

# The Baptist Examiner

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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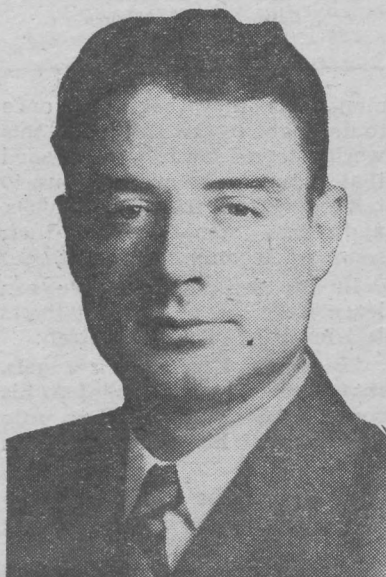
WHOLE NUMBER 1302

## The Church

### WORRYING AS TO WHAT THE FUTURE HOLDS IN STORE?

By PASTOR WAYNE COX  
Woodlawn Terrace Baptist Church  
Memphis, Tenn.

on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matthew 16:13-19.



ELDER WAYNE COX

It goes without saying that I believe the Bible is a Baptist book—that it was written by Baptists, for Baptists, and to Baptists; and it will make Baptists of any who will read it with an unbiased and unprejudiced heart.

A man asked me one time with regard to the church, "Brother Cox, if you had not been a Baptist, what would you have been?" I said, "I would have been ashamed."

Therefore, I am a Baptist, warf and woof, filling, inside, outside, upside, down-side, t'other side, too.

I believe that anybody who will take an open Bible and will prayerfully read it, will be driven irresistibly to the same conclusion. If I didn't believe that with all my heart, then I wouldn't be a Baptist.

We are living in a modern and materialistic age in which we are being told that one church is as good as another and that all (Continued on page 13, column 2)

Are you worrying and wondering about what is in store for you in the future? Are you saying, "If I could just see ahead and know—"

While you are not able to foresee the events of life, it is not at all difficult to know about the life beyond. The Bible plainly tells us of a Heaven and a Hell. And you can be certain of one thing: you will spend eternity in one place or the other. Also, you can know which place. At least you can know that you will spend eternity in Heaven.

A person can know this by the fact God says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36).

Every sinner who simply relies on Jesus Christ as his sacrifice to pay for sin, has everlasting life through Christ. If you have not trusted Christ as your Sav- (Continued on page 16, column 5)

### HOW CAN YOU EVER PAY YOUR GREATEST DEBT?

weekly bills, monthly bills, quarterly bills, yearly bills, not mention taxes! Boy, it's enough to make any head ache!

There is a more important debt that you owe to God. You have broken His Law and have put yourself in debt to pay penalty. The Scripture speaks of this penalty as the "wages" of sin:

"The wages of sin is death" (Romans 6:23).

Society has brought you "wages," you'll discover those wages are a matter of your debt to God is justice.

Every transgression and disobedience received a just recompense of reward" (Hebrews 2:2).

You'll have to pay this debt in full separation from God in that is, unless you could pay someone else pay it for you. Let you free. Wouldn't that be wonderful!

There is One who pays the debt for every believing sinner. (Continued on page 16, column 5)

## Woe To Us If We Preach Not The Gospel

By C. H. SPURGEON

shall feel that woe is unto us if we preach not the gospel; that is the sad destitution of our fallen world.

Minister of the gospel! for one moment and be thyself of thy poor fellow creatures! See them like a stream,

flowing to eternity—ten thousand to their endless home each day! See the termination of that stream, that tremendous

torrent which dashes streams of fire into the pit! Oh, minister, think thyself that men are be-

lamed each hour by thousands and that each time thy voice beats another soul lifts up

its head in hell, being in torments; think thyself how men are

driving on their way to destruction—"the love of many wax-cold," and "iniquity doth abound." I say, is there not a

woe unto thee if thou preach-est the gospel?

thy walk one evening through the streets of London at dusk has gathered, and

thou see the people. Mark thou yon profligate hurrying

on his accursed work? See you thousands and tens of thou-

sands annually ruined? Up from the hospital and the asylum there

is a voice, "Woe is unto you if ye preach not the gospel." Go ye into that huge place built around

massive walls; enter the prison, and see the thieves

who have for years spent their lives in sin. Wend your way

to that sad square of London, and see the murderer

in his cell. A voice shall come from the house of correction, from the prison, from each gallows,

"Woe is unto thee if thou preach not the gospel."

ing the ways of God. See their terror as they approach their Judge, never having known what it was to be saved, not even knowing the way; and as you see them quivering before their Maker, hear a voice, "Minister, woe is unto thee if thou preach-est not the gospel."

Or take another course. Travel around this great metropolis, and stop at the door of some place where there is heard the tinkling of bells, chanting and music, but where the whore of Babylon hath her sway, and lies are preached for truth; and when thou comest home and thinkest of Popery and Puseyism, let a voice come to thee, "Minister, woe is unto thee if thou preachest not the gospel."

Or step into the hall of the infidel where he blasphemes thy Maker's name; or sit in the theatre where plays, libidinous and loose, are acted, and from all

these haunts of vice there comes the voice, "Minister, woe is unto thee if thou preachest not the gospel." And take thy last sol-

### "Tag-Along" Lot-- A Miserable Failure In Life

By PAUL LUPO  
Springfield, Mo.

"And Lot . . . dwelt in a cave."—Genesis 19:30.

It would be pleasant to say that Lot was a better man than Abraham, but it would not be true. One could not even say that Lot was a worse man than his uncle Abraham, for Lot did not have (Continued on page 16, column 8)

emn walk down to the chambers of the lost; let the abyss of hell be visited, and stand thou and hear—

"The sullen groans, the hollow moans,  
And shrieks of tortured  
ghosts."

Put thine ear at hell's gate, and for a little while list to the commanding screams and shrieks of agony and feel despair that shall rend thine ear; and as thou comest from that sad place with that doleful music still affrighting thee, thou wilt hear the voice, "Minister! minister! woe is unto thee if thou preachest not the gospel."

Only let us have these things before our eyes, and we must preach. Stop preaching! Stop preaching! Let the sun stop shining, and we will preach in darkness. Let the waves stop their ebb and flow, and still our voice shall

preach the gospel. Let the world stop its revolutions, let the planets stay their motion; we will still preach the gospel. Until the fiery center of this earth shall burst through the thick ribs of



C. H. SPURGEON

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "ANGELS"

(Reprinted by Request)

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."—Hebrews 12:22.

From Genesis to Revelation the angels of God are prominently mentioned. There are 108 references to them in the Old Testament and 165 references to them in the New Testament, or in all, there are 273 references to angels in the Word of God.

The Sadducees of Jesus' day did not believe in things supernatural. While they denied the resurrection and other things supernatural, they also denied the existence of angels. Modernism, which is nothing more or less than Sadduceism, also denies the existence of angels. Over against the denials of the Sadducees of the first century, or

the denials of the modern Sadducees of the twentieth century, I put but one witness—namely, the Lord Jesus Christ. Hear Him:

"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John 1:51.

In His kingdom parables, the Lord Jesus also referred to the angels. In giving His interpretation of the parable of the tares, He said:

"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels."—Matthew 13:38.

Then again, when He was brought to His arrest, He said to Simon Peter:

"Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels?"—Matthew 26:53.

These Scriptures are sufficient for me. Regardless of the denials of the Sadducees of the first century, or the Modernists of the twentieth century, we take the words of Jesus as a final criterion, and we declare unhesitatingly that we believe in the existence of angels as mentioned in the Scriptures.

Ere coming to this message in detail, there are A FEW PRELIMINARY REMARKS that I wish to make. First of all, the angels are a class of created beings, above the rank of man. Two Scriptures thus indicate this truth:

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour, and didst set him over the works of thy hand."—Hebrews (Continued on page 2, column 1)

her brazen mountains, we shall still preach the gospel; till the universal conflagration shall dissolve the earth, and matter shall be swept away, these lips, or the lips of some other called of God, shall still thunder forth the voice of Jehovah. We cannot help it. "Necessity is laid upon us;" yea, woe is unto us if we preach not the gospel.

### RELIGIOUS LIARS

1. Those who lie by their LIVES, I Jno. 2:4.
2. Those who lie with their LIPS, I Jno. 2:22.
3. Those who lie by their LOVE, I Jno. 4:20.

#### Ways of Calling God a Liar:

1. By denying personal sin, I Jno. 4:10.
2. By denying the Savior, I Jno. 5:10.

### BRO. BOB IN FLORIDA

Bro. L. Ross will be with Ahava Baptist Church Plant City, Fla., for a beginning October the pastor is Elder George Boyer.



# The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS  
JOHN R. GILPIN

Editors

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## "ANGELS"

(Continued from page one)

2:7. While in their original creation they were above the rank of man; man as a new creation in Christ is above the rank of angels. Hence, I can say that I would rather be a sinner saved by grace than to be an unfallen angel, for as such I am higher in rank than the angels of God.

There are those who believe that when a child dies that that child becomes an angel. Furthermore, these also teach that when an adult believer dies, he also becomes an angel. Not at all. Angels are a class of created beings, entirely distinct and dissimilar from man.

Another preliminary thought grows out of the question as to the time of their creation. In the Scriptures we have no definite answer as to when they were created. This we do know that they were in existence when the earth was created, for we read:

"When the morning stars sang together, and all the sons of God shouted for joy."—Job 38:7.

Therefore, the angels were in existence at the time of the creation of the earth, but we know not as to when before that time they came into existence.

Another preliminary remark

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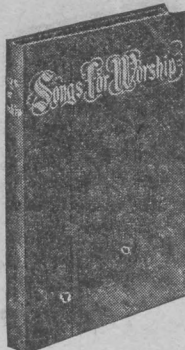
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mon ends they begin at once to talk about the things of this world—then I am fully persuaded that it would be well for us to take a lesson from the angels, and learn something of their sense of becoming reverent.

In the second place, we can learn from the angels that theirs is a ministry of praise. Listen:

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word."—Psalm 103:20.

"Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights. Praise ye him, all his angels; praise ye him, all his hosts."—Psalm 148: 1,2.

Oh how much we could learn from the angels in this respect! It is true that when the preacher is invited into the home, that all the family awaits the meal until thanksgiving can be expressed; or it is further true that at the Thanksgiving season we usually at least pause to praise our Creator and thank Him for what we have. However, day by day in the ordinary circumstances of life, very few of us praise Him for the blessings which we are constantly receiving from His bountiful hand. How strongly this behooves us to remember the ministry of the angels. Frankly, I believe that if we would praise God more, we would have more for which to praise Him.

The third lesson we can learn from the angels is the way in which they rejoice over repenting sinners. Listen:

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

Here's a text which declares that the angels actually rejoice every time that even one sinner repents. The Bible does not say anything about the discovery of gold or diamonds causing the an-

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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 books, orders, subscriptions, or some other matter).

## RELATION OF WORKS TO SALVATION

Many teach that works have a hand in procuring salvation. This is not true; Christ alone procures salvation. However, there is a sense in which works do "justify."

