

The Baptist Examiner

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

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WHOLE NUMBER 1328

JUSTIFICATION FOR SINNERS THROUGH JESUS CHRIST

By GEORGE WHITEFIELD (1714-1770)

"But ye are justified"—I COR. 6:11.

The whole verse is: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus Christ, and by the Spirit of our God."

It has been objected by some who dissent from, nay, I may add, others, who actually are friends of the present ecclesiastical establishment, that the ministers of the church of England preach themselves, and not Christ Jesus

the Lord; that they entertain their people with lectures of mere morality, without declaring to them the glad tidings of salvation by Jesus Christ.

How well-grounded such an objection may be, is not my business to inquire: All I shall say at present to the point is, that whenever such a grand objection is urged against the whole body of the clergy in general, every honest minister of Jesus Christ should do his utmost to cut off all manner of occasion, from those who desire an occasion to take offence at us; that so by hearing us continually sounding forth the word of truth, and declaring with all boldness and assurance of faith, "that there is no other name given under heaven whereby they can be saved, but that of Jesus Christ," they may be ashamed of this their same confident boasting against us.

It was an eye to this objection, joined with the agreeableness and delightfulness of the subject, (for who can but delight to talk of that which the blessed angels desire to look into?) that induces me to discourse a little on that great and fundamental article of our faith; namely, our being freely justified by the precious blood of Jesus Christ. "But ye are washed, but ye are sanctified, but ye are

justified, in the name of our Lord Jesus Christ, and by the Spirit of our God."

The words beginning with the particle "but," have plainly a reference to something before; it may not therefore be improper (Continued on page 6, column 5)

The Pope's "Blessing"

ED. NOTE: Our readers are doubtlessly aware that the President of the United States has recently been "courting" the Pope and even asked that the Pope would grant his "blessing" upon this nation. In view of the history of papal "blessings", as presented in the following article, we doubt very seriously the advisability of our President or our nation asking such a "blessing."

History is crowded with instances of disasters which have fallen upon individuals and nations who have sought the Pope's favours. Space allows us to name only a few.

1851—Pope Pius IX sent the Golden Rose to the king of the two Sicilies. In less than a year he lost his crown and kingdom.

1866—The same Pope sent his blessing to the Austrian Kaiser. In less than a year he lost Venetia and was defeated at Sadowa.

1867—The Pope blessed Maximilian, Emperor of Mexico. He was dethroned and shot. Then the Pope blessed the Emperor's widow. She became a hopeless maniac, and died in exile.

1868—The same Pope sent the Golden Rose to Queen Isabella of Spain. In a short time she lost her crown and died in exile.

1895—The Archbishop of Damascus, at Vittoria, gave the Pope's blessing to the Spanish troops and fleet. Spain then lost two fleets and two armies.

1897—The Papal Nuncio blessed the grand Charity Bazaar in Paris. Within five minutes it was in flames. Nearly 150 of the aristocracy perished, including the sister of the Empress of Austria.

1906—Victoria Eugenie (Ena), daughter of Princess Henry of Battenburg, married Alphonso XIII, king of Spain. She was required to renounce her Protestant faith, which she did. Within a fortnight afterwards she narrowly escaped death at the hand of a Romish anarchist, while 13 hapless victims succumbed, and 80 (Continued on page 8, column 4)

ON TITHING

I wonder why the Lord did ask,
For tithes, from you and me;
When all the treasures of the earth,
Are His — eternally?

And why should He depend on us,
To fill His house with meat;
When we have so very little,
And His store-house is replete?

But He said to bring our tithe,
And He would add His much;
Then all the heavenly windows,
Would be opened at His touch.

And blessings running over—
Even more than has been told—
Will be ours; but there's no promise
If His portion we withhold.

Are we afraid to prove Him?
Is our faith and love so small,
That we tightly grasp our little,
When He freely gave His all?

—Roselyn C. Steere

Holy Spirit Baptism

By Bob L. Ross

"For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (I Corinthians 12:13, English Revised Version).



There are a great number of misleading, hurtful doctrines and unscriptural practices which have as their basis an erroneous interpretation of I Corinthians 12:13. It is thought by many that at the new birth, the Christian is immersed by the Holy Spirit into an invisible, mystical "Body" that is composed of all believers. From this teaching, many other erroneous ideas arise.

For instance, the invisible church notion uses this interpretation as its chief cornerstone. The O'Hairites, or "Bereans," headed by Cornelius Stam, reject water baptism for this age, adopting the above notion as the "one baptism" for today. Unionists (non-, un- and interdenominationalists) have this idea

at the very heart of their faith.

People who believe in open communion present this idea in defense of their practice.

Folk who belittle the "visible" church (actually, there is no other kind) make much of the same notion as to "Spirit baptism."

There are just any number of unscriptural teachings that drive down their stake at I Corinthians 12:13, accepting the erroneous interpretation that the saved are immersed by the Spirit into a mystical "Body." Therefore, we wish to point out a few plain facts about the verse, thus tearing down the false interpretation that is so frequently put upon this precious text.

No One Today Baptized "By" or "In" the Spirit

Please notice in the quotation at the beginning of this article that we quote from the English Revised Version, a highly regarded translation for many, many years, and the Greek preposition "en" is rendered "in," rather than "by." It reads, "in one Spirit," not "by one Spirit."

It's true that "by" and "with" and "among" are sometimes used to translate "en"; however, the overwhelming majority of times the word is rendered "in." Both the English Revised Version and (Continued on page 2, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

'GOD'S REQUIREMENTS'

"What doth the Lord require of thee?"—Micah 6:8.

The most important requirements in this life are God's requirements. It makes no difference as to what man's standards and requirements may be—the all important requirements are those laid down by God in His Word.

We are subject to thinking in terms of man's standards. The majority of us want to be sure, that in our lives, and our work, we measure up to the standards that man has set. I think that the majority of folk never give it any concern, nor consideration, as to

what are the requirements of God. Now I am not talking to you tonight as to what man requires of you, but I want to show you some of the things God requires of us.

I. GOD REQUIRES CAPITAL PUNISHMENT.

As you are well aware, in Kentucky at the present there are lots of folk who are saying that it is time to change the state constitution, and to do away with capital punishment. The same is true all over America. Of course, within the next few days, as a result of the sentence

of capital punishment which was issued yesterday (Jack Ruby case), there will be editors by the dozens, and even by the hundreds, that will be writing against capital punishment. All their arguments will be backed by sentiment, and may I remind you, it is much easier to be sentimental than Scriptural. Listen to God's Word:

"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man."—Gen. (Continued on page 4, column 1)

WE APPRECIATE THESE WORDS OF ENCOURAGEMENT

WE WOULD LIKE TO HEAR FROM YOU!

Enclosed you will find the offering from the Upper Steer Run Baptist Church of Farmington, W. Va. for January, 1964. We realize the gift is small, but our prayers go, also, to the richest of God's blessings go with you all. And may He give us grace sufficient to be united together with Him.

—Eld. Cebert White, Pastor

The children in our church enjoy the children's page. We hope you can continue it. We still think our paper is the best Baptist paper in print.

—E. D. Strickland, Pastor
Grace Baptist Church
Birmingham, Ala.

Greetings in Jesus' name! This is just a note of thanks for incoming subscriptions to "The Baptist Examiner." After having received several copies I must say it is a good paper and I have given a real blessing out of it. Thank you.—Pastor Carlton B. New York.

I would like to express my appreciation for your reports in TBE to Bro. Bronson and Ko. Bro. Bronson is a faithful writer, but it is an added blessing to read reports that he sends you. Of course we look forward to visiting

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

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VERSE OF THE WEEK

"And be found in him, not having mine own righteousness, which is of the law, but which is through the faith of Christ, the righteousness which is of God by faith."—Philippians 3:9.

Examiner Editorials

Special Issue Next Week

Our next paper will be devoted to the subject of the church related to Bible doctrines. There will be a variety of articles on church truth, with many selections from famous Baptists of past years.

Some of our regular features will be omitted from this special issue, allowing more space for articles relating to the general theme of the whole paper.

Extra copies will be available — 5c each, plus 10c for postage.

Attacks On Sovereignty Frequent

We've noticed that there have been some frequent attacks on the doctrine of God's sovereignty in recent weeks. At least four religious papers (that I recall) have come out with impassioned blasts at this truth. One writer even went so far as to accuse people of being demon-possessed, if they believe in particular redemption.

I don't know what the occasion is for these recent attacks on the sovereignty of God. Certainly, some of the things being written and said are enough to irritate the best of Christian people. However, we don't think it would be in the best interest of the work of the Lord for any one to get too upset about such attacks; let's let the free-will devotees blaspheme all they wish and just leave them to the Lord.

Often brethren want us to answer certain articles and worn-out charges that are made. We would be glad to do so had we not already done so over and over again and were it not for the fact that our attackers have no regard for ethics. Thus we've learned that it is best for the cause of Truth to generally ignore most of the things said and just maintain a forward attitude.

We've learned that such opposition likes to stand off at a distance and throw mud and it does little good to get involved in answering their false representations. They refuse to discuss these differences in an honorable manner and shun all proposals for public debate. They think it is wrong to "debate the Bible," yet they think it is perfectly all right to falsely represent those who believe differently than they do! We've called on many Arminians

to correct these false charges, yet they treat our requests with contempt and manifest untempered spirits.

Holy Spirit Baptism

(Continued from page one)

the 1901 American Standard Version use "in." So we are not simply using an isolated translation; actually, Greek scholars are agreed that "in" is the best translation here.

