattered over a very large area. At some of these places large crowds attend, at some only a few; in all my preaching, the influence of the Gospel is reaching out to many hundreds of people each week now. Most missions and missionaries in New Guinea are only attracted by the thousands, but I have been reminded again tonight as I have read the Bible account of Gideon and his 300 to my family, that God is not always attracted by large numbers, therefore, I am trying to be faithful to my call whether I have many or few to preach to. Pray that God will continue to grant us strength to reach His elect among these heathen tribe-folk.

Sincerely,  
Fred T. Halliman

## "Eloquence Charlie?"

(Continued from page one)  
came when he spoke to a Convention of Street Peddler's in London known as "Costermongers." After the talk the peddlers (hucksters) said to each other, "Vot a voice! Vot a voice! Ah! Vot a coster he would make!"

What was the secret of Charlie's success in eloquence? Some say it was the utter sincerity by which he spoke and this sincerity was projected in his voice to his listeners. His honesty of purpose appears to be the crowning guarantee of his popularity. A report in the Glasgow Examiner newspaper said that among the 30000 English preachers and 3000 Scotch divines many had studied the art of speaking assiduously, and yet failed to attract the audience Spurgeon attracted.

Charlie said himself "It is never (Continued on page 3, column 1)

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## "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 orders, subscriptions, or some other matter).

## What are the prerequisites to the Lord's Supper?

(1) The first prerequisite is **regeneration**. No saved person can actually partake of the Supper, unless should such a one be urged or invited to do so. An unsaved person certainly has no "communion" with Christ, but is under wrath (John 3:36). And even if the Supper were a "communion" of saints, as some would think, the unsaved one must be barred, for he has no fellowship. It is **not** a disputed matter among professing Christians that only saved people are to partake of the Supper.

(2) **Baptism** is another pre-requisite. Those who hold to the position that all the saved are to partake of the Supper, deny this. However, the confessions of the creeds of the Presbyterians, Episcopalians, Lutherans, Roman Catholics, Greek Orthodox Catholics, Methodists and other lesser denominations all teach that baptism precedes the Supper. However wrong they may be in regard to what is baptism and who has been properly baptized, we certainly agree with these groups upon the principle that baptism precedes the Supper. This is teaching of the Word of God. The divine order is baptism before the Supper. The Word, not Baptists, thus restricted the Supper.

In **Matthew 26:26-30**, we have this principle illustrated. Jesus instituted the Supper, and it was observed by baptized persons who professed salvation. Even the communionists confess this to be the fact. If it be argued by some that Judas, an unsaved man, was at this Supper, it is still no argument against "close" communion. Judas professed to be a Christian, and was baptized, which is all that any one of us can do even now. Instead of militating against our position, this example teaches us that we cannot expect all of those who sit at the Supper with us to be truly saved. Nevertheless, we are to be according to one's profession and outward character, it is not given unto us to know the true spiritual condition of professors.

Again, we read in **Acts 2:41, 42**: "Then they gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." Here we have a record of some people being saved and baptized, and then later, they participated in "breaking of bread."

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

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. . . . mention is here made of their observing the Supper. . . . ever, we know that they did so later. After Paul left Corinth, the church observed the Supper, but in a wrong manner. Thus, Paul devotes a great deal of the first letter to the Corinthians to point out and correct their error. The order again is revealed to be salvation, baptism, and later, the Supper.

But no one who has examined the Scriptures fully, asserts that the Bible teaches by precept or example that an unbaptized person may partake of the Supper. Some have said, however, that the Bible forbids it. But common sense demolishes this "argument." If an employer tells an employee to do a thing in such and such a manner, he does not mean that it may be done in another manner. What would the employer do if he found an employee doing the work in another manner than he ordered? "But you did not say **not** to do it this way," argues the employee. Such a one would be dismissed for lack of sense, not to mention his lack of obedience.

(3) **Church membership**, likewise, is a prerequisite. As in the case of baptism, we have no record of a person who was not a member of a church, partaking of the Supper. In all instances, those who observed the Supper were church members. The burden of proof always rests upon the one who affirms a proposition to be true. Anyone who asserts that a non-church member may partake of the Supper, must bring forth Scriptural proof. The proof of our position is the example in the New Testament, wherein we see that only church members partook of the Supper. If the ordinance is a **church** ordinance, then certainly church membership is a pre-requisite.

Under this point, the matter of **church discipline** comes in. If there are restrictions set around the Supper as all will to some extent agree, then it is of necessity those who come to the Supper be under the disciplinary power of the church observing the Supper. However, according to "open" communion, if persons not members of a particular church come to its Supper, then the church has no disciplinary power over them. Thus, if these persons are not qualified for the Supper, if they are teachers, immoral, or even anti-Baptist, if the church practices "open" communion, nothing can Scripturally be done to forbid these persons from coming to the Supper. Thus, it appears that for a church to keep the Supper properly restricted, the Supper must be a **church** ordinance, for only a church's membership is under its discipline. (Continued on page 3, column 1)

## The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS  
JOHN R. GILPIN

Editors

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Should Like To Know" (Cont. from page 2)

disciplinary authority.

(4) An **orderly walk** in doctrine and practice is also required of one who would partake of the Supper. Here we need only to quote Scripture to sustain this proposition:

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

Later in this epistle, after noting that there were "divisions" and "heresies" among the Corinthians, Paul said, "When ye come together therefore into one place, this is not to eat (literally, **ye cannot eat**) the Lord's Supper" (I Corinthians 11:20). This necessitates an orderly walk on the part of participants. Note also these verses:

"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. You cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (I Corinthians 10:20, 21).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thessalonians 3:6). Such a person as walks "disorderly" is not to be admitted to the Supper, for the church is to "withdraw" from, or dis-fellowship, him.

II John 1:9-11 demands the same: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeh him God speed is partaker of his evil deeds."

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

No one is to come to the Lord's Supper with uncon-fessed sin, enmity, or jealousy standing between him and the Lord, and his brethren. God judged at Corinth be-cause of this very sin, and many were slain of God be-cause of their wickedness (I Corinthians 11:30). Paul said, "If we would judge ourselves, we should not be judged."

Let us search out our hearts carefully and prayer-fully, confessing our sins to the Lord, before we sit down to fellowship with the Saviour in His Supper.

There are other passages that also teach us these same truths, but these will suffice to prove the various points.

These then, are the **Scriptural** pre-requisites to the Lord's Supper. Thus, one can see that "close" communion is not a batch of Baptist nonsense, but the clear teaching of God's Word. It was the Apostolic order, and it is still our pattern. We should accept this pattern and be ruled by it, not by sentiment. Some think that it is an expres-sion of love to others to practice "open" communion. But Jesus said, "If ye **love me**, keep my commandments." We do not manifest true love when we disobey the Lord in order to show "love" to others. If we love them truly, let us teach them the truth, that it will bless their souls, and let us not deceive them by betraying the truth and hiding it under a supposed charity or love.

[For a thorough discussion of close communion, order our booklet, "Close Communion" . . . 5c plus 10c postage].

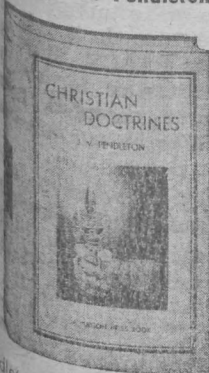
### Eloquence Charlie?

