

SIONARY      PREMILLENNIAL      BIBLICAL      BAPTISTIC

# The Baptist Examiner

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"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.

33, NO. 32      ASHLAND, KENTUCKY, OCTOBER 3, 1964      WHOLE NUMBER 1351

## WORKING OUT OUR SALVATION"

"Work out your own salvation with fear and trembling" — Phil. 2:12

ELD. D. B. EASTEP  
(In Mansions Above)

is admittedly a difficult of Scripture, but if in the light of the con- difficulties disappear. Let us verses 12 to 16: "Where- beloved, as ye have obeyed, not as in my only, but now much in my absence, work out own salvation with fear and ing. For it is God which in you both to will and of his good pleasure. Do ings without murmurings putings: That ye may be and harmless, the sons of without rebuke, in the of a crooked and perverse among whom ye shine as in the world; Holding forth of life; that I may re- the day of Christ, that

I have not run in vain, neither labored in vain."

Though the church at Philippi was an unusual church, it was not without fault. There was evi- dently some worldliness in it. See 3:19. There was also a group of legalists or Judaizers in the church, or there was at least such a group exerting an influence over it. This we find by read- ing 3:2, 3. But the greatest weak- ness in the church was division. This division was brought about by two good women — Euodias and Syntyche (4:2). If one reads the epistle carefully he will notice Paul continually appeal- ing for unity. See 1:27; 2:14; 3:17; 4:2 and other passages.

This passage (v. 12) cannot have to do with the salvation of the soul, because to work for such salvation is contrary to the teaching of the whole Bible on

the subject. See Ephesians 2:8, 9; Rom. 4:4, 5; 11:6; Titus 3:5, etc. Since no Scripture is of "pri- vate interpretation" (II Peter 1:20) Philippians 2:12 cannot have reference to personal and eternal salvation. We feel as did the little girl who listened to the old Methodist preacher preach on this text as he exhorted men to work to be saved. The little girl listened intently all during the service. When she arrived home she asked her mother, "Mother how can we work out what has never been worked in?" Exactly so!

Now let us note the setting and context. Paul, who founded the Philippian church, was at the time of the writing of this letter, a prisoner in Rome. Epaphrodi- tus, a trusted member of the church, had brought to him in (Continued on page 8, column 1)

## Another Death Wound For the Invisible Church Theory

C. H. FREDENBURG  
Talent, Oregon

invisible church theory is the most popular and per- heresies of modern times. the inward spiritual is of importance than the extern- is easy to capture victims religious people. But the end of this doctrine, if ful in its efforts, is no the total annihilation of church of Christ, or more ly the churches of Christ. destroys all church discipline, the greatest protector of and heretics. It therefore, in the face of Christian ings on how to deal with long member as given in the very heart and cen- the old false doctrine of salvation. If people were into the church by regen- no one could ever get church but saved people. know that unsaved people no churches and were in of the New Testament

It confuses the church with the family of God which are not the same because the family of God existed centuries before there was any church.

If the Greek scholars are right in their definition of the word ecclesia the so-called invisible church cannot fit any definition of it, as it is not an assembly or congregation nor anything kin to it. But Psalms 22:22 and Heb. 2:12 show that The Church was a con- gregation, but that so-called church never has and never can assemble together until Christ calls the righteous dead and liv- ing to meet Him in the air.

The church being the bride of Christ, if all the saved are in it there can be no guests at the mar- riage supper of the Lamb. See Matt. 9:15; Mark 2:19-20; Luke 5:34-35; John 3:29; Eph. 5:23, 25-27, 32.

If there is such a thing as a great universal, invisible church we have nothing to do with it. God has given us no instruction as to what to do with it or for it. It would be absolutely in His care for our instructions are all (Continued on page 4, column 4)

## WHY BAPTISM IS A SYMBOL AND NOT A SAVING ORDINANCE

By J. B. MOODY  
(Long ago with His Lord above)

The question as stated indicates the Baptist view, and the "why" calls for the reasons. It will be my aim to clearly express some of the reasons, and to compress them in the fewest words possible for me.

Baptists believe that baptism is symbolical, because it is an out- ward ordinance, "to be seen of men." There are spiritual quali- fications for those seeking the or- (Continued on page 5, column 1)

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## INCONSISTENT CHRISTIAN LIVING

pos this column's com- of the old-time in- church hymns is an ervation that has to hand. Titled, "Spiritu- speaking," it was written Henry A. Dries, Pitts- Pa., public relations di- for the Salvation Army's Pennsylvania division. It

ing... Sweet Hour of Prayer" and ment with 5 to 10 minutes "Onward Christian Sol- and wait to be drafted into vice. O For a Thousand Tongues" not use the one we have. There Shall Be Showers ing," but do not come it. "Blest Be the Tie That and let the smallest of- ever it. Serve the Lord With Glad- and then gripe about what on page 8, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "HOW SIN IS PUT AWAY"

"He appeared to put away sin by the sacrifice of himself." — Heb. 9:26.

After World War I was fought, there was published a little book on physical exercises entitled, "The Daily Dozen," which was written by Walter Camp. The subject matter within this book appeared first in Collier's maga- zine and was reprinted in booklet form by special permission and by special arrangements with Collier & Sons Co. Walter Camp was the man that the government called upon for advice, and they used him consistently in World War I in giving exercises and in producing calisthenics that could be used by the soldiers in order to build strong physical bodies. He spent his life telling men how

that they would be able to live more normally and with increas- ed happiness, and longer, if they would just carry out the system of exercises that he suggested. At the close of the book he said that the return on that investment is longer lives, increased happiness, and greater business efficiency. Yet he died when he was forty years old.

Just recently we had a repeti- tion of this experience. A woman by the name of Babe Zaharias, who participated in tennis, box- ing, track, baseball, golf and other sports, and who was an Olym- pic star, after having lived a vigorous life of physical exercise and physical culture, died at the age of forty-two. When I read concerning her death, my mind

On a hot summer day, profiting by the shade on one side of the street, I sallied out for my daily round of visits. My objective point was the port quarter of the city, chiefly inhabited by sailors, longshoremen, and porters; rough people generally, but intelligent and industrious. A few of them attended our meetings quite often and I was not a stranger among them.

I had just turned into a narrow lane which led to the port when I heard a voice calling me. I turned and saw a man leaning against the door of a cabin built of pieces of broken ships. He was ill clad, and his hard features and brutal aspect denoted a man of evil life.

"Hello! Are you going to stop?" he shouted to me in an imperious tone. Then, pointing with his finger to the place of our meetings near by, he added in a half mock- ing way, "You're the captain of the frigate over there, aren't you?"

"Do you desire to speak to me, my friend?" I asked quietly, without even noticing his manner of address.

"Not exactly," he replied in an indifferent manner. "It is the old woman in here who wants to see you. She's about to ship and would like to know if her pass- port is all right."

"Do you mean your wife?" I asked, as I looked at him half in pity and half in indignation.

"As you like. She was annoying me to go after you, but you see,

it was too hot for a Christian to put his head outdoors, and I saw you passing."

"A Christian! And you are then a Christian?" I asked him, with a look which seemed to intimidate him somewhat.

"O well, I am not ambitious to pass for such," he replied. "What are Christians? Tiresome sermon makers; the less of them the bet- ter."

I answered nothing, but walked into the sole room which made up his dwelling. The sufferer was in a bed built in the wall, ship fash- ion. She turned to me a smiling face, and extending her hand, she said, "God be praised for this favor." She had to make an effort to speak and it was evident her end was near.

Seeing such a rough husband, I had expected to meet a woman in keeping, but I was greatly sur- prised at what I found. Scarcely thirty years of age, there was in that woman, who was evidently dying, an expression of gentle- ness, of intelligence, and even of refinement which contrasted strangely with her surroundings. I wondered how such a creature as she could be the wife of that brutish man.

"Sir," she said, "it was a strong wish of mine to see you before dying. I desire you to pray for my husband," and her eyes went after the porter who, leaning against the door frame, listened to what was being said within (Continued on page 3, column 2)

## XMAS

BY A. W. PINK

It won't be long until the pagan season of Xmas. In order to help many of our readers we reprint this valu- able message.

"Thus saith the Lord, Learn not the way of the heathen . . . for the CUSTOMS of the people are vain." (Jer. 10:1-3).

Christmas is coming! Quite so; but what is "Christmas"? Does not the very term itself denote its source—"Christmas." Thus it is of Romish origin, brought over from Paganism. "But," says some- one, "Christmas is the time when we commemorate our Saviour's birth. Is it? And who authorized such commemoration? Certainly God did not. The Redeemer bade His disciples "remember" Him in His death, but there is not a word in the Scripture, from Gen- esis to Revelation, which tells us to celebrate His birth. Moreover, who knows when, in what month, He was born? The Bible is silent thereon. Is it without reason that the only "birthday" commemo- rations mentioned in God's Word are Pharaoh's (Gen. 40:20) and

Herod's (Matt. 14:16)? Is this recorded "for our learning"? If so, have we prayerfully taken it to heart?

And who it is that celebrates "Christmas"? The whole "civil-



Eld. A. W. Pink

ized world." Millions who make no profession of faith in the blood of the Lamb, who "despise and (Continued on page 6, column 1)

## CHRISTIAN STEWARDSHIP

I read recently that the discov- erer of the formula for Bromo- Seltzer was once a poor pharma- cist in a North Carolina drug- store. However, he and his wife and three daughters were happy. But after the money poured in— royalties from Bromo-Seltzer — happiness went out the door. The discoverer lavished his money upon his family. The daughters became spoiled socialites. One of them married four times. The father divorced his wife and mar- ried his secretary.

Gone was the happy family ties they had known in their poorer days in North Carolina.

But money doesn't have to re- sult in tragedy. Around the same time, another famous formula was discovered by a man named Albert Alexander Hyde. He dis- covered Mentholatum. The first jars were filled in the kitchen of his home.

Mentholatum became an inter- national success, and Hyde soon was a multimillionaire. How- (Continued on page 8, column 2)



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JOHN R. GILPIN Editor

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## "FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUEY  
From "Fifty Years In The Church Of Rome"

Copied Specially for TBE by  
L. E. Jarrell, Lordsburg, N. M.

A few days before the arrival of Bishop de Forbin Janson, I was alone in my study, considering my false position towards my ecclesiastical superiors, on account of my establishing the temperance society against their formal protest. My heart was sad. My partial success had not blinded me to the reality of my deplorable isolation from the great mass of the clergy. With very few exceptions, they were speaking of me as a dangerous man. They had even given me the nickname of "Le reformateur au petit pied" (small-sized reformer) and were losing no opportunity of showing me their supreme contempt and indignation, for what they called my obstinacy.