The word **justify** means to "declare to be righteous." In other words, on the basis of some evidence, a person is pronounced to be righteous. That which justifies does not necessarily procure righteousness or make one righteous. For instance, we read in the Word "justifying God." This was man's "Amen" to the fact of God's righteousness; but what men did did not make God righteous, for He was already righteous.

Sinners are justified **judicially**, or before law, on the grounds of the work of Christ in their stead. We are pronounced righteous because of the law-satisfying, fulfilling work of Christ, put to our account. Christ's work makes us legally righteous; hence we are declared to be righteous. Christ's work is the procurative cause, therefore, of justification. See Romans 3:24, 4:25.

We are justified **experimentally** through faith. In our personal experience, in the "court of conscience," we are pronounced righteous when we believe in Christ. This is the "peace" we have within. Faith itself does not make us righteous—Christ's work does that—but faith "justifies" (pronounces righteous) in the conscience where we have had a burden of guilt. See Romans 5:1, 3:28, 10:4.

We are justified **declaratively** by the works which result from faith in Christ. This is the justification James speaks of in his epistle, chapter 2. Works, no more than faith, make one righteous, but they do declare or reveal that one is righteous. "He that doeth righteousness is righteous" (1 John 3:7). One's righteous deeds do not make him righteous, but he performs deeds of righteousness because, as a believer in Christ, he is righteous on the grounds of Christ's righteousness imputed to him.

James calls for mere professors to "show" their faith without works. By this he means for men to "justify," declare, or reveal their faith without any loving obedience to the Christ they profess to trust. "Give evidence of faith," he demands, "without work." Can a man do this? Of course not. And so James is proving that the professor who has no works does not possess true faith in Christ; he has a "dead" faith.

Works will justify or declare the truth as to one's profession of faith. "You see then how that by works a man is justified (pronounced righteous), and not by faith only" (James 2:24). Faith will justify in one's conscience for the person who trusts the death of Christ for salvation has that peace, that assurance. But faith only will not justify, or declare one to be righteous, before the eyes of others. This is the place of works in justification. Abraham believed God many years before the offering up of Isaac and he was justified (Romans 4). Both God and Abraham knew that Abraham was righteous, but it was manifested some years later when he offered up Isaac (James 2:21); this is justification by works. His faith and works are not the grounds, or procurative cause, of salvation, however, for the only basis for salvation is the work of Christ.

If one says he has faith, yet has no evidence of it in good works, we may rightly question his profession. If one has faith in Christ, he will reveal this in obedience. "If a man love me, he will keep my words." (John 14:23).

gels to rejoice, nor does it say that when we suddenly become rich with this world's goods that they rejoice; yet the one thing which sets heaven's chorus resounding and which causes the ether waves to be filled with the seraphic melody of the angels is the conversion of one sinner.

This is much in contrast to men. I have noticed that men often rejoice in making reports of revivals they have held wherein a number of professions have been made, and yet often when only one or two souls were saved not a word is said about the results. What a difference there is between man's rejoicing and the rejoicing of the angels, for all heaven is filled with their praise when even one sinner on earth repents and turns to God.

The fourth lesson we can learn from the angels is that they are very much interested in the doctrine of everlasting life, or eternal salvation. When the disciples had been put in prison for preaching, there was an angel who led them out and then gave them a new commission. Listen:

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to

the people all the words of this life."—Acts 5:19, 20.

The word for "life," as used in this text is the word that is translated "eternal life" or "everlasting life" many times in the Scriptures. The angel thus told the preachers to preach everlasting life.

My conviction, in the light of this experience, is that the men who preach falling away from grace have not had the pleasure of associating with the angels. Surely any man who preaches that the saved can be lost is a

## "Father Divine" The Negro Workshipped As God

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## Here Is How Some Of Our Younger Visitors Enjoyed Our Bible Conference

"I enjoyed myself very much at the Conference this year. The preaching, eating and sleeping were great."

—Brenda Murray, Va.

"I have enjoyed this Bible Conference very much."

—John Price, Va.

"The Conference has been a good one. I have enjoyed all of the fine preaching and am looking forward to the next year's conference. The food was very good even if sometimes I didn't have time to eat since I had to be in the pop."

Jimmy Patrick, Ky.

"I like it. It's fun. My family likes it too. The food is good. The teaching is very good. I like where we stay."

—Nancy Nelson, Mich.

"It has been a great spiritual blessing."

—David Browning, Ohio

"I am attending my first Bible Conference and it is wonderful. I have known these doctrines but by name. I am thrilled by the messages on the grace of God. I know that it is an unmerited privilege unearned by any man to be born again."

—Ellen Jane Lindsay, Pa.

"Enjoyed myself very much. The food is delicious and the meetings are wonderful. The Holy Spirit is really working. Hope to come down next year."

—Carole Shepherd, Pa.

"I've enjoyed this Conference so much that you're just going to have to expect me again next year."

—Dianna Teetzel, Ohio

"I have attended four straight Bible Conferences and have enjoyed each immensely. There is food for both the spiritual and physical body. The messages were great."

—David Parks, W. Va.

"I appreciate all you've done for me. All the food has been delicious. I appreciate all the meetings. I am learning new things I never knew before. I get every tract and book you give out. I will read every one and then pass it on to other people and tell them to read and then pass it on. Thanks for everything."

—Diane McMillin, Pa.

beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purposes which he purposed in Christ Jesus our Lord."—Ephesians 3:8-10.

Or again:

"For this cause ought the woman to have power on her head because of the angels."—I Corinthians 11:10.

I wonder what they learn when they come to the church of which I am pastor. I wonder what they learn when they come to the church where you worship. How they must grieve over spiritual conditions today. Perhaps they say, "Why do preachers neglect to preach," or "why do they preach as though they were asleep," or "where is their zeal for Christ?" And doubtlessly when they attend a business meeting of the church and observe fellowship broken, they may say, "Why do the saints of God fuss?" Oh, that God would

Philip was holding a great revival in Samaria, but an angel of the Lord told him to close that meeting and go toward Gaza, with the eunuch well known to us today concerning the conversion of the Ethiopian eunuch. Listen:

And the angel of the Lord came unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."—Acts 8:26.

Philip was a God-called preacher and the Ethiopian eunuch a heaven-elected sinner. The Lord saw to it that these were brought together.

Then in the experience of Cornelius we find that it was an angel that brought him and Simon Peter together which resulted in Cornelius' conversion:

He saw in a vision evidently at the ninth hour of the day an angel of God coming in to him and saying unto him, Cornelius. And when he looked on him he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to thee from Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou art to do."—Acts 10:3-6.

Thus we learn that the angels are tremendously interested in seeing God's ministers to those who have been elected by God to salvation that they might be saved.

In the sixth place, we learn that the angels go to church in order that they might learn. Listen to these Scriptures:

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ: And to make all men see what is the fellowship of the mystery, which from the

let us preach that the angels might learn something from our ministry!

What a marvelous revelation is this as to the work of angels in that they go to church to learn. I trust that each of us may ever recognize their presence when we thus preach, and so conduct the service in a way that would please the angels of God.

The seventh lesson we learn relative to the angels is that they will accompany Jesus in His second visible and glorious return.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—Matthew 16:27.

It was the angels who stood beside the disciples as they watched Jesus ascend into heaven, and then told those depressed disciples that Jesus would return just as they had seen Him go. It is true that the angels do not know the time of Jesus' return. Listen:

"But of that day and that hour knoweth no man, no, not the angels which are in heaven."—Mark 13:32.

Yet, when that day comes that Jesus will return to this world, He will be accompanied by the angels of God in all their countless number.

The eighth lesson we learn from the angels is that they serve and guard us daily. Of this we are assured by the apostle Paul:

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Hebrews 1:14.

In what does their ministry consist? Seemingly from this Scripture, they serve and guard us, and minister to the saints of God in matters pertaining to our physical welfare.

Quite often I am asked if I believe in the theory of the guardian angel. My personal answer would be in the negative. I do not believe in the theory of the guardian angel but I do believe in guardian angels, for I confidently believe that every child of God has a multitude of the heavenly hosts at his disposal to thus look after his physical welfare daily, thus serving, guarding, and ministering to us day by day. Listen to these Scriptures:

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."—Matthew 18:10.

"And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel."—Acts 12:15.

The ninth blessed lesson we learn from the angels is that they are active in the departure of a believer out of this life.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried."—Luke 16:22.

How many times we have stood beside the death bed of some child of God to hear him declare that the angels of God were all about the room and all over his bed. In my early days as a minister, I visited a noble young Christian man who was dying. He was truly a fine young soldier of the cross, and on the day of his death, he turned his face toward the window and then turned back to me and said, "Brother Gilpin, the only thing between me and Heaven is this lace curtain." And then he said with a smile of triumphant victory on his face, "Don't you see them?" And when I asked that concerning which he was speaking, he said that the room was filled with angels. His eyes were seeing what my natural eyes were failing to see.

Some of these days, unless Jesus comes, this old body will fall by the wayside. Then I presume that some of my friends will act as pallbearers and carry my body out to the grave; but long before they have lowered it into the ground, the angels will have acted as spiritual pallbearers and carried my spirit into the presence of God Himself.

The tenth great lesson which we learn from the angels is that

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they are tremendously interested in redemption. Peter, in referring to the Gospel, says:

"Which things the angels desire to look into."—II Peter 1:12.

But this is nothing new. The angels have always been interested in this world and its events. That is, they are interested in the preaching of the Gospel. Away back in eternity when this world was created, the angels of God clapped their hands and shouted for joy.

"When the morning stars sang together, and all the sons of God shouted for joy."—Job 38:7.

They watched with evident interest as God fashioned man out of dust. From that time, the angels above and the angels below, angels of love, and angels of woe, concentrated their attention on the problems of man's earthly and eternal life. Then with horror, they listened to the fatal conversation between the serpent and Eve. If the angels of God can weep, how they must have wept when sin came. They heard the promise which God gave relative to redemption, when the Father banished Adam and Eve from Eden.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Genesis 3:15.

From that time on the angels have been peculiarly interested in the doctrine of redemption. When the Ark of the Covenant was made, as a part of the furniture

of the Tabernacle, figures of golden angels were carved as bending over the mercy seat and looking down where the blood falls, as if studying the meaning of the blood shedding. When Solomon's Temple was built, we read:

"And the priests brought in the ark of the covenant of the Lord unto his place, unto the oracle of the house, to the most holy place, under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark and the cherubims covered the ark and the staves thereof above."—I Kings 8:6, 7.

When the temple was built in the wilderness, under Moses' direction, on the veil which separated the Holy of Holies from the outer Holy place, the figures of the cherubims were placed, as if investigating the shedding of the blood.

"And he made a veil of blue, and purple, and scarlet, and fine twined linen; with cherubims made he it of cunning work."—Exodus 36:35.