(Continued from page 2)

With a minister's while to go up the pulpit stairs to show his audi-

### Christian Doctrines

By J. M. Pendleton



Christian Doctrines is a small, but very helpful work on theology. Agree with Mr. Pendleton on management and perhaps some points of view, but we have been blessed by studying his book and we recommend it to our readers.

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The "Speaker", a newspaper that was liberal and Gladstonian, reported "His success among the masses came because the great British public had arrived at the conviction that he was absolutely sincere, simple, unpretending, and straightforward." From the Brit-ish Weekly which was evangelical and un-denominational: "The popular judgment is often mis-taken, but it may be trusted to detect a charlatan in time. For the public ear though easy to gain is exceedingly hard to keep and Spurgeon has caught the public ear and never lost it."

Some attest his eloquence to his simplicity of speech. He was praised by both Gladstone and Ruskin for the way in which he handled the English language. Wayland states that it was a trite and homely English linked with a quiet manner and the absence of violent gestures. It is also said that Charlie could adapt himself very well to whatever locality he might be preaching in by using the same dialect as the people of the community. This immediately established rapport and the people felt he was one of them.

He could paint word pictures that were easily grasped by his hearers. For example Charlie said, "God puts our prayers like rose-leaves, between the pages of His book of remembrance; and when the volume is opened at last there shall be a precious fragrance springing up there-from." His use of illustrations and the manner in which he told a story were powerful windows to presenting the truth of the gospel.

In fact Charlie said at his Pas-tor's College that a sermon with-out the use of illustrations was like a house without windows. He wrote three volumes entitled "Lectures to My Students" and his last chapters contain talks on the art of illustration. Once Char-lie was speaking about the im-portance of using illustrations and one of his students objected that he could not find any good ones. Charlie, good naturedly re-buked him and then told him that even a candle would yield many illustrations if one were wide awake to see them. The class at the time seemed a little dubious of his remark so Charlie pre-pared a lecture on "Sermons from Candles"!

Here is one excerpt from this lecture: "Have you ever heard of a person who in real earnest, did the very foolish thing which I am attempting in pretense! I have a candle here, and I want to light it—what shall I do? Be-

(Continued on page 5, column 4)

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### SWEET LITTLE JOHN



No, no one ever referred to me with this title. All the rest of the pictures that have appeared in this paper during the past few weeks have been the artist's conception, in the light of letters received from our readers — that is, all except this one. After drawing all the others, this was our artist's own idea.

This isn't even as the Editor sees himself. In fact, know-ing more about himself than any of the readers know about him, he is of the opinion that our readers have been most charitable in regard to some of the accusations that they have brought.

If you want to know what the Editor thinks of himself, to give you a brief, concise statement, in the light of God's Book, he is a depraved wicked sinner in every particle of his being.

"Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the **whole head** is sick, and the **whole heart** faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Isaiah 1:4-6.

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are **all gone aside**, they are all together be-come filthy: there is none that doeth good, **no, not one.**" Psalm 14:2, 3.

"As it is written, There is none righteous, no, not one: There is none that understandeth, there is **none that seeketh after God**. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips." Romans 3:10-13.

"And you hath he quickened, who were **dead in tres-passes** and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air; the spirit that now worketh in the children of disobedience: Among whom also we all had our conversa-tion in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2:1-3.

Had it not been for the amazing grace of God, your Editor would never have been saved and would never have had any desire to have edited this paper. Whatever your Editor is today, he is by the grace of God. Like Paul, he can say, "But by the grace of God I am what I am." I Cor. 15:10.

Whether you look at him as a fat bellied old preacher that ought to be hung up by his toes, or whether you see him as one you wish were frying in Hell, or whether you see him as an old bulldog that is always growling over something, re-member this, he is only a sinner saved by grace.



# A Lesson In Understanding

By JAMES CRACE  
Piketon, Ohio

In 2 Pet. 2:12 we are told that the reprobates speak evil of things they understand not. Not only is this true of the reprobate but also of practically all the race of men. Even our brethren in Christ often speak evil of other brethren because of the lack of understanding. How very true it is that he that lacketh understanding is often foolish in judgment.

Some time ago I preached on the doctrine of Christ being our substitute. I made it plain that I meant He acted on the behalf of the elect of God. I told how that Christ lived a perfectly righteous life for His people. I told how that Christ had died the "sin death" in the stead of His people. I showed that God punished CHRIST and thereby healed THE ELECT.

Though I was very plain, an Arminian preacher made all kinds of fun of my message simply because he did not understand what I was talking about. As he babbled and laughed about "a substitution for salvation" he gave evidence that he had no idea of the point of my message. Therefore he spoke evil because he lacked understanding. It was not a case of his disagreeing with the message (though he surely would have done so if he had not been so intent on making fun of me). This is an example of what a lack of understanding will do.

Also there have been times when sound brethren in Christ have been spoken of in an evil manner by other brethren because of a lack of understanding. They have been called fanatics, crazy, self-righteous, heretics, Pharisees and many other things by brethren who were void of understanding in a matter. Motives have an important place in our actions. If one does not know of a person's motives he may at times speak evil of a good thing. Beloved, we ought to be slow to speak evil against folk — especially those of the household of faith. We ought to understand a matter before we declare it to be evil.

I write this article with a prayer that it will cause some to understand more about the saints of God. Perhaps if there is more understanding there will be less evil speaking.

## 1. Some saints love God more.

In I John 4:19 we read, "We love him because he first loved us." In II Cor. 5:14 we read, "For the love of Christ constraineth us." Again we read, "If a man love me he will keep my words." — John 14:21.

Now in the light of these Scriptures, it is evident that the saints love God and are therefore going to generally strive to keep God's Word. Another passage on the point here: "And Jesus answering said unto him, Simon, I have somewhat to say

unto thee. And he saith, Master say on. There was a certain creditor which had two debtors: the one owed five hundred pence, the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him



ELD. JAMES CRACE

most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged." — Luke 7:40-43.

Here, then, is a reason that many saints are moderate in their living for God. There is a need of much understanding on the part of both kinds of saints mentioned here. Those that love Christ more need to realize that he that loves little, or less, is not going to be as zealous for the things of God as those that love more. Likewise, those that love less need to see that there are some saints that have been granted grace to love Christ in a very great measure.

If there is such an understanding we will find those that love less. The strong will become more patient with those that are weaker in the faith. God's Word teaches that the strong ought to help the weak. Many times the weak are hurt by the strong rather than helped. The strong often forget that all are not as strong as others.

Ye that are strong, hear this passage: "And as he entered into a certain village there met him ten men that were lepers, which stood afar off; And they lifted their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to

God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole." — Luke 17:12-19.

You see by this that it is by far the minority of those who are saved that "return to give God glory." Those that really love Christ more are few and far between, comparatively speaking. If you are strong in your love for Christ, you are an exception rather than a rule. If you understand this you will be more patient and gentle toward those who are weak. You will be less apt to wound the weaker saints, and more likely to be a real help to them.