In that sad hour, there were many clouds around my horizon, and my mind was filled with anxiety; when, suddenly, a stranger knocked at my door. He was a good-sized man, his smiling lips and honest face were beaming with the utmost kindness. His large and noble forehead told me, at once, that my visitor was a man of superior intelligence. His whole mien was that of a true gentleman. He pressed my hand with the cordiality of an old friend and, giving me his name, he told me at once the object of his visit, in these words: "I do not come here only in my name; but it is in the name of many, if not all, the English speaking people of Quebec and Canada; I want to tell you our admiration for the great reform you have accomplished in Beauport. We know the stern opposition of your superiors and fellow-priests to your efforts, and we admire you more for that. Go on, sir, you have on

your side the great God of Heaven, who has said to us all: 'Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder.' (Prov. 23:31-32). 'Take courage, sir,' he added, 'you have, on your side, the Saviour of the world, Jesus Christ Himself. Fear not man, sir, when God the Father, and His Son, Jesus Christ, are on your side. If you find any opposition from some quarter; and if deluded men turn you into ridicule when you are doing such a Christian work, bless the Lord. For Jesus Christ has said: 'Blessed are they who do hunger and thirst after righteousness, for they shall be filled. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you, falsely for my sake.' (Matt. 5:6-11).

"I come to tell you, sir, that if there are men to oppose you, there are many more who are praying for you day and night, asking our heavenly Father to pour upon you His most abundant blessings. Intoxicating drinks are the curse of this young country. It is the most deadly foe of every father and mother, the most implacable enemy of every child in Canada. It is the ruin of our rich families, as well as the destruction of the poor. The use of intoxicating drinks, under any form, or pretext, is an act of supreme folly; for alcohol kills the body and damns the soul of its blind victims. You have, for the first time, raised the glorious banner of temperance among the French Canadian people; though you are alone, today, to lift it up, be not discouraged. For, before long, you will see your intelligent countrymen rallying around it, to help you to fight and conquer. No doubt, the seed you sow today

of their fellowmen and the glory when they see it is for the good is often watered with your tears. But, before long, you will reap the richest crop; and your heart will be filled with joy, when your grateful country will bless your name."

After a few other sentences of the same elevated sentiments, he hardly gave me time enough to express my feelings of gratitude, and said: "I know you are very busy; I do not want to trespass upon your time. Good-bye, sir. May the Lord bless you, and be your keeper in all your ways."

He pressed my hand, and soon disappeared. I would try, in vain, to express what I felt when alone with my God, after that strange and providential visit. My first thought was to fall on my knees and thank that merciful God for having sent me such a messenger to cheer me in one of the darkest hours of my life; for every word from his lips had fallen on my wounded soul as the oil of the Good Samaritan on the bleeding wounds of the traveler to Jericho. There had been such an elevation of thought, such a ring of true, simple, but sublime faith and piety; such love of man and fear of God in all that he had said. It was the first time that I had heard words so conformable to my personal views and profound convictions of that subject. That stranger, whose visit had passed as quickly as the visit of an angel from God, had filled my heart with such joy and surprise at the unexpected news that all the English speaking people of Canada were praying for me!

However, I did not fall on my knees to thank God; for my sentiments of gratitude to God were suddenly chilled by the unspeakable humiliation I felt when I considered that that stranger was a Protestant! The comparison I was forced to make between the noble sentiments, the high philosophy, the Christian principles of that Protestant layman, with the low expressions of contempt, the absolute want of generous and Christian thoughts of my bishop and my fellow priests when they were turning into ridicule that temperance society which God was so visibly presenting to us as the best, if not the only way, to save the thousand of drunkards who were perishing around us, paralyzed my lips, bewildered my mind, and made it impossible for me to utter a word of prayer. My first sentiments of joy and of gratitude to God soon gave way to the sentiments of unspeakable shame and distress.

I was forced to acknowledge that these Protestants, whom my church had taught me, through all her councils, to anathematize and curse as the slaves and followers of Satan, were, in their principles of morality, higher above the earth! I had to confess to myself that those heretics, whom my church had taught me to consider as rebels against Christ and His Church, knew the laws of God and followed them much more closely than ourselves. They had raised themselves to the highest degree of Christian temperance, when my bishops, with their priests, were swimming in the deadly waters of drunkenness!

A voice seemed crying to me, "Where is the superiority of holiness of your proud Church of Rome over those so called heretics, who follow more closely the counsels and precepts of the gospel of Christ?" I tried to stifle that voice, but I could not. Louder and louder it was heard asking me, "Who is nearer God? The bishop who so obstinately opposes a reform which is so evidently according to the Divine Word, or those earnest followers of the gospel who make the sacrifice of their old and most cherished usages with such pleasure

## "I Should Like to Know"

1. Will anyone who commits suicide be saved?

Suicide is no greater sin than any of the sins of the flesh. If God saves us after we have committed other sins, surely suicide would be no exception. Of course, if one believes in salvation by works, then naturally he would believe that any one committing suicide was lost in view of the fact that his last work, that of his self-destruction, was a work of sin. Yet, we believe in salvation by grace, and we believe that God's grace is able to save in spite of all sin, and it will keep us saved regardless of all sin.

In the Bible, there are four examples of suicide. Doubtless three of them were unsaved. The fourth was Samson. In Heb. 11:32-34 he is mentioned as one of the heroes of faith. I am positive that Samson, who was a suicide, is in Heaven today.

2. Please explain Rev. 22:18-19.

These verses declare that the Bible is final. It isn't to be added to, and neither is to be taken from. If anyone adds to the Bible, God will add to him the plagues of the book of Revelation, which means that if he is a saved man, God will chasten him right here in this life. If such a

of God?" I wished them to be a hundred feet below the ground, in order not to hear those questions answered within my soul. But there was no help; I had to hear them, and to blush at the reality before my eyes. Pride! yes, diabolical pride! is the vice, par-excellence, of every priest of Rome. Just as he is taught to believe and say that his church is far above ever other church, so he is taught to believe and say that, as a priest, he is above all the kings, emperors, governors, and presidents of this world. That pride is the daily bread of the Pope, the bishop, the priests, and even the lowest layman in the Church of Rome. It is also the great secret of their power in strength. It is this diabolical pride which nerves them with an iron will, to bring down everything to their feet, subject to every human being to their will, and tie every neck to the wheels of their chariot. It is this fearful pride which so often gives them that stoical patience and indomitable courage in the midst of the most cruel pain, or in the face of the most appalling death, which so many deluded Protestants take for Christian courage and heroism. The priest of Rome believes that he is called by God Almighty to rule, subdue, and govern the world; with all those prerogatives that he fancies granted him by Heaven he builds up a high pyramid, on the top of which he sets himself, and from that elevation looks down with the utmost contempt on the rest of the world.

If one suspects that I exaggerate in thus speaking of the (Continued on page 3, column 1)

saved man takes away his Bible, then God takes away his reward. There isn't any of him losing his salvation. He can lose his reward. Hence, 2:18; 2 John 1:8. Hence, it is mighty important in which we treat the ought to be mighty careful we do not add to it away from it.

3. Is the soul of the herited from the parents?

Whole books have been written on that subject. We go into the merits of it. We find it to say that the nature in the infant is from its parents. Cf. Psalms 51:5; Psalms 58:3; John 3:6.

4. Has a pastor the right to open the doors of the school house without the reception of members of the church?

No.

5. How should anyone tithe?

God is the preferred "Honor the Lord with substance and with the first of all thine increase." That command. The first tenth you make ought to go to the Lord's treasury, it is how much you are in

6. Should he reckon what he pays as expense?

No. That should come from the nine-tenths.

7. If God created the earth about 4000 years before this date?

No one knows. Revelation belongs to us. The Bible keeps within His own counsel.

8. Is the Heaven where the throne is a spiritual place?

It is the habitation of God and is therefore spiritual.

9. Is God the Father on the throne in Heaven?

Yes. Christ is sitting on the right hand waiting until all enemies shall be made His footstool.

10. Where was the Christ during the three days in the tomb?

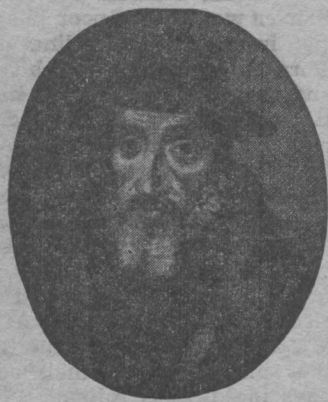
In Paradise. Cf. Luke 24:46.

11. What are the duties of a lady missionary?

House to house working with women and children, teaching them the truth.

12. Should a Baptist be in a Campbellite communion?

Not unless they will teach the whole truth, or won't, for no Campbellite is the truth.



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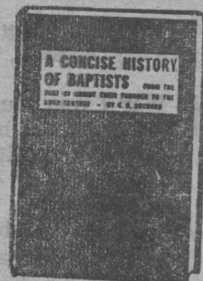
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## A CONCISE HISTORY OF BAPTISTS

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J. R. Graves thought very highly of this book and brought it into print here in America. The author himself was an English Baptist and was very well informed about the history of our forefathers. In the study of Baptist history, you will find Orchard plays an important role.

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THE BAPTIST EXAMINER

OCTOBER 3, 1964

PAGE TWO



Many a person puts five dollars worth of something on the head to every five cents worth of something for the soul.

## Playing Proves A Curse Life Of S. S. Teacher

of a compromise has  
in an incident re-  
by Wilbur Chapman:  
ump once entered an  
atic meeting. At the close,  
rown open for anyone  
he arose and said:  
is the chapel I used to  
when I was a little boy.  
er was an officer in this  
he used to sit in that  
ere were seven of us boys  
Sunday School teacher's  
d we very much loved  
ected her. She used to  
home Saturday after-  
d we used to have music  
shments, and then we  
ok over the lesson for  
wing day. After a bit, in  
keep hold of us, she in-  
cards. She showed us  
lay them, and she show-  
number of tricks, and so  
oon began to ask her to  
little less of the lesson  
us a few more tricks.  
after that, we began

ceasing to go to her house at all,  
and we took to cards and cigar-  
ettes at other places. Then we  
took to gambling, and as a mat-  
ter of course, we left the Sunday  
School and her evening class to-  
gether. I want to tell you what  
has become of those boys. Two  
of the seven boys have been hang-  
ed, three others are in the state  
prison for life, the sixth one, if  
the police knew where he is,  
would be there, too; and I am  
the seventh, and if the police  
knew where I was, I should be  
behind bars in double quick time.  
All I have to say is that I do  
wish my Sunday School teacher  
had never taught us boys to play  
cards!

