

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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.

VOL. 33, NO. 34 ASHLAND, KENTUCKY, OCTOBER 17, 1964 WHOLE NUMBER 1353

A TRUE BAPTIST CHURCH IS THE ONLY ADMINISTRATOR OF BAPTISM

By J. G. BOW
Now In Glory

Baptists believe that baptism is the dipping, immersion in water, in the name of the Trinity, of a believer upon profession of faith, by one duly authorized by a church of Jesus Christ to perform such service.

Bear in mind they believe that Scriptural baptism is only properly, Scripturally administered by one duly authorized by a church of Jesus Christ.

An improper act, an improper candidate, an improper administrator or an improper design renders the baptismal improper, unscriptural, invalid.

Christ is the head of the church, the one lawgiver in Zion. The churches are the executors of His will and law. Christ gave the law and obeyed it, established the ordinances and kept them; setting us an example, "Follow Me."

Baptists are charged with being sticklers for forms. Yes, but

the form for which we contend is a divine form; ordained by God, observed by Christ and enjoined upon His followers. To His churches He has committed the ordinances. These ordinances (Baptism and the Lord's Supper), are holy symbols of God's own appointment, setting forth in object lessons the fundamental principles and doctrines of the gospel of salvation through Christ Jesus. Now if God punished His people, blotted out Israel, scattering them among the nations, because they kept not His ordinances and refused to walk in His statutes, who shall dare to change and trifle with these simple, sublime ordinances, which reflect the glory of Christ's work, life, death, burial and resurrection? The conditions of God's blessings upon ancient Israel was, "That ye keep mine ordinances." And under His dire punishment He stoops to explain, saying: "Ye have gone away from mine ordinances and have not kept them," and even compassionately invites

them, saying, "Return unto me and I will return unto you." Surely God in His holiness, justice and consistency is not less concerned about these ordinances, which set before men the finished work of Christ, than the temporary ordinances which shadowed forth His coming.

But who shall administer them? If they are church ordinances then they are necessarily under the control of the churches, and only such as the churches appoint or ordain, are qualified for this service.

Some seem to think anybody claiming to be a minister, belonging to any organization claiming to be a church, performing the act for any design suiting their fancy, may perform this divinely appointed ceremony. Of course all will admit that irreligious persons are excluded from the class of administrators. Then again, if they are known to be irreligious, whatever they may claim, they cannot have this right. For in- (Continued on page 8, column 3)

PRAYER THAT IS PREVAILING AND HOW TO PRAY

"The effectual fervent prayer of a righteous man availeth much."—James 5:16.

Effectual, prevailing prayer, does not consist in benevolent desires alone. Benevolent desires are doubtless pleasing to God. But they are not prayer. Prevailing, or effectual prayer, is that prayer which attains the blessing that it seeks.

A person need not expect to offer such prayer if he pray at random, without any distinct or definite object. I speak now of secret prayer. Many people go away into their closets, because they must say their prayers. The time has come that they are in the habit of going by themselves for prayer. And instead of having anything to say, any definite object before their mind, they fall down on their knees, and pray for just what comes into their minds—for everything that floats in the imagination at the time; and when they are done, they could hardly tell a word of what they had been praying for. This is not effectual prayer.

What should we think of anybody who should try to move a legislature so, and should say, "Now it is winter, and the legislature is in session, and it is time to send up petitions," and should go up to the legislature and petition at random, without any definite object? Do you think such petitions would move the legislature? A man must have some definite object before his mind.

Prayer, to be effectual, must be in accordance with the revealed will of God. To pray for things contrary to the revealed will of God, is to tempt God. There are three ways in which God's will is revealed to men for their guidance in prayer.

(1) By express promises or predictions in the Bible that He will give or do certain things. Either by express promises, in regard to particular things, or promises in general terms, so that we may apply them to particular things. For instance, there is this promise: "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them."

(2) Sometimes God reveals His will by His Providence. When he makes it clear that such and such events are about to take place, it is as much a revelation as if He had written it in His Word. It would be impossible to reveal everything in the Bible. But God often makes it clear to those who have spiritual discernment that it is His will to grant such and such blessings.

(3) By His Spirit. When God's (Continued on page 6, column 1)

READ THIS AND YOU'LL SEE

ROMANISTS NEVER LOVED THE BIBLE

(When men tell you Catholics preserve the Bible they lie. Read this. Editor).

"I am so tired of going to Sunday School and getting all this memory work that I don't know what to do!"

Tom yawned, threw down his Sunday School quarterly and crammed his hands down in his pockets.

"What is there about Sunday School to make you tired, Tom?"

Uncle Jerry looked up from his evening paper to ask the quiet question.

"Oh, I've been studying the Bible all my life. Mother makes me do it every Friday evening. She says I must get ready for Sunday. I don't suppose I know enough about the Bible, but I do get tired being made to study it."

"I suppose, then," said Uncle Jerry, "you would have been very happy if you had lived in the days when we had no English Bible to read and only the

priests and scholars who knew Greek and Latin could read it for themselves."

"No English Bible!" Alice had come in just in time to hear the last words, and she was astonished.

"Yes, my dear, there was once a time when not one of the words of Jesus could be had in English. Only a very few people knew Greek and really all the Bible the world had was a Latin one that very few people could read."

Tom was wide awake by now. "Well, how did we ever get it in English?" he demanded.

"It's one of the most wonderful stories in all history. It begins with a boy named John Gooseflesh, and is still going on! But the first English Bible that was ever printed cost a very brave man his life."

"Oh, Uncle Jerry, tell us about it!" Alice had curled up at one end of the davenport while Tom was sitting on a stool at Uncle

Jerry's feet, his eyes shining as he waited for the story.

"Nearly one hundred years before Columbus discovered America, there was a boy named John Gooseflesh, living in the old German town of Mentz. His mother helped to make the living for the family by preparing parchment for the priests to write on. John liked very much to carve and cut with his knife. One day he was sitting beside the fire watching a pot of purple dye that his mother was heating and amusing himself by carving and cutting his name in wood. Suddenly one of the pieces of wood, with a letter cut on it, fell into the dye pot. He snatched at it, caught it, but dropped it again, this time onto a piece of parchment lying nearby. It fell upside down, and when he picked it up, there, on the parchment, was the letter 'h' clearly printed.

"Years went by. The boy of (Continued on page 6, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"REDEMPTION"

"And the Redemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—Isa. 59:20.

I suppose that I have preached on redemption as many times as I have preached on any other theme in the Word of God, yet there is always something intriguing about the theme of redemption. There is always something about it that encourages me every time I read it in the Word of God. This past week I felt especially impelled to preach to you from this subject, and from this text, particularly because redemption has been one of the things impressed upon me in a special way during the past seven days' time.

I. REDEMPTION IS WHOLLY OF GOD.

I wish I could emphasize it so you would truly believe and accept this truth—that redemption is wholly of God.

As an example, if you will go back to the early chapters of Exodus, when the children of Israel were slaves in Egypt, and God was about to redeem them out of the land of Egypt, you'll find that they didn't redeem themselves. They weren't redeemed just because of Moses or Aaron, but rather the redemption of the slaves of Israel from the land of Egypt was because God took the initiative. Their redemption was wholly of the Lord. We read:

"And the Lord said, I have

surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites."—Ex. 3:7, 8.

Notice, God is speaking, and He says, "I am come down to deliver them." In other words, beloved, it was God who was taking the initiative in the redemption in this army of three (Continued on page 3, column 1)

BAPTISTS DRIFTING, BUT WHITHER BOUND?

Some time ago, the First Baptist Church, Worcester, Mass., printed in their church bulletin and also in the Sunday paper of Worcester, the following statement:

"This church recognizes every individual's right to his own belief, and welcomes to FULL MEMBERSHIP PERSONS FROM ALL DENOMINATIONS. Those, NOT MEMBERS of any church are welcomed to our membership and are received, IF THEY SO DESIRE, on statement of their belief in God and the principles taught by Jesus, His interpreter to the world. The ORDINANCE of baptism is a privilege and NOT A REQUIREMENT."

Of recent date THE BAPTIST EXAMINER has had much to say of the Unitarianism and Unionism of the Northern Baptist Convention. Well, here is both in one of their largest churches.