And you that love less have somewhat to learn. You will do well to expect some of God's saints to be those that love much. Instead of speaking evil of them when they try to "live by every word that proceedeth out of the mouth of God" you ought to seek grace that you might more fully realize just how much you, yourself, have been forgiven by the Lord Jesus. That is really your problem, weak ones. You love Christ less because you think you owed God only a small sin debt. If you will come to a better understanding of your sinfulness you very well may find yourself loving Christ more, and consequently being more zealous for His Word.

You would also do well to resist the temptation to speak evil of those who are striving to walk with God. Envy leads to much sin. Some of the weaker saints may strike out against a zealous saint because you envy his zeal. Learn this: the more a saint loves Christ, the more he is going to seek to do God's commands. To some of the stronger saints there is no such thing as minor doctrines in God's Word. The same holy and righteous God that commanded one thing also commanded the rest of those things in His Word. Why do you hold it against a stronger saint if he desires, and tries, to be as nearly perfect as possible? Don't you know that such a one is grieved as much, or more, over what are called "little" sins as you may be over a "great" sin?

Remember, too, that the closer one walks to God's Word the more God is honored and glorified. When you sneer at a saint for being holy you manifest a lack of understanding. You ought to be glad SOMEONE is honoring God even if YOU aren't. You ought to thank God for being "merciful to some that they might be faithful" — I Cor. 7:25. And you ought not to expect a strong saint to compromise his convictions just because you don't think this or that doctrine is very important. This has been the case many times. Many pulpits are closed to good, sound men simply because an individual or a church does not "see any point" in a certain doctrine being preached or practiced. In these days a man's popularity goes down as his love and zeal for the whole counsel of God increases. Brethren this ought not to be so.

## 2. Some saints hate evil more.

By WILLIAM NEVINS

To our knowledge this is the only book in print on the subject of Alien Baptism. The book shows that Baptists must have the proper form (immersion), a proper subject (believer) a proper design (symbolical of Christ's death, burial and resurrection), and a proper administrator (one appointed by the church).

The book has gone through numerous editions, testifying to its popularity and usefulness. It reveals the historical position of Baptists and how they regarded the baptisms of alien churches through the years.

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Calvary Baptist Church  
Ashland, Kentucky

Just as those who would try to be obedient in all things are sometimes evilly spoken of, so are those who hate and reject all false and evil ways. They are often branded as "holier than thou," "self-righteous," and even a "Pharisee." Beloved, though some may be all these things,

## "There Always Will Be God"

"They cannot shell His temple,  
Nor dynamite His throne;  
They cannot bomb His city,  
Nor rob Him of His own.

"They cannot take Him captive,  
Nor strike Him deaf and blind,  
Nor starve Him to surrender,  
Nor make Him change His mind.

"They cannot cause Him panic,  
Nor cut off His supplies,  
They cannot take His kingdom,  
Nor hurt Him with their lies.

"Though all the world be shattered,  
His truth remains the same,  
His righteous laws still potent,  
And 'Father' still His name.

"Though we face war and struggle  
And feel their goad and rod,  
We know above confusion  
There always will be God."

Albert Leonard Murray

God does still have some saints in this world who love Him enough to hate and reject every false way.

If you lack this grace you may misunderstand the person that manifests a deep hatred of sin. This may result in your speaking evil of a good man. Therefore, I call on you to remember that just as there are those in the world who perhaps love Christ more than you do, so there are those who perhaps hate evil more than you do. I beseech you not to hold this against a brother or sister in Christ.

## 3. Some saints follow God's way more closely.

Understand also that some saints are of a mind to be as accurate as possible in obedience to God's commandments. God has not only told us WHAT to do but also HOW to do His work. Some are not content to merely do what He has said. They also insist on the right method being observed.

Brethren, do not brand a brother a fanatic just because he insists on doing God's things God's way. If you will try to understand this you will be more cautious in speaking against a brother. Instead you ought to be praising God for His grace toward those that He has made strong. If you will remember that in many cases an example is the same as a command you also may find yourself closely searching for examples as well as plain commands.

## Conclusion

In closing let me say that whether we be weak or strong, we need to understand the other side of the question. If we understand what goes on in a weaker saint we can be of more help to him. If we understand what goes on in a stronger saint we can better rejoice in his firm stand for purity and truth. After all, those that are strong stand in need of encouragement if they are to continue faithful and

strong. And those that are weak need help and encouragement. They are to become strong. You would be of those who love Christ more, look to the price Christ paid for your salvation.

May God grant that we be wise and understanding in our duties toward one another. The Lord bless you all.

## Rally Day

(Continued from page 3)  
Texas West Virginia  
Virginia Wisconsin

It is indeed most encouraging that God has laid it up in the hearts of this group to do our ministry. It is always our experience at Rally Day that gives us the needed encouragement that enthralls us in His service. May our readers remember that our ways needs your support, whether you were able to carry the burden on Rally Day or not, your gift, your and your sympathetic interest will be just as definitely appreciated at any time you wish.

## Peace

(Continued from page 3)  
sians 2:14).

"HAVING MADE peace through the blood of His Son" (Colossians 1:20).

When we come down to earth and are facing eternity, matter about whether we are at peace with other nations or not; it won't matter if we are in peace with our fellow men while we spent our lives. It will matter as to whether we have peace with God and our sins.

You can do nothing of yourself to make this peace. All you can do is rely on God as your PEACE. Since He has ever accepted, they have Him as our Sin-bearer are at peace.

"He that believeth on me is not condemned" (John 3:18).

"Therefore being justified by faith, we have PEACE with God through our LORD JESUS CHRIST" (Romans 5:1).

Are you looking for peace? Your sins a burden to you? As you think of your condition, look to the LORD. He is your Peace if you take Him as your Savior.

"Believe on (rely on) the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

This is the only peace that is eternal, satisfying peace. You might try a number of other remedies or "making peace," but you will find rest. Come to Christ, the eternal, satisfying peace. God and peace in your soul.

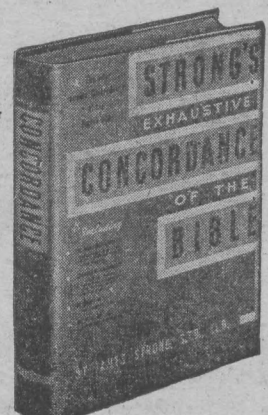
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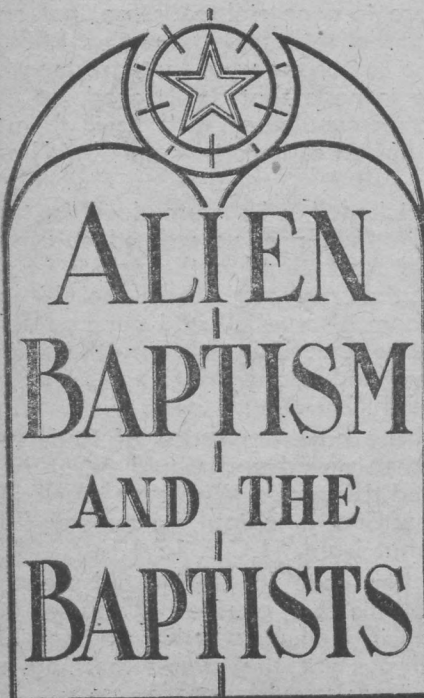
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SEVENTY YEARS IN THE CHURCH OF ROME"

CHINIQUEY ADVISED BY OLDER PRIEST AS TO HOW TO TRAP PROTESTANTS

By CHARLES CHINIQUEY

Selections by L. E. Jarrell

Lordsburg, New Mexico

"Out of the Church of Rome there is no salvation," is one of the doctrines which the priests of Rome have to believe and teach to the people. That dogma, once accepted, caused me to devote all my energies to the conversion of Protestants. To prevent one of those immortal and precious souls from going to hell seemed to me more important than the glorious conquest of a kingdom. In view of showing them their errors I filled my library with the best controversial books which could be got in Quebec, and I studied the Holy Scriptures with the utmost attention.