"He had no sooner finished  
than a woman dressed in black  
staggered forward and fell be-  
fore his feet, and she cried: 'My  
God, I am that Sunday School  
teacher.' She left the meeting,  
never to return'."—Selected.

## Fifty Years

Continued from page two)  
the priest, let him read  
wing words which Cardi-  
ning puts in the lips of  
e in one of his lectures:  
nowledge no civil power;  
subject of no prince. I  
than this. I claim to be  
come judge and director  
conscience of men; of the  
who tills his field, and  
prince who sits upon the  
of the household that lives  
made of privacy, and the  
that makes laws for the  
I am the sole, last, su-  
dge of what is right and

not evident that the Holy  
peaks of this pride of the  
of the Pope, the high  
of Rome, when He says:  
man of sin," "that son of  
n, who opposeth and ex-  
himself above all that is  
God, or that is worship-  
that he, as God sitteth in  
ple of God, showing him-  
that he is God" (2 Thess.

cast pride which was in  
ugh I did not see it then,  
in every priest of Rome,  
he does not suspect it,  
ceived a rude check, in-  
from that Protestant visi-  
er, I must confess it, he  
flicted a deadly wound on  
stly pride; he had thrown  
ed arrow into my priestly  
which I tried many times,

## Segregation vs. Integration

W. M. NEVINS

Discusses the Following  
Subjects

Segregation Unchristian?  
Bible and Segregation.  
Integration the Law of the  
Rights and the Constitu-  
Supreme Court and Tenth  
ment.  
rt Declares Own Act Null  
oid.  
Washington Schools Stink.  
ed Marriage Integrationist  
ive.  
y Six Congressmen Versus  
Decision.  
s Impeachment by Geor-  
gisators.  
Right of Interposition.  
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but always in vain, to take  
away. The more I attempted to  
get rid of this arrow, the deeper  
it went through my very bones  
and marrow. That strange visi-  
tor, who caused me to pass so  
many hours and days of humili-  
ation, when forcing me to blush  
at the inferiority of the Christian  
principles of my church compar-  
ed with those of the Protestants,  
is well known in Canada, the  
United States, and Great Britain  
as the founder and first editor  
of two of the best religious papers  
of America, the Montreal Wit-  
ness and New York Witness. His  
name is John Dougall. As he is  
still living, I am happy to have  
this opportunity of thanking and  
blessing him again for the visit  
he paid to the young curate of  
Beauport forty-five years ago. I  
was not aware then that the  
wounds inflicted by that unknown  
but friendly hand was one of the  
great favors bestowed upon me  
by my merciful God; but I un-  
derstand it now. Many rays of  
light have since come from the  
wounds which priestly pride re-  
ceived that day. Those rays of  
light helped much to expel the  
darkness which surrounded me  
by leading me to see, in spite of  
myself, that the vaunted holiness  
of the Church of Rome is a  
fraud.

## Marguerite

(Continued from page one)

while he seemed to be only  
watching the movements of the  
vessels in the harbor.

"Marguerite," he called out, as  
he turned his head, "if you called  
the minister to make prayers for  
me, you are giving yourself un-  
necessary trouble." Then, looking  
at me in an insolent manner, he  
added, "Mister, if any prayers are  
to be made for me, they may as  
well be addressed to the devil."

The poor woman closed her  
eyes, and seemed to be silently  
in prayer. There was carved upon  
her face an expression of patience  
and resignation which told to  
what extent her unworthy hus-  
band had been an exercise of  
piety in her life.

"I don't want any of your re-  
ligion," he added with an oath.

"Are you a man?" I asked.  
"Well — well — I suppose I am  
not a dog!" he replied with an  
awkward laugh.

"Then you need the Christian  
religion with all it brings to men,"  
I said. "There are in the universe  
but two kinds of creatures which  
can do without it: The angels who  
have not sinned and have no need  
of a Savior, or the brutes which  
have no soul to save. But man,  
having sinned, needs the salvation  
which Christianity proclaims.  
Since you say you need none of  
it, you must be either an angel  
or a brute."

He looked at me with a fierce

look and said, "Mister, these are  
hard words for a man to hear."

"Then you own you are a man,"  
I replied calmly. "God commands  
every man to repent of his evil  
life. The language which seemed  
hard to you is that of the Word  
of God. It says that man without  
God is like the beasts that per-  
ish." (Psalm 49:12).

At that moment I saw his fists  
clenching as if about to give way  
to his passion; and his wife ex-  
claimed, "Jacques, do not strike."

He replied, "No, no, Margue-  
rite, fear nothing. I would certain-  
ly not fight for a passage of the  
Bible, but it is not pleasant to  
hear oneself called a beast."

"Pardon me," I said. "I have not  
called you that. You have drawn  
that conclusion yourself. I only  
said that a man needs salvation,  
whilst angels and brutes do not."

He turned his back and walked  
up and down the room as if ab-  
sorbed in thought. His wife's eyes  
followed him awhile, then turn-  
ing to me, she said, "I thank you,  
sir, for your faithfulness. Once he  
was kind and gentle, but he is no  
more what he was when we were  
married. Drink and bad company  
have made him change. O, sir,  
when I am gone, think of him,  
pray for him. He has a soul to  
save. His sins are not too great  
for the sacrifice of Christ, that he  
may obtain pardon."

I promised to do as she desired,  
and she thanked me. Then the  
flush which my coming in had  
produced passed off and I saw  
the shadow of death creeping  
over her pale face. Kneeling by  
her side, I prayed fervently, and  
as I rose, she opened her eyes  
and said with a smile, "I know  
that my Redeemer liveth. Jac-  
ques, my husband, come near to  
me. I am about to go. Let me say  
goodbye."

During prayer, he had stopped  
walking, and now drew near the  
bed, but he stood there, arms  
folded, affecting unconcern.

He surrendered and gave her  
his hand, but with bad grace. Yet  
he seemed touched. That dying  
face upturned into his affected  
him. He gazed at her with a fixed  
look.

"Jacques," she said softly, "I  
am going. I leave for that which

has sustained me through the val-  
ley of tears. I am going to be with  
that Jesus who loved me and died  
to open to me the gate of heaven.  
There, no sin, no tears, no pains,  
no death for me any more; eternal  
bliss will be mine; it is eternal life  
with God. At this solemn moment  
what sustains me and fills me  
with peace is the glorious hope  
of the Gospel, the reading of  
which has so often irritated you  
against me. But, forgive me, I did  
not mean to reproach you. Jac-  
ques, kiss me."

To my surprise, he leaned to-  
ward her, got on one knee, and  
kissed her brow. She smiled, and  
putting her hand on his head, she  
said, "Father, glorify thyself in  
making of my husband a real  
Christian. Nothing is impossible  
with Thee."

In spite of his effort to hide  
his emotion, it was evident that  
that hard man was softening. A  
conflict within was manifest.  
Meanwhile his gentle wife turned  
to me with, "Goodbye, sir. We  
will meet up there. I thank you for  
all your pains with me, and espe-  
cially for this visit." Then, with that  
persuasive gravity and tenderness  
of address which marked her to  
the end, she said once more,  
"Dear Jacques, goodbye. I will not  
return to you, but you can come  
where I will be. Goodbye, not for-  
ever, I trust."

At these words, Jacques' chest  
rose convulsively, and as a pent-  
up spring suddenly bursts out of  
the rock under a stroke of the  
steel, so his tears from beneath  
that hard heartedness, which had  
been pierced. Hiding his face in  
the pillow on which his dying  
wife's head lay, he gave way to  
his anguish, and sobbed as a child.

How can I describe the expres-  
sion which came over that dying  
woman's face? The smile which  
lighted it up could be from heav-  
en. Drawing him close to her, she  
kissed him fondly, and said, "Jac-  
ques your tears give me joy.  
They show you love me. O, may  
God show you mercy that you

THE INTERVENING WEDGE THAT CAN SAVE THE HOMES OF AMERICA



may come where I go. Can you  
promise me you will seek the  
way?"

"Marguerite, with the help of  
God, I do," he replied deliber-  
ately, though with a voice broken  
with emotion.

For a few moments after this,  
she gave not a sign of life, and  
we thought all was over, but  
again she rallied, and turning to  
her husband, kissed him tenderly  
several times. Then came strange  
words from his lips. Softly they  
came as he addressed her: "I am  
a wretch; I am a brute. I am not  
fit to be so near a creature which  
is so near to God. Marguerite,  
forgive me; forgive me of all my  
wrongs toward you. I did not  
know there was reality in your  
piety. Now I see it was what en-  
abled you to bear with me. May  
(Continued on page 4, column 3)

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THE BAPTIST EXAMINER

OCTOBER 3, 1964

PAGE THREE



# The Baptist Examiner FORUM

Does The Whole Law Pass Or Is Some Part Still Binding?



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HOBBS**  
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Matt. 5:18; Rom. 10:3, 6:14;  
Gal. 3:19, 5:18, 5:3.

Nowhere does the Bible teach that we can do away with any part of it. Matt. 5:17, 18 (Williams translation) says: "Do not suppose that I have come to set aside the law or the prophets. I have not come to set them aside but to fill them up to the brim. For I solemnly say to you, heaven and earth would sooner pass away than the dotting of an 'i' or the crossing of a 't' from the law, until it all becomes in force."

When the Scripture says we are not under the law (such as Rom. 6:14) it does not mean we can forget the law and sin (Rom. 6:15). The law says thou shalt not commit adultery (Ex. 20:14). Certainly we know that as Christians we are not permitted to break the law. It simply means that we are no longer liable for the law. God says sin is the breaking of the law (I John 3:4) and the wages of sin is death (Rom. 6:23). When we are saved we are no longer under the wages of sin as Christ paid the sin debt for us—in that sense we are no longer under the law.

There are laws under which the child of God must serve. For instance the law of love (John 14:15 and I John 2:3, 4) which demands keeping the commandments (all commandments of God). He also must serve the law of separation (II Cor. 6:14-18).—JAMES E. HOBBS.



**AUSTIN  
FIELDS**  
**PASTOR,**  
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Church  
Arabia, Ohio

Gal. 2:19: "For I through the law am dead to the law, that I might live unto God."

Paul in this verse declares that he is dead to the law, and if he is dead to the law, then it is evident that the whole law is passed. Therefore, it is not binding on him anymore. Furthermore to state that we are under part of the law or the law as a whole is to assure our condemnation. "For as many as are of the works of the law are under the curse." (Gal. 3:10). To state that we are not delivered from the whole law and that part of the law is still binding today is to place ourselves with the group described by the Apostle Peter in Acts 15:10, "Now therefore why tempt you God, to put a yoke upon the neck of the disciples which neither our fathers nor we are able to bear."

We are not under law and by this statement I am not saying that we are lawless, or that we are not subject to God or man in any sense. We who are saved are under the law of Christ, not the law of Moses. The law of Christ is a law of liberty, not bondage. John 8:36.