When we come to the New Testament we find that they are tremendously interested in all of its events, beginning with the announcement of Jesus' birth. It was an angel who announced Jesus' coming to Mary:

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, (Continued on page 4, column 1)

## CALVINISTIC WRITINGS

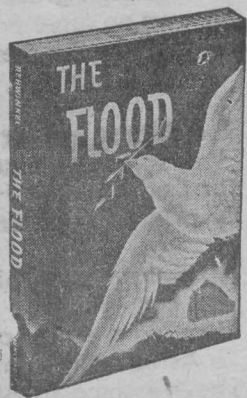
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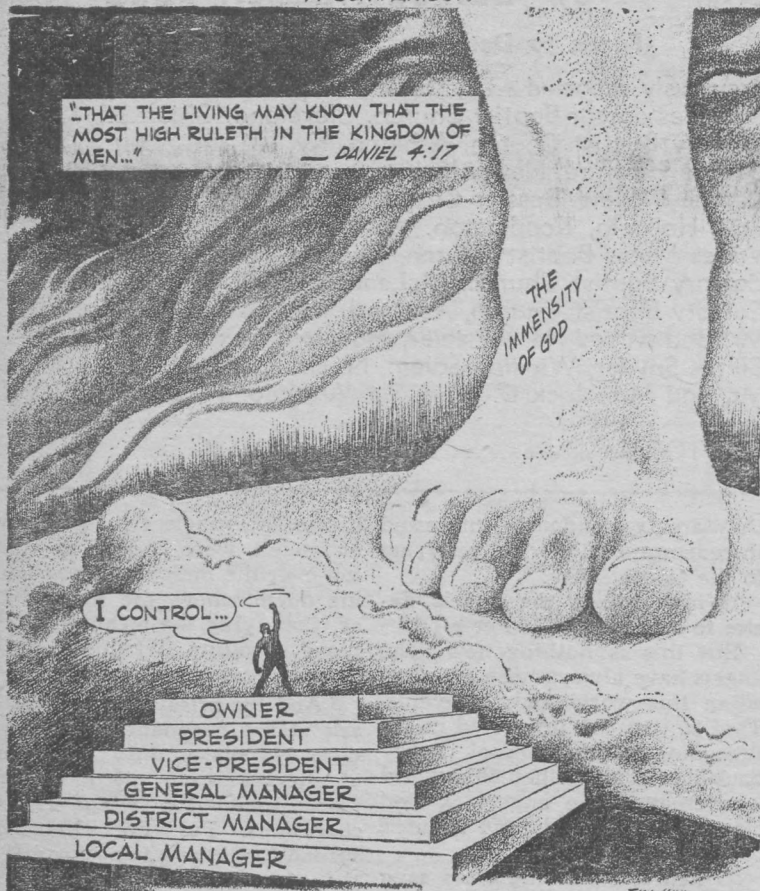
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- What was the population of the earth before the Flood?
- Is there actually enough water on our planet to cover the entire earth?
- How was it possible to feed and provide drink for all the different animals?

Calvary Baptist Church Ashland, Kentucky



## A COMPARISON



## "Angels"

(Continued from page 3)

of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."—Luke 1:26-31.

It was the same angel that

came to Joseph with a message announcing the birth of Jesus:

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus:

## An Hour Glass



This glass, when made, was, by the workman's skill, The sum of sixty minutes to fulfill. Time, more or less, by it will be spun. But just an hour, and then the glass is run.

Man's life we will compare unto this glass, The number of his months he cannot pass; But when he has accomplished his day, He like a vapour, vanisheth away.

—John Bunyan

for he shall save his people from their sins."—Matthew 1:18-21.

Was it not an angel who preached the first Gospel sermon of the New Testament when he said to the shepherds:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:10, 11.

Did not all the heavenly host join in a great angelic chorus to sing the first Gospel hymn at Jesus' birth?

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:13, 14.

An angel sat at the foot of Jesus' cradle and warned Joseph to take Jesus into Egypt for safety. Listen:

"Behold, the angel of the Lord appeareth to Joseph in a dream, saying, arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."—Matthew 2:13.

The angel kept close watch over the cradle during their stay in Egypt, and it was an angel that led them when they left Egypt.

"But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt: Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life." — Matt. 2:19, 20.

It was an angel which strengthened Him in Gethsemane. Listen:

"And there appeared an angel unto him from heaven, strengthening him."—Luke 22:43.

When He came to the cross, the angels were all there. He Himself said that He might have had better than sixty thousand angels to fight in His defense.

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" — Matthew 26:53.

The angels were all about the tomb of Jesus, and it was a shining angel who first announced His resurrection:

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." — Matthew 28:2-6.

Even when Christ ascended, two angels spoke to the disciples, saying:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have

seen him go into heaven."—Acts 1:11.

And ultimately in the consummation, the angels who have been interested in redemption all along shall sing praise of the Redeemer.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands: Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing."—Revelation 5:11, 12.

"There is singing up in Heaven such as we have never known, Where the angels sing the praises of the Lamb upon the throne, Their sweet harps are ever tuneful and their voices always clear,

Oh, that we might be more like them while we serve the Master here.

"But I hear another anthem blending voices clear and strong,

'Unto Him that hath redeemed us and hath brought us' is the song;

'We have come through tribulations to this land so fair and bright,

In the fountain freely flowing, He hath made our garments white.'

"Then the angels stand and listen for they cannot join that song, Like the sound of many waters, by that happy, blood-washed throng,

For they sing about great trials, battles fought and victories won,

And they praise their great Redeemer

Who hath said to them, 'Well done.'

Chorus—

"Holy, holy, is what the angels sing,

And I expect to help them make the courts of heaven ring,

But when I sing redemption's story they will fold their wings, For angels never felt the joy that our salvation brings.

"So, although I'm not an angel, yet I know that over there, I will join a blessed chorus that the angels cannot share;

I will sing about my Saviour who upon dark Calvary,

Freely pardoned my transgression, died to set a sinner free."

## MOUNTAIN MUSINGS



Thar's holl lots uf peeples that kan tell ye 'bout a grate x-speerience they had way back 20 or 30 years ago, but seems they ain't had much to tell 'bout sinse. I like me, this ain't much religion. I like to thank 'bout th' time I wuz saved, shore; but if that wuz th' onlyest x-speerience I had to tell, I might jest wonder if'n I'd really bin saved.

Lots uf fokes gits deceived at th' moanur's banch. Tek whar th' happint to Josh Hawkins, fer x-zample. Josh wint to th' altar an' a hole flock uf holy rollers gathur'd round an' begin to beat him on th' back an' holler. Fine-ly, thangs died off a bit an' th' preecher ask'd Josh if'n he did any bettur. Josh sed that he did. Th' preecher shouted, "Praise th' Lord, he got thro!" Howsoever, Josh tole me that wun't what he ment; what he ment wuz that he felt bettur 'cause thim holy rollers had quit beet'n on his back an' bust'n his ear-drums.

I s'pose that in some thangs it jest all in how ye look at a matter, spacially 'round th' moanur's banch.

A colored boy wint up to one uf th' white churches at th' Kounty Seet to see if he cood jine up. Th' pastur sed, "Why, shore, We'd be glad to have another tither in th' mimbship." Th' boy sed, "Tither?" "That's right," sed th' pastur; "we wouldn't let you in if'n ye didn't believe an' practice tithing." Th' boy sed, "I thanks I'll go inturgate sumwhars else." He ain't bin 'round sinse.

## 1963 CONFERENCE

(THIS POEM WAS WRITTEN ABOUT THE RECENT BIBLE CONFERENCE BY ONE WHO ATTENDED.)

We preach about election, and sing its message too; Of Sovereign grace and mercy; and what the Lord can do: We own no other Saviour, and claim no other king: Please hear the men, God sent our way — and messages they bring.

The Baptist folk at Calvary, a church we've learned to love, Must sure be blessed of Heaven, through Jesus Christ above; For God has sent His message, both faithful and true, By printed page and messenger, from them to me and you.

From mountains, hills and valleys: from North and South they came; From many states and districts; from East and West the same; To Ashland in Kentucky — a state we love so dear, They've come to Ashland, praying God's messages to hear.

From booklets, tracts, and paper; from pulpit, bench, and pew, The Word of God's expounded, and passed right on to you. God's marvelous salvation, His grace and mercy too, And how the saints should praise the Lord in all they say and do.

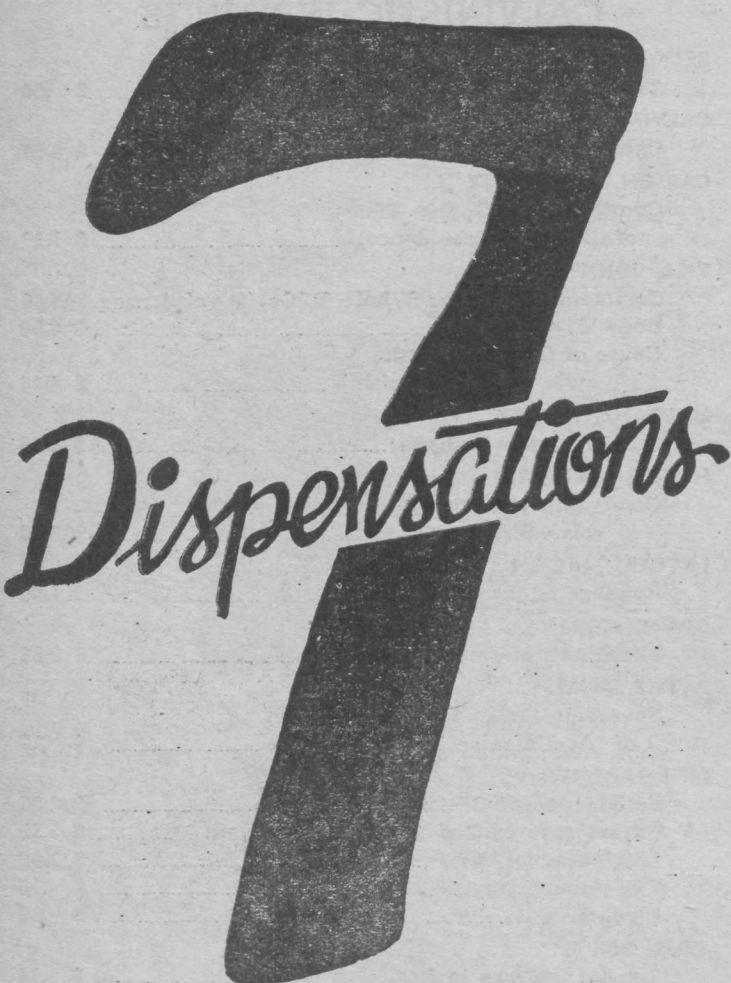
We've feasted at two tables that feed with bounty grand— One feeds our souls from Heaven, and one the natural man: The food from Heaven's table, to feed the Shepherd's sheep; Brought assurance of God's presence and His power to seal and keep.

We were told how true disciples should in life, with everything Honor, praise, and glorify Him Who is Prophet, Priest, and King.

Now, to Him Who hath redeemed us by His matchless Sovereign grace Bless each one who helped to bring us to the Conference at this place.

By Edward D. Baker, Ohio

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# SOME QUAIN T SUGGESTIONS AS TO STUDY OF GOD'S WORD

By D. L. MOODY

Merely reading the Bible is not what God wants. Again and again I am exhorted to "search." These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether

those things were so." (Acts 17: 11).

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

We must study it thoroughly, and hunt it through, as it were, for some great truth. If a friend

were to see me searching about a building, and were to come up and say, "Moody, what are you looking for? have you lost something?" and I answered, "No, I haven't lost anything; I'm not looking for anything particular," I fancy he would just let me go on by myself, and think me very foolish.