FINNEY'S REASONS FOR RENOUNCING FREEMASONRY

President Charles G. Finney died in 1875, at the age of 83. He began his public life as a lawyer and a freemason; he held it as one of the greatest privileges this country and Europe had ever known; as an author and theological teacher of renown; as president of a great college, which had grown up under his administration. He was widely known as an abolitionist and a seceding Mason. The practical results of his life—increasingly commend themselves, and give testimony to the work as a remarkable uplifting spiritualizing force. His best-known published writings are: "Lectures on Revivals of Religion; Lectures on Theology, Character, and Practical Workings of Freemasonry; Memoirs—An Autobiography."

Finney's Reasons For Renouncing Masonic Vows

Because they are profane and

Because they ought to repent

But repentance consists in

renunciation of them. A

cannot repent of, without

If not repented of and for-

ward, i. e., renounced, the sin

Heart-renunciation must pro-

A sin is not repented of while

concealed and not confessed

Refusing to renounce is ad-

Adherence makes them par-

of the crimes of Free-

"Partakers of other

justify their oaths and the

ing and fulfillment of them.

to justify their crimes, the

of Morgan for example,

partake of the guilt of his

While a Mason adheres his

cannot be credited on ques-

relating to the secrets of

Nor can his testimony be

against one who has vio-

Masonic oaths, because he

sworn to ruin his reputation,

to represent him as a worth-

vagabond.

An adhering Mason is a

as he is sworn to do, is he

a dangerous man? If he does

(Continued on page 8, column 1)

JUST NOT GOING THE SAME WAY

"You're just out of date," said Pastor Bate, to one of our old preachers, who had labored for years in travail and the Gospel to poor, sinful

you still preach on Hades and shock cultured ladies with barbarous doctrine of blood. You're so far behind you will catch up—you're a flat tire in the mud."

For some little while a wee bit smile enlightened the old man's face; being made the subject of ridicule's cut, did not rattle his sweetness and grace. Then he turned to young Bate, so suave and polite—"Catch up" did my heart you say? Why I couldn't hear if I doubled my speed—friend, I'm not going your way."—American Christian Re-

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

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"FIFTY YEARS IN THE CHURCH OF ROME"

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

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

When crossing the courtyard of the Seminary, I saw the Arch bishop Signaie, who, coming from taking a ride, had stopped to look at my horse and admired it. When near him, I said: "My lord, this is a bishop's horse, and ought to be in your hands." "It is what I was saying to my secretary," replied the bishop. "How long is it since you got it?" "Only a few days ago, my lord." "Have you any intention of selling it?" I would, if it would please my bishop," I replied. "What is the price?" asked the bishop. "Those who gave it to me paid five hundred dollars for it," I replied. "Oh! oh! that is too dear," rejoined the bishop, "with five hundred dollars, we can get five good horses. Two hundred would be enough." "Your lordship is joking. Were I as rich as I am poor, one thousand dollars would not take that noble animal from my hands, except to have it put in the carosse of my bishop.

"Go and write a cheque of two hundred dollars to the order of Mr. Chiniquy," said the bishop of his sub-secretary, Mr. Belisle.

When the secretary had gone to write the cheque, the bishop being alone with me, took from his portefeuille three bank bills of one hundred dollars each, and put them into my hands, saying: "This will make up your five hundred dollars, when my secretary gives you the check. But, please, say nothing to anybody, not even to my secretary. I do not like to have my private affairs talked around the corners of the streets. That horse is the most splendid I ever saw, and I am much obliged to you for having sold it to me." I was also glad to have five hundred dollars

in hand, for with three hundred dollars I could finish my schoolhouse, and there was two hundred dollars more to begin another, three miles distant.

Just two weeks later, when I was dressing myself at sunrise, my servant man came to my room and said: "There are twenty men on horseback who want to speak to you." "Twenty men on horseback who want to speak to me!" I answered, "Are you dreaming?" "I do not dream," answering my young man; "there they are at the door, on horseback, waiting for you." I was soon dressed, and in the presence of twenty of my best farmers, on horseback, who had formed themselves in a half circle to receive me, "What do you want, my friends?" I asked them. One of them, who had studied a few years in the Seminary of Quebec, answered: "Dear pastor, we come in the name of the whole people of Beauport, to ask your pardon for having saddened your heart by not coming as we ought to your help in the superhuman efforts you make to give good schools to our children. This is the result of our ignorance. Having never gone to school ourselves, the greater part of us have never known the value of education. But the heroic sacrifices you have made lately have opened our eyes. They ought to have been opened at the sale of your first horse. But we were in need of another lesson to understand our meanness. However, the selling of the second horse has done more than anything else to awaken us from our shameful lethargy. The fear of receiving a new rebuke from us, if you made another appeal to our generosity, has forced you to make that new sacrifice. The first news came to us as a thunderbolt. But there is always some light in a thunderbolt; through that light we have seen our profound degradation, in

The True Spirit Of Unionism

Sam Jones, the Methodist union evangelist, once said, "I don't know whether I am orthodox or not, but you can attend to the orthodoxy when I am gone."

This is the true spirit of union evangelists. They "blow in" and "blow out." Churches that participate in union meetings are guilty of spiritual adultery.

shutting our ears to your earnest and paternal appeals in favour of our own dear children. Be sure, dear pastor, that we are ashamed of our conduct. From this day, not only our hearts, but our purses are yours, in all you want to do to secure a good education for our families. However, our principal object in coming here today is not to say vain words, but to do an act of reparation and justice. Our first thought, when we heard that you had sold the horse we had given you, was to present you with another. We have been prevented from doing this by the certainty that you would sell it again, either to help some poor people or to build another schoolhouse. As we cannot bear to see our pastor walking in the mud when going to the city, or visiting us, we have determined to put another horse into your hands, but in such a way that you will not

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have the right to sell it. We ask you, then, as a favour, to select the best horse here among these twenty which are before you, and to keep it as long as you remain in our midst, which we hope will be very long. It will be returned to its present possessor if you leave us; and be sure, dear pastor, that the one of us who leaves his horse in your hands will be the most happy and proudest of all."

When speaking thus, that noble hearted man had several times been unable to conceal the tears which were rolling down his cheeks, and more than once his trembling voice had been choked by his emotion.

I tried in vain at first to speak. My feelings of gratitude and admiration could be expressed only with my tears. It took some time before I could utter a single word. At last I said: "My dear friends, this is too much for your poor pastor. I feel overwhelmed by this grand act of kindness. I do not say that I thank you—the word thank is too small—too short and insignificant to tell you what your poor unworthy pastor feels at what his eyes see and his ears hear just now. The great and merciful God, who has put those sentiments into your hearts, alone can repay you for the joy with which you fill my soul. I would hurt your feelings, I know, by not accepting your offer; I accept it. But to punish your speaker, Mr. Parent, for his complimentary address, I will take his horse, for the time I am curate of Beauport, which, I hope, will be till I die." And I laid my hand on the bridle of the splendid animal.

There was then a struggle which I had not expected. Every one of the nineteen whom I left

"I Should Like to Know"

1. What is God's plan of church finance?

God taught the Jew in the Old Testament days to give, and to give systematically. The Jew did not give spasmodically nor carelessly. He gave first fruits, tithes, free will offerings. Nor is this sort of giving done away with by the New Testament plan. Jesus set His approval on tithing, and New Testament Baptist churches went far beyond a tithe in their giving. Read Lev. 27:20-32; Mal. 3:2-10; Mt. 23:23.

Paul's plan of financing a Baptist church is found in I Cor. 16:2. Here is a simple and complete financial system. It involved regular giving, each member giving, proportionate giving and voluntary giving. Nowhere in the Bible is the "pro rate" giving endorsed i.e., "You give fifty dollars, and I will give fifty." God's standard of giving is for each individual member to give as God prospers him, and not according to what some other person gives. Each member of a Baptist Church patterned after the New Testament Baptist churches must give for himself or herself. The fathers or husbands or brothers, can no more give for the women of their families than they can do the praying for the women of their families. Giving is an act of worship and can not be done by proxy.

If all Baptist churches everywhere would get back to Paul's plan of giving there would be money in every church treasury. This plan would make giving easy each Lord's day, each member putting in the treasury as the Lord prospers him. The rich man as he is prospered, the moderately rich as he is prospered, the poor man as he is prospered—each one at least a tithe of his income. The majority of Baptists give less than one-tenth of a tithe! Is it any wonder we have confusion of face?