I believe that Titus 2:11, 12 explains this law to us as clearly as any other verse: "For the grace of God that bringeth salvation hath appeared to all men

(elect) teaching us (not them) that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

Another verse that describes this law is Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by faith (not by the law of Moses but by faith) of the Son of God, who loved me and gave himself for me."

The law of Christ, or the law of his love, came not by Moses, but rather by Jesus Christ Himself.—John 1:17.—AUSTIN FIELDS.

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God requires that every jot and every tittle of His law must be accomplished, Matt. 5:18, just as He requires sinless perfection, Matt. 5:48. No one will ever live in His holy presence apart from sinless perfection and apart from a completely kept, or accomplished law. Let no one think otherwise for one single moment. God does not condone any infraction as to His law nor sin to any extent. Nothing short of perfection is acceptable to Him.

Peter tells us in Acts 15:10 that neither they nor their fathers were able to keep the law. If the Jews could not keep the law that was given to them, how does the Gentile think he could ever keep it? God requires that His law be kept. Man is unable to keep it. That leaves him helpless, hopeless, and Godless within himself. BUT GOD has provided one who kept, or accomplished every jot and tittle of His law, and who was sinlessly perfect. This proved our precious Lord to be an acceptable sacrifice for our sins.

For us to cling to the ceremonial law and offer up bulls and goats, or any other animal for our sins would be gross and inexcusable sin. But, on the other hand, for us to ignore God's moral law is to bring down upon us the rod of chastening. It has never been, it is not now, and it will never be all right with God for us to have other gods before Him, for us to steal, lie, commit adultery, or any of the other things contained in His moral law for every age. As to our salvation we are under grace and not under law, Gal. 3:11, Rom. 3:20. But as to our obedience His moral law will never pass away, Mark 13:31, but it shall stand forever, Isa. 4:8.—E. G. COOK.

**ROY  
MASON**

Radio Minister  
Baptist  
Preacher  
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Yes, the law of the Ten Commandments together with the whole Mosaic system, has completely passed away for every believer in Christ, Rom. 6:14, written to believers, says, "Ye are not under law." Seventh Day Adventists try to retain and to keep a portion of the law, notably the Sabbath commandment,

but the Scriptures tell us that if we keep a portion of the law, we are "debtors to do the whole law."

It should be understood, however, that Christians are not turned loose to kill, steal, lie, and live lives of lawlessness. God gave the law to Israel, but long before this He held men accountable for living lives of sin. We Christians are to "observe all things that Jesus has commanded." This not only includes His commands spoken personally, it also includes His commandments spoken through His inspired men as recorded in the New Testament. I recall to have seen a careful statement, Scripturally documented, in which the writer showed that every one of the Ten Commandments are reiterated in one form or another in the New Testament, with the single exception of the command concerning the Sabbath. So we Christians are not to lie, steal, kill, etc. — not because the Mosaic system prohibited such, but because Christ forbids such in His word. However, it must be understood that our abstaining from these and all other wrong things, is not God's way of eternal life. That way is through receiving the Saviour who kept the law for us, and who gave Himself for us that His righteousness might be imputed to all those who receive Him. After being saved, we are to walk according to His teachings out of love for Him, and in accord with the promptings of the new divine nature that is imparted to us as believers. — ROY MASON

## Marguerite

(Continued from page 3)  
God forgive me, too. I abhor myself."

All at once another wave of that celestial smile I had seen before passed over the dying woman's face and, opening wide her eyes, she exclaimed, "Do you hear that music? Listen to the heavenly choir!" And as if joining in with them, she began repeating one of our hymns. Her voice falling, I took up the stanza. Again she broke in, "Oh, Yes, Lamb of God, Jesus my Saviour, I follow Thee; there ever with Thee." But the end had come, and in a moment we saw there was nothing left with us but her mortal remains. She had gone to be with her Saviour and Lord.

"My friend," I said, "you have seen how a Christian dies."

"Yes, sir," he replied, making an effort to keep calm, "and I have also seen how a Christian lives. That woman was an angel of God sent to me. I see it all. What enabled her to bear my brutalities I called weakness. I understand it all now. Sir, I am a brute. My treatment of her has been a shame; yet those lips of hers have spoken only words of love, of kindness, and the truth. I hated her because of her goodness. The holiness of her life was an incessant accusation to my conscience, and a living witness against me and my evil life."

Having said this much, he hastened outside by the back door and walked up and down the open space there. As for me, having called in a neighbor and left her in care of the body, I busied myself with matters about the burial.

The next day, at the service, the husband was present, serious and attentive. At the grave his sorrow and remorse overcame him again. Hiding his face in his hands and leaning upon a tombstone, he gave way to his grief in a way which drew sympathy of all hearts. Jacques D. was well known among the port population as the most wicked man among them, and as they did not know what I had seen at the wife's deathbed, they were all surprised at his tears and at his respectful

and sober behavior.

From that moment a real work of grace seemed begun in his soul. His eyes were opened to the awfulness of sin, and he understood the just condemnation of the sinner. He felt the misery of bondage to sin, and the awful danger of being out of Christ, without the assurance of being forgiven of God. He had seen in his wife that there is real peace for the soul through the atoning work finished by the Savior.

He believed on the Lord Jesus, and the same grace which then ministered salvation to him was effective also in his daily life, for "denying ungodliness and worldly lust" he lived "soberly, righteously and godly in this present world" (Titus 2:12).

Would that every unconverted person who may read these lines, though not before men as low as Jacques D., be led to see their no less need of salvation; like him come to the One who has "made peace by the blood of His cross" (Co. 1:20), and there find forgiveness and rest and reconciliation.

## Invisible Church

(Continued from page one)  
about visible churches. Moreover, such a church would have no commission, no officers, no duties, no doctrine, at least no discipline and no duties in this world.

These who hold this theory use it to escape the truth and duties toward the visible church as some say, "I belong to the invisible church. What do I care for these organizations?" Thus they are encouraged to condemn the churches of Christ.

The churches of the New Testament were visible and local and could and did exercise church discipline. See I Cor. 5:12-13; II Cor. 2:5-8. This they could not do if the Church were invisible. God only could restore in that case. How could anyone tell anything to an invisible church? How could anyone fulfill Matt. 18:15-17 with an invisible church?

Jesus said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel," etc. Matt. 5:14-15. Did He put His church in the world for a light and then hide it under the measure of invisibility?

The church is the house of God, (See I Tim. 3:15; Heb. 3:6) and cannot be destroyed. Mark 3:27; Matt. 12:29; Luke 11:21-22; Eph. 3:21; Matt. 16:18.

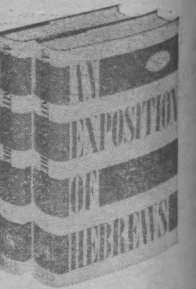
The invisible church would be terribly divided against itself and doomed to destruction, (Matt. 12:25; Mark 3:25; Luke 11:17) and, therefore, could not be the church of Christ.

Ungodly people could not get into an invisible church, but there were wicked people in some of the New Testament churches and maybe in all of them. Judas was in the first church. Paul said, "God hath set some in the church, first apostles" I Cor. 12:28. Judas was an Apostle, therefore he was set in the church which could not be if the church were invisible and only spiritual or saved people or as some claim, being born into the church by regeneration.

Worldly men like Diotrephes could not be in an invisible church turning out good people. See III John 1:10.

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But, one may say, All arguments are of no force cause we admit there is a church also. My answer is

(1) If you admit the church, then why do you destroy your imaginary church to destroy its doctrine, its discipline, its organization, its authority, in fact everything has entrusted to it?

(2) Paul says, Ye are the church of Christ, I Cor. 12:27, and the body is one, Rom. 12:12; Eph. 4:4; and the body, I Cor. 12:20. There are not two bodies, visible and one invisible. There are there two baptisms, water and one Spirit. See 4:5. Might just as well argue two churches or two baptisms. Read Eph. 4:4-6 carefully. The Holy Spirit never baptized anyone. Jesus baptized the Holy Spirit. See Matt. 3:11; John 1:33; Mark 1:8; Luke 3:16. The spirit of I Cor. 12:13 is the Holy Spirit and should be written with a capital letter. The spirit there has a meaning similar to what we mean when we say kindred spirit. The according to the teaching of John A. Broadus and is so resented in the New Testament by him, Wescot, and Hovey.

There is no scripture teaches the Invisible theory. Many scholars have shown that Heb. 12:22-23 does not teach it but that the assembly is the angels, not church as any scholar know because "and" is always coordinate conjunction. It ought to know, and Heb. 12:22 more proves that the general assembly and church are the same. Good and evil are the same. The cause of the wrong interpretation of Acts 2:34; Col. 2:16 and other passages.

THE FAMILY OF GOD

(Continued on page 5, column 1)

**J. R. GRAVES**

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PAGE FOUR



IONS FOR

# CHURCH ATTENDANCE

meet God there in a way, circumstances and in as-  
on not possible in private  
ons. God is in the assembly  
saints. That kind of con-  
with Him is missed if one  
church attendance. As-  
with God among His  
is a rich experience.  
cannot live under my bur-  
without the support, comfort  
inspiration which come from  
attendance.  
need the instruction from  
word of God which comes  
the pastor.  
maintain helpful contacts  
Christian people of great  
to my life.  
can testify for Christ by go-  
encourage others to go by my  
ple and help others while

there.  
6. It is one of the ways in which  
I can obey Christ and please God.  
7. Doing my part helps the  
church perform its mission in the  
world. — M. B. Adams.  
Ed. Note: — When I was just a  
boy preacher and a student in  
Georgetown College, M. B.  
Adams was the loved and hon-  
ored president of that institution.  
To me, he was one of the greatest  
characters that ever lived. God  
doesn't make many outstanding  
men in one man's lifetime. Per-  
sonally, I considered M. B. Adams,  
one of God's great noble souls.  
I think possibly it was at chapel  
that he gave the above reasons for  
church attendance. They impres-  
sioned me then and even more so to-  
day.

## Invisible Church

(continued from page four)  
DES ALL THE SAVED AND  
BUT THE SAVED. But  
uld not properly be called  
church or a kingdom because  
divided state. (Matt. 12:25;  
3:24; Luke 11:17) and for  
reasons.  
Jarral in his "book," Bap-  
tism Perpetuity, speaks of  
church as an institution some-  
as follows: He says we  
of the jury, but we don't  
one great universal invis-  
ity including all the juries  
world. Paul says, "The  
and is the head of the wife"  
5:23 but he doesn't mean  
great universal husband in-  
g all the husbands in the  
or one great wife including  
wives in the world. I some-  
think people have less  
about religion than any-  
else.  
man should take his own  
line. If he will not, he is  
rest. Now let the invisible  
preacher have an invis-  
church to preach to with an  
ible membership and an in-  
ible salary, and see how he  
like it. Too many of our  
pers are invisible at the ser-  
now, but if they were all  
ble there would be no ser-  
God's cause would be  
out and Satan would have  
possession.