In the Marine Hospital as well as in my intercourse with the people of the city, I had several occasions of meeting Protestants and talking to them; but I found once that, with very few exceptions, they avoided speaking with me on religion. This distressed me. Having been told one day that the Rev. Mr. Anthony Quebec, superior of the Seminary had converted several hundred Protestants during his long ministry I went to ask him if this were true. For another he showed me the list of his converts which numbered more than two hundred, among whom were some of the most respectable English and Scotch families of the city. I looked upon that with amazement; and from that day I considered him the blessed priest of Canada. He was a perfect gentleman in his manners, and was considered our champion on all points of controversy with Protestants.

After reading over and over again that long list of converts I said to Mr. Parent: "Please tell me how you have been able to persuade these Protestant converts to consent to speak with me on the errors of their religion? Many times I have tried to show the Protestants whom I do not submit to our holy Church but with few exceptions, they laughed at me as politically possible and turned the conversation to other matters. You must have some secret way of attracting their attention and winning their confidence. Would you not be kind enough to give me that secret, that I may be able also to prevent some of those precious souls from perishing?"

"You are right when you think I have a secret to open the hearts of Protestants and conquer their haughty minds," answered Mr. Parent. "But that secret is of such a delicate nature that I have never revealed it to anybody except my confession. Nevertheless I see that you

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By W. E. Vine

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Actually, this is what most people want in a "Bible Dictionary," but not the Bible dictionaries are like encyclopedias. In this work, words are truly defined; not merely English words, but the Greek words. And one who knows nothing of Greek will have no trouble, for the words are arranged as they are in the English.

yours, except by telling you that the person who deposited it in my hands for you has given me your name and your address so correctly that there is no possibility of any mistake."

"But can I not know the name of the one who has put that money into your hands for me?" rejoined the Protestant.

"No, sir; the secret of confession is inviolable," I replied. "We have no example that it has ever been broken; and I, with every priest of our Church, would prefer to die rather than betray our penitents and reveal their confession. We cannot even act from what we have learned through their confession, except at their own request."

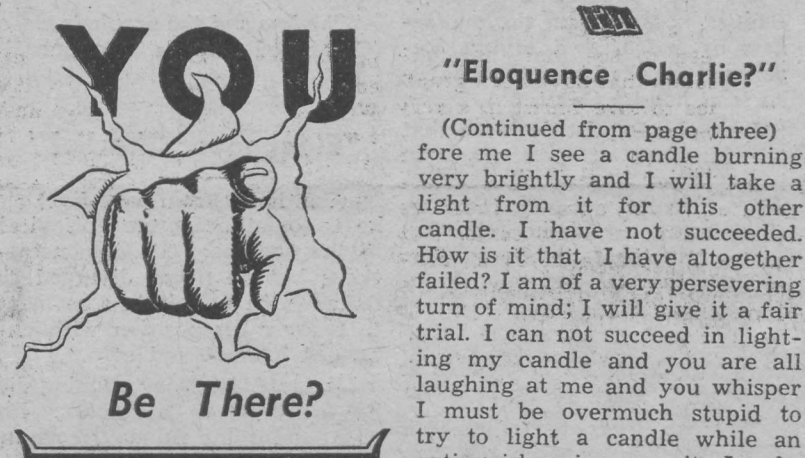
"But this auricular confession must then be a most admirable thing," added the Protestant; "I had no idea of it before this day."

"Yes, sir, auricular confession is a most admirable thing," I used to reply, "because it is a divine institution. But, sir, please excuse me; my ministry calls me to another place. I must take leave of you, to go where my duty calls me."

"I am very sorry that you go so quickly," generally answered the Protestant. "Can I have another visit from you? Please do me the honour of coming again. I would be so happy to present you to my wife; and I know she would be happy also, and much honoured to make your acquaintance."

"Yes, sir, I accept with grati-

When The Roll Is Called Up Yonder, Will YOU Be There?



tude your invitation. I will feel much pleased and honoured to make the acquaintance of the family of a gentleman whose praises are in the mouth of everyone, and whose industry and honesty are an honour to our city. If you allow me, next week, at the same hour, I will have the honour of presenting my respectful homage to your lady."

"The very next day all the papers reported that Mr. So-and-so had received five pounds, or ten, or even twenty-five pounds as a restitution, through auricular confession, and even the staunch Protestant editors of those papers could not find words sufficiently eloquent to praise me and our sacrament of penance."

"Three or four days later I was sure that the faithful servant girls were in the confessional box, glowing with joy to tell me that now their masters and mistresses could not speak of anything else than the amiability and honesty of the priests of Rome. They raised them a thousand miles over the heads of their own ministers. From these pious girls they invariably learned that they had not been visited by a single friend without making the eulogium of auricular confession, and even sometimes expressing the regret that the reformers had swept away such a useful institution."

"Now, my dear young friend, you see how, by the blessing of God, the little sacrifice of a few pounds brought down and destroyed all the prejudices of those poor heretics against auricular confession and our holy church in general. You understand how the doors were opened to me, and

a reason for it. Prejudice is a blind and deaf judge, who decides a case before he has seen or heard the evidence. 'Hang them first and try them afterwards', is one of his sage observations. Remember the old lines about unreasonable dislikes?

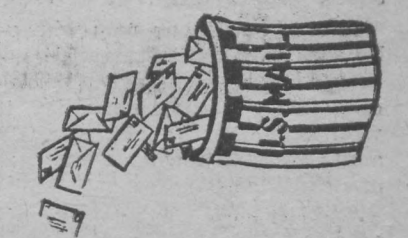
'I do not like you Doctor Fell, The reason why, I cannot tell, But this I know, and know full well

I do not like you Doctor Fell.' "Just so, that is a very effective extinguisher. Doctor Taylor of Norwich, once said that he had read the Bible through—I think it was ten times—and he could not anywhere find the Deity of Christ in it. Honest John Newton observed, 'Yes, and if I were to try ten times to light a candle with an extinguisher on it, I should not succeed.' Once make up your mind to refuse a doctrine or a command, and you will not see it where God Himself has written it as with a sunbeam. Kick against a truth, and the arguments for it will seem to have no existence. Let prejudice of any sort wholly cover the candle of your mind, and what ever you do there is no likelihood of your receiving the light. There are none so deaf as those who will not hear."

Charlie would draw illustrations from his wide reading and on occasion would use allusions from the classics. In a sermon on the words "He giveth His beloved sleep," Spurgeon opened by saying that the sleep of the body is the gift of God. "So said Homer of old, when he described it as descending from the clouds and resting on the tents of the warriors around old Troy. And so sang Virgil, when he spoke of Palinus falling asleep upon the prow of the ship."