2. Are Baptist Protestants?

The Dictionary says: "Protest-

with their horses began to cry: "Oh do not take that horse; it is not worth a penny; mine is much stronger," said one. "Mine is much faster," cried out another. "Mine is a safe rider," said the third. Every one wanted me to take his horse, and tried to persuade me that it was the best of all; they really felt sorry that they were not able to change my mind. Has anyone ever felt more happy than I was in the midst of these generous friends? The memory of that happy hour will never pass away from my mind.

My conviction is that any saved man or woman will be lifted in spirit, to read this book. To a saved soul it is worth more than money. Follow on until Mr. Chiniquy is redeemed by the BLOOD of Jesus Christ.

L. E. Jarrell, 1421 S. Main,
Lordsburg, New Mexico.

ant; pertaining to the faith of those who protest against the Church of Rome; one of those who, in 1529 protested against an edict of Charles V and the Diet of Spire; one who protests against the Church of Rome. The word "Protest" is defined as "a solemn or formal protesting or declaration, especially one in writing by the minority of the body expressing dissent." So, the "Protestants" were those that came out of the Catholic Church in the 16th Century.

Martin Luther was one of the first, and the greatest reformer, who made a "protest" against the practices of the Catholic Church, and his followers formed the Lutheran Church.

The reformation which took place in the 16th century resulted in the forming of the national churches in Britain, Denmark, Sweden, Norway, Holland, Germany, Switzerland. Out of these many other churches have come.

Baptists are not "Protestants" because they were never inside of the Catholic Church to "protest." Baptists are much older than the Reformation — the first Baptist church having been organized by Jesus Himself.

3. Should Baptist Churches observe Easter?

New Testament Baptist churches ought not to observe Easter. The very name "Easter" is derived from the name of a heathen goddess whose festival was held in April.

Chambers' Encyclopedia says that many of the popular observances connected with Easter are clearly of pagan origin. The goddess Ostra or Easter seems to have been the personification of the opening of the year of spring. The worship of this being seems to have struck deep root in Northern Germany and was brought down to the present century by the building of bonfires and numerous other rites. It was especially a festival of joy. With the usual policy, the Roman Catholic Church endeavored to give the Christ significance to such of the rites as could not be rooted out of pagan people. The bonfires can be traced in the great tapers, sometimes weighing 30 pounds, with which the churches were lighted on Easter eve.

The most characteristic rite and the one most widely diffused is the use of Easter eggs. They are usually stained various colors with dyewood or herbs and people usually make presents of them, sometimes they are kept as omulets, sometimes eaten. Games are also played by striking them against one another. In some parts of Scotland it used to be the custom for young people to go out early on "Paschal Sunday" and search for wild fowl's eggs for breakfast, and it was thought lucky to find them.

This ought to be enough to show that Easter is foreign to the Scriptures and true New Testament Baptist Churches should shun it.



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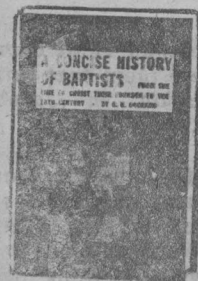
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THE BAPTIST EXAMINER

OCTOBER 17, 1964

PAGE TWO

A GREATER HORIZON

HOW ODD OF GOD!

The following appeared in a Jewish magazine:

How odd
Of God
To choose
The Jews!

But still more odd
Of men to choose
The Jewish God
Yet spurn the Jews.

"Redemption"

(Continued from page one)

...slaves out of the land of Egypt. Therefore, we can say in the case of Israel, their redemption was wholly of the Lord. Beloved, I can say the same thing so far as I am personally concerned, and so far as you are personally concerned. Isn't it true that our redemption was wholly of God? What part did you have in it as to the planning of redemption? None whatsoever, for it was planned before the foundation of the world. What part did you have in your redemption by your calling, or drawing you from the things of this world? Absolutely none at all, because it was God who had to separate you, and draw you from the things of this world, and to bring you unto Himself. What part did you have in keeping yourself saved since the Lord redeemed you? You know as well as I, that you haven't done anything as to keeping yourself saved. It is the Lord who has taken the initiative in every particular as to your redemption. Therefore we can say today that it was as it was with the children of Israel, when they were being redeemed out of the land of Egypt, so it is with us. It is the Lord who has redeemed us, for our redemption is wholly of the Lord.

We read:

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.

You'll notice that it was God who gave His Son. I say to you, it is verses like this one that make redemption precious to me. It is verses like this that make redemption mean something to me. Just to know that God is the Redeemer who has done the redeeming, that my redemption is wholly of the Lord. You and I don't have

room to boast. We don't have anything to brag about. We don't have anything at all whereby we can point to ourselves and say that we helped out just a trifle in the realm of salvation. I tell you, beloved, our redemption is wholly of the Lord.

II.

THE PERSON OF THE REDEEMER.

Of course when I speak about the person of the redeemer, naturally I am talking about the Lord Jesus Christ Himself. I was impressed on Wednesday night in our Bible study and prayer meeting, how an elderly woman (Anna) in the temple of God, in Jerusalem, came in, when the baby Jesus was being presented in the temple, and it says that she, "coming in at that instant, gave thanks likewise unto the Lord and spake of Him to all that looked for redemption in Jerusalem."—Luke 2:38.

Here is the baby Jesus that has just been presented in the temple. The old man (Simeon) sitting there has taken Him up in his arms, and has said:

"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen THY SALVATION."—Luke 2:29, 30.

In other words, Simeon has referred to Jesus as salvation.

Then, beloved, Anna came in. It was timed perfectly by Almighty God, for Anna came in just at that particular instant, and she thanked God, and praised God, and she spake of Him to all that looked for redemption in Jerusalem. In other words, beloved, the person of the Redeemer is the Lord Jesus Christ.

When the Apostle Paul took up the well-worn pen of time to write to the church at Corinth, he referred to Jesus, using the word redemption. Listen:

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and REDEMPTION."—I Cor. 1:30.

Then when the Apostle Paul would write to the church at Rome, he said:

"Being justified freely by his grace through the REDEMPTION THAT IS IN CHRIST JESUS."—Rom. 3:24.

So I say to you, beloved, that the person of the redeemer is the Lord Jesus Christ. May you never vary, and may you never stray from that thought, and may you never let that thought get away from you, that the person of the Redeemer is Jesus, and Jesus only.

I go back to the Old Testament to illustrate that and to remind you that the Redeemer had to be a kinsman. If a man were going to redeem the property of one of his relatives, he could only do it if he were a kinsman. For example, we find that Jeremiah is told of God to buy a certain field. Listen:

"So Hanameel mine uncle's son came to me in the court of the prison according to the word of the Lord, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the Lord."—Jer. 38:2.

Notice when Jeremiah was con-

templating buying the field, that God had told him to buy, his uncle's son came to him and said, "You buy it, because the right of redemption is thine." In other words, he said, "Jeremiah, you are kin to us, and you are the only person that has the right to buy this field."

The same thing is true so far as the book of Ruth is concerned. You remember when Ruth and Boaz were setting up their little romance, there was a nearer kinsman, and he had to be gotten out of the way. Before Boaz could marry Ruth, and redeem the inheritance that had gone for taxes, the nearer kinsman had to be disposed of. Boaz said:

"And now, it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: lie down until the morning."—Ruth 3:12, 13.

In the Old Testament, one had to be a near kinsman in order to be a redeemer. Likewise, the Lord Jesus Christ, to be a redeemer, is a kinsman to us. He was made of a woman—that is, He is flesh and blood just the same as you and I. He was made under the law, just as we were. Just as the redeemer of the Old Testament had to be a kinsman, so Jesus Christ, our Redeemer, is near kinsman to us.

Another thing I have noticed in studying about the redeemer in the Old Testament is that he had to be able to redeem. Now the trouble with the first kinsman, the nearer kinsman in the book of Ruth, was that while he was a nearer kinsman than Boaz, at the same time he couldn't redeem the property, and marry Ruth. The reason was that he would mar his own inheritance if he did. We read:

"And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not

"FOR WE GUIDE OURSELVES BY FAITH, AND NOT BY EXTERNAL APPEARANCE." — 2 COR. 5:7 (WEYNOUTH TRS.)



redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I CANNOT REDEEM it for myself, LEST I MAR mine own inheritance: redeem thou my right to thyself: for I CANNOT REDEEM IT."—Ruth 4:4-6.