## Baptism

(continued from page one)  
e, but these are prepara-  
for the ordinance itself. The  
features of the ordinance  
declare the spiritual fea-  
not to procure them. It ex-  
presses repentance  
procures it. And so of all  
related doctrines. If bap-  
tism for the saved, it is not for  
the unsaved; if for the believer,  
not for the unbeliever; if for  
the justified, it is not for "the  
condemned." Baptists be-  
lieve that forgiveness, justifica-  
tion and salvation are of Christ,  
and that this sav-

ing and justifying faith must pre-  
cede baptism and hence the re-  
lation these sustain to baptism  
makes baptism symbolical. Bap-  
tists are confirmed in this view  
from several considerations. I will  
mention a few.

There is but one plan of salva-  
tion for all ages. When the writ-  
ers of the New Testament argue  
the plan of salvation by grace,  
and justification by faith, and  
other vital doctrines, they prove  
these doctrines by quotations and  
references to the Old Scriptures.  
Take the Epistle to the Romans  
as sufficient proof of this position.  
There, Paul goes over the whole  
ground covered by the gospel, be-  
ginning with the fall and ruin of  
man and proceeding step by step  
through all the doctrines of the  
gospel, and he supports every  
argument by: "Thus it is written"  
or "Thus saith the Scriptures"  
showing that he was preaching  
the same gospel that the Old  
Scriptures contained. So Peter in  
the house of the Gentile said: "To  
him give all the prophets witness  
that through his name whosoever  
believeth in him shall receive re-  
mission of sins." Acts 10:43. So  
Paul in Rom. 3:21-22. Christ and  
the Apostles preached salvation  
according to the Scriptures and  
that meant always the Old Scrip-  
tures. When the writer of the  
Hebrews said, "we are not of  
them that draw back unto perdi-  
tion, but of them that believe to  
the saving of the soul," he pro-  
ceeded to define faith — the faith  
that is "unto the saving of the  
soul," and then to illustrate it in  
the persons of the Ancients, be-  
ginning as far back as Abel, and  
Enoch, and when he was through  
with the exemplars of the olden  
times, he closed by joining "us"  
to the list. "Wherefore seeing we  
(of this time) are compassed  
about with so great a cloud of  
witnesses (referred to in the pre-  
vious chapter let us (as they did)  
lay aside every weight, and the  
sin which doth so easily beset us,  
and let us run with patience the  
race set before us (as they did),  
looking (as they did) unto the  
author and finisher of faith." (Not  
our faith, but the faith defined  
and exemplified by them, and us,  
and which was "unto the saving  
of the soul.")

If we are saved now as men

were saved in the olden times,  
then salvation does not depend on  
baptism, and baptism like other  
outward ordinances becomes  
symbolic. I used the word sym-  
bolic in its comprehensive sense,  
including "emblem," "type,"  
"shadow," "figure," etc. It is more  
correct to say that ordinances are  
typical when they declare pros-  
pectively, and symbolical when  
they declare retrospectively. But  
is the province of outward ordi-  
nances to show or declare, or to  
procure?

Look first at the Passover, Ex.  
13:8-10 "And thou shalt show thy  
Son in that day saying, this is  
done because of that which the  
Lord did unto me when I came  
forth out of Egypt. And it shall  
be for a sign unto thee upon thine  
hand, and for a memorial between  
thine eyes, that the Lord's law  
may be in thy mouth; for with a  
strong hand hath the Lord broug-  
ht you out of Egypt.

Thou shalt therefore keep this  
ordinance in his season from year  
to year." The Passover was a  
"show" ordinance, a "sign," a  
"memorial," and it was "because  
of." Retrospectively it symbolized  
what was done in Egypt; prospec-  
tively it typified "Christ our pass-  
over who was to be slain for us."  
Thus we see the declarative na-  
ture and province of this ordi-  
nance.

So with the Sabbath, Ex. 31:16-  
17, "Wherefore the children of  
Israel shall keep the Sabbath, to  
observe the Sabbath throughout  
their generations for a perpetual  
covenant. It is a sign between me  
and the children of Israel for-  
ever; for in six days the Lord  
made heaven and earth, and on  
the seventh day he rested, and  
was refreshed."

Every time the Sabbath was  
kept in spirit and in truth, two  
things were declared; first, retro-  
spectively that God made heaven  
and earth in six days, and rested  
on the seventh; and prospectively,  
as we learn elsewhere, that  
"there remains therefore a Sab-  
bath rest for the people of God"  
and that we must labor to enter  
it. Sabbath-keeping does not pro-  
cure these things, but declares  
them, in symbol, and type, and  
thus we learn the province of or-  
dinances.

The ordinance for the ceremon-  
ial cleansing of lepers also con-  
firms this view of ordinances. In  
Lev. 14:2-20 we find that after  
the leper had been inspected by  
the priest, and found "the plague  
of leprosy healed in the leper,  
which could only be done by di-  
vine power, then the ordinance  
for ceremonial cleansing was in  
order. Christ's testimony on this  
point is unmistakable. See Mark  
1:40-45. "And there came a leper  
to him beseeching him and kneel-  
ing down to him said, if thou wilt  
thou canst make me clean. And  
Jesus moved with compassion put  
forth his hand and touched him  
saying, I will, be thou clean. And  
as soon as he had spoken the  
word, immediately the leprosy  
departed from him and he was  
cleansed. And he straitly charged  
him, and forthwith sent him  
away, saying, see thou say noth-  
ing to any man; but go thy way,  
show thyself to the priest, and  
offer for thy cleansing those  
things which Moses commanded  
for a testimony unto them." This  
seems as though it were written  
especially for our sakes, that the  
right view of ordinances might  
plainly appear to all men. The  
ordinance did not procure his  
cleansing, but declared it.

In Hebrews, chaps. 9 and 10,  
there is a summing up of these  
old ordinances, with such explan-  
atory words as these: "The Holy  
Spirit thus signifying," (signi-  
fy-ing): "a figure for the time  
the present;" "the patterns of  
things in the heavens;" "a shad-  
ow of good things to come;" "a  
remembrance again made of sins  
every year," etc. This is inspired  
testimony on ordinances, being  
declarative instead of procurative  
of what they expressed. Pilate  
though a Roman had the right

# Here Is A Young Girl Who Found The Only True Way

Recently the Russian newspa-  
per published by the Young Com-  
munist League printed a letter  
from Nina K., a 16-year-old girl.  
They quoted her as saying:

"I am a Young Communist  
League member. I am a normal  
girl, but at the same time I'm  
unusual. I'm a Baptist! Frankly,  
I don't consider myself a mem-  
ber of the Young Communist  
League. I have a Komsomol card  
... but my soul belongs to God.  
Here at the church people meet  
me with warmth and care.

"Let Komsomol members pass  
me without greeting. Let them  
look upon me with contempt. My  
brothers and sisters in God treat  
me very well. I believe them and  
I believe God."

The paper captioned the letter:  
"The One Who Has Gone  
Astray." But they were wrong.  
Actually, Nina is the girl who

has found "the way" (John 1:6).

The Bible makes it plain that  
all unbelievers, including Com-  
munists, have gone astray to  
walk in the way of sin and un-  
belief. "All we like sheep have  
gone astray; we have turned ev-  
ery one to his own way" (Isaiah  
53:6a).

Thank God for the remainder  
of this verse: "... and the Lord  
hath laid on Him the iniquity of  
us all!"

"All have sinned, and come  
short of the glory of God" (Ro-  
mans 3:23). God, who knew all  
our sins, laid them on the Lord  
Jesus Christ, the sin-bearer, the  
sacrifice, who "was delivered for  
our offenses, and was raised again  
for our justification." "Therefore,  
being justified by faith, we have  
peace with God through our Lord  
Jesus Christ" (Romans 4:25; 5-1).  
—Now.

conception of ordinances. In pub-  
licly washing his hands, he in-  
tended to declare his innocence.  
He was far from confessing his  
guilt, and washing that he might  
be innocent. "He took water and  
washed his hands before the mul-  
titude, saying, I am innocent of  
the blood of this just person." Of  
course he was not literally wash-  
ing blood from his hands, for his  
blood was not yet shed. O, that  
our opponents knew as well about  
the nature of ordinances as this  
heathen governor! Through this  
door has come about all the per-  
versions of the gospel of grace  
and of the doctrines of Christ. In  
stead of going to Christ for salva-  
tion, men have been directed to  
ordinances, and the elements and  
emblems of these ordinances have  
been "consecrated," and deified,  
and thus the world is filled with  
idolatry in the guise of Christian-  
ity. What a duty rests upon Bap-  
tists to contend for the ordinances  
"as symbolic and not necessary to  
salvation!"

But let us look particularly at  
the ordinances of the New Testa-  
ment. Were they ordained to  
show by symbol, emblem or type,  
the great fundamental doctrines  
of the gospel? The Lord's supper  
"shows" his death (in emblems)  
till he come. While we do it **eis**  
remembrance of him, yet it is  
clear, that in doing it, we **declare**  
the fact that we hold him in af-  
fectionate remembrance. The sup-  
per is not necessary to a remem-  
brance of his death, but necessary  
to a proper declaration of it. The  
memory must precede the declar-  
ation of it.

Is baptism an exceptional ordi-  
nance in this regard? Evidently  
not; for baptism is called a "fig-  
ure," a "likeness," a "washing  
away of sin," which can not be  
literally done with literal water.  
It is called a "clothing" a "put-  
ting on of Christ," which can be  
done only symbolically, and not  
really in baptism, for the Romans  
were exhorted to put on Christ  
after they had been baptized  
(Rom. 12:14) But they were not  
exhorted to be baptized again;  
and hence Christ is really put on

some other way, which fact can  
only be symbolized by baptism.  
Now since the other ordinances  
are not necessary to the reality of  
the things they set forth, so we  
concluded that baptism is not  
necessary to the reality of the  
things it sets forth. We are bap-  
tized **eis** repentance, but so far  
from repentance depending on  
baptism, the very reverse is true.  
We are baptized **eis** the name of  
the Father, Son and Holy Spirit,  
**eis** Christ, **eis** the name of Christ,  
**eis** the death of Christ, etc.; but  
none of these depend on baptism,  
but baptism depends on them.  
Only the **really** dead are to be  
baptized, hence we are baptized  
**eis** death symbolically. If we are  
baptized **eis** one body, the one  
body really exists before our bap-  
tism, and our baptism is the for-  
mal declaration of it. Then, is it  
not reasonable to conclude, that  
the same interpretation should be  
given to baptize **eis** remission of  
sins?