Another ability he seemed to excel in was extemporaneous speaking. "As he used no notes, (Continued on page 6, column 3)

Out Of The Mail Bag



Am sending \$2.00 for your paper. I look forward to its arrival each time. In times like these may it continue to grow and prosper.

Mrs. J. C. Neece, Ky.

Enclosed find \$5.00 of the Lord's money. I am a little late for Rally Day; but better late than never. I hope five thousand will send five dollars apiece. That would mean \$25,000.00. I enjoy the sermons in TBE. I hope the "old Beggar" continues to give us the Book.

John T. White, Ga.

Today is my seventy-fourth birthday. I am a retired rural letter carrier. More than twenty years ago when delivering the mail to an old Baptist preacher's box I noticed an article that attracted my attention. I read a little of it before putting the paper in the box, and asked for the paper when he had read it. That was the first time I had noticed the paper, or known there was a Baptist Examiner. I sent in my subscription then, and have received it regularly since that time. I want to tell you that I have never disagreed with anything either of you have written. Sometimes it goes beyond my weak ability to understand. In this day of Modernism and all the other isms I seldom hear a sermon that is God honoring. I often leave church with such a feeling of emptiness, it hurts. I feel that the Examiner is one of the few voices sounding out the truth, and my prayer is that it may continue as truthfully and fearlessly as in the past.

James R. Tate, Ill.

EXPOSITION OF MATTHEW

by C. H. Spurgeon

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Calvary Baptist Church  
Ashland, Kentucky



## God's Amazing Providential Dealings With Israel

### 1. AS AN EAGLE. His amazing care for Israel.

Deuteronomy 32:11, 12: As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings so the Lord alone did lead them.

In Exodus 19:4, God reminds them of His care for them by saying:

Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings and brought you unto myself.

If it were not for God's gracious care Israel would have perished long ago.

### 2. AS A HEN. His amazing tenderness with Israel.

Matthew 23:37 and Luke 13:34. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

### 3. AS A SHEPHERD. His amazing deliverance of Israel.

Ezekiel 34:11, 12 and Psalm 80:1. Thus saith the Lord God; Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

### 4. AS A MOTHER. His amazing love for Israel.

Isaiah 66:13. As one whom his mother comforteth, so will I comfort you, and he shall be comforted in Jerusalem.

Jeremiah 31:3. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee.

His love towards them is everlasting. Do we love them? If so, let us seek to win them for Christ.

—The Chosen People

## "The Day Of Pentecost"

(Continued from page one)

Ananias and Sapphira, we read: "And believers were the more added to the Lord, multitudes both men and women." (Acts 5:14). Thus we see that in a short time this church, with all five great powers of society arrayed against it, increased its membership to more than 8000.

These went about preaching boldly. There was certainly a decided contrast between the terror stricken disciples that fled from Jesus' crucifixion, and the crowd of 8000 who went about boldly witnessing both as to His death and resurrection. So decided was the change and so marked was the contrast that the citizenry of Jerusalem took note of it. We read:

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." (Acts 4:13).

There is only one way whereby that this change may be accounted for — namely, Pentecost. What a marvelous day it was! Prophecies of both the Old and New Testaments were that day fulfilled.

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh." (Joel 2:28).

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire." (Matt. 3:11).

Christ, in the days of His flesh, had established His church, and now it was filled by the Holy Spirit. The disciples began to speak with other tongues. If you will read the first part of this second chapter, you will find that they spoke in at least seventeen languages. The people of Jerusalem thought they were drunk, and in mockery of their spiritual demonstrations, they said, "These men are full of new wine." (Acts 2:13). Then came Peter's sermon in which he magnified the Lord Jesus Christ, finally concluding his message with the accusation that the Christ Who had died and was now raised from the grave, had been crucified by the crowd that was assembled before him. Conviction — pungent, heart-felt, deep conviction fell upon the entire assembly; and as a result of this fearless sermon on the day of Pentecost, 3000 souls were saved, baptized, and added to this First Baptist Church of Jerusalem. It was the spirit of that day which carried them through many days which followed. Of this we are assured in Acts 2:46, 47:

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour

with all the people. And the Lord added to the church daily such as should be saved."

I say to you then, beloved, that this was a memorable day, and that it was the events of this day which changed this church and made it a power for God.

I

### I WANT US TO NOTICE IN THE VERY OUTSET WHAT DID NOT HAPPEN ON THE DAY OF PENTECOST.

First of all, the kingdom of God did not begin then. Sometime ago I heard a preacher of the Campbellian persuasion declare vehemently that the kingdom of God began on the day of Pentecost. Will you listen to this Scripture:

"In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand." (Matt. 3:1, 2).

John the Baptist declared that the kingdom of God was "at hand." The Greek word translated "at hand" actually indicates that it had already come. But notice the words of Jesus concerning the establishment of the kingdom of God:

"And as ye go preach, saying: The kingdom of heaven is at hand." (Matt. 10:7).

Thus as Jesus sent forth His first preachers even in the days

of His flesh, He told them to proclaim the glad truth that the kingdom had already begun. Just a little while later, Jesus spoke concerning John the Baptist:

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11:11, 12).

In these verses, Jesus emphatically declares that the kingdom of God existed from the days of John the Baptist.

Still again, we find Jesus saying:

"The law and the prophets were" (Continued on page 7, column 1)



## "Eloquence Charlie?"

(Continued from page five)

he is sometimes quite episodic in the course of his demonstrations; but he never diverged so far as to be unable in a moment to recover his position with enhanced interest and ease."

Not until Saturday evening did he attempt to formulate his thought for the Sunday morning sermon and not until Sunday afternoon for the evening service. It is said he rarely spent more than a half an hour on preparing for his messages. He used to say he had compartments in his head, or shelves where he stored all his knowledge for use in sermons. He would read many books and his mind was a perfect filing system. He trained purposely to develop the habit of speaking without notes. "Ever since I have been in London, in order to get into the habit of speaking extemporaneously, I have never studied or prepared anything for the Monday evening Prayer Service. I have all along selected that occasion as the opportunity for off-hand exhortation; but I do not on such occasions select difficult expository topics or abstruse themes, but restrict myself to simple, homely talks about the elements of our faith."

Spurgeon has been called the most effective extemporizer ever to appear on the pulpit scene, and Charlie himself realized the great value of this method because every year he devoted time to lecturing on "The Faculty of Impromptu Speech." This also appears as a chapter in his books written to help young ministers in the pulpit.

Pike says that it would be a capital omission not to make note of the blithe humor that enlivened his earnest temperament and gave him the ear of the people. Charlie said "There are more flies caught with honey than with vinegar and there will be more souls led to heaven by a man who wears heaven in his face than by one who bears Tartarus in his looks. He knows how to

## The Believer's Warfare With His Personal Temptation

You can't keep birds from flying over your head, but you can prevent them from building nests in your hair.

I Cor. 10:12-13 — "Let him that thinketh he standeth take heed lest he fall... There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

We only need Gen. 3 to learn that the best surroundings conceivable CAN'T make one proof against temptation. (Modern fallacy: convent walls, ideal environment etc.)