We believe "in one Spirit" is to be understood in the same way we understand Galatians 5:25: "If we live in the Spirit, let us also walk in the Spirit." This is referring to the Holy Spirit's influence, His personal leadership of the Christian.

At Corinth, people were divided in many ways. They were losing sight of the fact that they were one body "in the Spirit," that is, under His divine influence, as He indwelt the body (Eph. 2:21, 22). In I Cor. 12, Paul carefully, plainly teaches the unity of the Christian body—or lays out to them the ideal unity of a church. He tells them they are "the body of Christ, and members in particular" (I Cor. 12:27), after illustrating unity by the physical body and its members (verses 14-26).

His purpose in I Cor. 12:13 is clearly to emphasize that they were all led, just as he was led, to be baptized in water, under the influence of the "same Spirit." There were two different Spirits attending the ministry of different preachers, but they "drank," or partook of the "same Spirit." "In one Spirit" — or under the indwelling influence and leadership of the very same Spirit—all were led to be baptized.

Actually, the Holy Spirit does not today and never has baptized anyone at the new birth. This may sound strange to some, but if you will just carefully check up on this statement, using the Bible, you will come to the same conclusion. It is certainly true that on Pentecost the church was immersed into the Spirit, but who actually was the administrator? If they were immersed into the Spirit (as to the substance), then who put the church into the Spirit? The answer is found in Matthew 3:11: "He (Christ) shall baptize you with (Greek: in) the Holy Spirit and fire."

It is true that manifestations of the Spirit's power have come upon men at different times, but nowhere do we find any statement to the effect that at the new birth men were immersed into the Spirit. Even at Pentecost it was not so; the people were already saved, already born again Christians! When the Spirit came, this was not the new birth, but an immersion into Him for power, as

The Biblical and Historical Faith of Baptists on God's Sovereignty



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Calvary Baptist Church
Ashland, Kentucky

Jesus had promised in Luke 24:49.

I believe I am a Christian. I have met many other people whom I believe are Christians, born again believers. Was I, or were they immersed at the new birth by the Holy Spirit? Actually, you would have to explain that question to many Christians, for unless they had been subjected to the idea which we are discussing they would not say that they had been so baptized. It is just a warped interpretation of I Corinthians 12:13 that causes people to talk about baptism by the Spirit at the new birth. And people have to get that from some person other than writers of the Bible. Paul does not teach it, neither do any of the other writers.

The Body is Not "Universal" and "Invisible"

The term "body" is a simple metaphor used of the local, visible church, the only kind of church in existence in New Testament days and since. Paul called the church at Corinth "the body of Christ." That is the only specific kind of Scriptural definition of the term "body;" that is, the term is applied only to the church, either in a concrete reference, or else in what is called the "abstract" sense. This latter usage is common and simple, for when no concrete object is referred to, we naturally use the singular and abstract. We say, "The telephone is a marvelous invention." We don't mean a "universal, invisible" telephone—we simply mean the telephone as such.

So with the body, the church. I belong to the body; others belong to the body; Paul was in the body; the Corinthians were in the body. It was not and is not a "universal, invisible" body, but a

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Should one ever be told to "join the church of choice?"

No. People should be taught to join the church of Lord (Matthew 28:19, 20). To tell people to join the church of their choice is like telling a baby to eat what ever he wishes.

What does Paul mean in I Corinthians 9:27 by away?"

He doesn't have reference to salvation (see 6:37; 10:27-30), but to the ministry. He "crucified flesh" and "kept under his body," for if he had not so, God would not have used him in the ministry. For instance, Noah became a "castaway." God used him when he got drunk, God cast him away as far as he was concerned. Many people who live today have been away by God because of their immoral practices. They aren't lost, but they aren't being used. We need to be for grace that we won't become castaways. Paul wrote, "Wherefore let him that thinketh he standeth take lest he fall." (I Cor. 10:12). If we don't fall, it is only because of the grace of God; and we should pray for the recovery of anyone who has fallen.

Can it be said that God changes His mind?

Job said, "But he is in one mind, and who can change him? and what his soul desireth, even that he doeth." (Job 23:13). In any case wherein it might appear that God changed His mind, it is only so to human eyes in the secret will and purpose of God. Numerous Scriptures which teach that God is immutable in all His

What about the saying, "Prayer Changes Things?"

This can only be accepted so far as it relates to man beings. Prayer does not change God, but all prayer is offered as a result of the Lord's working within us (Rom. 8:26). And certainly, if God prompts us to do something, then it must be His will and purpose for us. We should "pray always"—this is God's revelation; if we obtain something by prayer, it was God's will to give it. We didn't change God. As to our own understanding, prayer changes things, but all the while whatever happened was the purpose of God.

Did Jesus ever baptize anyone?

John 4:1, 2 will answer this: "When therefore Jesus knew how the Pharisees had heard that Jesus baptized more disciples than John, (though Jesus himself baptized not, but his disciples)." Jesus baptized only in the sense that He baptized through the apostles. The apostles baptized on Jesus' authority.

Explain Acts 2:31, where it says Christ went to Hades.

The Greek word for hell is "hades," which means the place of departed spirits. It has two compartments: one where the saved are, the other is where the lost are (see Luke 16:19-31). Christ went to the compartment of the saved. Acts 2:31 teaches that Christ came out of the compartment of the saved, His body was raised from the grave, and the soul and body were re-united.

local, visible assembly that can experience the things Paul wrote about in I Cor. 12:12-31.

Now if there is any other divine definition of the term "body," where is it to be found? I have checked out every passage and there is no other definition given. To say that it is this or that, without substantiating passages, is to force upon the figure of speech some idea of man's imagination. And one man's idea is just as good as the other when you get into this realm.

Yes, we believe that all believers are brothers in Christ, children of God, and if using our everyday terms, these could be spoken of as a "body" of saved people; but in the Bible "body" is not used—no, never—in this way. It is a metaphor, or figure of speech, to illustrate the unity of the local church. When people

talk about all the saved, they mean the "Body of Christ," which is the church. You don't find it in the Bible, DeHaan's pamphlets, or Rice's notes, or some other teacher of the "Body of Christ."

This Baptism is Water Baptism

Unless it is plainly stated that baptism is referring to something else, it always, in the Bible, refers to the usual immersion in water of a professed Christian. Now this is the baptism of 12:13. Notice: they were baptized into the Spirit, but they were not baptized "into the body." "into" is the Greek word meaning "with reference to." Their baptism had a reference to the body, the church. The church was authorizing baptism, as commissioning, as 28:19, 20, and the baptism was coming under discipline and into its fellowship. It is not a baptism (with reference to) the body, the local church, but the body, the local church. Other than the Holy Spirit, there is no other baptism in Acts or the Bible, except a reference to Israel at the Red Sea (Exodus 14:22). Some teach two baptisms: the Spirit and in water. They say, "We are baptized together, for this age, Spirit baptism. But" (Continued on page 3,)

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Postal authorities require a charge of \$.10 for notices to publishers of address changes on second-class mail. You can eliminate our expense by notifying us yourself of any change in your address. Thank you.

A Message for YOUTH

Ecclesiastes 12:1

"Remember now thy Creator in the days of thy youth"

Youth Turns to the Bible When . . .

Seeking God's will, read Mic. 6:1-6; I John 4:7-21; Matt. 7:7-12; Psalms 119:9-16.

In doubt about God, read Acts 22-28; Jer. 29:11-13; 2 John 4:1-6.

Anxious about possessions, read Matt. 6:19-34; I Tim. 6:12; II Cor. 13:5-8.

Preparing for leadership, read Peter 1:5-8; II Tim. 2:14-15; 22-24.

Called to be a leader, read Matt. 23:1-12; John 13:1-17.

Choosing a life work, read Matt. 23:1-12; James 1:17-2:26.

Finding God's relation to you, read Rom. 8:28-39; John 14:6-21.

You want to live your own life, read Gal. 5:13-26; 6:1-10; Co. 3:12-14.

Setting out on a good time, read Matt. 13:1-17; Prov. 17:22; Matt. 15:1-20.

In love, read Song of Sol. 2:10-13; I John 4; Gen. 24.

There seems to be no purpose in the daily routine, read Ecc. 3:1-11.

Courage and strength are needed, read Psalms 27, 46; Josh. 1; 6:10-20.

Your future is uncertain, read Matt. 5:31-39; Matt. 6:25-34; Psalms 121.

Lonely or fearful, read Psalms 141:15-18; Isa. 40:18-31.

You have done something wrong, read Psalms 51; Rom. 5:18; 8:2-25.

Someone has wronged you, read Psalms 37; Matt. 5:38-48; 18:21-35.

You have been hurt or insulted, read I Cor. 13; I Pet. 3:8-17.

Triumphant, read James 1:2-6; 12:1-13; Eph. 6:10-18; Matt. 23:1-12.

Facing a crisis, read Josh. 1:5-9; Psalms 31:6-8; Psalms 3.

Anxious of others, read Luke 11:21-23; I Cor. 12:4-31.

Family problems arise, read Luke 15:9-17; Eph. 6:1-10.

Death comes, read Rev. 21:1-7; 22:3-5.

Discouraged, read Psalms 42, 43.

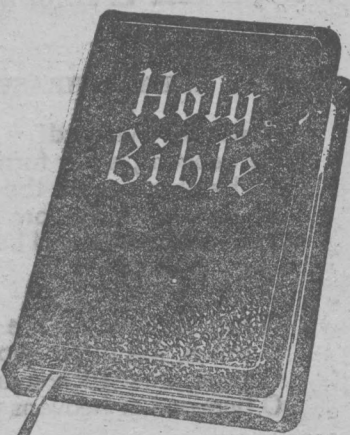
You have failed, read Psalms 27, 138.