But if I were to say, "Yes, I have lost a dollar," why, then, I might expect him to help me to find it. Read the Bible, my friends, as if you were seeking for something of value. It is a good deal better to take a single chapter, and spend a month on it, than to read the Bible at random for a month.

I used at one time to read so many chapters a day and if I did not get through my usual quantity I thought I was getting cold and backsliding. But, mind you, if a man had asked me two hours afterward what I had read, I could not tell him; I had forgotten it nearly all. When I was a boy I used, among other things, to hoe corn on a farm; and I used to hoe it so badly, in order to get over so much ground, that at night I had to put down a stick in the ground, so as to know next morning where I had left off. That was somewhat in the same fashion as running through so many chapters every day.

A man will say, "Wife, did I read that chapter?"

"Well," says she, "I don't remember." And neither of them can recollect. And perhaps he reads the same chapter over and over again; and they call that "studying the Bible." I do not think there is a book in the world we neglect so much as the Bible.

## Family Worship

Now, when you read the Bible at family worship or for private devotions, look for suitable passages. What would you think of a minister who went into the pul-

pit on Sunday and opened the Bible at hazard and commenced to read? Yet this is what most men do at family prayers. They might as well go into a drug store and swallow the first medicine their eye happens to see. Children would take more interest in family prayers if the father would take time to search for some passage to suit the special need. For instance, if any member of the family is about to travel, read Psalm 121. In time of trouble, read Psalm 91. When the terrible accident happened to the "Spree" as we were crossing the Atlantic in November, 1892, and when none on board ship expected to live to see the light of another sun, we held a prayer meeting, at which I read a portion of Psalm 107:

"They that go down to the sea in ships, that do business in great waters;

"These see the works of the Lord, and his wonders in the deep.

"For he commandeth, and rais-

eth the stormy wind, which lifteth up the waves thereof.

"They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble.

"They reel to and fro, and stagger like a drunken man, and are at their wits' end.

"Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

"He maketh the storm a calm, so that the waves thereof are still.

"Then are they glad because they be quiet; so he bringeth them unto their desired haven.

"Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

A lady came to me afterwards and said I made it up to suit the occasion.

## Helpful Questions

I have seen questions that will help one to get good out of every verse and passage of Scripture.

(Continued on page 10, column 1)



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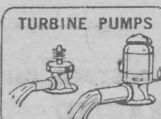
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## Just What Is Symbolized By Baptism?

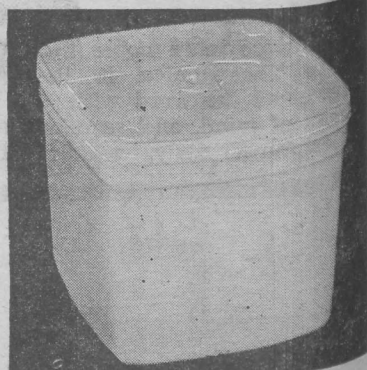
By C. W. BRONSON  
Phillipsburg, Kansas

"We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4).

Paul, in this Scripture, anticipates the reaction of the carnal mind to the sublime things he has been saying about grace. He has told the saints at Rome that the Christian is justified by faith in Christ and, as usual, he eliminates works for salvation. But, lest someone should say, "let us do evil that good may come," he urges upon them the necessity of walking uprightly as saved people should.

Many excellent articles and books have been written upon the subject of Scriptural baptism, stressing the necessity of a proper subject (a saved person), the proper mode (immersion), and a proper administrator (a Scriptural Baptist church). As little can be said which has not already been said upon these things, I should (Continued on page 7, column 3)

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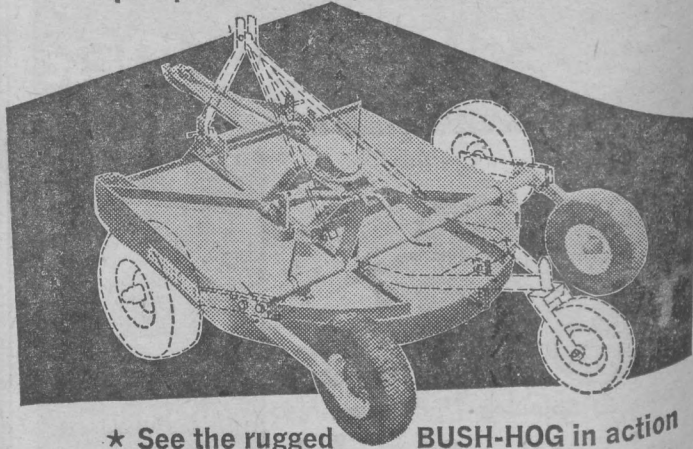
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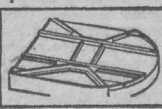
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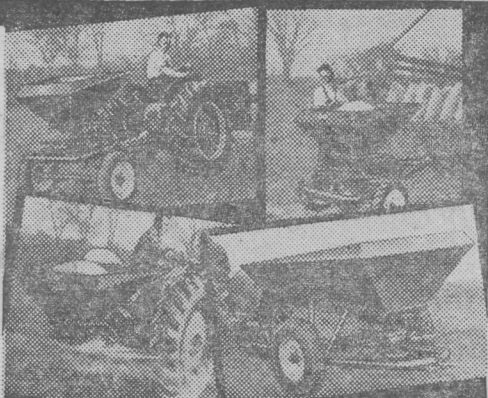
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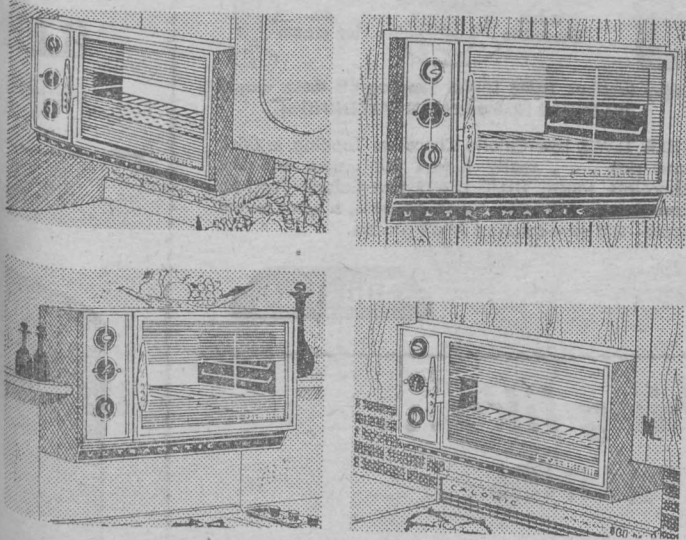
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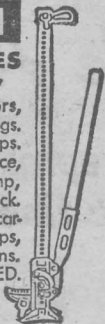
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## Baptism's Symbolism

(Continued from page )

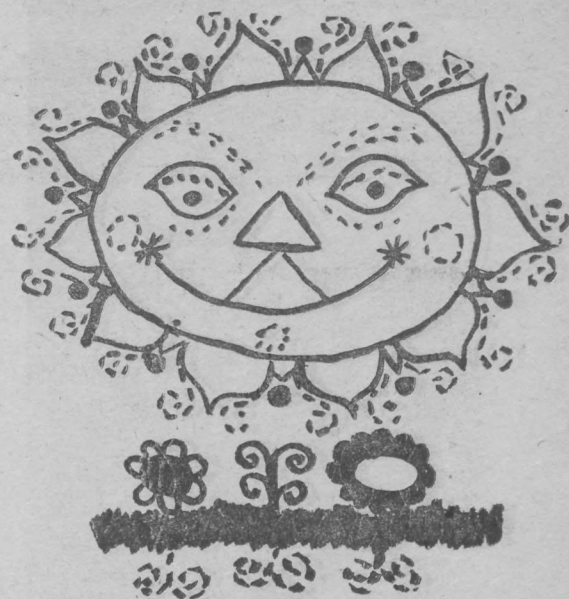
like to depart from this usual method of exposition and take up a subject about which little is often said; that is, the symbolism of baptism.

I think we have three divisions in Paul's thinking, or three things typified: 1. Death. 2. Burial. 3. Resurrection.

### Death Symbolized

Paul asks the question, "Shall we continue in sin, that grace may abound?" Very strongly he thrust the idea from him—"God forbid!"

"Forbid such a thought; may it never be so!" says he. In his strong disapproval of practicing sin, after one is saved by grace, let us learn to "abhor that which is evil." It is an abnormal thing for one who professes Christ, and has been baptized unto Him, to live, or continue to live, in sin. We expect (and rightly so) that a Christian should walk as He (Continued on page 11, column 2)



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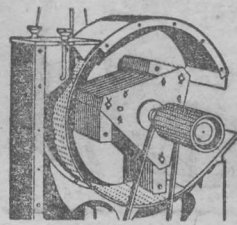
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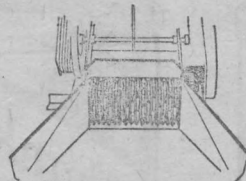
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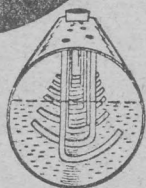
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### Quaint Suggestions

(Continued from page 5)

They may be used in family worship, or in studying the Sunday School lesson, or for prayer meeting, or in private reading. It

would be a good thing if questions like these were pasted in the front of every Bible:

1. What persons have I read about, and what have I learned about them?

2. What places have I read

about, and what have I read about them? If the place is not mentioned, can I find out where it is? Do I know its position on the map?

3. Does the passage refer to any particular time in the history of the children of Israel, or of some leading character?

4. Can I tell from memory what I have just been reading?

5. Are there any parallel passages or texts that throw light on this passage?

6. Have I read anything about God the Father? or about Jesus Christ or about the Holy Spirit?

7. What have I read about myself? about man's sinful nature? about the spiritual new nature?

8. Is there any duty to me to observe? any example to follow? any promise to lay hold of? any exhortation for my guidance? any prayer that I may echo?