When this nearer kinsman thought it was just a field that was in prospect, he said he would redeem it, but when he found that marriage went along with it, he said, "I cannot redeem it for myself, lest I mar mine own inheritance." So this man wasn't able to redeem the property; he wasn't able to marry Ruth for the simple reason that if he did he would mar his own inheritance. He wasn't able to be a redeemer.

I am saying, for a man to be a redeemer in the Old Testament, he had to be not only a kinsman, but he had to have the ability to be a redeemer. Brother, sister, listen, my Jesus not only is a kin to us, in that He was made of a woman, but the Lord Jesus Christ is able to redeem us. Listen:

"I am the good shepherd: the good shepherd GIVETH HIS LIFE for the sheep. No man taketh it from me, but I LAY IT DOWN of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10:11, 18.

Beloved, the Lord Jesus Christ is our Redeemer. He is a kinsman, He is a near kinsman, He is a kin to us through Adam. That qualified Him, and above everything else, He is qualified, in that He is able to be our Redeemer. Nobody else was able to do what the Son of God did. Nobody else

was able in any wise at all to have done the thing that Jesus did. He was able to pay for our sins. He had no sin of His own. He had nothing by way of immorality or sin within His life. He had no sins whereby He stood guilty before God. I tell you, beloved, Jesus Christ was able to be our Redeemer.

I have often thought about the Lord Jesus the day He rode into the city of Jerusalem on a lowly ass. The Word of God says that He rode this beast into the city of Jerusalem. Why didn't he ride a strapping stallion? Why didn't the Lord Jesus Christ ride a beautiful horse that day? I'll tell you why: it was prophesied in the Old Testament that He would come into the city riding this lowly beast of burden, and He

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Does it veil the heart of a believer to put him under the law?

ROY
MASON

Radio Minister
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Aripeka, Florida



I do not think that 2 Cor. 3:15 has reference to believers in Christ. Reference is to the Jews of Paul's day who were steeped in unbelief. All Jews both then and now have that same veil upon their hearts such that they will not receive Jesus as Messiah, unless they belong to the "remnant according to the election of grace." (Rom. 11:5).



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Arabia, Ohio

To put the believer under law is to place him in a state of fear and trembling. The believer knows that he cannot, in the energy of the flesh, meet the perfect and strict demands of the law. Moses when speaking to the children of Israel had to put a veil upon his face. Ex. 34:29-33. But when he went into the presence of the Lord he removed the veil. The children of Israel were afraid to look upon Moses without the veil, but Moses took off the veil when in the presence of God, denoting that he did not fear.

His removing of the veil is a picture of the believer in this age. The believer in this age sees the holiness, justice and righteousness of God all fulfilled in His substitute, Jesus Christ, and because he sees Christ, the fulfilling of the law; in his behalf, he now approaches the Throne of God boldly and with the veil off. In Heb. 10:19-22 the believer as he approaches God, does so without fear, knowing that he is not accepted on the terms of the law,

but rather on the terms of the blood which was shed to satisfy a broken law. Therefore the child of God knows that the law cannot condemn him. "For the law of the Spirit of Life hath made me free from the law of sin and death, for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Rom. 8:2-3.

Notice in these two verses that it is not the weakness of the law, but the weakness of the flesh. The sinfulness and weakness of the flesh is why the law would not do. To place a believer under the law is to place him once more under the weakness and sinfulness of the flesh, thus we would place a veil over his heart and face. Another reason we would put a veil over the heart of the believer if we placed him under law is that this veil denotes blindness, ignorance and hardness of heart, but when one is saved then the blindness and ignorance is removed. When ones eyes are opened he sees Jesus Christ the perfect remedy for his sins. When ignorance is removed he has knowledge that Christ died for his sin. Also at this time God changes a heart of stone to a heart of flesh. To place a believer under law is to put a veil of blindness, ignorance, and hardness of heart on him whom the Lord has saved by His grace.



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I am unable to find any Scripture that would indicate that a believer's heart is veiled under any condition. If a babe in Christ is misled into believing that his eternal security hinges upon his keeping the law, his Spiritual vision is impaired, but never veiled. Paul says, "But if our gospel be hid (veiled) it is hid (veiled) to them that are lost."

IF GOD FORGOT THE WORLD ONE DAY

Then little children would not
laugh and play;
Birds would not in the leafy
woodlands sing,
No gentle showers throughout the
summer long,
No autumn fields to cheer the
heart with song,
No rising sun, or moon to give
its light,
No placid lake reflect the stars
of night.
No friend to help us on the toil-
some road,
No one to help us bear the heavy
load.
No light to shine upon the pil-
grim way,

No one to care, or wipe the tear
away.
No listening ear to hear the lost
one call,
No eye to see the righteous bat-
tler fall.
No balm of Gilead to dull the
throbbing pain,
No one to comfort and the heart
sustain.
Millions would die in unforgiven
sin,
With none to bring the lost and
straying in;
Yea, this great universe would
melt away,
If God forgot the world for just
one day.

DON'T FORGET TO THANK HIM EVERY DAY

That means to me that the heart of the believer is never veiled.

In 2 Cor. 3:7-16 Paul is speaking specifically concerning the children of Israel. Their hearts are still veiled when they read the writings of Moses. But verse 16 says, "Nevertheless when it (should read "a man") shall turn to the Lord, the veil shall be taken away." Even when a Jew becomes a believer the veil is taken away. So my answer to the question under consideration is a positive "no."

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Baptist Church
South Shore, Ky.



II Corinthians 13:16 is obviously speaking to Israel. Because of sin Israel's mind was blinded. That is true even today. Therefore anytime the law is read their mind is blinded and the truth is hidden. There are individual cases where Jews are saved and their eyes are opened but as a nation Israel's mind is still blinded. This has nothing to do with believers and the law.

"Redemption"

(Continued from page three)
did just exactly what the Word of God said.

Now what would have happened if He had ridden a strap-

ping stallion or a beautiful horse into the city that day? What would have happened? I'll tell you what would have happened: He would have died on the Cross of Calvary a sinner; He would have violated the Scripture; He would have died a sinner for His own sins; but He went into the city just like it was prophesied, and there was no sin in His life. I tell you, beloved, He was able to be our Redeemer.

Oh, it thrills my soul when I realize that Jesus Christ was able to be our Redeemer. Not only was He kin to us, and not only was He qualified to be a redeemer in that He was close kin through the flesh, but Jesus Christ was able to go to the cross and pay the last sin debt for us. You couldn't redeem yourself because you are not able. No human being could redeem you because everyone of us is a sinner, and wouldn't be able to do so. But, beloved, Jesus Christ was sinless. Listen:

"For such an high priest became us, who is HOLY, HARMLESS, UNDEFILED; separate from sinners, and made higher than the heavens."—Heb. 7:26.

Therefore, Jesus Christ, being sinless, was able to go to the cross and be our Redeemer.

Yes, beloved, not only would I emphasize the fact that redemption is wholly of God, but I'd emphasize that the person of our Redeemer is the Lord Jesus Christ, who is our kinsman, and who is able to redeem us.

III.

HOW REDEMPTION IS EFFECTED.

Here is something that I preached for a long time before the full truth of it ever came to me, and I'll never forget how happy I was when it dawned on me that redemption is only effected by the paying of the just demand in full. We have all sinned; we have all violated the law of God; and we all stand guilty in God's sight so far as the violation of His law is concerned; and in order for us to be redeemed—in order for redemption to be effected in our behalf, the payment of the just demand must be made in full. Listen:

"If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession."—Lev. 25:25-27.

This tells us an individual couldn't have any property redeemed, and he couldn't have an inheritance redeemed unless the individual was able to redeem it himself, or—whoever came to redeem it—paid the just demand in full.

Do you remember how the Jews' property was sold only unto the year of the jubilee, for

every 50 years the land reverted to its original owner? We'll say the year after the jubilee that you become hard up financially, and it became necessary that you sell your land. Well, you can sell it for only 49 years, for when the year of the jubilee comes, the land will revert to you. Now maybe 25 years after the year of the jubilee you become hard up and you sell your land, but you can only sell it for 25 years. In other words, land was evaluated on the basis of how long it was until the next jubilee—the year when the land would revert to the former owner.