Miserable, read John 14; Matt. 23:1-12.

Sickness comes, read Psalms 91.

You are frustrated, read Phil. 4:4-23.

Happy, read Psalms 96, 98, 150.



- Where to find . . .
- The Ten Commandments: Ex. 20; Deut. 5.
 - The Shepherd Psalm: Psalms 23.
 - The Crucifixion, Death and Resurrection of Jesus: Matt. 26-28; Mark 14-16; Luke 22-24; John 13-21.
 - The Lord's Prayer: Matt. 6:9-13; Luke 11:1-4.
 - The Golden Rule: Matt. 7:12; Luke 6:31.
 - The Little Gospel: John 3:16, 17.
 - The Sermon on the Mount: Matt. 5, 6, 7.
 - The Beatitudes: Matt. 5:1-12.
 - The Great Commandment: Luke 10:27; Matt. 22:34-40.
 - The Great Commission: Matt. 28:19, 20; Mark 16:15.
 - The Love Chapter: I Cor. 13.
 - The Sower: Matt. 13; Mark 4; Luke 8.
 - The Prodigal Son: Luke 15.
 - The Good Samaritan: Luke 10.
 - The Bible is the most popular, most wonderful book in the world.
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Jesus Christ The Bread of Life

One day Jesus preached a very long sermon. His subject was about "The Bread of Life." Jesus was speaking of eternal life, but His listeners thought only of this earthly life.

Jesus told the crowd that He was the Bread of eternal life, and if people were to go to Heaven, they must eat of this Bread. Jesus meant that people must trust Him for salvation from sin. The way

we eat of the Bread of Life is by faith.

But the hearers thought that Jesus was talking about real bread. They could not understand. They did not realize that God had sent Jesus to die for our sins. They only thought of this life, not of the life to come.

Jesus is our Bread of Life. If we are to live with God in Heaven, we must trust Jesus. If we are to be spiritual Christians in this life, we must feed upon Christ daily. He satisfies our spiritual hunger.

Many people eat the bread that is placed on their tables, but all soon die. Everyone will one day die.

But all who eat of the Bread of eternal life shall never die spiritually. Though they die physically, they will have a new body at the resurrection day. All who do not eat of Jesus, the Bread of eternal life shall go to Hell, which is called the second death.

Have you eaten of the Bread of life? If not, Jesus says, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

Holy Spirit Baptism

(Continued from page 2)

teaches "one baptism," which is water baptism. It will have to be established that there is such a thing as Spirit baptism at the new birth before we could even begin to believe that baptism was something other than water baptism in New Testament passages.

Why?

Why do men teach Spirit baptism? For several obvious reasons. Some are looking for some "deeper" meaning in the Bible. They like to have more "light" than the simple believer and it makes them feel superior spiritually. They like to think they are eating the "meat" of the Word, when in reality they are just chewing on a piece of man's gristle.

Others have never been properly baptized. They like to belittle baptism, therefore, and this Spirit baptism idea appeals to them. They say, "It's not the water baptism that is important, but the baptism by the Spirit." Too bad they weren't living in Christ's and Paul's time; they could have helped a lot by adding their comments to the New Testament.

Still others dislike the "non essentials" and "minor details" that are involved in following the Lord in Scriptural, valid baptism. They dislike "doctrine," and enjoy unionism and its spirit.

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Calvary Baptist Church
Ashland, Kentucky

What can Baptists do? What converts, and then teach them we've always done, ever since what the Word of God has revealed. Christ commissioned the first ed. We can leave the "deeper rev-Baptist church. We can continue elations" to those who have itchy-to preach the Gospel, baptize the ing ears for such vain notions.

FOR THE KIDDIES



JOSEPH MEETS HIS BROTHERS Genesis 41-50



The famine that Pharaoh dreamed of began to come to pass. But the people in Egypt were ready for it, for Joseph had told them to store up food. However, Joseph's parents and brothers were living in another country and could not find food.

Jacob sent ten of his sons to Egypt to buy corn. This meant they would see Joseph, but it had been so long since they last saw him they did not know him. Joseph said, "You can't have any corn until you bring your other brother." This was Benjamin, the one Jacob had kept at home. The brothers went back for Benjamin, but Joseph kept Simeon as a hostage.

Finally, although the father was greatly grieved, the brothers brought Benjamin to Joseph. Joseph loved Benjamin greatly, and he wept, but he still did not let the brothers know who he was.

Joseph then sold the brothers the food and they started back home. But Joseph had his servants to put some money into the sacks and when the brothers had left the city, Joseph sent a servant after them. The sacks were opened and there was the money. The servant said, "You will have to come back. You have stolen this money?" Of course, the brothers had not stolen the money, but Joseph had done this trick to get them to come back.

When they came back, Joseph finally told them who he was. The brothers were afraid. They knew they had done wrong to sell Joseph and now he was ruling over them, just as he had dreamed as a young boy. They thought Joseph would now do something to hurt them because of their evil.

But Joseph loved his brothers and did them no harm. In fact, Joseph told his brothers that God had been in the whole thing and had sent him to Egypt to preserve them during the famine (Genesis 45:7,8). He told his brothers to go get his father and bring him to Egypt.

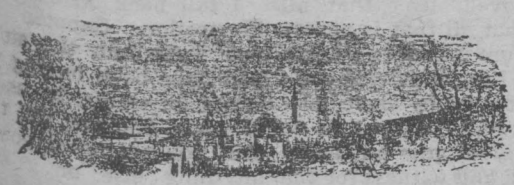
The brothers went back after the father. Jacob was very happy. He said, "Joseph my son is yet alive: I will go and see him before I die" (Gen. 45:28). When Jacob came near to the city, Joseph went out in his chariot to meet his father. He wept as they embraced — they had not seen each other for many years.

This was a happy ending to the story which had begun with the evil of Joseph's brothers. Joseph, however, knew that God was in it. He said, "But as for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Genesis 50:20).

MEMORY VERSE: "God meant it unto good" — Genesis 50:20.

READ THE BIBLE BY SYMBOLS

Therefore whatsoever ye have spoken in



shall be heard



the light; and that which ye have



in closets

be proclaimed upon the



"Therefore whatsoever ye have spoken in the ear in closets shall be heard in the house-tops"—Luke 12:3

The Baptist Examiner FORUM

Should one take James 5:14 and use it today?—James Sattler, Stockdale, Texas.

The apostles used oil in anointing the sick but this was for this special time. With the establishment of churches throughout the various na-

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tions and the completion of the New Testament this practice ceased. Today all the saints are to pray for one another not just the Elders. No preacher has any more power in prayer than the simplest saint of God, if both are living close to the Lord.



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Of course, we should pray for the sick. I assume your question is about the anointing with oil.

No, we are not to take a vial of oil, pour it on a person and expect mystical power from the oil. We are to pray and thus we are anointing the person with the Holy Spirit.

Now, notice something else. This passage does not say that the person will automatically be healed. It says the sick will be **saved**. Remember this is one from "among you." Are we not taught that our sins will separate us from the fellowship of God? (1 John 1:7-9). When we are sick, do we not need more comfort from the presence of God? So we must be anointed through the prayers of faithful people so we can be in the position to receive comfort and strength from God during our illness.

"God's Requirements"

(Continued from page one)

9:5. Now, beloved, a person can't read a verse like that without the realization that capital punishment is a teaching of the Word of God.

A few weeks ago I carried a sermon in THE BAPTIST EXAMINER wherein I showed that

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PASTOR,
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Talcott, W. Va.



James 5:14 says, "Is any sick among you? Let him call for the elders (or pastors) of the church; and let them pray over him, anointing him with oil in the name of the Lord."

This verse may be used today to be sure, but IT MUST BE USED AS IT READS. It is to be one "sick among you." If possible, the sick one should contact the pastors or pastor of the local New Testament Baptist Church at his own volition ("Let him call . . ."). He may then request not only the pastors' bedside prayers, but also simple medication at their hands.

Of course, Romanists regard this verse as a 'proof text' for the final Sacrament of Extreme Unction.



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Most certainly one of God's Saints should call for his, or her pastor, and other men in the church when sickness comes. And most certainly we should pray for the sick among us. As to the anointing, this word comes from the Greek word ALEIPHO which is a general term used for an anointing of any kind. It may very well speak of proper medication. There is, however, no justification in this Scripture for such "fakery" as that practiced by the so-called "faith healers" of our day.

there were some twenty specific sins for which God demands the death penalty. One lawyer wrote to me, and said that every one of the Scriptures cited were in the Old Testament, with but one exception. His implication was that since they were in the Old Testament, they didn't amount to anything.

I want to tell you, beloved, whether it is in the Old Testament, or whether it is in the New,

it is the Word of God, and God says, "At the hand of every man's brother will I require the life of man." That is one of God's requirements. There are many things which man may think important. However, let it be said in the beginning, God does require capital punishment.

II.

GOD DOES NOT REQUIRE HYPOCRITICAL SERVICE ON THE PART OF US.

When I say hypocritical service, I think I am covering the service of a great many professing church members today. I think there are lots of people whose service is nothing short of hypocrisy. They go through a form. Maybe they sing in a choir, maybe they teach a Sunday School class, or maybe they take an active part as far as some phase of church life is concerned, yet in reality, theirs is nothing more than service in hypocrisy.

The prophet Isaiah said: "When ye come to appear before me, who hath required this at your hand, to tread my courts?"—Isaiah 1:12.