9. How is this Scripture profitable for doctrine? for reproof? for correction? for instruction in righteousness?

10. Does it contain the gospel (Continued on page 11, column 2)

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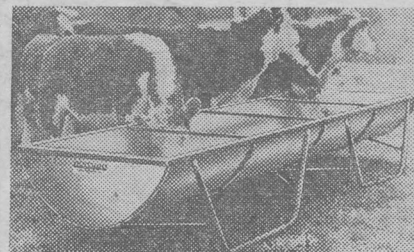
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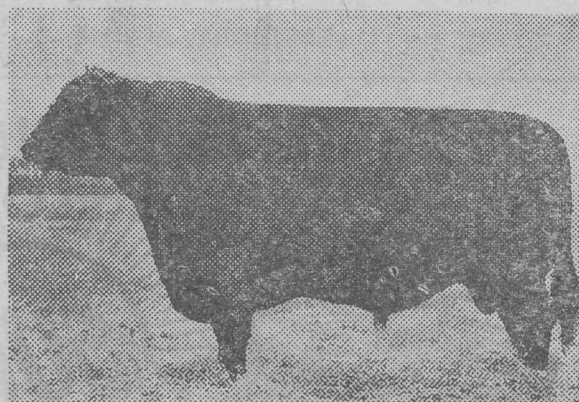
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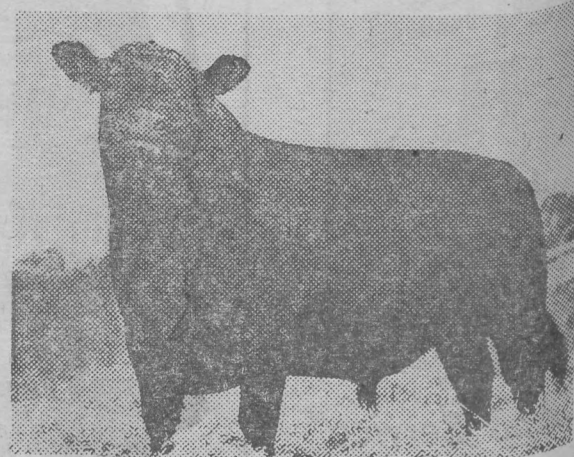
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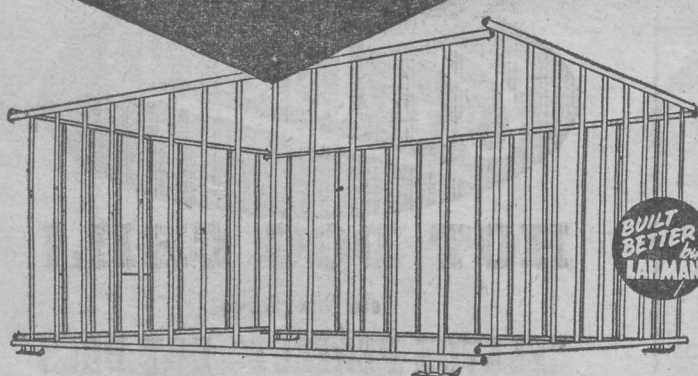
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Quaint Suggestions

(Continued from page 10)  
in type or in evidence?

11. What is the key verse of the chapter or passage? Can I repeat it from memory?

Baptism's Symbolism

(Continued from page 7)  
walked.

He argues from the ordinance of baptism that those who have been baptized unto Christ are dead. This may be somewhat difficult for some to grasp, but the symbolism runs something like this:

Christ died, not for Himself, but for His people. He Himself was baptized in water, symbolizing that He would die for God's elect, be buried in the tomb and be raised from the dead on the third day. We, being baptized, show our identification with Him, that as He died for our sins (and we were crucified with Him) so we are also dead. Paul says, "I am (was) crucified with Christ" (Gal. 2:20).

We might ask, "Dead to what?" Paul says that we are dead to the law. The Mosaic law demanded death for disobedience. Since

all are guilty, the law demands the death of all men, "for all have sinned" (Rom. 3:23). This death, of course, is eternal suffering for one's sins. But then Christ came and died for us, in our place. As our Substitute, the law demanded His death. Since He died for us, we are "crucified with Him." Paul says, "I through the law am dead to the law" (Gal. 2:19).

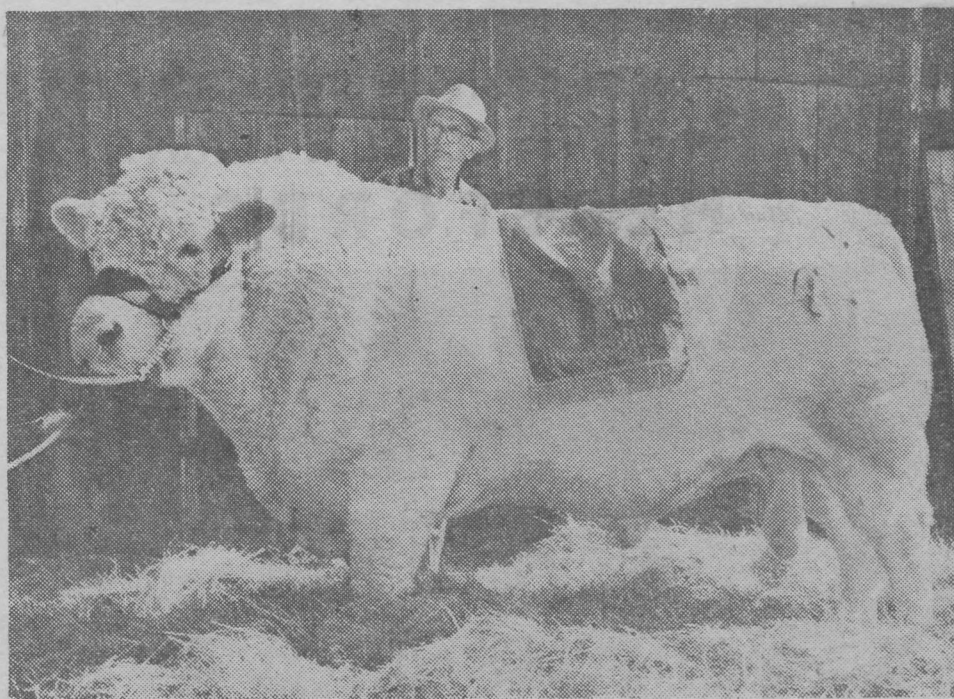
Again, we are dead to sin, for Paul says, "How shall we, that are dead to sin, live any longer therein?" (Rom. 6:2). Peter argues from a similar point of view, that "as Christ has suffered for us in the flesh, arm yourselves with the same mind: for he that hath suffered in the flesh hath ceased from sin" (1 Peter 4:1).

Who will be so blind as to not

see this symbolism? Who will say in the face of this that we are saved by baptism? Baptism is symbolic of Christ's death for us to save us from sin. His death causes us to die to sin and causes the law to free us from its claims. Baptism sets forth in symbol the fact that we are crucified with Christ and crucified to the world. (Continued on page 12, column 1)

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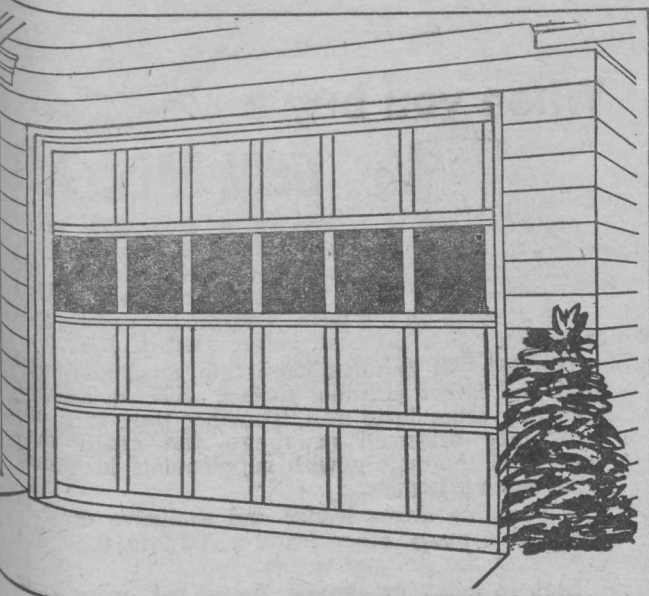
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## Baptism's Symbolism

(Continued from page 11)

### Buried With Christ

Paul says, "we are buried with Him by baptism." Here we have the proper mode of baptism, immersion. Some says, "any form is alright; it's the spirit that counts." But the Bible teaches immersion and that only. Listen to a Methodist commentator:

"It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put

under water" (Adam Clarke, Comm. in loco).

No other mode of "baptism" will teach that we are buried with Christ.

Think of Christ's death and burial. Joseph of Arimathea boldly claims the body of Jesus, wraps it in fine linen and buries it in his own tomb. He is dead. Death is written upon the face of clay. Here is a real death and a real burial of One who was a real Man.

Likewise, we are "buried with him by baptism." What is the

purpose of burying a dead body? We find a very real purpose given by Abraham when Sarah died. He buys a buryingplace to bury his dead out of his sight (Gen. 23:4). When a person is buried, it means that it is "all over." No hope whatsoever is left when a person is buried of ever returning to his life on earth.

—When the last clod falls upon the grave and we return to our home, perhaps then we are struck with the reality of death and the finality thereof. Hence, baptism sets forth beautifully the "once for all" aspects of our death to sin and to our old nature. Also, we may see something of the necessity of constant mortification of the flesh.

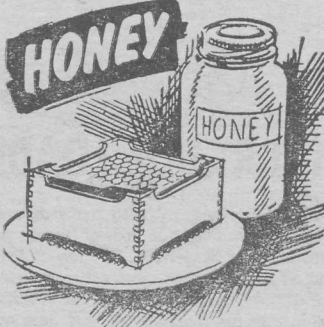
### The Resurrection

I do not suppose that anything ever gave humans more joy than that which the disciples had when they finally realized that Jesus had returned from the dead and was indeed risen. They had great joy and praised God continually. His resurrection is a pledge to

us that as Christ was raised from the dead, so also God will raise up our bodies who believe in Him.

But, following Paul's argument, we are told that we are risen with Him. As a person is brought up from the baptismal waters it sets forth a two-fold resurrection; a spiritual resurrection and a literal resurrection which is to take place at Christ's coming. Paul speaks of a spiritual resurrection here. Since we are raised with Christ, says he, we are to "walk in newness of life."

This all goes to set forth one fact: "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."—II Cor. 5:17.



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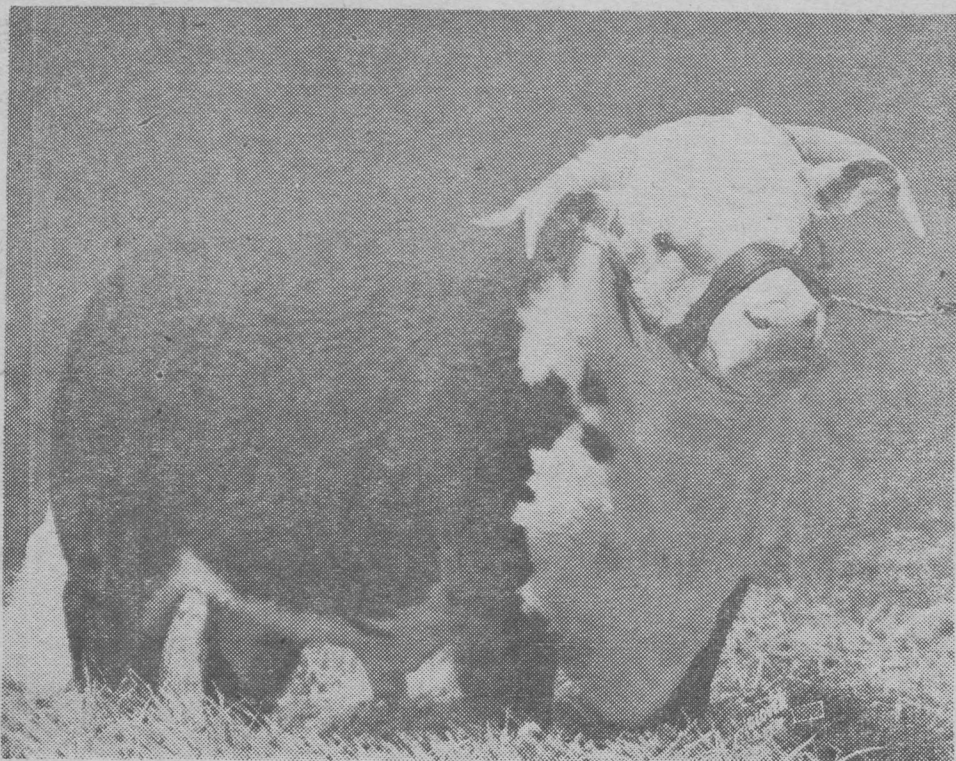


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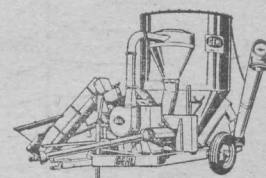
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## GOD CHASTENS

Deuteronomy 7:5.  
ning is first mentioned Bible as in connection the sins of God's people. 28.  
stens to humble. (I Pet. 3:18.  
stises to lead us to pray.  
stises to teach us His 94:12.  
stises to keep us from 2:32.  
stises because He loves 12:6.