If baptize **eis** repentance de-  
notes the **previous** repentance,  
then does not baptize **eis** remis-  
sion denote the **previous** remis-  
sion? Christ blood was shed **eis**  
remission, but the shedding of  
that blood was not an outward or-  
dinance. If ordinances declare  
symbolically what has taken  
place, then the remission of sins  
is either before baptism, or after  
baptism, and can not be in bap-  
tism.

This view is powerfully con-  
firmed, not only in the **Province  
of Ordinances**, but also in those  
many Scriptures which predicate  
salvation with all of its accom-  
panying blessings to grace, "throu-  
gh faith, and that not of your-  
selves, it is the gift of God; not of  
works, lest any man should  
boast." All efforts to make pre-  
baptism faith a dead faith, have  
resulted in failure, and resemble  
one cutting off the limb on which  
he sits; for it effectually makes  
his baptism a dead baptism.

The woman of whom Christ  
said: "She loved much because  
she had been forgiven much,"  
(Continued on page 8, column 2)

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# Is There Any Harm In The Dance? A Real Question For Sincere And Genuine Saints

First, let me ask you another question: Do you know the Lord Jesus Christ as your Saviour? If not, there is no need for me to discuss any other question with you. I have no foundation or common ground upon which to deal with you. Satan has you blinded (2 Cor. 4:4), and you are not capable of receiving the Word of God about this matter (1 Cor. 2:14). Therefore, if you are not saved, will you now realize the truth of God's Word that you are a sinner (Rom. 3:22, 23), "believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31)?

Second, are you now willing to face the truth and be honest about this? God's Word teaches that there are two natures or lives in every born-again person (John 3:6; 2 Cor. 4:16; Gal. 5:17; James 4:1). They are called Flesh and Spirit. You became a possessor of the carnal fleshly nature through your first or natural birth; you became a partaker of the spiritual nature through the New Birth (See 2 Peter 1:4). The old fleshly nature wants to please self and Satan; the new spiritual nature wants to please God. Hence there is a constant struggle going on between the two for mastery of your life as a Christian. God commands you

to "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). Honest now, which of your two natures is it "Christ in you" or the "lust of the flesh"? Can you picture Christ at a dance, engaging in such? You know it is the "lust of the flesh" to do such things as dance, and if you "make provision for the flesh, to fulfill the lust thereof," you sin against God by disobeying the plain command of His Word.

Third, trace the history of the dance through the Bible and see the awful results of it: The Israelites danced naked around the golden calf in an act of idolatrous worship (Ex. 32:15-25); it had been used as a religious service by the Israelites, but became a means of their daughters being stolen and carried away by the cursed Benjaminites (Judges 21:19-21, 23); and that faithful preacher, John the Baptist, got his head severed from his shoulders because of a woman's dancing (Matt. 14:6-11).

Fourth, some present day facts about the modern dance would prove sufficient ground for every child of God having nothing to do with it. The modern dance originated in a Negro bar-room in New Orleans. If there is no harm in it, why do 75 per cent of those

in houses for fallen women say that they got their start on the downward road in the modern dance hall? Furthermore, the only reason people engage in the modern dance is a matter of sexual lust. If not, why don't men dance with men and women with women? If the "hug" were taken out of it, there would be none of the dance left. People would lose their interest in it.

Christian, how would you like for Christ to come back for us and find you engaged in this? Has it ever done you any good? Does it help your testimony as a Christian? Do you suppose that the lost people with whom you dance have any confidence in your testimony? No, they look upon you as being just like they are and no better. You could not lead one of them to Christ if you tried to, as long as you do the same things they do.

For the honor of that Name which you bear, for the preservation of your own testimony, yes, even for your own personal safety and purity, leave such things behind and "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you" (2 Cor. 6:17).

## Xmas

(Continued from page one)

reject Him," and millions more who while claiming to be His followers yet in works deny Him, join in merrymaking under the pretense of honoring the birth of the Lord Jesus. Putting it on its lowest ground, we would ask, Is it fitting that His friends should unite with His enemies in a worldly round of fleshly gratifications? Does any truly born-again soul really think that He whom the world cast out, is either pleased or glorified by such participation in the world's joys? Verily, "the customs of the people are vain"; and it is written "Thou shalt not follow a multitude to do evil" (Ex. 23:2).

Some will argue for the "keeping of Christmas" on the ground of "giving the kiddies a good time." But why do this under the cloak of honoring the Saviour's birth? Why is it necessary to drag in His holy name in connection with what takes place at

that season of carnal jollification? Is this taking the little ones with you out of Egypt (Ex. 10:9-10) a type of the world, or is it not plainly a mingling with the present day Egyptians in their "pleasures of sin" for a season (Heb. 1:25)? Scripture says, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Scripture does command God's people to bring up their children "in the nurture and admonition of the Lord" (Eph. 6:4), but where does it stipulate that it is our duty to give the little ones a "good time"? Do we ever give the children "a good time" when we engage in anything upon which we cannot fittingly ask the Lord's blessing?

There are those who do abstain from some of the grosser carnalities of the "festive season," yet are they nevertheless in cruel bondage to the prevailing custom of "Christmas," namely that of exchanging "gifts"? We say "ex-

(Continued on page 8, column 3)

## "Sin Put Away"

(Continued from page one)

ing at the age of forty-two — when I think of it, I am reminded of the appropriateness of this text, when it says, "Bodily exercise profiteth little, but godliness is profitable unto all things." If godliness is profitable unto all things, then how important are the words of my text which tell us that "He appeared to put away sin by the sacrifice of himself."

### I

#### WHAT CHRIST DIDN'T COME FOR.

I would like to remind you, first of all, that Christ didn't come to deny human sin. The religion of Confucius is a denial of sin. Confucius would teach you to deny the fact of human depravity and human guilt and sin within the human body. Jesus Christ, beloved, didn't come to teach men to deny human sin.

Jesus didn't come to teach us to call sin a mistake. Some people are not willing to say that they sin, but they do say that they make mistakes. That is the fallacy of the so-called Holiness persuasion. After they get what they call the second work of grace they never sin anymore, but they make a lot of mistakes, so they say. Beloved, it is rather hard for me to distinguish where a mistake leaves off and where a sin begins, but Jesus Christ didn't come to this world to call sin a mistake.

Suppose I take a bottle of strychnine and on it is the word "POISON," and in one corner is a skull and crossbones—a symbol that it is poisonous and is to be avoided, and not to be swallowed internally. Now suppose I remove that label that has the word "POISON" and the skull and crossbones on it, and I put on it the label of "Essence of Peppermint," or some mild laxative. Now, beloved, I haven't changed the contents of that bottle one particle; I merely made the contents a thousand times more deadly by changing the label. The contents remain the same, but the contents have become more potent and more deadly because now nobody thinks of it as being poison.

Beloved, whenever you change the matter of sin and call it a mistake — when you say it is an

error, when you say that it is a human failure, you don't change it in reality, but you just make it more deadly in the sight of Almighty God. I say, beloved, our Lord didn't come into this world to call sin a mistake.

The Lord Jesus Christ didn't come to help you forget your sins. If you will go back to the book of Psalms, you will find that David sinned. The Word of God tells us that his sin was constantly before him until the Lord blotted it out. Notice:

"For I acknowledge my transgressions: and my sin is ever before me." — Psa. 51:3.

Beloved, David didn't forget his sins and the Lord Jesus Christ didn't come to this world to help you forget your sins. He doesn't want you to forget them. He doesn't want you to be able to forget about them until they are completely cleansed in the blood of God's own Son.

I would remind you also that the Lord Jesus Christ didn't come to help you cover your sins.

When Adam and Eve sinned in the Garden of Eden, they covered themselves with fig leaves. Prior to their sinning, they were covered with a perfect human righteousness and realized not that they were naked. When they sinned, that perfect human righteousness was gone and they realized their nakedness and they used fig leaves as a covering. When God came down in the cool of the day, He ripped up those man-made garments that Adam and Eve were wearing, and He uncovered these two who had covered themselves as a result of their sin. I tell you, beloved, the Lord Jesus Christ didn't come to this world to help you cover your sins.

I'll go further and say that the Lord Jesus Christ didn't come to this world in order to help you cover your conscience and to give you a false peace. There's many an individual who sins and tries to harden his conscience as a result of his sin, in order that he might be able to have a false peace thereby. We read:

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." — Prov. 14:12.

Beloved, if yours is a false peace, then "the end thereof are the ways of death."

As I have said, the Lord Jesus Christ didn't come to deny human sin; He didn't come to call sin a mistake; He didn't come to help you forget your sins; He didn't come to help you cover your sins; He didn't come to help you harden your conscience and to give you a false peace. Why, then, did He come? My text says that "once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

### II

#### WHAT COULD NOT PUT AWAY SIN.

The Jewish sacrifices could never put away sin.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." — Heb. 9:12.

Bible scholars have estimated that the Jews sacrificed annually a quarter of a million lambs, to

say nothing of the bullocks and the turtledoves and the pigeons that were offered, yet from the time that God began in the Jewish economy that sacrificial system that the Jews employed — from that time to the day when Jesus Christ came into this world, not one time did any one of those sacrifices ever put away sin.

Look as the priest as, on the day of atonement, he divested himself of that rich, royal, regal attire, laying aside those colored garments that he wore and put upon himself white linen clothing. You see him as he offered a sacrifice first for himself and then offered a sacrifice in behalf of the nation. You see him as he goes through all the ritual not only on the day of atonement, but every day throughout the year, offering burnt sacrifices upon the altar of burnt offerings, and as he would do, he was hoping to handle in some way the sin question. Beloved, there was never a time that one of those sacrifices that were offered ever put away one single sin. At best they merely held back the wrath of God until Jesus Christ might come.

As I often illustrate it, a man borrows money from a bank. He looks forward to the time when that note is going to come due, expecting and hoping to be able to pay it off. Maybe on the day that it is due he is not able to pay it off and he has to go to the bank and renew the note. He merely pays the interest on it and the principal remains just as it was. He keeps it current by renewing it and paying the interest thereon. Three or four months pass by and maybe he has to do the same thing again—renew the note and let the principal remain the same; and again, maybe three or four months later he is still unable to pay it off and he has to renew the note.

Beloved, that is exactly what the Jewish sacrifices did so long as the sin question was concerned. Every time that a Jewish priest would offer a sacrifice, he didn't handle the sin question. He didn't put away sin. All that he did was to acknowledge the indebtedness of the individual in the sight of God and to look forward, hoping that someday there would be a way to pay the sin debt. These Jewish sacrifices could never put away one single sin.