If you will go back to the verses preceding this, you will see that God is telling this group who have been serving Him in hypocrisy that He is "fed up" on their burnt offerings. God tells them that as far as the fat of rams is concerned, He has no delight in what they bring to Him. This group that our Lord was dealing with was serving the Lord in hypocrisy and He has asked the question, "Who hath required this at your hand, to tread my courts?"

Every time I read this verse of Scripture I come to a definite heart-searching on my part. I think it ought to be a season of heart-searching for every one of us every time we read it. If the sacrifices we bring, the service that we render, and even our attendance at the house of God do not come from a heart full of affection, and love, and devotion to Him, then it is nothing more than hypocritical service, and God says by this question that He is not requiring this at our hand, to even tread His courts.

I would to God, beloved, that we might search our hearts when we come to His worship services. I would to God that it might be a season of heart-searching every time we come together—that we might look up into His face, as we come into His presence, and ask the Lord to reveal to us whether or not ours is a hypocritical service to the Lord. Beloved, He doesn't require that; God doesn't want it. God doesn't approve, and He doesn't in any wise at all require that kind of service.

III.

GOD REQUIRES THAT WHICH IS PAST IN OUR LIVES.

We read: "And God REQUIRETH that which is PAST."—Eccl. 3:15.

Here is an individual who says,

Praise Ye The Lord!

By E. A. TYDEMAN

A CLOSE FRIEND AND CONTEMPORARY
OF THE LATE C. H. SPURGEON



A PARAPHRASE OF PSALM 148

Praise ye the Lord!
Ye heavens, show forth His glory;
Ye heights, repeat the story;
Ye angels, that adore Him,
Ye hosts, that stand before Him,
Praise ye the Lord!

O sun, that makes the morning,
O moon, the night adorning,
O stars, in silence sparkling,
O heavens of heavens encircling,
Praise ye the Lord!

O earth, so full of wonders,
O flashing fires and thunders,
O monsters of the ocean,
O deeps in wild commotion,
Praise ye the Lord!

Ye snow-flakes, softly drifting,
Ye vapours, upward lifting,
Ye rain-drops, gently falling,
Ye storm-winds, hoarsely calling,
Praise ye the Lord!

O rugged hills and mountains,
O running rills and fountains,
O trees, with fruit-down-bending,
O cedars, wide extending,
Praise ye the Lord!

Ye beasts, the forest rousing,
Ye cattle, calmly browsing,
Ye insects, slowly creeping,
Ye birds, on strong wing sweeping,
Praise ye the Lord!

Ye kings, the Lord's anointed,
Ye judges, God-appointed,
Ye princes of the nations,
Ye people of all stations,
Praise ye the Lord!

O young man, strong for duty,
O maiden, rich in beauty,
O aged man, time-hoary,
O child, the heir of glory,
Praise ye the Lord!

Praise to His name be given,
Whose glory fills the heaven,
O ye, His saints, that fear Him,
O Israel, brought so near Him,
Praise ye the Lord!

"Now I know I have been a pretty bad man, and I know I have done a lot of things that were wrong, but I have straightened up now. I am going to quit all my meanness, and I am not going to do another thing wrong from now on."

I ask, beloved, isn't that all right? Isn't that all that is necessary? I am sure I couldn't begin to tell you in life, in private conversations, how many have presented just such arguments to me. No individual goes out to do personal work and witness for the Lord without finding someone who will say, "Now I have been pretty bad, but I have straightened up, and I am going to quit my meanness, and live a different kind of a life from now on. I am not going to sin another time."

Well, beloved, I don't care who you are, you are not going to live perfectly from now on. So far as you are concerned, you are not going to live sinlessly perfect, and furthermore, you haven't settled up as far as your past life is concerned. The fact of the matter is, God requires that which is past. If you could quit your meanness, and your sinfulness, and never commit another sin as long as you live — I say, if you could do it, you would still go to Hell when you die because God requires that which is past.

That is why no individual could ever be saved by works. That is why no individual can be saved by anything he does on

his own part. Beloved friend, man can ever be saved as a result of his own goodness; for if he were good enough, he would never have sinned another time as he lived, the text still stands that God requireth that which is past.

I fall back on an old illustration. Suppose tomorrow you walk into the store where you have been buying your groceries on credit, for some years, and you tell the cashier that you are never going to pay anything else on a charge account—that from now on you are going to pay cash for everything you buy. I am sure in the majority of cases it would be a smile of contentment and a look of relief and peace within the soul of the cashier. He says, "That is fine, let's just get this old account nearly \$400.00 that you owe settled up, and we'll be able to pay cash in the future."

You say, "Oh, but I am going to pay cash in the future." "I understand that, but about this old grocery time owe me at the present time." "But I am going to pay in the future. Didn't you stand that I am going to pay in the future?"

"Well, suppose you are about the past?" You know, beloved, there isn't a grocery country, but would be a grocery you are going to pay cash in the future. However, what there, that would say because (Continued on page 5, col.

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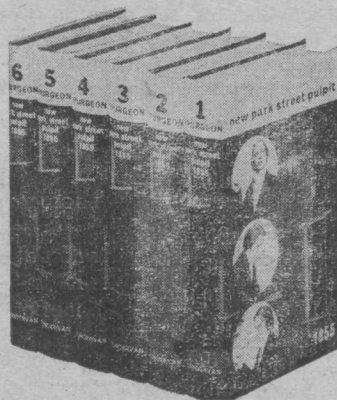
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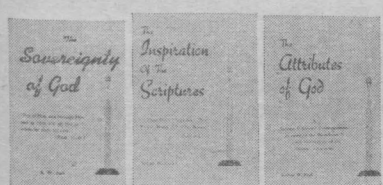


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"God's Requirements"
(Continued from page four)
are to pay cash in the future, he will just forget about this old balance of the past?
Beloved, God certainly deserves the same consideration that an owner of a grocery store does. God requires that which is past. Believe me, there are some things that God requires, and one of them is your past. God is going to require something to be done about your past.
Now I know you can't alter it, and I know you can't change it, and I hope your past is irredeemable from your standpoint. There isn't a thing you can do about it. That is why it is we have a Saviour, the Lord Jesus Christ, to pay for our past, our present, and our future. There's not one of us who can do anything about our past, yet God requires that which is past.

IV. GOD REQUIRES OF US A RESPONSIBILITY AS TO THE UNSAVED.
I am afraid that the majority of us fail to realize that we are responsible human beings as far as other folk are concerned. Listen:

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but HIS BLOOD WILL I REQUIRE at thine hand."—Ezek. 3:18.
"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but HIS BLOOD WILL I REQUIRE at the watchman's hand."—Ezek. 33:6.
If you will go back and read these two texts of Scripture to get the background, you will find that they refer to putting a man on the tower of the city as a watchman. God says this individual is to stand there and watch for any enemy that might approach. If the watchman sees an invading army, but doesn't warn, and doesn't give a warning relative to the approaching enemy, and the sword come and some of those individuals be destroyed within the city, then that watchman is responsible, and "his blood will I require at the watchman's hand."
Now what can that mean to us? That was true so far as the Jew

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Calvary Baptist Church — Ashland, Ky.

The Names of God

1. **God**—The Strong One, indicating that God is a great, strong and powerful being. The Strong One as an object of worship. The Strong One who is faithful and can be trusted. Isa. 54:5, Ps. 50:7.
2. **Lord-God**, the self-existing One who reveals Himself. God as a Redeemer. God who makes and keeps His covenants. Isa. 50:7; Ezek. 28:24; Amos 4:2.
3. **Lord**—Refers to God in His relation to men as His servants. Luke 1:58, 5:12.
4. **Almighty God** — Strong-breasted One. It refers to Him as the pourer forth or shedder forth of blessings. The Nourisher, the Satisfier, the Strength Giver. The giver of chastening or pruning. Gen. 28:3; 43:14; Ruth 1:21;

- Job 5:17.
5. **The Most High God**—Represents God as a possessor of heaven and earth. As having all authority. Mark 5:7; Luke 8:28; Acts 7:48; Heb. 7:1.
6. **Everlasting God**—The God of the mystery of the ages. The God of all secrets. The God of everlasting existence. Gen. 21:23; Isa. 9:6.
7. **Lord of Hosts**—Lord of warrior hosts. It also refers to all the divine and heavenly power available for the people of God. II Kings 18:15; Amos 6:14; Micah 4:4.—Baptist Clarion.

[From notes taken in the Bible class of J. B. Tidwell in Baylor University, many years ago.—Editor M. E. Ramey].

was concerned in the Old Testament. They had a man as a watchman on every corner. They had men all around the wall as watchmen. It was a continuous matter for a watchman to stand at attention to see if there were an invading army which might be approaching. If the watchman were to see an invading army, he was to blow the trumpet so as to warn the people, yet if he were to see an invading army and did not blow the trumpet so as to warn the folk, then if anyone were killed, the watchman himself was responsible, and it is said, "His blood will I require at thy hand."
What does that mean to us? I'll tell you what it means, beloved — a responsibility. There is a responsibility that devolves itself upon every one of us who are saved as to warn the unsaved as to his spiritual standing before God. I have a definite feeling as to every individual we come in contact with, that it is our duty to warn him relative to his spiritual condition, and to warn him relative to his future that is out before him. Yet, we don't do it. You know as well as I, that every day you allow people to come into your presence and you fail to witness, you fail to tell them about the Lord, and you fail to tell them about their future. You allow them to come to your home, or your place or business, or you allow them to work alongside you, yet you fail to warn them of the error of their way.
Paul said:
"I am pure from the blood of

all men." — Acts 20:26.
How many individuals are there tonight who could say, "I am pure from the blood of all men?" You know as well as I that it would be an impossibility in the main for each of us to make a statement like that, yet it ought to be true of us. Every one of us ought to be so interested in the souls, and the welfare, and the spiritual well-being of the individuals around about us, that we come in contact with every day, that we tell them about Jesus. When we warn them about Hell — when we exhort them to flee the wrath to come — when we do that, we have delivered our soul. As Paul said, "I am pure from the blood of all men."
Yes, beloved, I say that God requires that we be responsible human beings in His service.