Suppose an individual had sold his land because of debt, and he now wants to redeem his inheritance. He does not want to wait until the year of the jubilee to get it back. He wants to redeem it now. If he is able, he has to pay the just demand in full. Maybe it is 49 years, maybe it is 25 years, maybe it is 10 years, maybe it is 5 years—whatever the time is, he has to pay the just demand in full. Maybe he can't pay it, but if there is a kinsman who is near to him that is able to do so, he can pay it. Remember this truth: whoever buys it has to pay the demand in full.

Let's look at it from the spiritual standpoint. We all stand as sinners in God's sight, for we have all sinned. Listen:

"For ALL HAVE SINNED, and come short of the glory of God."—Rom. 3:23.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. 2:16.

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are ALL TOGETHER BECOME FILTHY; there is none that doeth good, no, not one."—Psa. 14:2, 3.

Beloved, we all stand guilty of sin before God. In God's sight we are all sinners. There is the weight of sin resting upon us, and in order for us to be redeemed, somebody had to pay the just demand of the law in full.

How about you? Can you pay it? No, you are a sinner. You certainly can't redeem yourself. Well, is there somebody else that can redeem you? No, beloved, there is not a perfect individual in this world. There is none that is able to redeem. How then can you be redeemed? Therein hangs the story, for Jesus Christ, the only one who is sinless—the only one who has ever lived in this world who was perfect, came to Calvary, and at the cross, died for our sins, that He might redeem us. (Continued on page 5, column 1)

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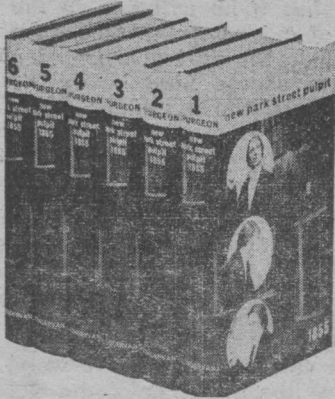
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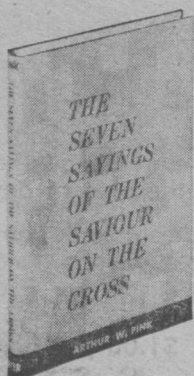


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er, sister, listen, our redemption is effected by a full payment of the just demands of the law in full. Therefore if you sin, that you will have to die, and Christ, the sinless, perfect God, went to the cross for our sins. He paid the demands of the law in full. Go back to that first memorial passover when the children

I tell you, beloved, when I come to Calvary and see Jesus there, and look at Him who bled and suffered — when I see the pain that raced along the very arteries of His body—when I see His bosom that heaved and felt beneath the weight of pain—that He was bearing—when I see Him as He hangs there upon the

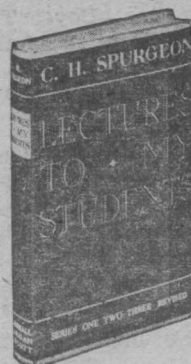
One night more than 30 years ago I preached from Ephesians 1:7, and I emphasized the fact that there is no forgiveness through church membership, and there is no forgiveness through reformation, but that the only way we can have forgiveness is through the blood of redemption that is ours in Jesus Christ. When I finished my message that night a woman for whom I had the highest regard, and whom I considered one of the best Christian women that I had ever known, came forward to make a profession of faith. She said, "Brother

However, some of these days your body is going to be redeemed. Your flesh is going to be redeemed. That is what Ephesians 4:30 is speaking of, when it speaks about the day of redemption. That is the time when you

The redemption spoken of here is not the redemption of the soul. (Continued on page 6, column 3)

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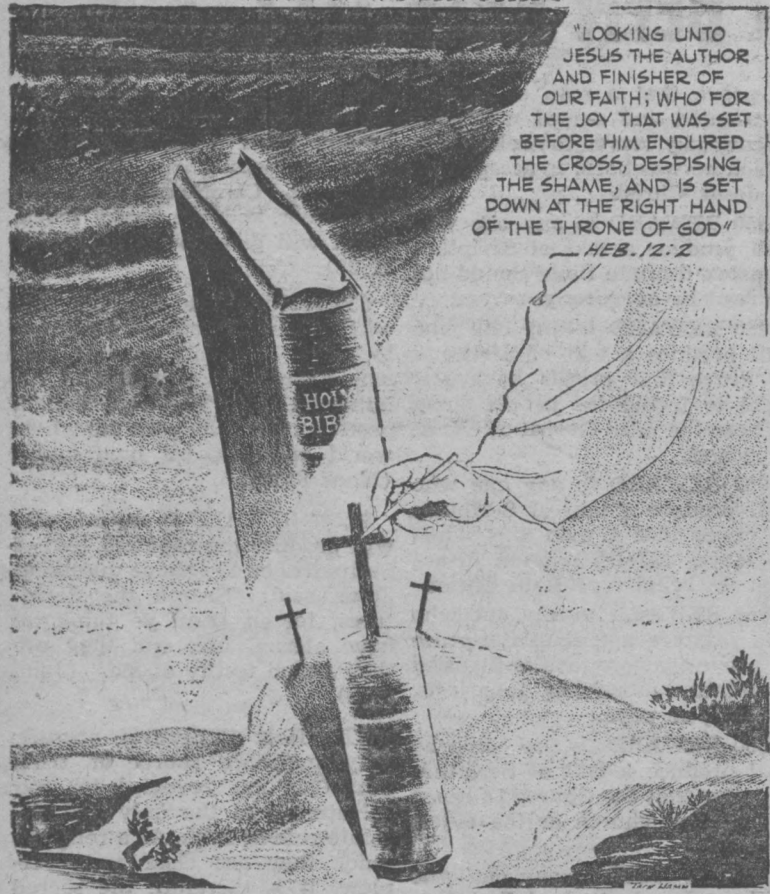
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A saint needs no halo about his head, but he should have a sole in his heart.

HEART OF THE BEST SELLER



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH; WHO FOR THE JOY THAT WAS SET BEFORE HIM ENDURED THE CROSS, DESPISING THE SHAME, AND IS SET DOWN AT THE RIGHT HAND OF THE THRONE OF GOD" — HEB. 12:2

Prayer

(Continued from page one)

people are at a loss what to pray for, agreeable to His will, His Spirit often instructs them. Where there is not particular revelation, and Providence leaves it dark, and we know not what to pray for as we ought, we are expressly told that "the Spirit also helpeth out infirmities," and "the Spirit Himself maketh intercession for us with groanings that cannot be uttered."

To pray effectually, you must pray with submission to the will of God.

Prayer, to be effectual, must be offered from right motives. Prayer should not be selfish, but dictated by a supreme regard for the glory of God. A great deal of prayer is offered from pure selfishness.

Women sometimes pray for their husbands that they may be converted, because, they say, "It would be so much more pleasant to have my husband go to meeting with me," and all that. And they seem never to lift up their thoughts above self at all. They do not seem to think how their husbands are dishonoring God by their sins, and how God would be glorified in their conversion.

So it is with parents very often. They cannot bear to think that their children should be lost. They pray for them very earnestly indeed. But if you go to talk with them, they are very tender, and tell you how good their children are — how they respect religion, and they think they are almost Christians now; and so they talk as if they were afraid you would hurt their children if you tell them the truth. They do not think how such amiable and lovely children are dishonoring God by their sins, they are only thinking what a dreadful thing it will be for them to go to Hell. Ah! unless their thoughts rise higher than this, their prayers will never prevail with a Holy God. The temptation to selfish motives is so strong, that there is reason to fear a great many parental prayers never rise above the yearnings of parental tenderness. And that is the reason why so many prayers are not heard, and why so many pious, praying parents have ungodly children.

Much of the prayer for the heathen world seems to be based on no higher principle than sympathy, while little is said of the heathen dishonoring God. This is a great evil; and until the churches have higher motives for prayer

and missionary effort than sympathy for the heathen, their prayers and efforts will never amount to much.

It must be persevering prayer. As a general thing, Christians who have backslidden and lost the spirit of prayer will not get at once into the habit of persevering prayer. Their minds are not in a right state, and they cannot fix their minds, and hold on till the blessing comes. If their minds were in that state that they would persevere till an answer came, effectual prayer might be offered at once, as well as after praying ever so many times for an object. But they have to pray again and again, because their thoughts are so apt to wander away, and are so easily diverted from the object to something else. Until their minds get imbued with the spirit of prayer, they will not keep fixed to one point, and push their petition to an issue on the spot. Do not think you are prepared to offer prevailing prayer if your feelings will let you pray once for an object, and then leave it. Most Christians come up to prevailing prayer by a protracted process. Their minds gradually become filled with anxiety about an object, so that they will even go about their business sighing out their desires to God. Just as the mother whose child is sick, goes round her house sighing as if her heart would break. And if she is a praying mother, her sighs are breathed out to God all the day long. If she goes out of the room where her child is, her mind is still on it; and if she is asleep, still her thoughts are on it, and she starts in her dreams thinking it is dying. Her whole mind is absorbed in that sick child. This is the state of mind in which Christians offer prevailing prayer.