I would remind you also that penitential sorrow could never put away sin. Suppose you feel badly about your sin, and suppose you cover them. Suppose there is a season of sorrow in your life as a result of sin. I tell you, beloved, all penitential sorrow that you can muster up can never put away one single sin.

"Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; break the bones which thou hast broken; and may rejoice." — Psa. 51:7, 8.

Beloved, all the sorrows that David had as a result of his sin was still before him.

I say to you, you can be sorry for your sins, even to the extent that you weep over them; you

(Continued on page 7, column 3)

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# When Is The Proper Time to Become A Christian?

A preacher who was holding a revival was addressed by the mother of a young lady—"I wish you would talk to Caroline. She cares nothing about going to the meetings nor about the salvation of her soul. I've talked and talked and our minister to talk, but it does not do any good." Then she said, "Miss Caroline, don't they bother you a good deal about this thing?" "Yes sir, they bother me all the time, but I'm sick of it." "I thought so. How old are you?" "Eighteen." "Good health?" "Yes, sir." "The Lord is," said the preacher, "a good thing. But the trouble is troubling all the time a creature like you with it,

and you in good health! Religion is a good thing. It would hardly do to die without it. How long would it do for you to wait?" "That is exactly what I've been thinking," said Caroline. "Suppose you say till you are fifty?" "No, that won't do. I attended a funeral of a lady fifteen years younger than that." "Thirty? How will that do?" "I'm not sure it would do to wait quite so long." "I think not; something might happen. Say twenty-five or even twenty? How would that do?" "I don't know, sir." "Neither do I. The fact is, the more I think of it, and of how many young people die suddenly, I'm afraid. Now is the accepted time!" She trusted, how about you?

## "Sin Put Away"

(Continued from page 6)

I weep over them with penitential sorrow and you may cry out and day as a result of your sin, but, beloved, it will never put away your sin.

As the song says:

Could my tears forever flow,

Could my zeal no languor know,

These for sin could not atone;

Thou must save, and Thou alone."

I'll go further, and say that hu-

man suffering could not put away

We have a good example of

case of Job. If you will go

and read the story of Job,

you will find that Job suffered.

How long he suffered, I don't

know; but I know one thing, that

Job suffered from the crown

of his head to the sole of his feet,

and he suffered in-ternally.

When you come to the

book of Job, instead of

suffering causing him to be

repentant, you will find him saying:

"Wherefore I abhor myself, and

lament in dust and ashes." — Job

Notice, Job's suffering didn't

put away his sin. Rather, he had

confidence in himself, but his

repentance came to a head when

he cried out and said, "I know

that my Redeemer liveth." His suffering didn't put away sin; the only hope that he had was in the Redeemer in whom he was trusting and depending.

In regard to this matter of suffering, do you realize that there are a lot of people who think that suffering will put away sin? I talked to a man sometime ago who told me that he slept on a cold stone floor in the winter time in order to mortify his flesh. He thought that by suffering he would be able to put away sin.

Martin Luther, in his "Memoirs" tells how he stood in ice water up to his neck in the winter time in order to curb his flesh, hoping that he might be able to put away the sin of his body.

Many and many a Catholic has gone to Rome and climbed those stairs laboriously, on his knees, hoping thereby, as he suffered, that he might put away sin, only to realize that when he got to the top of the stairs, he was still as big a sinner as he was when he started at the bottom.

When I was in Mexico, I saw a young woman crawl for at least a hundred yards into that big Catholic cathedral dedicated to the Virgin of Guadeloupe, located in Mexico City. She crawled into that building on her knees, then all the way up the aisle through that long building, saying a prayer on each bead as she went. I saw her as she carefully pulled her dress above her knees to be sure that she didn't have one single thickness of her dress under her knees as a pad or a cushion for her knees to rest on. She wanted to suffer as much as possible, expecting that she would be able to get rid of her sin thereby. She thought that by human suffering she would be able to put away sin.

On another day, I saw a man with his pants rolled up above his knees, likewise doing the same thing in another cathedral.

Beloved, if you had asked either that man or woman, after they had finished their day's religious devotions, if they had gotten rid of their sin, and if they could put their hand upon their bosom and say, "I know that my Redeemer liveth," they would have been compelled to say that all the suffering through which they had passed didn't put away their sin.

Beloved, Jesus Christ came to put away sin. It was never put away by Jewish sacrifices, it could never be put away by penitential sorrow, and it can never be put away by some form of human suffering.

I'll say also that no form of self-denial could ever put away sin. There are individuals who think by denying themselves that they will be able to handle the sin question, but God's Word tells us that there is no way to put away sin by self-denial. Listen:

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of

sheep? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" — Micah 6:6, 7.

Micah tells us that in spite of all the self-denial through which we pass, we can never get rid of the sin of our soul. He even goes so far as to say that if we would give our first-born, the fruit of our body, as an offering to God, even denying ourselves to that extent, it would not put away sin.

Let me remind you, beloved, that no form of self-denial through which you could pass would put away sin. You may deny yourself many of the luxuries of this world, or you may deny yourself even the necessities of life, but it will never put away sin.

Look at that Catholic who does not eat meat on Friday. Look at that Catholic, or maybe some foolish Protestant, or maybe some bigger fool Baptist who, during the so-called Lent, denies himself of something, hoping that he will be able, by self-denial, to get enough religion in forty days to permit him to live like the Devil the rest of the year.

I say, beloved, self-denial will never, never put away sin.

I'll remind you also that holy living will never put away sin. You can live the most holy life in this world but that will never put away sin. Listen:

"Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS OF THE LAW." — Rom. 3:28.

The most holy men in the Bible never got rid of sin as a result of holy living. Look at Nicodemus. I don't know there was ever a better man that came into the presence of Jesus than Nicodemus, yet the Son of God said to him, "Ye must be born again." Holy living never put away his sin.

Look again at that rich young ruler who came to Jesus running. So earnest was he that the Word of God says when Jesus saw him, He loved him, yet Jesus said to him, "One thing thou lackest."

I tell you, beloved, the holiest living that you are able to do will never, never put away sin.

Notice also that death cannot put away sin.

Look at that rich man in Hell. In Luke 16 we read concerning him as he cries for a drop of water to cool his tongue, since he is tormented with flames. Even death hasn't been able to put away sin. His sin is right there with him tormenting him. Death wasn't able to put away his sin.

I'll go further and say that Hell itself can't put away sin.

The Word of God tells us that one day an angel of God comes down out of Heaven and lays hold on the Devil and puts him down into Hell for a thousand years. The first time since the Garden of Eden that the world has ever existed without a Devil is during this period when the Devil is arrested and cast into Hell for a thousand years. But notice what happens just as soon as he gets out:

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." — Rev. 20:7, 8.

Notice, the Devil goes to hell for a thousand years, but he is the same old Devil at the end of the thousand years.

I say, even hell itself can't put away sin. You can put a man into hell and then let him out and he will be just exactly like he was when he went in. He would have the same kind of nature. That is why the Catholic idea of Purgatory is wrong in every respect. The Catholics talk about Purgatory as though it were a great and successful reform school

where all the incorrigibles of this world who wouldn't be corrected in time, are corrected in eternity—but not at all, beloved. Hell couldn't change the Devil's nature, and Hell can't put away any man's sin.

I say then, that Jewish sacrifices couldn't put away sin, penitential sorrow can't put away sin, no form of suffering can put away sin, no form of self-denial can put away sin, death can't put away sin, and even hell itself can't put away sin.

### III

#### CHRIST PUT AWAY SIN.

My text says, "He appeared to put away sin by the sacrifice of himself." Notice the words, "put away." It carries with it the idea of divorce. Remember when Joseph contemplated divorcing Mary, how that mild Joseph looked upon Mary, thinking that she had played the harlot against him, and he said that he was thinking about putting her away privately. Now what does the words "put away" mean when they are talking about divorce?

Here is a man married to a woman. As long as they are married, until they are divorced, they share and share in the sight of man, and God, and the law; but when that man puts away his wife and divorces her, no longer does she have any right to his property. No longer can she charge accounts to his name. She is completely put away; she is severed from him.

Beloved, that is exactly how my text says that Jesus Christ has handled the sin question. He came into this world to divorce us from sin. He came to put away sin.

The words, "put away," are used in the Old Testament in a very interesting manner. You remember how it was that Jacob was getting ready to go back to Bethel and God told him when he was getting ready to go, to put away all the idols and the false gods that he had.

"Then Jacob said unto his household, and to all that were with him, PUT AWAY the strange gods that are among you, and be clean, and change your garments. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." — Gen. 35: 2, 4.

Notice, they brought all their earrings and the false gods which they were worshipping, and laid them down at Jacob's feet, and Jacob hid them underneath an oak tree and covered them over.

Beloved, that is exactly the same word, or the same expression, that is used in my text, when it says that "He appeared to put away sin by the sacrifice of himself." That is what the Lord wants with our sins—He wants our sins put away just like these Jews put away the strange gods that were among them.

There is another use of "put away" in the Bible, when used in a different manner. You remember how on the day of that first memorable Passover that they were to eat the roasted lamb and the unleavened bread and the

Word of God says that they were to put leaven out of their houses. They were to search each cupboard and drawer that every vestige of leaven was to be removed.

That is exactly what my text says: that Jesus Christ came into the world to put away sin by the sacrifice of Himself. As the Jews looked into every drawer to put leaven out of their houses, so Jesus Christ is to put out every vestige of sin that is within the lives of each of us.

### IV.

#### HOW SIN IS PUT AWAY.

Jesus didn't come to put away sin by an example that we should imitate Him. He didn't come to put away sin by showing us how we should live. Rather, beloved, He came to put away sin by the sacrifice of Himself.

Beloved, I have no hope to offer any individual except the hope that is mine, based upon the sacrifice of the Lord Jesus Christ. I have said repeatedly in my ministry that I have nothing in myself whereby that I could claim God's salvation. I am not going to Heaven because I am good. I am not going to Heaven because I am a preacher. I am not going to Heaven because I am a Baptist. I am not going to Heaven because I have been baptized. I am not going to Heaven because I have baptized others. Beloved, I am going to Heaven on one basis:

"My hope is built on nothing less Than Jesus' blood and righteousness."

The Word of God says that Jesus appeared to put away sin. How? By the sacrifice of Himself.

Brother, sister, the only way that any man will ever get rid of sin is by and through the sacrifice of the Lord Jesus Christ. Jesus came to this world to save sinners.

"This is a faithful saying, and worthy of all acceptance, that CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS; of whom I am chief." — I Tim. 1:15.

Beloved, I thank God that there is a way that sin can be put away, and that way is by the sacrifice of the Lord Jesus Christ.

May God bless you!