V. GOD REQUIRES AN ACCOUNTING RELATIVE TO THE WAY YOU LIVE.

We read:
"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" — Luke 12:20.

This is taken from the parable of the rich fool, the man who thought everything centered around houses and barns, and what he had. Here was a man who looked out over his ground and said, "Everything I have this year is producing a marvelous crop and I'd better tear down these old barns. They are too small. I had better build new ones in order that I might bestow by goods."
Beloved, if you will read this passage of Scripture you will find this is one of the most selfish fellows that is spoken of in the Bible. Everything he said was "I," "My" and "Mine." Listen:
"What shall I do, because I have no room where to bestow MY fruits? And he said, This will I do: I will pull down MY barns, and build greater; and there will I bestow all MY fruits and MY goods. And I will say to MY soul, THOU hast much goods laid up for many years; take THINE ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee." — Luke 12:17-20.
Here was a man who was thinking selfishly. Here was a man who was thinking in terms of "Me" and "My." Here was a man who had "I" in front of his eyes. The only person he could see was himself.
Beloved, I am wondering tonight if selfishness is a tremendous sin in your life. I am wondering how many of us could look up into the face of God and say, "Lord, I am pure and free from selfishness." Oh, how selfish we are! We want more barns; we want more houses, we want more inside those houses; we want more automobiles; we want more of the goods of this life — but God says, "Wait a minute, there has to be an accounting." God says, "Thou fool." If you are

(Continued on page 6, column 1)

"God's Requirements"

(Continued from page five)

you are thinking only in terms of what seventy years can bring to you, then I can tell you what God's estimate of you is right now! "Thou fool." Life is more than what we can accumulate in seventy years. We may live seventy years in this world, but there is an eternity out there in which we are going to live.

Every once in awhile I run into somebody who believes that all the saved of the world are going to make up the Bride of Christ. I think that that is the most ridiculous interpretation that was ever put upon the Word of God. Beloved, listen, if all the saved of the world made up the Bride of Christ, then do you know who is the biggest fool in this house tonight? It is your pastor. Why is it that I should live 70 years in this world and contend for the historicity of Baptists and the perpetuity of Baptists, and why should I contend for Baptist baptism, why should I contend for close communion, and why should I contend against union meetings for 70 years, and get all the abuse heaped on me that is heaped on me as a result thereof, then die and all that crowd down here that I fought are going to be on the same plane of equality with me out yonder in the future? I say, beloved, I am the biggest fool in the world if I spend 70 years in this world contending for what I think the Word of God teaches, and after while, the crowd I contend against, are going to be on the same plane of equality, and we are all going to be in the Bride of Christ. No, no, beloved, I'm expecting God to balance the books completely when this life comes to an end.

Listen, brother, sister, life has something more for us than the 70 years we live in this world. You just mark it down, there is something more than the 70 years we spend on this earth. I am contending that there is going to be an accounting. Here is a man who thinks only in terms of what he can get out of this world and the Lord Jesus said, "Man, this night thy soul shall be required of thee." I say to you, there is a lifetime you are living now, and that is only a short period, but there is an eternity out yonder that never ends. We ought not to be concerned about this little life, but we ought to be concerned about that eternity that is never going to come to an end.

VI

GOD REQUIRES SERVICE ACCORDING TO OUR KNOWLEDGE.

We read:

"And that servant, which KNEW his lord's will, and PRE-

PARED NOT himself, neither did according to his will, shall be beaten with MANY STRIPES. But he that KNEW NOT, and did commit things worthy of stripes, shall be beaten with FEW STRIPES. For unto whomsoever much is given, of him shall be much required: and of whom men have committed much, of him they will ask the more."—Luke 12:47, 48.

Notice, God is going to require more from you in the light of the knowledge that He has given you. That simply means you would have been better off not to have been a member of Calvary Baptist Church, and to have heard the Word of God preached to you, if you are not going to live in the light of what has been preached. That just means if you are a saved person, you would be a whole lot better off to have some ignoramus as a pastor who doesn't know how to divide the Word of God, if you don't live in the light of it. Beloved, here is a Scripture which says God requires service according to knowledge.

I say to you, it is a dangerous thing for a man or woman to have knowledge of the Word of God and not use it. Here is a Scripture that ought to cause every one of us to sit up and think. In fact, it is a Scripture that ought to cause you, if you tonight are the least bit drowsy, to wake up. Brother, sister, this text says that if God gives you knowledge, He is going to give you stripes according to knowledge, if you don't live in the light of that knowledge of His Word.

I think there are people roundabout who know a lot more than what they are doing. I remember a man who was a Methodist preacher. I wouldn't have any reason to doubt his salvation. I have talked to him on numerous occasions through the years, and he seemingly had quite a good grasp of the truth that Jesus Christ died for his sins. I said to him, "Are you satisfied to be preaching the things that you are preaching?" He said, "No sir, I am not." I said, "Why don't you get out of the church that you are a member of and join a Baptist church?" He said, "I expect I'd be better off if I did. However, we have a pension plan, and I have two more years before I retire. I'll just have to stick it out another two years in order that they'll take care of me the rest of my life." He is in Florida now retired, and beloved, he has retired a Methodist preacher, with knowledge of the Word of God, that his life has been wasted, and that he ought to have done something that he didn't.

I think there are Baptists who have heard enough truth that they know better than to support the things they are supporting at present. I was talking to a man

this past week. He said, "Brother Gilpin, I know this Cooperative Program is wrong from beginning to end." I said, "Well, why don't you get out of it?" He said, "Yes, but you don't understand. I am in business." I said, "Yes, I do. I am in business too, and I know what it costs me every once in a while for some stand that I take." Beloved, listen, I would a whole lot rather stand for the truth of God's Word that has been revealed to me, for I don't want those "many stripes" that God promises to the man who doesn't stand up for the truth that he knows.

I can think of dozens of people around this area that I know real well who are members of churches that support the Cooperative Program. I can think of dozens of individuals who know better than what they are doing, but they go on, and I guess they think that God has a poor memory. I guess they think that God will somehow overlook it. Or maybe they don't even consider the Bible says that the man who knows, and does not do what God says — that man will be beaten with many stripes, but the man who doesn't know will be beaten with few stripes.

I tell you, brother, sister, you would be a whole lot better off to be ignorant of the Word of God, if you are going to live contrary to the Bible. You don't want to know this Bible, you don't want to learn this Bible, you don't want to study this Bible, you don't want to do anything at all about this Bible, if you are not going to live in the light thereof. Of course, if a person doesn't know anything, God doesn't expect much of him, but if a man knows the truth — if he knows what the Word of God teaches, he knows two things: either get out, or get ready for the many stripes of the Lord that are going to fall.

VII

GOD REQUIRES FAITHFULNESS.

We read:

"Moreover it is required in stewards, that a man be found FAITHFUL." — I Cor. 4:1.

Notice, this Scripture doesn't say that a man is to be found faithful to a program. It doesn't say that a man is to be found faithful to his superiors in religion. It doesn't say that God requires a man to be found faithful to a false leader. It doesn't say that God requires that you be found faithful to the church of which you are a member. Rather, it says that God requires in stewards that they be found faithful.

Faithful to whom? To the Lord Jesus Christ, and His Word. Beloved, the man or woman who isn't faithful to the Lord Jesus Christ, and to the Word of God, is not living up to the require-

ments of Almighty God. It is required in a steward that a man be found faithful.

Do you know what a steward is, in the light of the Bible? He is a laborer or a tenant that you hire to work for you. What do you ask of him? Faithfulness. I ask you tonight, if you were a businessman, how long would you tolerate a man in your employ who wasn't faithful to you? Just how long would you put up with an individual who wasn't faithful?

Years ago, the secretary of the YMCA at Russell was talking to me about one of his help. He said, "You know, she is not pretty, she is big as all outdoors, and she has a voice that you could hear for a country block, but there is one thing you can say about her — she is faithful."

I want to tell you, beloved, the one thing that counts with any businessman is that his employee be faithful, and the thing that counts with God is that you be faithful. Here is a verse that says the one thing God requires in stewards above all else is that a man be found faithful — not faithful to a program, not faithful to what somebody else might tell you to do, but faithful to the Word of God — unto the God of the Word.

CONCLUSION

I ask you, have I helped you to see anything that God requires of you? Have you come here tonight, and are going away the same as you came? Have you come here tonight, and yet you are leaving without any resolution to be more faithful to the Lord and His Word. If you have, then my message is a failure as far as you are concerned. If you go out from here tonight without a desire in your heart of being more true to the Book than you have ever been before, then my message is an absolute failure to you.

I have tried to show you some things that God requires. He does require capital punishment. I have said that God does not require hypocritical service; He would rather you didn't serve Him than serve Him in hypocrisy. He requires that which is past upon the part of everyone of us. He requires that we be responsible. He requires an accounting on the part of each of us. He requires service according to our knowledge. He requires faithfulness — faithfulness to Him and His Word. Do I hear somebody saying, "Well, Brother Gilpin, I think that is right, and some of these days, I am going to try to be more faithful and try to meet the requirements of God." Then if that be your answer, let me tell you a story from the life of David.