What was the reason that Jacob wrestled all night in prayer with God? He knew that he had done his brother Esau a great injury, in getting away the birthright a long time ago. And now he was informed that his injured brother was coming to meet him with an armed force, altogether too powerful for him to contend against. And there was great reason to suppose he was coming with a purpose of revenge. There were two reasons then why he should be distressed. The first was, that he had done this great injury and had never made any reparation. The other was, that Esau was coming with a force sufficient to crush him. Now, what does he do? Why, he first arranges everything in the best manner he can to meet his brother; sending his present first, then his property, then his family, putting those he loved most, farthest behind. And by this time his mind was so exercised that he could not contain himself. He goes away alone over the brook, and pours out his very soul in an agony of prayer all night. And just as the day was breaking, the Angel of the Covenant said, "Let me go," and Jacob's whole being was, as it were, agonized at the thought of giving up, and he cried out, "I will not let Thee go except Thou bless me." His soul was wrought up into an agony, and he obtained the blessing; but he always bore the marks of it, and showed that his body had been greatly affected by his mental struggle. This is prevailing prayer.

—China's Millions

"Redemption"

(Continued from page five)
Beloved, my soul was redeemed so far as I am concerned the day I saw the truth that Jesus Christ died for my sins on the cross. My soul was redeemed in the mind of God, though, from the foundation of the world when God chose me in Christ Jesus, but my

Are You Really Considering Joining A Romanist Church?

Rome violates the Scripture—

- (1) In applying the term "Father" to a certain class. Matt. 23:9.
- (2) In unduly magnifying Mary, the mother of Jesus. Matt. 12:46, 50.
- (3) In prayers to the saints. I Tim. 2:5.
- (4) In its teaching concerning purgatory. 2 Cor. 5:6-9; Heb. 1:3; Phil. 1:23.
- (5) In its teaching concerning the Lord's Supper—transubstantiation. I Cor. 10:3, 4; John 6:48. Keeping the cup from the laity. Matt. 26:27; John 5:53.
- (6) In exercising lordship over the saints. Mark 10:42, 43; I Peter 5:3; I Cor. 8:5, 6.

- (7) In failure to submit to authority. I Peter 2:13, 14; Rom. 13:1-4.
- (8) In establishing an earthly kingdom. John 18:36.
- (9) In preaching in an unknown tongue. I Cor. 14:11, 19.
- (10) In refusing to give to people the Bible. Acts 17:11.
- (11) In performing all the ritualistic services on a basis. Rev. 22:17.
- (12) In making saints for canonization. Acts 20:32; Eph. 1:1; Phil. 1:1.
- (13) In worshipping images. Ex. 20:4, 5.
- (14) In forbidding the price of marriage. I im. 4:3.
- (15) In multiplying holy days. Gal. 4:9, 10.—Selected.

body hasn't yet been redeemed. This Scripture talks about the fact that our redemption is going to draw nigh. When? When Jesus Christ comes again. Our body is going to be redeemed when Jesus comes again.

You go out into the cemetery and look down at a grave of some loved one, and you may ask, is this the best that God can do? No, no, beloved. There is a day coming when God is coming down and He is going to redeem that grave. He is going to redeem that individual out of the grave, and that body is going to be made just as perfect as the soul is today.

I thank God that in God's sight I have a perfect, pure white soul. My sins have been paid for. I have been redeemed, and I stand perfectly in God's sight, but my flesh isn't. Some of these days, when Jesus comes, the time of redemption will then appear, and my body will be redeemed, and it will be just as perfect, and just as pure as that soul is today.

Notice again:

"And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the REDEMPTION OF OUR BODY."—Rom. 8:23.

We get up in the morning and these old joints are sore and stiff. The older we get, the sorer and stiffer we become. I think about Sampson, when Delilah was teasing him, and he got a hair cut, that Sampson said, "I'll shake myself and go out as before." Well, he shook himself, but he wasn't able to make it. I think most of us are just about like Sampson in that respect. We get up in the morning and our joints are aging and our bones are getting older and they cause us more and more trouble, and we shake ourselves and stretch around a little, but we finally drag around the day in low gear. Some of these days we are going to try to start out and we'll find that we won't be able to get in low gear. But thank God for this fact, ultimately the body is going to be redeemed.

I tell you, beloved, I can't see my soul this morning. I don't

know what it looks like to see except I know that in the sight of God, it is pure and white, and perfect, and sinless. There is absolutely no sin stain upon it because the blood of Jesus Christ has covered it completely. Some day, I am going to have a body that is just as clean and pure as perfect as my soul is today.

V.

THE POSSIBILITY OF REDEMPTION.

There is a possibility of your being redeemed. You say a possibility? Yes, a possibility that may be redeemed. Listen:

"He sent redemption unto his people."—Psa. 111:9.

Notice, God sent redemption

His people. God never gave His Son to die for all the world. Lord Jesus Christ didn't die for every one of Adam's fallen

(Continued on page 8, column 1)

The Bible

(Continued from page one)
Mentz did not forget what happened that day by the fire of his old home. It had given him an idea that some way could be found to make books more easily than to copy them all by hand. So he cut little wood blocks and dipped them in ink, setting them this way and that, making forms for them to be placed in and finally he had the first printing press the world had ever seen! You will find his name in every history ever written. John Gutenberg it is in German.

"That happened in 1454. The very same year, a great battle was fought in Constantinople between the Christians and the Turks and the Christians were driven out of the city, at the time the greatest city in the world, where most of the scholars of learning were located. Great numbers of scholars came to live in all parts of Europe and their language of study was the Greek. They became very much interested in the Greek New Testament. They began to read it instead of the old Latin one they had always read. They made many copies of it. (Continued on page 7, column 1)

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



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The Limited Atonement—C. H. Spurgeon
On the Limited Atonement—J. R. Graves
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THE BAPTIST EXAMINER

OCTOBER 17, 1964

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FIFTY YEARS IN THE CHURCH OF ROME

By "FATHER" CHINIOUY

\$3.75

The author was a Canadian priest and by the grace of God was delivered from Romanism. This book has long been regarded as a very important contribution in exposing the evils and heresies of Romanism.

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COURAGEOUS

John Fletcher was in his pulpit one Sunday night. The opening service was begun, when his sermon and text swept out of his mind, like a slip of paper through the window. He tried to recall the text, but in vain. Song after song, prayer after prayer followed, pushing him to the moment when he would have to preach, text or no text. The darkness grew denser—until he had to rise. Just then the scene of Nebuchadnezzar's furnace rose up before him and the whole horizon was lit up with the blaze of thought. He began to preach and the Spirit gave him liberty. The crowd assembled was baptized from on high. He knew nothing of it, but in that church was a little woman who took her life in her hand that night to serve God. Her husband hated Fletcher and

swore he would bake her in his bread-oven if she ever went to his church again. God had given the little woman a chance to answer her own prayer—but it is to be answered in a burning oven, and she is willing to pay the price. She has braved all this and come to church tonight. This is what that lost sermon meant. But she had reached the One she needed. When she reached home the oven was red and her husband stood in the door brandishing his bread-knife. Nothing daunted she walked up the steps and he fell on his knees crying: "Oh, wife, pray for me! pray for me!" We men drop on our knees before that kind of religion. The other sort troubles us. Sanctified heroism was used of God to save her husband—the least cowardice would have doomed him.

the pope's laws!

"William Tyndale rose from his chair, and striking with his clenched fist on the table, shouted, 'I defy the pope and all his laws; and, if God spares me, I will one day make the boy that drives the plow in England to know more of the Scripture than the pope does.'

"It was not an idle boast. William Tyndale went right to work to make an English Bible that all the people could read. A rich merchant, Humphrey Monmouth, gave him his home to work in and day and night he worked, hoping some publisher would print it when he had it ready.