WHY? (1.) Man has WITHIN him a corrupt NATURE, susceptible to evil suggestion. (Jas. 1:14)

ALSO (2.) there is a personal devil to put pressure on him from without. (I Pet. 5:8).

PROF. DRUMMOND thought he could escape by going into the heart of Africa — but alone in the jungle, met up with Satanic suggestions. ST. ANTHONY in his cave, saw the loathsome face of the devil.

THE VERY FACT that ALL

ARE TEMPTED, shows God a PURPOSE. What can it

(1) Jas. 1:2-4—"My brethren, count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience. But let each one be tempted, and let him endure the temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."

NOTE: You CAN'T make an athlete by shutting a man in an empty gymnasium with no temptation to put his muscles to the test. TEMPTATION IS THE NECESSARY TO DEVELOPMENT.

HOW DO WE OVERCOME? James 4:7—"Submit yourselves therefore to God. Resist the devil, and he will flee from you." (6:13).

"Take unto you the whole armor of God that we may be able to withstand in the evil day, having done all, to stand." (Eph. 6:13). VICTOR in the name of the quering Lord.—K. Brooks

make the gospel sound like good news from God and his joyful countenance coupled with his unbounded enthusiasm placed him in good stead on this account. Let Charlie tell you about how he handled an audience in Scotland when he was asked to speak in that country.

"The audience appeared hostile and they could not understand my hot fiery speeches at all, having been accustomed to hear dry disquisitions from learned Scottish divines. I knew that you must often enter the heart through ridicule. Tender hearts may be entered by pathos, but hard hearts must be touched by something telling and singular; so I thought I would make some singularities prominent, and say one or two of those things that you all know I do say now and then. I tried to provoke them to smile, but they would not laugh, perhaps conceiving it to be a sin. I tried again, however, and I actually made one of them smile. Then I thought my triumph had begun. There came a shaking among dry bones, and the dust came upon them. That dust my hearers was tobacco dust! snuff; for they passed their snuff boxes around, and a small wooden spoon in which they spooned the snuff to their noses. The Scotch are far too 'cannie' to waste any of their snuff so they use spoons for it instead of fingers.

"As I progressed, I found the people began to be more moved; and more snuff was taken; and I took it as a sign of their really being interested, when they began to pass their boxes every five minutes. At last I saw that they could not only smile, but they could weep. When I began to tell them something about our Lord Jesus Christ, of Him crucified, I found their hearts were moved, and their souls touched. I had only said those other things that I might by some means gain access to their hearts and very gratified was I to find that some good had followed from what I said."

Charlie aimed at the individual in his preaching and attained eminence in homiletical history primarily on account of his ability to elicit strong audience response to his sermons. He stressed the importance of strong personal convictions and moved his hearers to take some action about the truth expounded. Wayland says Spurgeon left little to the imagination in his style of delivery but the content of his messages were food cut in pieces and easily digested by the audience. Some say he modeled his style

of address after William Bath and Robert Hall of Bath but he is considered by some to be too original to be imitated. He did not have Rowland Hill's sense of illustration and frequently provokes a somewhat startling expression of surprise; but the general earnestness of his manner forbid any levity; and if occasionally humor excites a passing smile, the depth of his pathos frequently draws tears from the greater part of his congregation.

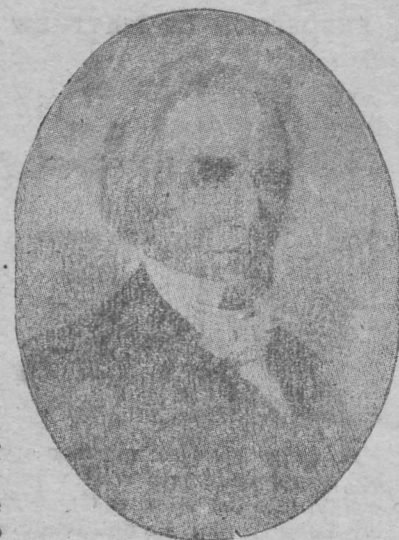
He seemed to be set on fire when he preached and his pose was quite clear as he sought to convince people about the righteousness and of the righteousness found in Christ Jesus. He talked of concrete situations rather than indulge in abstractions. He said that there were preachers who in their sermons seemed to take their hearers by one by the button and drive a truth right into their souls, while others were so much, and are so cold that one would think they were speaking of dwellers in some remote planet, whose affairs were not much concerned them. His mon structure was loose without too much organization and he was not interested in symmetry of arrangement. (To be continued)

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W The Day Of Pentecost

Continued from page six)  
John; since that time the  
of God is preached."  
16:16). In this verse, He  
that God's kingdom on  
the Baptist. I, therefore,  
beloved, on the basis of the  
of Christ Himself that the  
of God did not begin on  
of Pentecost.

In the second place, the gospel  
not begin on the day of Pen-  
ecost. We go again to the words  
for our proof. On a cer-  
day in the beginning of His  
life, He went into the city  
Nazareth. We read of this ex-  
perience in Luke 4:16-18. Then  
Jesus' comment:

"And he began to say unto  
them. This day is this scripture  
fulfilled in your ears." (Luke

4:16-18). He had read from the Scrip-  
ture that He Himself was "to  
preach the gospel to the poor."  
He declared that the Scrip-  
ture that day fulfilled. This  
day when tell us that the gospel  
did not begin on the day of Pen-  
ecost, but was already being  
preached in the days of Jesus.

Jesus also say:  
"And this GOSPEL of the king-  
dom shall be preached in all the  
world as a witness unto all na-  
tions." (Matt. 24:14).

in the beginning of His  
life, we read:  
"And Jesus went about all Gal-  
ilee, teaching in their synagogues,  
PREACHING the GOSPEL of the  
kingdom, and healing all  
manner of diseases among the peo-  
ple." (Matt. 4:23).

Matthew, but Mark  
declares that the gospel was  
preached even from the begin-  
ning of Jesus' ministry.

After that John was put  
in prison, Jesus came into Gal-  
ilee, PREACHING THE GOSPEL  
of the kingdom of God, And say-  
ing, The time is fulfilled; and the  
kingdom of God is at hand: re-  
pent ye, and believe the gospel." (Matt. 1:14, 16).

In the light of these verses, I  
declare that the gospel did not  
begin on the day of Pentecost.

In this Scripture:  
"In the beginning of the gospel  
of Jesus Christ, the Son of God."  
(Matt. 1:1).

This would look mighty good  
in the second chapter of Acts;  
but beloved, it isn't  
in the first chapter of

Acts. In the beginning of the  
gospel of Jesus Christ, the Son of God.

This would look mighty good  
in the second chapter of Acts;  
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Mark, describing events that hap-  
pened at least three years before  
the day of Pentecost. Now if you  
belong to one of those groups  
that is preaching that the gospel  
did not begin until the day of  
Pentecost don't get mad at me be-  
cause I am reading Mark 1:1 to  
you. I didn't write the Bible. I'm  
just preaching it to you as it is  
written.

In fact, beloved, the gospel did  
not begin with Jesus. The gospel  
had been preached throughout  
all ages gone by. Listen: "And  
the scripture, foreseeing that God  
would justify the heathen through  
faith, preached before the gospel  
unto Abraham, saying, In thee  
shall all nations be blessed." —  
(Gal. 3:8).