Do you remember the time when David was fleeing from King Saul, how he had to do

many things in order to save his life. The Word of God tells that he feigned himself mad, fact, the Word of God tells over and over again what David did in order to save his own life. In one instance David came to a certain house, where he was recognized, and they said, "Is it that you don't have a sword? Isn't it a strange thing that you are out in the service of King, and you don't even have a sword?" David said, "If I had a sword, it would weigh me down. It would hold me back and would impede my progress." Then he said:

"The king's business requires haste." — I Sam. 21:8.

Beloved, if you are going of this place feeling as good as you came — feeling like you were just as good a man as you were to be, or just as good a woman as you want to be, or if you are going out saying, "I am going to turn over a new leaf one of these days — I am going to start being a better servant of the Lord — I am going to try to meet these requirements one of these days that be true of you, I would like to quote to you David's verse which says, 'The king's business requires haste.'"

Might it please God to help you put haste in your service for the Lord. Might it please God to cause you to leave this place saying, "God helping me, I am going to realize that the King's business does require haste. I am going to begin my life service for God now, by living a little closer to Him, and doing a little better than I ever have before."

I ask you, are you as regular in your church attendance as you ought to be, or as you can? Do you read your Bible regularly? Do you pray for your pastor, for the members of your church? Do you tithe? Do you bring your offerings unto the Lord regularly? Oh, just take a little inventory and see where you stand then go out from this place saying, "The Lord's business requires haste, and right now I am going to haste to begin to count my life for God."

May God bless you!

Justification

(Continued from page one) but I descend to particulars and consider the words as they stand in relation to the context. The apostle, in the verses immediately foregoing, had been reckoning up many notorious sins, drunkenness, adultery, fornication, and the like, the commission of which, without a true and hearty repentance, he tells the Corinthians would entirely shut them out of the kingdom of God.

But then, lest they should be proud by seeing themselves

MODERNIST APOSTASY IS SADDENING

It is more and more apparent that the modernists and the liberals in the Protestant world today also believe that missionary activity must not engage in the "foolishness of preaching."

Newsweek, one of America's two weekly news journals, for December 30, 1963, featured a missionary in Hong Kong on its cover under the title, "The Missionary's New Mission."

One needs to study the jargon of the liberals. "Humility," with them, means retreat; "surrender," rejecting the traditional missionary message.

When men give up an infallible Bible, naturally they are not going to present Christ and Him crucified, with a view to converting the heathen to the "true faith."

The Gospel is now being completely overhauled and the message itself rejected by ecumenical missionaries.

Newsweek's featuring of this story, which reflects the World Council of Churches' Missionary

Conference in Mexico, should let people realize how thoroughly revolutionary is the ecumenical missionary approach.

This one article has in it the following:

1. Not trying to convert the heathen.
2. No more proselyting — which is converting the heathen.
3. New forms for the faith.
4. The foolishness of a divided Christianity.
5. It is all right to send missionaries to England to convert "the post-Christian heathen."

The entire missionary program as outlined by Jesus Christ has been a failure; it must be rejected! Twentieth century ecumenical leaders now have a better way of doing the work! Jesus Christ had the wrong approach, and after two thousand years this matter needs now to be corrected!

The missionary of the twentieth century "bears witness to his faith, not by trying to convert the heathen to the true belief, but

by helping them in material ways." So the new emphasis runs. "Moreover the whole basis of traditional missionary work . . . is being questioned by more and more church groups." First they question the Bible, then they question the independency and the separate nature of the churches, and now they are questioning the whole missionary outreach and what it has done to build indigenous churches which would preach Christ and Him crucified.

The Great Commission of Christ is specific: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

The new gospel seems to be, "Unite the churches in one super-church. Do not offend or in any

way denounce the heathen as pagan; that is intolerant and discriminatory!"

What is so serious about all this is that the top level leadership in the major denominations connected with the ecumenical movement seem to be committed to the broad, inclusivist approach.

We remain by the infallibility of the Holy Scriptures. We still believe that "it pleased God by the foolishness of preaching to save them that believe." The direct, straightforward presentation of the claims of Jesus Christ; the preaching of His cross and His resurrection; the explanation made openly and plainly that there is salvation and deliverance from sin by faith — this approach, which is the approach of the Son of God, has been exceedingly effective in pagan lands in turning people from idols to serve the living and the true God.

Material benefits, which are now placed in the ascendancy in missionary work, are actually the by-products of the Christian

faith.

Another interesting aspect of all this, of course, is that the week are in the hands of the liberals themselves, and we read a series of articles after another promoting the liberal view of the Bible-believing church. On the other hand, the position of the Bible-believing church is very seldom ever referred to except in some derogatory manner such as "obscurantist fundamentalist."

It is all so one-sided, so unbalanced, so partial; but this is the way the liberals like to have it as they advance their cause. They try to give the public the impression that this is Christianity that represents.

The true Christian forces face the greatest challenge they have had to face in the twentieth century. The call to separation from the apostasy, a vigorous preaching of the Gospel in which the servants of the Lord display a holy boldness more imperative today than before. —Christian

from their unconverted brethren, and therefore be tempted to set them at naught, and say with the self-conceited hypocrite, in the prophet, "Come not nigh me, for I am holier than thou;" or, on the other hand, by looking back on the multitude of their past offenses, should be apt to think their sins were too many and grievous to be forgiven, he first, in order to keep them humble, reminds them of their sad state before conversion, telling them in plain terms, "such (or as it might be read, these things,) were some of you;" not only one, but all that sad catalogue of vices I have been drawing up, some of you were once guilty of; but then, at the same time, to preserve them from despair, behold he brings them glad tidings of great joy.

"But ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus Christ, and by the Spirit of our God."

The former part of this text, our being sanctified, I have in some measure treated of already; I would now enlarge on our being justified by the precious obedience and death of Jesus Christ: "But ye are justified in the name of our Lord Jesus Christ." From which words I shall consider three things:

First, what is meant by the word justified.

Secondly, I shall endeavor to prove that all mankind in general, and every individual person in particular, stands in need of being justified.

Thirdly, that there is no possibility of obtaining this justification, which we so much want, but by the all-perfect obedience and precious death of Jesus Christ.

I

First, I am to consider what is meant by the word justified.

"But ye are justified," says the apostle; which is as though he had said, You have your sins forgiven, and are looked upon by God as though you never had offended him at all: for that is the meaning of the word justified, in almost all the passages of holy scripture where this word is mentioned. Thus, when this same apostle writes to the Romans, he tells them, that "whom God called, those he also justified;" and that this word justified, implies a blotting out of all our transgressions, is manifest from what follows, "them he also glorified," which could not be if a justified person were not looked upon by God as though he never had offended him at all.

And again, speaking of Abraham's faith, he tells them, that "justified believed on him that justified the ungodly," who acquits and clears the ungodly man; for it is a law-term, and alludes to a judge acquitting an accused criminal of the thing laid to his charge. Which expression the apostle himself explains by a quotation out of the Psalms: "Blessed is the man to whom the Lord imputeth not sin."

From all which proofs, and many others that might be urged, it is evident, that by being justified, we are to understand, being acquitted in the sight of God, as to be looked upon as though we never had offended him at all. And in this sense we are to understand that Article, which Creed, when each of us declares in his own person, I believe the forgiveness of sins. This leads me to the —

II

Second thing proposed, to prove that all mankind in general, and every individual person in particular, stands in need of being justified.

And indeed the apostle supports this in the words of the text: "But ye are justified," thereby implying that the Corinthians (and consequently all mankind, there being no difference, as will be shewn hereafter) stand in need of being justified.

But, not to rest in bare suppositions, in my farther enlarge-

ment on this head, I shall endeavor to prove, that we all stand in need of being justified on account of the sin of our natures, and the sin of our lives.

1. First, I affirm that we all stand in need of being justified, on account of the sin of our natures: for we are all chargeable with original sin, or the sin of our first parents. Which, though a proposition that may be denied by a self-justifying infidel, who "will not come to Christ that he may have life;" yet can never be denied by any one who believes that Paul's epistles were written by divine inspiration; where we are told, that "in Adam all died;" that is, Adam's sin was imputed to all: and lest we should forget to make a particular application, it is added, in another place, "that there is none that doeth good, (that is, by nature,) no, not one: that we are all gone out of the way, (of original righteousness,) and are by nature the children of wrath."

And even David, who was a man after God's own heart, and, if any one could, might surely plead an exemption from this universal corruption, yet he confesses, that "he was shapen in iniquity, and that in sin did his mother conceive him."

And, to mention but one text more, as immediately applicable to the present purpose, Paul, in his epistle to the Romans, says, that "Death came upon all men, for the disobedience of one, namely, of Adam, even upon those, (that is, little children,) who had not sinned after the similitude of Adam's transgression;" who had not been guilty of actual sin, and therefore could not be punished with temporal death, (which came into the world, as this same apostle elsewhere informs us, only by sin,) had not the disobedience of our first parents been imputed to them.

So that what has been said on this point, seems to be excellently summed up in that Article of our church, where she declares, that "Original sin standeth not in the following of Adam, but it is the fault and corruption of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation."

I have been more particular in treating of this point, because it is the very foundation of the Christian religion: For I am verily persuaded, that it is nothing but a want to being well grounded in the doctrine of original sin, and of the helpless, nay, I may say, damnable condition, each of us comes into the world in, that makes so many infidels oppose, and so many who call themselves Christians, so very lukewarm in their love and affections to Jesus Christ. It is this, and I could almost say, this only, that makes infidelity abound among us so much as it does.