"But Tyndale had forgotten that the pope was very powerful. A Bible in the English language was just what the pope did not want. Presently all the authorities in England turned against him and soon, even his

ble. He tried to keep his work a secret for he knew the English bishops would arrest him, if they knew the book was nearly done.

"One day a warning came to him to flee for his life. A priest had found out from a drunken printer that this English Bible was nearly off the press, and had come to arrest him. He snatched his precious sheets of paper, and fled from the town, going to Worms, where Martin Luther lived.

"There the first English Bible was printed, two sizes being made, one large and one small, for he thought if the English bishops found the large ones, he might be able to hide the smaller ones."

"I Can't Stop Here In This Town."

During the frontier days, the driver of a covered wagon stopped his horses on the street of a young town and called to a passing man: "Hey! Any saloons in this place?"

"Sure, we've got four!" boastfully replied the man.

"Giddap!" the driver shouted, urging his horses on.

"Stop!" called the man.

"I can't stop here," replied the stranger. "I've got four boys in this wagon."

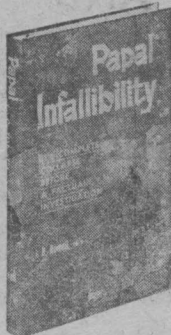
"Why, what's your business?" the man asked.

"My business is to raise these boys for God, and I can't do that in a town with four saloons." And soon the covered wagon was out of sight.

Surely we today should be as careful of the environment of our children.

Send

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A Cablegram Direct From Heaven

A merchantman who was a Christian was asked to help by a contribution to a certain work of a church. He gladly wrote a check for \$250.00 and gave it to the visitor.

At that moment a cablegram was brought in. The merchant read it and looked troubled.

"This cablegram" said he, "tells me that one of my ships has been wrecked and the cargo lost. That makes a difference in my business. I'll have to write you another check."

The visitor understood and handed back the check for \$250 and the merchant wrote out another and gave it to him. When he read it he was utterly amazed. It was for \$1,000.00.

"No," said the merchant, "I have not made a mistake." Then, his eyes filling with tears, he said, "That cablegram was a message from my Father in Heaven. It read, 'Lay not up for yourselves treasures upon earth.'"

—Church Chimes.

of actual "giving." Let no one who is a Christian think that he will find it profitable to be stingy and niggardly with God.

7. The notion that tithing is not warranted in the New Testament is false. Hebrews 7:1-8 indicates the same. Indeed there is no escape from the plain teaching of this passage. I Cor. 16:1-2 gives a principle concerning giving that clearly indicates the exercise of tithing.

The Truth About Tithing

1. We Christians, under grace, ought to give more liberally than the Jews gave under law. Most people who argue against tithing, do so because they don't want to do as MUCH as did the Jews. Shame on them!

2. God blesses the believer for tithing. To deny this is to give

A respectful skunk and a dude once met;
The dude was smoking a cigarette.

Phew, said the skunk, and began to retreat
I confess that for scent, you have me beat.

—A. C. Smith, in California Missionary Baptist.

the lie to the testimony of thousands of the most devout Christians who have lived. In our own observation and experience we have witnessed the blessings of God in this matter.

ARE YOU A TITHER? IF NOT, WHY NOT?

The Bible

(Continued from page 6) think about how wonderful it would be to have the Bible in the language of the people, so everyone could read it. With the new study of the language and the new printing press, things began to happen.

"It began first in an old school in England where a young man named William Tyndale was studying. He was a good Greek scholar and had read the New Testament in the very language in which it was written. It had come to mean so much to him that he wanted it to mean something to all the people around him.

"One day some students were talking about all this new interest in the Bible, and one man said very positively:

"The Bible is not necessary. It is all foolishness to talk about translating it into English for the people to read. All they need is the word of the pope. We had better be without God's laws than

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The Red Sea Place In Your Life

Have you come to the Red Sea place in your life. Where, in spite of all you can do, there is no way out, there is no way back, there is no other way but—through? Then wait on the Lord with a trust serene, Till the night of your fear is gone, He will send the wind, He will heap the floods, He says to your soul, "Go on!"

And His hand will lead you through—clear through— Ere the watery walls roll down, No foe can reach you, no wave can touch, No mightiest sea can drown; The tossing billows may rear their crests, Their foam at your feet may break, Over their bed you may walk dry shod, In a path that your Lord will make.

The morning watch, 'neath the lifted cloud. You shall see but the Lord alone, Ere He leads you on the place by the sea, To the land that you have not known; Your fears shall pass as your foes have passed, You shall be no more afraid; You shall sing His praise in a better place, A place that His hand has made.

—ANNIE JOHNSON FLINT.

Where Are Wrong Notions As To Christian Tithing

ROY MASON
Tampa, Florida

The notion that tithing is Jewish — hence with no relation to Gentiles of this day (We used to believe this ignorance). Careful study of the fact that tithing was at least 400 years before the giving of the Jewish code of Mount Sinai. (Examples: Gen. 14:17-20; Gen. 28:20-22).

The notion that one cannot tithe — how much his tithe would be. All through the years I have been hearing people say, "I can't tithe—I don't know how much I make and I don't

false.

In Malachi God told the Jews, "Bring ye ALL the tithes INTO THE STOREHOUSE." What was all the tithe? What was the storehouse? It was the temple treasury. The same principle holds good today. Just as the temple treasury of that day was God's storehouse, so is the treasury of a New Testament church God's treasury today. Suppose you had a light bill of \$10 and suppose you know of some good cause which you think the electric company should contribute to, so you take five dollars and make that contribution for them and insist on paying the other \$5 as payment in full. Would they consider any money as paid on your obligation that was not turned into the hands of the company? Make your own application of this illustration in this matter of tithing.

3. The notion that a tenth of what is left, after payment of all bills, is false. That isn't tithing—that is fooling yourself! Tithing means the giving of one tenth of your income into the Lord's treasury, minus only the business expense incident to the making of the income. Family and personal expenses may not be deducted if it is truly called tithing.

4. The notion that "I can't tithe" is false, if there is an income being received. "I can't" means that you can't do what God has told you to do. It is better to say, "I can't afford NOT to."

5. The notion that a very poor person is under no obligation is false. The poor person needs to tithe worse than the rich, because more utterly dependent on God.

6. The notion that to tithe is to discharge fully one's obligation is false. The Bible repeatedly speaks of "tithes AND offerings." You surely owe a tenth—and you ought to go beyond mere "paying" into the realms



Eld. Roy Mason

how to go about it." That is a subtle subterfuge, for business men FIND out their income and the government tells them they must make out an income report. Any man can afford to keep books for the Lord and obey Him. God doesn't make it impossible.

The notion that the tenth spent is tithing, is

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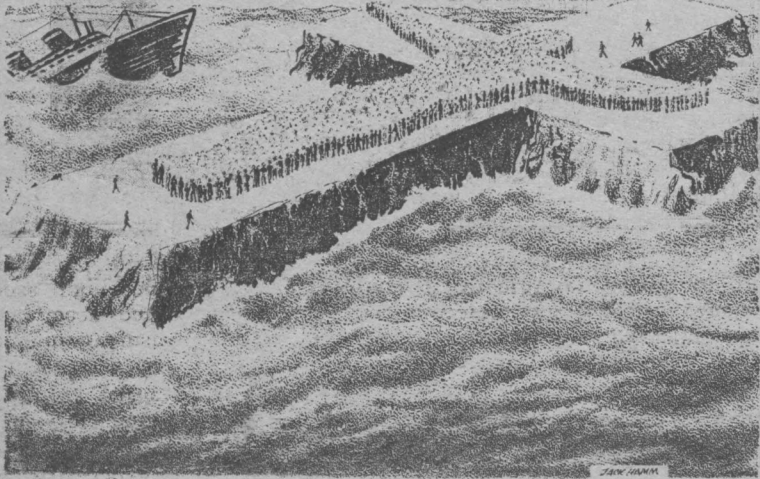


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ROCK OF AGES

"THERE IS THEREFORE NOW NO CONDEMNATION TO THEM WHICH ARE IN CHRIST JESUS" ROM. 8:1



Masonry

(Continued from page one)

not do what he is sworn to do, and yet does not renounce his oath, he is a dangerous man, because he violates an oath, the obligation of which he acknowledges. Is not he a dangerous man who disregards the solemnity of an oath? But, perhaps, he is convinced that he sought not to do what he has sworn to do, and, therefore, does not do it, but still he adheres in the sense that he will not confess and renounce the sinfulness of the obligation. Is not that a dangerous man who sees the wrong of an oath and will not renounce it?