## POINTS IN EPH. 6:18

WAYS—prayer on every PRAYER—signifying every form of prayer. APPLICATION—imploping the basis of the promises. THE SPIRIT—this is in prayer. WATCHING—staying with SEVERANCE — never

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things are necessary to a Christian. Faith Christian. Life proves an. Trial confirms a Death crowns a Chris- G. Holland.

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earth—until all the nations have heard the Baptist message and the clarion call of the Gospel of Christ.

With those things before us, let us examine the origin of the Lord's church.

I.

## THE ORIGIN OF THE CHURCH.

I take the position that Christ established His church when here in the flesh, and that it was not established on Pentecost, nor anytime since; and that any organization that had its beginning since, cannot be Christ's church. If a church were established on Pentecost, it couldn't be His church, for He wasn't there. You say that the Holy Spirit did it. I didn't know that the Holy Spirit had a church. What the Bible teaches is that the Holy Spirit is the administrator of the Lord's church—that He leads, guides, directs, energizes, and empowers the Lord's church in her activities. You ask me when and where did the church begin. May I direct your attention to the Gospel of Luke.

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord."—Luke 1:17.

I want you to note two things: first, that John the Baptist was to come in the spirit and power of Elijah, and second, that his mission was to make ready a people for the Lord. John preached, men believed and were baptized upon their profession of faith in Christ. John the Baptist demanded "fruits meet for repentance" before he would baptize them.

"Bring forth therefore fruits meet for repentance."—Matthew 3:8.

I say, therefore, that the material which Jesus used was material which had been prepared by a Baptist preacher.

Somebody said, "Brother Cox, there never was but one Baptist on this earth." Well, I say that there was one Baptist. You can't find a Methodist, a Presbyterian, a Holy Roller, a Campbellite, a Roman Catholic, or anything else, but you can find a Baptist.

The objector says, "Why, did you not know that Baptist was his name?" No, I did not know that. The angels, the devils, and the Holy Spirit did not know that. God did not know that. It took some heretic to start that.

The Gospel of John tells us that his name was John, and not "John the Baptist."

"There was a man sent from God, whose name was JOHN."—John 1:6.

In Luke 1, when the angel appeared to John's father, he did not at first believe. He was skeptical and asked for a sign. He was speechless until John was born. Notice that the angel said his name was to be John and his father said his name was to be John. His mother said, "Give him some paper to write upon," and he wrote "John," not Baptist.

Therefore, when God got ready for a Baptist, He made one, just

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## A Great Day

It will be a great day when Jesus comes,  
Back to claim His own;  
It will be a great day, a wonderful day,  
When He gathers His loved ones home.

I know that my redeemer lives,  
In that bright home above;  
That some day I'll go to be with Him,  
Where all is peace and love.

The Bible says He'll come again,  
Just as He went away;  
And all the saints shall meet Him,  
O, what a glorious day.

How I long to see His face,  
The one who died for me;  
I'll shout and sing His praises,  
Through all eternity.

There will be no tears up yonder,  
God shall wipe them all away;  
We'll bask in heaven's splendor,  
On that great eternal day.

MARSHALL EFAW,  
Chesapeake, Ohio.

as when He got ready for a man, He made Adam.

He or she that would deny that there have never been any Baptists since John would deny the law of reproduction. He might as well say that there has not been man upon the earth since Adam, because Adam died; but there have been billions since.

Thus we establish the fact that is undeniable and indisputable, that his name was John, that his title was Baptist, and that he baptized because he was a Baptist and not vice versa.

Sometimes even Baptists slip a cog right here. They say he was a Baptist because he baptized. That isn't so; in Matthew's Gospel he was called the Baptist before he ever baptized a single soul. We read:

"In those days came John the Baptist, preaching in the wilderness of Judea."—Matthew 3:1.

I might add that the only baptism that Christ ever had was Baptist baptism, and that the only baptism that the apostles ever had was Baptist baptism.

"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us beginning that same day that he was taken up from us, must one be ordained a witness with us of his resurrection."—Acts 1:21, 22.

No man, therefore, could be one of the original twelve unless he had first been baptized by John the Baptist. Christ required Baptist baptism before He ordained any of the apostles. We have nothing to be ashamed of; we have something that we can be everlastingly humbly grateful for—our Baptist heritage.

It almost breaks my heart and drives me to my knees to think that there are folk who would for one moment deny the fact that they are Baptists, and be almost apologetic that they are Baptists. Let us, therefore, determine in our hearts that we will not only be grateful that we are Baptists, but that the world will hear from us the glorious message which is Jesus Christ the Lord.

Notice that one could not be an apostle without Baptist baptism.

But somebody has said, "Are you sure John's baptism was Christian baptism?"

Isn't that a "foolish" question?

We have enemies on every hand who take the erroneous and unenviable position that the baptism of John was not Christian. They are accusing Christ of having unscriptural baptism, the apostles of having unscriptural baptism, and every baptized person who has lived since then of having unscriptural baptism.

Let us examine the Word of God to see whether or not the baptism of John was Christian or Scriptural. When John baptized our Saviour, it was the only time that all three Persons of the blessed Trinity were in evidence.

There was the Son being baptized, the Holy Spirit in the form of a dove, and the voice of the Father in thunderous tones saying:

"THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED."—Matthew 3:17.

It pleased God the Father for Christ to have Baptist baptism; it pleases God when you and I have Baptist baptism.

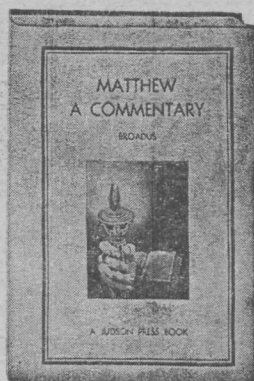
Acts 19:5 is the key text that Campbellites and others use to deny that Christ had Christian baptism, because of the fact that Paul baptized those twelve there at Ephesus. But let us examine to see whether John's baptism was Scriptural, or whether they had been baptized with proper authority.

No doubt they were baptized by Apollos (Acts 18:24—19:1) who did not have church authority. Apollos never met John the Baptist.

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."—Acts 19:4.

They had not heard about the Divine Spirit of God. How in the name of common sense can you preach the Gospel of Christ and men's hearts be opened and the Holy Spirit not be present or even mentioned? It is utterly ridiculous to assume that such could happen. Apollos baptized without Scriptural authority; that is to say, no church authorized him. Therefore John's baptism was Scriptural. Consequently, it was their lack of faith in Christ, and their ignorance of the Holy Spirit, and Apollos' lack of authority that rendered the baptism of the (Continued on page 14, column 1)

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## OUR RELATIONSHIP TO THE LORD

1. Beseeching FROM the Lord, Exo. 32:11.
2. Calling UPON the Lord, Acts 7:59.
3. Crying UNTO the Lord, Exo. 22:23, 27.
4. Drawing near TO the Lord, Psa. 73:28.
5. Seeking the face OF the Lord, Psa. 27:8.
6. Lifting the heart TOWARD the Lord, Lam. 3:41.
7. Pouring out the soul BEFORE the Lord, Psa. 62:8.

### "The Church"

(Continued from page five)

twelve at Ephesus null and void. "The baptism of John whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?" — Matthew 21:25.

The Bible teaches that John's baptism was of Heavenly origin. "And I knew him not: but he that SENT ME TO BAPTIZE (Greek: 'in') WATER, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." — John 1:33.

In John 1:31, John said that he knew not Christ, but that Christ might be manifested to Israel as the Divine Son of God. Therefore, he came baptizing in water. Likewise, every believer is supposed to be baptized for the same purpose — that he might manifest unto the world that he is a son of God. Brother, if you are baptized for any other reason, then your baptism is not valid, and certainly not Scriptural.

May I say again: Anyone who denies or refuses Baptist baptism, rejects the counsel of God, and the judgment of God is upon him. You say, "You are going too far." Listen:

"But the Pharisees and lawyers reject the counsel of God against themselves, being not baptized of him." — Luke 7:30.

It is evident that anyone who refuses Baptist baptism and by the authority of a Baptist church is open to scorn, and the anger of God is upon that person.

There is no need to sing, "Oh how I love Jesus," if we don't do what He says.

"A good man out of the treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abund-

ance of the heart his mouth speaketh. And why call ye me, Lord, Lord, and do not the things which I say?" — Luke 6:45, 46.

Now when did the church come into existence?

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him." — Matthew 4:18-22.

I understand that the word "ecclesia" is used 115 times in the New Testament, and that 112 times it is translated "church" — "a called out assembly."

Had these apostles been baptized of John? Certainly. They were the first members of His church — that is, Christ's church.

"Why, Brother Cox, I thought that when Christ prayed all night (Luke 6), that was when He started His church."

I do not accept that theory in the least. Baptists have been driven off of that by the cold hard facts of truth.

If you will go back and re-appraise particular verses, you will notice that it was an ordination service. There were many members at this time. In Mark 3 we have an account of the same service as is recorded in Luke 6, and it is called an ordination service.

"And he ordained twelve, that they should be with him, and that he might send them forth to preach." — Mark 3:14.

Matthew 4:18-22 tells us when the church had its birth, for He called them out and said, "Follow me, and I will make you fishers of men."

Notice that on Pentecost three thousand people were added to the church. For those who take the Pentecostal theory of the church's birth, how can you add to something that does not exist? They were saved and "added to them." "Them" refers to the church. Therefore, the church was in existence then, and had 120 members. (Cf. Acts 1:15). After that service was over, they had 3,120 members.

On the shores of Galilee Christ called men together and the church had its birth. But you say, "That's a mighty small number." In Matthew 18:20, we read:

"For where two or three are gathered together in my name, there am I in the midst of them."

I don't care how few in number the members of a church may be, Christ has never had a little church. Every church of the Lord Jesus is a great church, because it has a great Head — the Lord Jesus Christ.

"He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth because of the bridegroom's voice: this my joy therefore is fulfilled." — John 3:29.

Brother, how could a man have a bride if no such thing existed?

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, and I may present you as a chaste virgin to Christ." — II Corinthians 11:2.