For, alas! We are mistaken if we imagine that men now commence or continue infidels, and set up corrupted reason in opposition to divine revelation merely for want of evidence, (for I believe it might easily be proved, that a modern unbeliever is the most credulous creature living); no, it is only for want of a humble mind, of a sense of their original depravity, and a willingness to own themselves so depraved, that makes them so obstinately shut their eyes against the light of the glorious gospel of Christ. Whereas, on the contrary, were they but once pricked to the heart with a due and lively sense of their natural corruption and liability to condemnation, we should have them no more scoffing at divine revelation, and looking on it as an idle tale; but they would cry out, with the trembling jailer, "What shall I do to be saved?"

It was an error in this fundamental point, that made so many resist the evidence the Son of

God Himself gave of His divine mission, when He tabernacled amongst us. Every word He spake, every action He did, every miracle He wrought, proved that He came from God. And why then did so many harden their hearts, and would not believe His report? Why, He Himself informs us, "They will not come unto me, that they may have life:" they will obstinately stand out against those means God hath appointed for their salvation.

And Paul tells us that "if the gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the eyes of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them." — II Cor. 4:3, 4.

If it be asked, how it suits the divine goodness, to impute the guilt of, an innocent posterity? I should think it sufficient to make use of the apostle's words: "Nay but, O man, who art thou that repliest against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus?"

But to come to a more direct reply: Persons would do well to consider, that in the first covenant God made with man, Adam acted as a public person, as the proper representative of all mankind, and consequently we must stand or fall with him. Had he continued in his obedience, and not eaten the forbidden fruit, the benefits of that obedience would doubtless have been imputed to us: but since he did not persist in it, but broke the covenant made with him, and us in him, who dares charge the righteous Judge of all the earth with injustice, for imputing that to us also? I proceed,

2. Secondly, to prove that we stand in need of being justified, on account of the sin of our lives.

That God, as He made man, has a right to demand obedience, I suppose is a truth no one will deny: that He hath also given us both a natural and a written law, whereby we are to be judged, cannot be questioned by any one who believes Paul's epistle to the Romans to be of divine authority: for in it we are told of a law written in the heart, and a law given by Moses, and that each of us hath broken these laws is too evident from our sad and frequent experience.

Accordingly, the holy Scriptures inform us that there is no man which liveth and sinneth not; that "in many things we offend all;" that "if we say we have no sin, we deceive ourselves," and such like. And if we are thus offenders against God, it follows that we stand in need of forgiveness for thus offending Him; unless we suppose God to enact laws, and at the same time not care whether they are obeyed, or not; which is as absurd as to suppose, that a prince should establish laws for the proper government of his country, and yet let every violator of them come off with impunity.

But God has not dealt so foolishly with His creatures: no, as He gave us a law, He demands our obedience to that law, and has obliged us, universally and perseveringly to obey it, under no less a penalty than incurring His curse and eternal death for every breach of it: for thus speaks the Scripture, "Cursed is he that continueth not in all things that are written in the law to do them," as the Scripture also speaketh in another place, "The soul that sinneth, it shall die."

Now, it has already been proved that we have all of us sinned; and therefore, unless some means can be found to satisfy God's justice, we must perish eternally.

Let us then stand a while, and see in what a deplorable condition each of us comes into the world, and still continues till we are translated into a state of grace. For surely nothing can well be supposed more deplorable, than to be born under the curse of God, to be charged with original guilt; and not only so, but to be convicted as actual breakers of God's law, the least breach of which justly deserves eternal

SERMON OUTLINE—

THE LORD HATH DONE GREAT THINGS FOR US

Psalm 126:3

I. HE CHOSE US TO SALVATION—

John 15:16 — "Ye have not," etc.
Ephesians 1:4
II Thess. 2:13

II. HE SENT CHRIST TO DIE FOR OUR SINS—

Galatians 4:4, 5; 1:3-5
Romans 5:6-9
John 3:16; II Cor. 5:21

III. GOD SENT US THE GOSPEL AND CALLS US BY THE SPIRIT—

I Cor. 15:3, 4
Ephesians 1:13

IV. GOD HAS DELIVERED US FROM THE POWER OF SATAN—

Demoniac of Gadara — Mark 5
Psalm 124:7
II Tim. 2:26

V. GOD'S SON IS COMING BACK FOR US AGAIN—

II Thess. 1:7-10; I Thess. 4:14-18.
John 14
I John 3:1, 2

damnation. Surely this can but be a melancholy prospect to view ourselves in, and must put us upon contriving some means whereby we may satisfy and appease our offended Judge.

But what must those means be? Shall we repent? Alas! there is not one word of repentance mentioned in the first covenant: "The day that thou eatest thereof, thou shalt surely die." So that if God be true, unless there be some way found out to satisfy divine justice, we must perish: and there is no room left for us to expect a change of mind in God, though we should seek it with tears.

Well then, if repentance will not do, shall we plead the law of works? Alas! "By the law shall no man living be justified: for by the law comes the knowledge of sin." It is that which convicts and condemns, and therefore can by no means justify us; and "all our righteousnesses" (says the prophet) are but as filthy rags.

Wherewith then shall we come before the Lord, and bow down before the most high God? Shall we come before him with calves of a year old, with thousands of rams, or ten thousands of rivers of oil? Alas! God has shewed thee, O man, that this will not avail: For he hath declared, "I will take no bullock out of thy house, nor he-goat out of thy fold: for all the beasts of the forests are mine, and so are the cattle upon a thousand hills."

Will the Lord then be pleased to accept our first-born for our transgression, the fruit of our bodies for the sin of our souls? Even this will not purchase our pardon: for he hath declared that "the children shall not bear the iniquities of their parents." Besides, they are sinners, and therefore, being under the same condemnation, equally stand in need of forgiveness ourselves. They are impure, and will the Lord accept the blind and lame

for sacrifice? Shall some angel then, or archangel, make atonement for us? Alas! they are only creatures, though creatures of the highest order; and therefore are obliged to obey God as well as we; and after they have done all, must say they have done no more than what was their duty to do. And supposing it were possible for them to die, yet how could the death of a finite creature satisfy an infinitely offended justice?

O wretched men that we are! Who shall deliver us? I thank God, our Lord Jesus Christ.

III

The third thing proposed, which was to endeavour to prove, that there is no possibility of obtaining this justification, which we so much want, but by the all-perfect obedience and precious death of Jesus Christ: "But ye are justified in the name of our Lord Jesus Christ."

But this having been in some measure proved by what has been said under the foregoing head, wherein I have shewn that neither our repentance, righteousness, nor sacrifice, no, not the obedience and death of angels themselves, could possibly procure justification for us, nothing remains for me to do under this head, but to shew that Jesus Christ has procured it for us.

And here I shall still have recourse "to the law and to the testimony." For after all the most subtle disputations on either side, nothing but the lively oracles of God can give us any satisfaction in this momentous point: it being such an inconceivable mystery, that the eternal only-begotten Son of God should die for sinful man, that we durst not have presumed so much as to have vealed it in his holy word. It is the true, reason may shew us the (Continued on page 8, column 2)

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Letters

(Continued from page one)

Bro. Crace and Bro. Boggs so much. We wish that we could have more of the sweet fellowship that we had with them. They were truly a blessing to our hearts. We praise the Lord for them. We pray that He will bless them and use them in a great way. We enjoy the Baptist Examiner so much. We have learned a lot and each one of our members seem to look forward to receiving each paper. Pray for our church. We have visitors, and lost people, in almost every service. Pray that these will be saved.

—Northwest Baptist Church, Tampa, Fla.

Please renew my subscription to your paper for another year. It is one of the best papers I have ever read. You give in your paper definite, doctrinal, sound statements as set forth in the Word of God. Your paper could very easily be entitled "Meat for Men." I praise the Lord for a paper such as yours; you give everyone who reads and studies it a definite means of growing in grace. May God bless you and the staff.

—Evan. David Barnhart, N. C.

I would like to thank you for TBE. I believe it is the best balanced publication I know. I especially appreciate Bro. Bob's editorials. I am sending you \$2.00 which you can use for the "Reach the Preachers" campaign, or as you see fit. I wish it could be more, but I have been out of work for the past six weeks.

Bob Ulrich, Iowa

I have just started receiving the "Baptist Examiner" (I suppose by way of a gift subscription) and see the value of the paper already. Would it be possible to receive a few back copies? I would be happy to pay for them.

—Richard Fry, Texas

The short sermons by Bro. Beck have been good. I enjoy the whole paper, but sometimes when I am short on time, I will read a short sermon then and it is good to read one that is not only short but to the point.

—James Gassett, Fla.

It is truly a joy to be associated with people like you who stand boldly on God's Word. We need more papers like this. I praise God that through your paper and by the Holy Ghost, I can truly see the Sovereignty of a merciful God. I could not see it for awhile, but God is showing me through men like you. The two dollars is for renewing my subscription for 1964.

—David Mosely, La.

Grace unto you, and peace, from God our Father and the Lord Jesus Christ. I just received my first copy of the Baptist Examiner and it was filled with inspiration and information. May the Lord enable you by His grace to continue to be a bold and courageous defender of the historical Baptist faith. May the grace of the Lord Jesus, and the love of God, and the fellowship of the Holy Spirit be with you.

—Milburn Cockrell, Missouri



Justification

(Continued from page seven) wound, but revelation only can lead us to the means of our cure. And though the method God has been pleased to take to make us happy, may be to the infidel a stumbling-block, and to the wise opiniator and disputer of this world, foolishness; yet wisdom, that is, the dispensation of our redemption, will be justified, approved of, and submitted to, by all her truly wise and holy children, by every sincere and upright Christian.