15. While he adheres to his Masonic oaths, he ought not to be trusted with the office of a magistrate. How could he, if he means to perform his Masonic vows?

16. Nor, while he adheres, should he be trusted with the office of sheriff, marshal, or constable. If he intends to perform the Masonic vows, it is madness to trust him with an office in Church or State.

17. If and while he adheres, he ought not to be received as a witness or juror when a Freemason is a party. This has been ruled as law.

17. Nor should he have power to appoint officers, as he will surely unduly favor Masons.

19. Nor should he have the control of funds and the bestowment of governmental patronage. This he will certainly abuse, if he keeps and performs his vows.

20. Nor should he be entrusted with the pardoning power.

I wish it could be known in how many instances Freemasons have been pardoned and turned loose upon the public by governors and presidents who were

Freemasons, and who were sworn to deliver them from any difficulty, whether right or wrong.

21. Nor should he be a postmaster, as he will surely abuse his office to favor Masonry, and to persecute anti-Masons, if he keeps his vows. Of this we have abundant proof.

22. While he adheres, his testimony against renouncing Masons ought not to be credited, because he has sworn to ruin their reputation and their business, and, until their death, to represent them to others as worthless vagabonds. Is a man's testimony against another worthy of credit, when he is thus sworn to hold him up to the world? We have no right to receive such testimony. It is the greatest injustice to credit the testimony of one who has taken and adheres to this oath, if he testifies against a renouncing Mason.

23. Those Masons who have taken and adhere to the vow to thus persecute, and the vow to avenge the treason of violating Masonic oaths by the death of the traitor, should be held to bail to keep the peace. If they intend to perform their vows, they are eminently dangerous persons, and should be imprisoned or held to bail. Let no one say that this is harsh. Indeed it is not. It is only common sense and common justice. Only remember what they are sworn to do, and that they intend to perform their vows, and then tell me is it safe and just that such men should be at large, and not even be put under bonds not to fulfill their vows. We must take the ground, either that they will not fulfill their vows, or we must hold that they ought not to be at large without adequate bail. I am aware that some will say that this is a harsh and extreme conclusion. But pray let me ask do you not feel and say this because you

do not believe that there is real danger of Freemasons doing what they have sworn to do? If they have sworn as Bernard and others represent, and if they really intend to fulfill their vows, and if you admit this, is my conclusion harsh and extreme?

When no occasion arises, calling for the fulfillment of their horrid oaths, they appear to be harmless and even good citizens, but let any man read the history of the abduction and murder of Morgan, as found in "Light On Masonry," and see how many men were engaged in it. Let him understand how this horrid murder was justified by the Grand Lodge, and by many respectable citizens. Let him ponder the fact that the men engaged in that affair were accounted respected citizens; that a number of them were men high in office and in public confidence, and that the conspiracy extended over a wide territory, and then let him say whether if an occasion arise demanding their action, they will prove to be law-abiding citizens, or, if they will not, as they have often done before, set at naught any law of God and man, and, if need be, reach their end through blood of their victim.

But some will say that this is representing Freemasonry as infamous, and holding it up to the disgust, contempt, and indignation of mankind. I reply, I have not misrepresented it, as it is revealed in the books which I have been examining. Remember, it is with Masonry as there revealed that I have to deal. If a truthful representation of it excites the contempt, disgust, and indignation of the public toward it—if it rightly represent Freemasonry is to render it infamous, I cannot help it. The fault, if any, is not mine. I have revealed nothing. I have only called attention to facts of common concern to all honest citizens. Let the infamy rest where it belongs.



Baptism

(Continued from page one)

stance, the Mormons, Universalists, etc.

Again all religious societies not claiming to be churches cannot Scripturally administer the ordinances—such as the Young Men's Christian Association, Epworth Leagues, Christian Endeavors, Young Peoples' Unions, etc. Very well, then, when Luther, Calvin, Wesley and Campbell and others started the churches which bear their names, these were then no more churches than the above named societies are now churches. What people, regarding and expecting approval of Christians would be willing to recognize and receive the ordinances administered by the Young Men's Christian Association? Another question: Will their long continuance secure to them the right to administer baptism? When Alexander Campbell was excluded from the fellowship of the Baptists was he authorized to administer the ordinances for the church that excluded him, or for any other church? If not, by what authority can the sect he founded be now authorized? If there is a straight road between two cities, and another straight road turns from it at any angle, how far must this second road go before it becomes identified in course and destiny with the first? In other words, how old must an error be to make it right?

Again, Baptists believe that since in its introduction baptism was administered by divine authority, and since there is no declaration of a change in the method of administering the ordinance there should be a commission from God to administer the ordinance now. John said he was sent to teach (make disciples) of all nations, baptizing them, etc. It is of course not ex-

CHURCH ETIQUETTE

Read carefully. Check your conduct with these suggestions—

Come. Never miss church unless it is absolutely necessary. George Washington's pastor said of him—"No company of him away from church."

Come early. Rushing to church the last minute is conducive to true worship.

Come with the whole family. "The church service convention that a family should merely send a delegate to a place towards the front of the church; leave the rear to those who may come late."

Be devout. The church is not a theater or a place of amusement. You come to worship God, not to whisper, lounge, or God's house deserves your utmost reverence.

Be thoughtful of the comfort of others. Never make a stack of yourself at the end of a row and expect others to reach a seat.

Help strangers to find and follow the service in the hymn book. If they have no book, share your own with them.

Always remember that strangers are the guests of the members. Treat them with the same courtesy as you would treat a guest in your home.

Give a good offering to God.

Never rush for the door after the benediction as the church were on fire. Speak and be spoken to.

Never stay away from church because the church is full. How lonesome you would feel in a perfect church.

Remember at all times that you are in the house of God.

—SUNDAY SCHOOL

pected that a church as an organization, does the baptizing, but

that it is done by the order of and under the direction of the church; and hence one is thus authorized to baptize by the church, which has a commission from Jesus to go, to teach, to baptize. As "Jesus made and baptized more disciples than John (though Jesus Himself baptized not but His disciples—John 4:1-2), so a church in obedience to the commission (Matt. 28:19) makes and baptizes disciples, though the church baptizes not but her selected and duly appointed ministry. If the commission to evangelize the world is to the church, then the command to baptize is to the church, and hence baptism administered by the authority of a Scriptural church is by divine command as truly as was that of John the Baptist. If the command is to the church, then one not under the direction of and authorized by a Scriptural administrator of baptism.

Surely Jesus knew it was necessary to have a divinely appointed, proper administrator, hence "He came from Nazareth of Galilee, and was baptized of John in Jordan."



"Redemption"

(Continued from page six)

scendants. If He had, then we would all be saved. You can't tell me that a perfect God could die for the sins of the world without every one of them being saved. No, beloved, He didn't die for the sins of the world, but He died for His people. He sent redemption

unto His people.

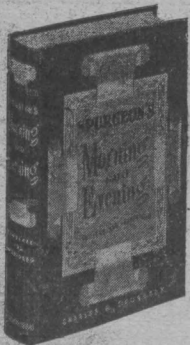
Notice again:

"Being justified freely by His grace through the redemption that is in Christ Jesus."—Rom. 3:24

Beloved, listen, there is a possibility of redemption. It is that you are one of His people. It could be that you are elect. It could be that Christ died for your sins. I know, but I know one thing, you have a desire to be saved. That is the best evidence in the world that you are one elect of God. If you have in your heart to be saved, redeemed, it is the best evidence that you are one of His people. That desire there. You would never have a desire to go to Heaven if God had not that desire in you.

Yes, I say there is a possibility of redemption in your heart. Don't say that God will save everybody in this service. There is something that may die and go to Hell. I don't know, but one thing, there is a possibility that you might know that Christ died to redeem His people. If you are one of His people, you will be redeemed.

Might it please God to awaken you and you to realize that the only way you can have is in Jesus. May you trust Him and may you leave this place with the assurance that you are a redeemed child of God. He says, "Whosoever will," if you will this morning be certain of one thing, Jesus Christ is your Redeemer. May God save you!



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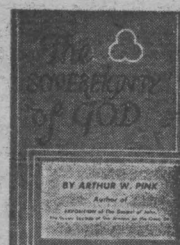
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320 Pages

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