This verse would even declare  
that Abraham had the gospel  
preached unto him.

Listen to the poet as he would  
describe the beginning of the  
gospel:

"Go back now for awhile with  
me —

Away back into eternity.  
Back, beyond Creation's youth  
Where everything that was, was  
truth.

Back, beyond sorrows and tears;  
Back, beyond sufferings and  
fears;

Back, beyond anguish and gloom;  
Back, beyond shades of the tomb;  
Back, beyond trouble and pain;  
Back, beyond losses and gain;  
Back, beyond sobs and sighs;  
Back, beyond the limit of skies;  
Back, before a ray of light;  
Back, before a day or night;  
Back, before a prayer was  
prayed;

Back, before a world was made;  
Back, before the moon or sun;  
Back, before old time begun;  
Back, before a now or then;  
Back, before a where or when;  
Back, before a here or there;  
Back of anything, anywhere;  
Back, a thousand million years;  
Back, further still with godly  
fears.

Back of the birth of all the past;  
Back to find the place at last;  
Back, from whence you faintly  
see;

Back to the first of eternity.  
Back, before God gave any  
space;

Or aught of anything to trace;  
Back, where all around, below,  
above;

Showed unlimited power and  
love —

Away back there, beyond our  
sight,

Where everything that was, was  
right;  
Away back there preceding sin,  
Is where the Gospel did begin."

In the third place, Christian  
baptism did not begin on the day  
of Pentecost. I realize that there  
are a great number who discredit  
the baptism administered by John  
the Baptist, especially since they  
do not have Baptist baptism  
themselves. Therefore, because  
of their spurious baptism they  
would gladly make it appear that  
John's baptism was different to  
the baptism administered on the  
day of Pentecost, and that John's  
baptism wasn't Christian baptism.  
I want to tell you, beloved, it was  
good enough for the Lord Jesus  
Christ, for the only baptism He  
ever had was that which he re-  
ceived at the hands of John the  
Baptist. Listen:

"Then cometh Jesus from Gali-  
lee to Jordan unto John, to be  
baptized of him. But John forbid  
him, saying, I have need to be  
baptized of thee, and comest thou  
to me? And Jesus answering said  
unto him, Suffer it to be so now;  
for thus it becometh us to fulfill  
all righteousness. Then he suf-

fered him. And Jesus, when he  
was baptized, went up straight-  
way out of the water: and, lo,  
the heavens were opened unto  
him, and he saw the Spirit of  
God descending like a dove, and  
lighting upon him." (Matt. 3:13-  
16).

It was not only good enough  
for Jesus, it actually pleased God  
the Father, for He spoke from  
heaven on the day of Jesus' bap-  
tism: "This is my beloved Son,  
in whom I am well pleased." (Matt. 3:17).

Furthermore, it was good  
enough for all the disciples, for  
there wasn't a one of the original  
apostles but what had the bap-  
tism of John the Baptist. Of this  
we are assured in that when the  
disciples would choose a succes-  
sor for Judas, one of the charac-  
teristics he had to have was that  
he possessed John's baptism, for  
we read:

"Wherefore of these men which  
have companied among us, Be-  
ginning from the BAPTISM OF  
JOHN." (Acts 1:21, 22).

And finally, we are assured  
that John himself had a definite  
commission from heaven to bap-  
tize. We read:

"He sent me to baptize with  
water." (John 1:33).

Therefore, beloved, in view of  
the fact that it was good enough  
for Jesus, and that the Father  
Himself spoke from Heaven as to  
His appreciation of it, and  
since John had a definite com-  
mission from heaven to baptize  
— therefore, my conclusion is  
that John's baptism was, and is,  
the only Christian baptism the  
world has ever seen.

In view of the fact that the  
disciples as well as Jesus never  
had anything else except John's  
baptism, then surely it must have  
been Christian baptism. I chal-  
lenge you to read the second  
chapter of Acts and tell me that  
there is any reference to the fact  
that the baptism administered on  
the day of Pentecost was one whit  
different to the baptism which  
Jesus and the twelve apostles had  
already received. I say, then be-  
loved, that Christian baptism did

not begin at Pentecost but rather  
was begun by John the Baptist.

In the fourth place, the grace  
of God did not begin on the day  
of Pentecost. I debated a man of  
the Campbellian persuasion sev-  
eral years ago, who in the course  
of the debate, declared that the  
grace of God began on the day of  
Pentecost. To me, this is the  
greatest type of foolish absurdity.  
Listen to these Scriptures:

"But we see Jesus, who was  
made a little lower than the an-  
gels for the suffering of death,  
crowned with glory and honour;  
that he by the GRACE OF GOD  
should taste death for every  
man." (Heb. 2:9). "For the law  
was given by Moses, but GRACE  
and truth CAME BY JESUS  
CHRIST." (John 1:17). Why, oh,  
why should man, in the light of  
these Scriptures, willfully per-  
vert the Word of God, when we  
are expressly told that the reign  
of grace began not on the day of  
Pentecost, but with Jesus?

In the fifth place, the church  
was not established on the day  
of Pentecost. I realize that those  
who desire to discredit Baptists  
in their claim of an unbroken  
line of continuity for the past  
2000 years — I realize that all  
these attempt to make it appear  
that the church was established  
at Pentecost and not by Jesus.

We read that 3000 were added  
to the church on this day.

"Then they that gladly receiv-  
ed his words were baptized: and  
the same day THERE WERE  
ADDED UNTO THEM ABOUT  
THREE THOUSAND SOULS." (Acts 2:41).

If I tell you that I am going to  
add \$200 to my bank account,  
this implies that I have a bank  
account to begin with. In view  
of the fact that 3000 were added  
to the church on the day of Pen-  
tecost, then we are led to be-  
lieve that the church was in ex-  
istence before Pentecost.

Furthermore, the church was  
not established on the day of  
Pentecost for they already had  
a rule of discipline given them  
by Jesus during his lifetime.

"Moreover if thy brother shall

Not All The  
Blood Of Beasts

Not all the blood of beasts  
On Jewish altars slain,  
Could give the guilty conscience  
peace,  
Or wash away the stain.

But Christ, the heavenly Lamb,  
Takes all our sins away;  
A sacrifice of nobler name  
And richer blood than they.

My faith would lay her hand  
On that dear head of Thine,  
While like a penitent I stand,  
And there confess my sin.

My soul looks back to see  
The burden Thou didst bear,  
While hanging on the cursed  
tree,  
And know my guilt was  
there.

—Isaac Watts

trespass against thee, go and tell  
him his fault between thee and  
him alone: if he shall hear thee,  
thou hast gained thy brother.  
But if he will not hear thee, then  
take with thee one or two more,  
that in the mouth of two or three  
witnesses every word may be  
established. And if he shall ne-  
glect to hear them, tell it unto  
the church." (Matt. 18:15-17)

You will notice, beloved, that  
Jesus said the proper way to  
settle a dispute in the church  
was for the contending parties  
to settle it privately; and when  
all attempts at mediation failed,  
then said Jesus, "Tell it unto the  
church." This was at least a year  
before the day of Pentecost. Jesus  
didn't say, "Tell it unto the  
church that will be established  
on the day of Pentecost." Rather,  
He said, "Tell it unto the church."  
This would seemingly indicate  
that the church was already in  
existence.