But to come more directly to the point before us. Two things, as was before observed, we wanted, in order to be at peace with God.

1. To be freed from the guilt of the sin of our nature.
2. From the sin of our lives.

And both these (thanks be to God for this unspeakable gift) are secured to believers by the obedience and death of Jesus Christ. For what says the scripture?

(1). As to the first, it informs us, that "as by the disobedience of one man, (or by one transgression, namely, that of Adam) many were made sinners; so by the obedience of one, Jesus Christ, (therein including his passive as well as active obedience,) many were made righteous."

And again, "As by the disobedience of one man, judgment came upon all men unto condemnation; or all men were condemned on having Adam's sin imputed to them; so by the obedience of one, that is, Jesus Christ, the free gift of pardon and peace came upon all men, (all sorts of men,) unto justification of life."

I say all sorts of men; for the apostle in this chapter is only drawing a parallel between the first and second Adam in this respect, that they acted both as representatives; and as the posterity of Adam had his sin imputed to them, so those for whom Christ died, and whose representative he is, shall have his merits imputed to them also. Whoever run the parallel farther,

ARMSTRONG TRACT

The recent article exposing the false teacher, Herbert W. Armstrong, is now available as a tract. The price — 2c each, plus 10c postage.

in order to prove universal redemption, (whatever arguments they may draw for the proof of it from other passages of scripture,) if they would draw one from this for that purpose, I think they stretch their line of interpretation beyond the limits of Scripture.

(2). Pardon for the sin of our lives was another thing, which we wanted to have secured to us, before we could be at peace with God.

And this, the holy scriptures inform us, is abundantly done by the death of Jesus Christ. The evangelical prophet foretold that the promised Redeemer should be "wounded for our transgressions, and bruised for iniquities; that the chastisement of our peace should be upon him; and that by his stripes we should be healed." Isa. 53:6.

The angels at his birth said, that he should "save his people from their sins." And Paul declares, that "this is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

And here, in the words of the text, "such (or, as I observed before, these things) were some of you; but ye are washed," &c. and again, "Jesus Christ is the end of the law for righteousness to every one that believeth." And to shew us that none but Jesus Christ can do this, the apostle Peter says, "neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ."

How God will be pleased to deal with the Gentiles, who yet sit in darkness and under the shadow of death, and upon whom the Sun of righteousness never yet arose, is not for us to inquire. "What have we to do, to judge those that are without?" To God's mercy let us recommend them, and wait for a solution of this and every other difficult point, till the great day of accounts, when all God's dispensations, both of providence and grace, will be fully cleared up by methods to us as yet unknown, because unrevealed. However this we know, that the Judge of all the earth will, most assuredly, do right.

But it is time for me to draw towards a conclusion.

I have now, brethren, by the blessing of God, discoursed on the words of the text in the method I proposed. Many useful inferences might be drawn from what has been delivered; but as I have detained you, I fear, too long already, permit me only to make a reflection or two on what has been said, and I have done.

If then we are freely justified by the death and obedience of Jesus Christ, let us here pause a while: and as before we have reflected on the misery of a fallen soul, let us now turn aside and see the happiness of the believing soul. But, alas! how am I lost to think that God the Father, when we were in a state of enmity and rebellion against Him, should notwithstanding yearn in His bowels towards us his fallen, His apostate creatures: and because nothing but an infinite ransom could satisfy an infinitely offended justice, that He should send His only and dear Son Jesus Christ (who is God blessed for ever, and who had lain in His bosom from all eternity) to fulfill the covenant of works, and die a cursed, painful, ignominious death, for us and for our salvation! who can avoid crying out, at the consideration of this mystery of godliness, "Oh the depth of the riches of God's love" to us — His wretched, miserable, and undone creatures. "How unsearchable is his mercy, and his ways past finding out!" Now know we of a truth, O God, that thou

hast loved us, "since thou hast not withheld thy Son, thine only son Jesus Christ," from thus doing and dying for us.

But as we admire the Father sending, let us likewise humbly and thankfully adore the Son coming, when sent to die for man. But, O! what thoughts can conceive, what words express, the infinite greatness of that unparalleled love, which engaged the Son of God to come down from the mansions of His Father's glory, to obey and die for sinful man. The Jews, when He shed only a tear at poor Lazarus' funeral, said, "Behold how he loved him." How much more justly then may we cry out, Behold how He loved us! when He not only filled the whole moral law, but did not spare to shed his own precious blood for us.

And can any poor truly-convicted sinner, after this, despair of mercy? What, can they see their Saviour hanging on a tree, with arms stretched out ready to embrace them; and yet, on their truly believing on Him, doubt of finding acceptance with Him? No, away with all such dishonorable, desponding thoughts. Look on His hands, bored with pins of iron; look on His blood, and open a fountain for sin, and for all uncleanness; and then despair of mercy, if you can! No, only believing Him, and then, though you have crucified Him afresh, yet will He abundantly pardon you; "though your sins be as scarlet, yet shall they be as wool; though deeper than crimson, yet shall they be whiter than snow."

Which God of His infinite mercy grant.



The Pope's "Blessing"

(Continued from page one)

others were wounded. Her wedding garments were bespattered with human blood. In 1923 the Pope sent her the Gold Rose, and in 1931 she and her husband were exiled.

The Spain they ruled over became a republic under the Pope's "Christian gentleman," General Franco.

1924—A rich English landowner, Mr. Edwards, turned Roman Catholic. In 1926 he went to Rome, was blessed by the Pope, and died in four days.

1928—The Pope blessed the "Italia" airship and gave it a "cross" to place on the North Pole. The airship broke in two, and half the crew were lost.

Coming to recent times again, we recall the rape of Abyssinia; how the Pope praised Mussolini and his Italian army, as they went about their murderous campaign, gassing and bombing the helpless natives. God did not delay His punishment for this fiendish act. Mussolini, who could not be restrained by the League of Nations, was shot dead at the side of his mistress, Petacci, in April, 1945.

Note, also, the significance of another recent prominent friendship with "His Holiness." Mr. Winston Churchill called in at the Vatican, and thereafter he never regained his authority in Parliament.

This condemnation applied equally to the late President Roosevelt, who kept a personal representative at the Vatican. For disobedience even Moses, God's chosen servant, was denied the fruits of conquest in the Promised Land. Just so has it happened to President Roosevelt, by death, and to Mr. Churchill by political oblivion.

General McArthur was presented with an autographed photograph of the Pope, which he considered to be one of his most treasured possessions. Soon after he was demoted as a commander-in-chief and never regained his position.

April 13th, 1951, will be remembered as Black Friday amongst the Protestant people of Britain. A sinister date to the superstitious, it was still more ominous for the welfare of their Empire

On that day the future visited the Pope in the Vatican under servile and unconstitutional conditions.

And Professor Roderick Fox, son, of Edinburgh's Free College, exposed the plot more incisively. Writing in the church's magazine he stated: "The tendency of the members of the Royal Family, recent days, to go out of the country to visit the Vatican, and do homage to the head of the Catholic hierarchy, is occasioning much distress to many of Majesty's most loyal Protestant subjects."

It is very significant that this visit to the Pope, England, the Persian oil-fields, the Canal and the war against France. The President of France made a personal visit to the Pope in 1957, the first time in French history. Few months later the French Republic started to bleed and the French colonial empire has suffered one defeat after another.

Cardinal Stritch of Chicago accepted the invitation of the Pope to become the first American head of one of the Congregations of the Roman Church. He left Chicago after Easter 1958 and a few days after his arrival in Rome. The Pope who gave a blessing for his journey, a blessing when his arm was extended, did not even go to see while he was dying just a few blocks from the Vatican.

1963—Pope Paul blessed President John Kennedy two days after the new pope's coronation. Kennedy was assassinated a few weeks later.

My dear friend, if you seek favors and the blessings of the Pope, God will curse your sin, but if you seek to follow the Word of God and if you give only to God, then you will abound with blessings:

"If ye will not hear, ye will not lay it to hear to give unto my name . . . I will curse your blessings." Mal. 2:2. "A faithful man shall abound with blessings." Prov. 29:18. To be happy and prosperous have freedom from want and dom from fear, a person, a nation, must follow King David's exhortation:

"Rid me, and deliver me from the hand of strange men, whose mouth speaketh vanity, and their right hand is a hand of falsehood." Ps. 140:1. The Pope blesses with his hand, a "right hand of falsehood." The Bible says: "All these things shall come on thee, and take thee, if thou shalt hearken unto the voice of the Lord thy God." Deut. 28:2.

—Joseph Zaccchello

"REACH THE PREACHERS"

"NOW IS THE TIME"

If you have been waiting awhile before sending a contribution to our "Reach the Preachers" crusade, then NOW is the time we need your offering.

By the end of April, 1964 will be 1/4 in the past — and we barely have enough in our fund to cover that much of the year.

Unless offerings increase in the next few weeks, our "Reach the Preachers" crusade will only last about 1/4 of 1964! It is costing us about \$150 per week to send TBE to the preachers now on the list. Thus, offerings MUST continue STEADILY — or we must be satisfied with what has already been done this year and stop this crusade.

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N. L. Seale, Texas	5.00
Noel Warren, Ark.	10.00
Gilbert Howard, Ohio	20.00
Roy Sutherland, Pa.	7.00
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by

Joseph Zaccchello

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Calvary Baptist Church, Ashland, Ky.