But you say, "What is the bride?" The bride is the church. Therefore, He had a bride. He has not married her yet because she is in her virgin state and will not be married until the Lord splits the skies asunder and calls for His own. Then the multiplied billions of earth, shall be caught up together to meet Him in the air. Then the church will be married to the Lord, and everyone who was not affiliated with the Lord's church on this earth will be on the sidelines at the wedding.

"And he saith unto me, Write. Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me,

## WHITE CHRISTMAS POSSIBLE



These are the true sayings of God." — Rev. 19:9.

Brother, the bride will not have to be invited; she will know her place.

Then I come to I Corinthians 12:28:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

Now when were the apostles set in the church? They could not be set in a church that did not exist. Brother He had a church, and He set them in as first officers and they were the apostles.

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." — Luke 6:12, 15.

Thus we have established that the church had its birth during the personal ministry of the Lord Jesus Christ.

### II.

#### HER NATURE.

One of the most dangerous and damaging doctrines is the unscriptural, heretical universal, invisible church theory.

When the word "ecclesia" comes from the word "ek kaleo," meaning "a called-out assembly," how can a universal, invisible thing ever assemble?

Somebody says, "Don't you know that the Holy Spirit by baptism puts you into that invisible body?" I want to show you the fallacy of such as that. Let me ask you, how many of

you have been baptized in the Holy Spirit? You say, "All of us have." You have not.

Don't jump on the Holy Rollers if you claim for yourself baptism by the Holy Spirit. Don't you say that you were baptized in the Holy Spirit the day that you believed. Brother, there is not one word in the Scripture that teaches that.

There have been only two baptisms of the Holy Spirit: on the day of Pentecost (Acts 2) and when the household of Cornelius was saved (Acts 10). From that day it has not been repeated. The idea that men are put into an invisible body by Holy Spirit baptism doesn't have a leg to stand on. It is rotten to the core. It will destroy true missions and it will destroy everything that we hold dear to our hearts. We need to rise up with all the force of heart and soul and expose this heretical thing and tell the people the truth about it.

"Now ye are the body of Christ, and members in particular." — I Corinthians 12:27.

The church at Corinth was the body of Christ at that place.

The church that Christ established was a visible church. Even the word itself means that. In Romans 16:16, they have more than one, for it means "ownership." He bought His church, His blood washed, and He'll present His church, holy and unblemished, before God.

### III.

#### THE CHURCH IS INDEPENDENT.

I do not hesitate when I say that any church which becomes affiliated with any ultra-scriptural, anti-scriptural organization loses that much of her independence.

Secondly, she admits that the thing she joins is bigger than she is, else she couldn't have joined it. I hate to see these people of ultrareligious organizations stand up and say, "I'm an independent fellow," because they are not.

I'll tell you how much freedom you have if you belong to any other than the church. You have about as much freedom as a frog in a snake's belly. You can move

around but you can't get out.

"But be not ye called churches: for one is your Master, Christ: and all ye are brethren." — Matthew 23:8.

The Southern Baptist Convention has organized the clergy and one group and the laity and other. They are exercising authority over the heritage of the Lord. They and other organizations do this.

Where you have a president, you do not have pendency. You have someone come between you and the Christ of your own church, who is Christ.

"Far above all principality, power, and might, and every name that is known, not only in this world, but in that which is to come, hath put all things under him, and gave him to be the head of all things to the church." — Ephesians 1:21, 22.

In Acts 1, independently practiced. The church in essence that chose the deacons, the instructions from the Lord and not from headquarters (6). In I Corinthians 5, Paul excluded the man. In II Corinthians 2:6-8, he is talking about the same fellow. Punishment

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## IVE ATTENDANCE TO READING"

was the exhortation of the old man to Timothy the young man. Pastors, editors, evangelists, and teachers all need exhortation today. Many of us are mighty dry because they have not been keeping fresh by constant reading. "Reading makes a man full." The man who reads has something to say when he gets before a class or congregation. But you cannot profit without good books. Your pastor or teacher a book as a present and see if it doesn't help. I have said: "We are chiefly through books we enjoy intercourse with superior minds, and these are the means of communication in the reach of all." I have said: "The true university of these days is a collection of books." I have said: "Knowledge exists to be improved."

meted out by the majority. Can you get the consensus of the people without a vote. In a democracy, the vote of the people. A man said to me, "I'd belong to the Baptist church if they didn't have members." I said, "If I had to read that to you in the street, would you believe it?" I said, "That is weak in the faith of me, but not to doubtful of you."—Romans 14:1.

## IV CHURCH AND MIS-

repeat, the Baptists are only recognized missionaries. They are to do the work that the church is supposed to do. It is not a board; the church is to do it.

ye therefore, and teach all things, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: and whatsoever I have commanded you: and, lo, I am with you, even unto the end of the world."—Matthew 28:19, 20.

argument has always been, now and shall always be, the church has no right to delegate its power to any agency, board or committee, that the church and the church alone have the right to send out missionaries under the direction of the Holy Spirit. In the eleventh chapter of Acts and the nineteenth chapter of Acts and the nineteenth chapter of Acts we read:

now they which were scattered abroad upon the persecution that arose about Stephen, as far as Phoenice, and Antioch, preaching the word unto the Jews only, (or unto the Jews only), and of them were men of Cyprus and Cyrene, which, when they came to Antioch, spake unto the Grecians, preaching the Lord and the hand of the Lord with them, and a great number believed and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas that he should go as far as Antioch."

on these Scriptures we notice that the church there in Jerusalem sent Barnabas, and that no board or committee sent him out, but the church and the church alone sent him to Antioch. Notice that word "they," they were in Jerusalem. They, that church, had heard how the Lord, and they sent out

The Antioch Church Acts 13:1, 2, 3, 4 we read: Now there were in the church at Antioch certain prophets and teachers: as Barnabas, and Simeon that was called Nigemas, and Lucius of Cyrene, Manaen, which had been brought up with

And Maculay wrote: "Knowledge advances by steps, and not by leaps."

In buying books look well into the character of books you buy. Too much reading, or indiscriminate reading of trivial matter, can have only harmful results. It tends to mental dissipation and loss of power. Better visit the woods, look at the trees and animals and listen to the birds than to pore over pages of diluted or doubtful thought clothed in attractive phrasing to catch the unwary. Such reading has no building power for either mind or heart, but leaves its subject less able to meet the emergencies of life. Thousands of readers have wasted time and energy surrendering themselves to be entertained — sometimes poisoned — by the fiction writer. Such literature is in its nature ephemeral; hence, if it survives it must answer some vital human needs.

—News and Truths

Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus."

So we can readily see from these verses of Scripture that it was the church at Antioch that sent out these two missionaries under the leadership of Spirit of God, and we notice further that even the church does not have a right to tell the missionaries where to go, that that is left entirely to the direction of the Holy Spirit. We notice that He said "for the work whereunto I have called them," and also the expression, "and they" being sent by the Holy Spirit."

From these verses we can readily see that the church sent them out under the leadership of the Holy Spirit, that it was not a foreign mission board, neither was it a missionary committee but it was the local church. And when Paul and Barnabas had completed this particular missionary tour they returned to the church that sent them out and gave a detailed report of all that they had accomplished.

"And thence sailed to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come and had gathered the church together they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—Acts 14:26, 27.

They were genuine missionaries, and did as they should

have, they made their report to the home church, the church that had sent them out, but this is not the procedure today. Oh, no, the missionaries of today are sent out by the foreign mission board, and this unscriptural board tells them where they can go and where they cannot. Now if that is taught in the Word of God, I am unable to find it. This is a direct violation of the Word of God, and also the destroying of the sovereignty, and independency of the local church.

**The church exercising her God-given right in sending out and supporting missionaries under the Leadership of the Holy Spirit.**

Now let us notice Paul's second missionary tour. Who sent him out, and who accompanied him? "And Paul chose Silas, and departed being recommended by the brethren to the grace of God."—Acts 15:40.

Thus we can see that it was the church there at Antioch that sent them out on this second missionary journey. Now the question will naturally arise as to how the Apostle Paul was supported? He was sent out by one church, but supported by others, especially those that he had organized. Paul with other missionaries was sent out by one church, and other churches accepted them as their missionaries, and supported them as such. Paul, in his letter to the Corinthian brethren, states as much.

"I robbed other churches, taking wages of them, to do you service."—II Corinthians 11:8, 9.

In this particular verse we notice two things: first, Paul said that he had received wages from other churches, and second, he did the Corinthian church service, or that is, he labored among them while other churches supported him as we notice in the ninth verse:

"And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied."

And so we can see that other churches supported Paul. These churches from Macedonia were sent by the churches of Macedonia with offerings to help the Apostle Paul. In his letter to the Philippians, Paul commends them for their help.

"Now ye Philippians know also that the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only, for even in Thessalonica ye sent once and again unto my necessity."—Philippians 4:15, 16.

In these Scriptures we find a church supporting Paul on the mission field. Now how did this church do this? Well, we find the answer in the second chapter of Philippians and the twenty-fifth verse:

"Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor and fellow-soldier, but your messenger, and he that ministered to my wants."

There are two or three things that are brought out in this text: first, Paul said that he was his companion in labor, and also that he was the messenger of the church and that he ministered to Paul's wants. Here is that which is taught in this text. The church there at Philippi raised a monetary offering, and sent Epaphroditus as a messenger of the church with the offering to Paul.

Now let us notice how the churches determined to send relief to the poor saints in Jerusalem in I Corinthians 16: 1, 2, 3:

"Now concerning the collection for the saints, as I have given order (or instruction) to the churches of Galatia even so do ye, upon the first day of the week let every one of you lay by him in store as God has prospered him that there be no gatherings (or collections) when I come, and when I come whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."

And thus we understand from

## Gossip Town

Have you ever heard of Gossip Town  
On the shores of Falsehood Bay,  
Where old Dame Rumor with rustling gown  
Is going the livelong day?

It isn't far to Gossip Town,  
For people who want to go.  
The Idleness Train will take you down  
In just an hour or so.

The Thoughtless Road is a popular route,  
And most folks start that way,  
But it's steep down grade; If you don't watch out,  
You'll land in Falsehood Bay.

You glide through the valley of Vicious Town  
And into the tunnel of Hate;  
Then crossing the Add-To Bridge, you walk  
Right into the city gate.

The principal street is called, "They Say,"  
"I've Heard" is the public well,  
And the breezes that blow from Falsehood Bay  
Are laden with, "Don't You Tell."

In the midst of the town is Tell Tale Park.  
You're never quite safe while there,  
For its owner is Madame Suspicious Remark,  
Who lives on the street, Don't Care.

Just back of the park is Slanders Row.  
'Twas there that Good Name died;  
Pierced by a dart from Jealousy's bow,  
In the hands of Envious Pride.

From Gossip Town, peace long since fled,  
But envy, and strife and woe  
And sorrow and care, you'll find instead,  
If ever you chance to go.

these Scriptures that the church at Corinth with the churches of Galatia were to elect messengers and instruct them as to their message, and too, they sent letters of recommendation by them, so that the brethren at Jerusalem would know that they were bonafide messengers. We notice again in II Corinthians 8:19 something else along this line:

"And not that only but who was also chosen of the churches to travel with us with this grace which is administered by us to the glory of the same Lord, and declaration of your ready mind."