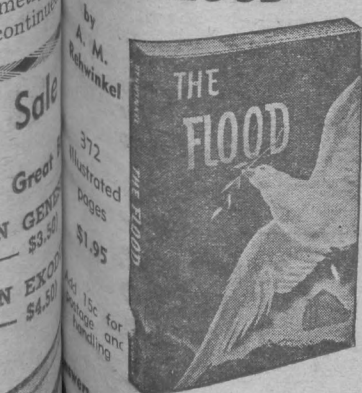
Likewise, we read in the Bible  
how that Jesus sang in the church.  
This is told us in Heb. 2:12. "I  
will declare thy name unto my  
(Continued on page 8, column 2)

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provide drink for all the different  
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## "The Day Of Pentecost"

(Continued from page seven)  
brethren, in the midst of the church will I sing praise unto thee." The only time that the Word of God records Jesus singing in the church was on the occasion of the institution of the Lord's supper.

"And when they had sung an hymn, they went out into the mount of Olives." (Mark 14:26)

Since this was before the day of Pentecost, then it is only logical for us to believe that the church was established before Pentecost.

We also read how that they had a business meeting before the day of Pentecost, for in Acts 1:15-26 we read of them electing a successor to take the place of Judas. It would certainly appear that it was a regular business meeting on the part of the church.

Then, in the book of Corinthians we read: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (I Cor. 12:28) This would indicate that the first persons whom God established in the church were the apostles. These were in the church at least three years before the day of Pentecost, which would by logic declare that the church was established before the day of Pentecost.

I say then in view of the fact that 3000 were added to the church on the day of Pentecost, and that since they had a rule of discipline before Pentecost, and since Christ sang in the church before Pentecost, and since they had a business meeting before Pentecost, and since the apostles were in the church before Pentecost—I would declare that the church was not established on the day of Pentecost, but rather, was established before that time—in the days of Jesus.

In the sixth place, Peter did not tell anyone to be baptized in order to be saved. I am sure that immediately from some will arise a note of protest. Some will say, "Pastor, you have overlooked Acts 2:38." Well, let's read it and see what it says:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

On the surface it would seemingly indicate that they were to be baptized in order to be saved; but let's study beneath the surface. The whole meaning of the text centers around this expression "Be baptized . . . for the remission of sins." It is my contention that the word "for" does not mean "in order to," but rather

"because of." I say to a little boy, "What are you crying for?" He doesn't say, "In order that I might stomp my toe," but, "Because I have stumped my toe." I am sure that the same holds true here—that baptism was because of the remission of their sins.

In fact, beloved, I am definitely certain of this, particularly because of other statements by the Apostle Peter, for if he meant in this one case that one must be baptized to be saved, he thus contradicted himself on other instances. Listen to these Scriptures:

"Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" (Acts 10:47) "Forasmuch as ye know that ye were not redeemed with corruptible things, (water is corruptible. It breeds tad-poles, wiggle-tails and Campbellites) as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." (I Pet. 1:18, 19)

Therefore, in view of other statements made by the Apostle Peter in which he declares that one is saved by faith in the shed blood of Jesus Christ rather than in baptism, then I am certain that in this instance he meant to teach the same—namely, that one is saved apart from water baptism.

In the seventh place, Peter did not tell any sob stories or funny yarns. It has gotten so today



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that a man is not considered a good evangelist unless he has the ability to tell sob stories one minute whereby you cry, and then in the next minute tell a funny yarn whereby you laugh. Peter did not deal in either of these tactics. He did not use any high-pressure, cork-screw methods in order to get professions. Instead of sob stories and funny yarns, and high-pressure methods, we find him frankly presenting the truth that Jesus was the Son of God, Who died, and rose again, for the sins of the elect. Is it any wonder that under such faithful preaching these 3000 souls were saved?

In the eighth place, Peter did not tell any of them to pray through. Through the years, I have purposely preached in an attempt to make it clear that men are not to "pray through," but to believe on the Lord Jesus Christ Who has died for their sins. I tell you frankly there is no altar of prayer—no mourners bench—mentioned in the Word of God—and certainly not in Acts 2.

Before you use it, I challenge you to find one Scripture which justifies its use.

## II

## HAVING NOTICED WHAT DID NOT HAPPEN ON THE DAY OF PENTECOST, I AM NOW IN A POSITION TO STATE BRIEFLY WHAT DID HAPPEN.

First of all, they prayed. In fact, they had a ten days prayer meeting preceding Pentecost, and even after Pentecost, they had a great prayer meeting.

"And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy work, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." (Acts 4:29-31)

I say then that one thing that happened at Pentecost was the people prayed. There is quite a contrast then and now. Then they prayed ten days, preached one day, and baptized every day thereafter. Today we pray one day or none, we preach about ten days in a revival meeting, and usually baptize none.

However, they not only prayed, but Peter preached. Quoting from the prophets Joel and from David, he preached that Jesus was the Messiah prophesied in the Old Testament. He declared that Jesus was the Son of God Who died for men's sins and rose again for their justification.

Then also on the day of Pentecost, the Holy Spirit worked. In fact, the audience was pricked in their hearts as a result of His work.

"Now when they heard this, they were pricked in their hearts." (Acts 2:27)

Naturally the Holy Spirit was at work. They had prayed ten days, and then Peter had preached a sermon which honored God and God's Word. Logically the Holy Spirit Himself would work. I remember standing at an arsenal sometime ago, looking across the river at the limestone cliffs on the other side. There at the arsenal was a cannon, plenty of cannon balls, and plenty of powder; but the cannon was powerless. A bird might build his nest inside it; a child might sit astride it. The cannon ball itself was powerless. All the army might have hurled ball after ball at the limestone cliffs, but it would never have shattered them. The powder itself was powerless. A bird might peck it, or the wind blow it. Even when you would place the powerless powder inside the powerless cannon, you would still have a powerless combination. However, when a spark of fire might be applied to that powerless powder, there would be a thunder bolt go forth

## MOUNTAIN MUSINGS

By Simon Muse



Th' dust on sum fokes is so thick that it wud be good ground fer plant'n uf taters.

Sum fokes allus refus to Lucelip as being sorta krazy. Thar ain't nobody like he can be krazy. Airy one wud mind uther fokes bizness as Sister Lucelip shore tetched in th' hed.

Thar's an ole say'n that is only skin deep. Yep, wumin what haz good look like a house on far—that's no better to admar'm frum tunc, fer if ye got too might git chok'd on th'.

Coon Holler, like every else I gess, has its hi sossity is like a pie: th' crust ain't worth a thang ain't nuthin' good underne.

Josh Azbil hardly ever church an' whinevur he snores so's that evrybody ter'd. Last time Josh church, whin he pass'd door an' shuck hands preecher, th' preecher don't ritely remimbur yore but I did recognize yore Josh ain't bin back since ain't heerd th' preecher none.

(More Musings Next)

from that cannon to shuck rock cliff beyond the river how we need the spark of the fire of the Holy Spirit in churches today.

We can have the same of church they had at Pentecost. In fact we do try to have that type of church here. I loved how far removed from the original pattern. Oh, might pray like the preecher preach like Simon depend upon the Holy work. Will you pray that we may have such as this?

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