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They can name every baseball pitcher in the big leagues.

They can recite the titles of all Liz Taylor's pictures.

They can name every star in Hollywood.

They can name all the horses (with jockeys) that run at Santa Anita.

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They can list the heavyweight champions since Hec was a pup.

They can sing all the latest jazz tunes from memory.

They know all the rhythm bands by note.

They can swear in all varieties of languages.

But ask them about the Ten Commandments and they never heard of them. — Waves of Grace.

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## Happy In Jesus

I am so happy in Jesus,  
Since He took all my sins away;  
I am so glad I found such a friend,  
He has turned my night into day.

I was so sad and so lonely,  
While my heart was burdened with sin;  
Now I am changed completely,  
For His Spirit is dwelling within.

Life would be empty without Him,  
As I travel this uneven road;  
But Jesus is always with me,  
And helps to carry my load.

So when at last I am called,  
To meet the Saviour face to face;  
I'll humbly bow before Him,  
And thank Him for His saving grace.

MARSHALL EFAW,  
Chesapeake, Ohio.

## Salvation

(Continued from page one)  
prison a gift from this beloved church (4:18). Naturally Paul would inquire of him as to the state of the church in that city. "How are all the saints at Philippi, Epaphroditus?", seems the most reasonable question from the aged apostle. Then Epaphroditus told him of the true conditions, and no doubt emphasized the possible split over these two women. It takes no stretch of the imagination to believe that some of the brethren said to Epaphroditus, "Tell Paul to come back to Philippi and help us if at all possible. If he were here he could control the situation and could get the whole matter settled, for both sides like Paul." In addition to other exhortations Paul wrote to them answering their request: Brethren and sisters when I was with you, you always obeyed me, and even when I was absent from you, you obeyed me. Why can you not obey now in my absence? It seems improbable that I shall be able to be with you. So you will have to work out your own salvation; I can not help you." He was talking about the salvation or the saving of that church. It was in need of being saved from a split, and eventually destruction.

That was the salvation which Paul had in mind. Is not that plain enough?

Now notice the basis of his appeal in the next few verses: (13-16). In verses 14 to 16 he continues, "Do not be fussing and fighting all the time, do all things without murmurings and disputings (v. 14)." Why? "That ye may be blameless and harmless. You live in the midst of a crooked and perverse nation. YOU are its only light. If they do not see Christ in you they will never see Him. Therefore hold forth the word of life. If you are split and fighting the world will not see the light." Possibly Paul had in mind the words of Christ as He

told His own that "by this shall all men know that ye are My disciples because ye have love one for another" John 13:35.

"Can we work out our own salvation and save the church?" they might ask. Paul no doubt contemplated such a question on their part. So he answers it by saying that it can be done. He says, "For it is God who worketh in you who will make you willing and able (v. 13)." In other words, God will make the fighting element willing to "bury the hatchet" and will give them the grace or ability to do so. "If you look to Him it can be done," Paul says. "I cannot be with you, therefore, work out your own salvation." And he adds, "It is a serious and 'ticklish' matter, so do it with fear and trembling."

## Stewardship

(Continued from page one)  
ever, he was not mastered by his money. Rather, he mastered it because he knew the Master — Jesus Christ. Mr. Hyde gave liberally to the work of the Lord. He lived a happy life with his family. He attended the Men's Bible class the Sunday before his death . . . at 87.

That's the tale of two makers of money. One mastered money; the other was mastered by it.

A sense of Christian stewardship made the difference.—*Christian Cynosure*.

## Baptism

(Continued from page 5)  
and to whom he said: "Thy faith hath saved thee, go in peace," was a proper subject for baptism. If she had **not been** baptized, then salvation was predicated of her pre-baptism faith, and her pre-baptism love evidenced her forgiveness. If she **had been** baptized, then Christ overlooked her

baptism, and predicated her salvation of a faith that was not expressed, or "perfected" in baptism, and proved her forgiveness by a love that expressed itself in other ways than baptism.

When Christ said: He that believeth is not condemned, he was talking about faith necessary to baptism, for he was addressing an unbaptized man on the subject of salvation. When he said: He that believeth on the Son hath everlasting life, and shall not come into condemnation, but is passed from death unto life," he was talking of the faith that is prerequisite to baptism, for he was talking to unbelievers. When Peter said: "To him give all the prophets witness, that through his name whosoever believeth in him should receive remission of sins," he was addressing unbaptized Gentiles who, hearing this, believed; and God who knows the heart, bore them witness giving them the Holy Spirit, as he did to the Apostles, and put no difference between them, purifying their hearts by faith. And when they spoke with tongues and magnified God, then answered Peter:

"Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we." When Paul spoke of "the righteousness of God by faith in Jesus Christ unto all and upon all that believe," he was referring to a righteousness by faith as "witnessed by the law and the prophets." This faith was expressly "without works," and "without law," and evidently without baptism. So, all the scriptures that predicate salvation and its blessings of repentance, confession, love, etc.; and those promises to prayer, sacrifices and good works. These could not be fulfilled to the unbaptized millions who have repented, believed, confessed, loved, prayed, sacrificed, and continued to the end in good works, if baptism was essential to salvation. If space permitted I would add the testimony of our experience, and personal consciousness, to the obtaining of these blessings according to the promises, and by which we **certainly** know, that Baptism is symbolical and in no sense a saving ordinance.

## Xmas

(Continued from page six)  
changing" for that is what it really amounts to in many cases. A list is kept, either on paper or in memory, of those from whom gifts were received last year, and that for the purpose of returning the compliment this year. Nor is this all: great care has to be taken that the "gift" made to the friend is worth as much in dollars and cents as the one they expect to receive from him or her. Thus, with many who can ill afford it, a considerable sum has to be set aside each year with which to purchase things simply to send them out in return for others which are likely to be received. Thus, a burden has been bound on them which not a few find it hard to bear.

But what are we to do? If we fail to send out "gifts" our friends will think hard of us, probably deem us stingy and miserly. The honest course is to go to the trouble of notifying them—by letter if at a distance—that from now on you do not propose to send out any more "Christmas gifts" as such. Give your reasons. State plainly that you have been brought to see that "Christmas merry-making" is entirely a thing of the world, devoid of any Scriptural warrant; that it is a Romish institution, and that now you see this, you dare no longer have any fellowship with it (Eph. 5:11); that you are the Lord's "free man" (I Cor. 7:22), and therefore you refuse to be in bondage to a costly custom imposed by the

world.

What about sending out "Christmas cards" with a text of Scripture on them? That also is an abomination in the sight of God. Why? Because His word expressly forbids all unholy mixtures; Deut. 22:10, 11 typifies this. What do we mean by an "unholy mixture"? This: the linking together of the pure Word of God with the Romish "Christmas." By all means, send out cards (preferably at some other time of the year) to your ungodly friends, and Christians too, with a verse of Scripture, but not with "Christmas" on it. What would you think of a printed program of a vaudeville show having Isa. 53:5 at the foot of it? Why, that it was altogether out of place, high incongruous. But in the sight of God the circus and the theatre are far less obnoxious than the "Christmas celebrations" of Romish and Protestant "churches." Why? Because the latter are done under the cover of the holy name of Christ; the former are not.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). Where there is a heart that really desires to please the Lord, He graciously grants increasing knowledge of His will. If He is pleased to use these lines in opening the eyes of some of His dear people to recognize what is a growing evil, and to show them that they have been dishonoring Christ by linking with a "Merry Christmas," then join with the writer in a repentant confessing of this sin to God, seeking His grace for complete deliverance from it, and praise Him for the light which He has granted you concerning it.

Beloved fellow-Christian, "The coming of the Lord draweth nigh." Believe it not because of various religious signs, but because God says so—"for we walk by faith, and not by sight" (II Cor. 5:7)? If so, what effect does such believing have upon our walk? This may be your last Christmas on this earth. During it the Lord Himself may descend from heaven with a shout to gather His own unto Himself. Would you like to be summoned from a "Christmas party" to meet Him in the air? The call for the moment is, "Go ye out to meet Him" (Matt. 25:6): out from a godless Christendom, out from the Christ-deserted "churches," out from the horrible burlesque of "religion" which now masquerades under His name.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether good or bad" (II Cor. 5:10). How solemn and searching! The Lord Jesus declared that "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

If every "idle word" is going to be taken note of, then most assuredly will every wasted energy, every wasted dollar, every wasted hour! Should we still be on earth when the closing days of this year arrive, let

writer and reader earnestly seek grace to live and act with the judgment-seat of Christ before us. His "well-done" will be ample compensation for the sneers and taunts which may now be received from Christless souls.

Does any Christian reader imagine for a moment that when he or she shall stand before the holy Lord, that they will then regret having lived "too strictly on earth? Is there the slightest danger of Him reproving any of His own because they were "extreme" in "abstaining from fleshly lusts, which war against the soul" (I Peter 2:11)? The word of worldly religionists may gain the good will and good day by our compromising "little (?) points," but shall we receive His smile of approval on that Day? O to be more concerned of what He thinks, less concerned about what people are thinking.

"Thou shalt not follow a multitude to do evil" (Ex. 23:2). It is an easy thing to float with the tide of popular opinion; it takes much grace, diligence, and strength to stand against it. Yet that is what the heaven is called on to do. "Be not conformed to this world" (Rom. 12:2), to deny the world, to deny the flesh, to reject Christ. How sorely do both writer and reader need to heed that word of the Saviour: "Behold, I come quickly: he that fast with thou hast, that no man take thy crown" (Rev. 3:11). O, that each of us be able to truthfully say, "I have refrained my feet from every evil way, that I might keep thy word" (Psa. 110:101).

Our final word is to the writers. To you the word of the Lord is, "Be thou an example to believers in word, in deportment, in love, in spirit, in faith, in purity" (I Tim. 4:12). Is it not true that the most corrupt "churches" you know of, where almost every fundamental of the faith is denied, will have their "Christmas celebrations"? Will you imitate them? Are you consistent to test against unscriptural methods of "raising money," and then sanction unscriptural "Christmas services"? Seek grace to firmly but lovingly set God's Truth on this subject before your people and announce that you can have no part in following Papal, Romish, and World customs.

## Inconsistent

(Continued from page one)  
He has done.

"We're Marching to Zion" but fail to march to Sunday School or church.

"I Love to Tell the Story" but fail to mention it at all.

"The Whole Wide World for Jesus" and never invite another person to church.

"O Day of Rest and Gladness" and then wear ourselves out working on Sundays.

"Throw Out the Life Line" and then content ourselves throwing out a fish line.



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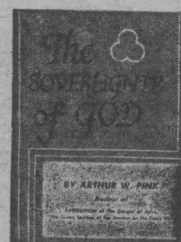
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