Now notice that they were chosen by their respective churches as messengers, and we have already seen what a messenger was; thus we see that even the brethren that carried the offerings of the churches to the poor saints in Jerusalem had to be chosen by the churches, and properly instructed by their respective churches. But someone will say that the word messenger is not used in II Corinthians 8:19. Granted, but Paul, in speaking in the same chapter in verse 23 uses the word messenger in discussing the same subject, and the same people:

"Whether any do inquire of Titus he is my partner and fellow-helper concerning you; or our brethren be inquired of they are the messengers of the churches and the glory of Christ."

Now in this same manner were the missionaries elected, and sent

out under the leadership of the Holy Spirit, and also in this same manner they were supported.

Now let it be further noticed that it is the Holy Spirit that calls and sends missionaries, but not independent of the church, but the Holy Spirit sends through the church, as we have already seen in the thirteenth chapter of Acts.

We are hearing much about expediency; expedient means the best means to an end. In short, it means that the results justifies the means employed whether they are Scriptural or not. This I wish to deny, for the Lord gave the commission to the church, and the church has no right to change that which Christ has commanded, and that is this: "Go and make disciples of all nations." So it is the church and the church alone under the direction of the Holy Spirit that is to send out missionaries, the Holy Spirit does not use any other agency but the church in sending forth missionaries. He sends through the church.

The Lord told His church to go and make disciples, and baptize them and teach them the "all things" which He had commanded, and those all things which He commanded are found in the Word of God, and let us be careful to observe that which He has commanded, and cease trying to make the Bible say something that it does not say, such as ex-

(Continued on page 16, column 1)

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My partner never fails.

HAPPY IS A TITHER

## "The Church"

(Continued from page 15)

pediency, or the end justifies the means employed whether they be Scriptural or not. No, no, the end does not justify the means employed unless the means are in harmony with the Word of God.

The greatest and grandest institution on earth is the church that Jesus established and commissioned, and this church and this church alone (and I mean a local congregation) has the right to send out missionaries under the direction of the Holy Spirit; this is what the New Testament teaches and what was practiced in New Testament times and what our forefathers believed and practiced; may the day hasten when we, as members of the church that Christ built, return to the plain teaching of the Word of God. Relative to this important matter, may we lay aside every pre-conceived idea and notion and gladly and courageously turn back to the "thus saith the Lord." The time has come for action and for much study, and thus may we search diligently the Word of the Lord that we may be fully equipped for the action that must inevitably come.

Who did God promise to be with throughout the ages? The church that was to preach, baptize, and indoctrinate—those who had been made disciples.

I say that a church that does not do something for missions is doomed to failure, everlasting destruction, and the removal of the last candlestick. No church can long survive who does not do something for missions or who loses the missionary vision.

So the church is, by its nature, visible, independent, missionary, and indestructible.

A man said me, "The way things look, the church can't long survive." Brother, nearly two thousand years have passed and it's still here. Let communism overrun the world and Christ's church will still survive. Let all the forces of evil seek to destroy, but the gates of Hell shall not prevail against it.

I praise God I am a member of His church.



## Lot — A Failure

(Continued from page one)

enough backbone or stamina to cause him to excel even in evil. Lot was just "sorry." He was "trifling," no-account, a tag-along, an also-ran, a weak, vacillating, selfish man filled with wordly ambitions, but not equipped with enough get-up-and-get to accomplish anything positive for God or for the Devil. He had just enough religion to make him miserable, but not enough to make him happy. Evidently he was dominated by his wife and children; for he had absolutely no control over his family.

## "And Lot Went With Him"

In our studies on Abram, we learned that in spite of his incomplete obedience when the call came to him to leave Ur of the Chaldees, he did leave his home and country at God's command. But of Lot, we read nothing about God's having given him a call to do anything. He was not ordered to leave Ur and go to Ca-

naan. In fact, as we have pointed out, Lot's being with Abram when the latter departed from Ur was an act of disobedience on Abram's part; for God had told him to leave his kinfolds!

Why did Lot go? He went because he was one of those men who had no purpose in life, he did not know what he wanted to do, he knew of no way to support himself or his family in Ur if left behind. Lot did not know how to make up his own mind, he did not know how to do anything for himself; he was just like so many others today—he decided to do what somebody else was doing just because somebody else was doing it. Abram left; so Lot just went along.

## "And Lot With Him"

This same weakness was revealed again when we read the story of Abram's unwarranted trip down into Egypt. Nothing is said about Lot's deciding to go down. Nothing is told of what Lot did while he was down there; for he did not do anything! He did not even have enough gumption to get into trouble. But when you read of Abram's exit from Egypt, there it is for us to see: "And Lot with him." He was still just tagging along. How sorry can a man get!

## "Lot Lifted Up His Eyes"

Not until strife arose between the herdmen of Abram's cattle and the herdmen of Lot's cattle, do we ever find Lot doing anything, and there it is nothing to brag about. God had commanded Abram around thirty years before to get rid of his kinfolds; so it was God who stirred up this strife to get these two men to separate. But even here, Lot is not capable of taking the initiative. When it is apparent to Abram that he and Lot must part, it is Abram who offers the scheme for dividing the land between them.

So we see Lot making his first move; but then it was thrust upon him. And how do we find him behaving? He shows the selfish streak which never forsook him throughout his miserable life. Lot looked the land over and chose for himself, not only the best part of the land, but all of the best part. It was such wonderful land that the Bible says it looked like the Garden of Eden!

## Lot Pitched Toward Sodom

Nowhere are we told that Lot intended to go to the city of Sodom to dwell. In fact, it can safely be assumed that Lot had no such idea at all. We read in II Peter that Lot was a "just" man and a "righteous man." Because of this, it is reasonable to assume that Lot would have been repulsed at the idea of dwelling in any of the cities of the plain; for he knew of their wickedness. The evil of the cities of the plain was known to all; it was proverbial. So great was their sin that God uses them along with the crime of the fallen angels and the sin of Noah's world, as the three greatest examples of wickedness of all time. Sodom was so wicked that the smell rose to Heaven. A turkey buzzard, flying over the city, would have had to hold his nose to keep from choking to death. The city was so polluted and corrupt that a self-respecting polecat would not have been caught inside the gates after dark. Lot knew how bad Sodom was and had no idea of going there.

But Lot made the fateful mistake of starting in the wrong direction, and that is all that is necessary to ruin a man. He "pitched his tents toward Sodom; and first thing you know, there he is with his wife and daughters. No bum ever meant to be a bum. Not many harlots meant to be harlots. All that is needed is for a man or woman to pitch his tent in the direction of some sin or crime; and pretty soon, there he is, guilty of everything in the book. Every wrong step, every step away from God is down.

## "Lot Sat in the Gate of Sodom"

The sordid story hastens on to

its rotten climax. What Lot never intended to do, he did do. He drops his family and himself down into the sewer of Sodom. After he had been there awhile, he was able to reconcile his position enough to quiet his conscience a little. He evidently did not dislike the morals of the city too much, for we find him running for mayor and being elected.

The expression, "sat in the gate," in the Bible always refers to a position of authority. The other citizens of the place on that horrible night, not only attest to Lot's not having meant to stay in Sodom, but they also testify to his political ambition. Note their statement in the streets in front of Mayor Lot's mansion: "This one fellow came in to sojourn, and he will needs be a judge."

## Lot Vexed His Righteous Soul

We have to go to the New Testament, the New Covenant, to find anything good about Lot. But, bless God, it is only the New Covenant that can say anything good about any of us.

In Peter's second letter we read that Lot was vexed with the unrighteous deeds and with the lawlessness of that city. But he was not vexed enough to take himself, his wife, and his daughters out of the city. He stayed on year after year, living among the filth, taking part in it, making himself the mayor of such trash, and letting his daughters marry the vile young men of the city.

For twenty years Lot stayed there and he never won a soul to God. Abram was sure that Lot must have won a few souls; for in his great contest with the Lord over the fate of Sodom, Abram left off when God promised to spare the city if there were even ten saved people there. Abram reasoned within himself that if Lot had won even his own children and their husbands, there would be ten. But Lot had not won any. He had not even won his own wife and children.

His married children and their husbands laughed at him when he went to their homes that night and warned them to leave. They thought he was drunk when he talked to them about God; for, apparently, he had never mentioned God's name to them before.

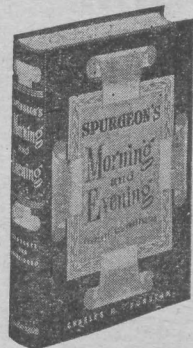
He did not do much better with his wife. She did leave the city, but her heart was still there; so she looked back! He had not done any better with his two unmarried daughters, who were spared, for their incestuous acts showed their character. Lot actually did not want to leave Sodom either. He wanted the angels to wait until the banks opened so he could draw out his money and sell his real estate. How do we know? The Bible says that the angels had to pick him up by the arms and drag the old rascal out of town.

## He Dwelt in a Cave

The sad story gets worse. He

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had tagged along. He had made a selfish choice. He had gone in the wrong direction. He dwelt twenty years in the city of evil. He had been carried off by the Big Four who invaded the land and conquered the cities, making it necessary for his Uncle Abram to rescue him. Now he has lost his wife and most of his family.

What does he do? He shows a complete lack of trust in God's wisdom. God warned him to go to the mountains. Lot begged to let him stay in the city. He heeded his plea and allowed him to dwell in Zoar. Now Zoar is one of the five wicked cities of the plain; and just because Lot did not have sense enough to go where God told him to go, he thus spared one of these wicked cities.

Was Lot satisfied, then? No, soon as he got into the city, he decided that he would like to get into the mountains; so he went into the mountains and became a cave-dweller. There in the cave his wicked daughters conceived a diabolical plan. They got drunk and got him to lie with them, making him the father of his own grandchildren.

Worse still, these two sons born of incest were Moab and Amon for whom two countries were named. These two countries were wicked and evil and were a constant cause of trouble to Abram's descendants, the children of Israel, not only when they wandered forty years in the wilderness, but throughout all the years in which they dwelt in the land of Canaan.

Lot was a saved man, and is in glory now. But what a miserable shipwreck to make of his own life and what a failure to do one single thing to help bless a single individual in the world!



## The Future

(Continued from page one)

your sins stand between you and God and the wrath of God abideth on you. But if you have relied on Christ as the one who "put away sin by the sacrifice of Himself," you are at peace with God for all eternity! "We have peace with God through our Lord Jesus Christ" (Romans 5:1).

Why worry about the future? God holds the future in His hands. Face up to sin and eternal life; rely on Christ as your Saviour. God also holds eternity in His hands.



## Your Greatest Debt

(Continued from page one)

ner. He is Jesus Christ. That's why He died on the cross—to pay the sin-debt in behalf of believing sinners.

"He appeared to put away sin by the sacrifice of Himself" (Hebrews 9:26).

The sinner who has Christ as the Sin-bearer has no sin to pay for in Hell. He is "redeemed through the Redeemer, Jesus Christ."

You can know Christ as your Redeemer through faith. We read, "But the Scripture hath concluded all under sin, that every promise by faith of Jesus Christ might be given to them that believe" (Galatians 3:22).

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