

# The Baptist Examiner

# XMAS

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. 39, No. 43

ASHLAND, KENTUCKY, DECEMBER 5, 1970

WHOLE NUMBER 1665

## SIN ONLY REMITTED BY REDEMPTION

By EVANGELIST T. T. MARTIN  
(Now in Glory)

When one faces the question of his sins, and realizes that they deserve just punishment, one of the first impulses is to pray and beg of God to be let off, to be forgiven; and, alas! much of the religious instruction to the sinner is to the same effect. Jesus to Nicodemus gave no such instruction (John 3:14-16); Philip to the Eunuch gave no such instruction (Acts 8:29-39); Paul and Silas to the jailer gave no such instruction (Acts 16:30, 31); Peter to the household of Cornelius gave no such instruction (Acts 10:42, 43); the gospel of John, the one book specially given to lead a sinner to be saved (John 20:30, 31), gives no such instruction. But the objection is at once

brought up that in the Lord's Prayer we are taught to pray, "Forgive us our sins." That prayer begins "Our Father," and God is not the Father of sinners ("Ye are all the children of God by faith in Christ Jesus." — Gal. 3:26); and the prayer was given by the Saviour to disciples (Luke 11:1, 2), and not to sinners.

But the objection is further raised that the Bible says, "If we confess our sins, he is faithful and just to forgive us our sins." That is from the first epistle of John, and was not written to sinners, but to believers. John says (I John 5:13), "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." (R. V., 1884). God can and does

forgive the believer on confession, because the believer is a child of God. With the sinner it is a question of law and justice, or right. Hence, the Lord Jesus said, "Till heaven and earth pass away, one jot or tittle shall in no wise pass away from the law" (Matt. 5:18). "Every transgression and disobedience received a just recompense of reward" (Heb. 2:2); but there is no "just recompense of reward" at all, if God lets the sinner off from the just penalty of his sins because he prays and begs and cries to be let off, or because priests or preachers pray and beg for him to be let off. "It is impossible that the blood of bulls and goats should take away sin" (Heb. 10:4), because there is no "just recompense of reward" in such cases. Much less can the sins be taken away when there is no recompense of reward at all in the case, but simply the praying and begging of the sinner to be forgiven, to be let off, and the praying and begging of some (Continued on page 4, column 5)

By A. W. PINK  
"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 someone, "Christmas is the time when we commemorate the 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 Scripture, from Genesis 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" commemorations mentioned in God's Word are Pharaoh's (Gen. 40:20) and Herod's (Matt. 14:6)? Is this recorded "for our learning?" If so, have we prayerfully taken it to heart?

And who is it that celebrates "Christmas?" The whole "civilized world." Millions who make no profession of faith in the blood of the Lamb, who "despise and reject Him," and millions

more who while claiming to be His followers yet in works deny Him, join in merry-making 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 grati-



A. W. PINK

fications? 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 (Continued on page 2, column 1)

## How Charles H. Spurgeon Shook England For Christ

One Spring evening in the middle 1800's two young men strolled toward Teversham, a village near Cambridge, England. Later that night they would conduct a preaching service, under the auspices of a lay preachers' association. Charlie Spurgeon, fifteen, the younger of the pair who had known Christ as personal Saviour for only a few months, had joined the association as a non-preaching member. Thus during leisure hours he helped with services in hospitals, among poor folk and in homes of shut-ins.

Now, within sight of Teversham, Charlie asked his companion, "Aren't you nervous about tonight's sermon, William? Won't this be the first time you've ever preached?"

William stopped, facing Charlie, "Me preach? I should say not, Charlie. I was told you were to give the sermon tonight. I was sent along to be company for you!"

Charlie Spurgeon was stunned. "Honest, Charlie," added the companion, "words would stick in my throat if I got up before a congregation. Can you think of a text?"

Charlie nodded slowly. "I guess

so. But folks would walk out of that church tonight if they saw a boy get up to preach."

"You'll have to try it, though," said William. "I can't. And it's too late to go back to Cambridge to get anyone else."

Charlie's father and grandfather were ministers, but the boy never had planned to follow in their steps. As he hurried on with William, he was glad to recall a text his grandfather once had used: "Unto you therefore which believe he is precious."

Only a few dozen persons were in the church that evening. To Charlie it looked as though the entire village had turned out. He was shaking, inside and out, as he stood up to bring his unprepared sermon.

While waiting for people to settle down, the boy felt a sense of ease, happiness and friendliness crept upon him. He felt at home, looking down upon the earnest people whom William had been afraid to face.

Charlie's voice was clear and strong as he gave out his text. His sincere faith in the Lord Jesus quickly impressed every listener. As Charlie made each point, he illustrated it with incidents from English village life in order that his sermon could (Continued on page 6, column 4)

## WHY IT IS WRONG TO EVER HAVE UNION MEETINGS

By ROY MASON  
Aripeka, Florida

We recently called attention to a letter received from a man who lives in Maine. He told of how the several denominations in his town had a union Thanks-



ROY MASON

giving service at which the Unitarian preacher spoke. He said that often the Unitarian pastor supplied at the Baptist church, and on one occasion conducted a series of meetings for the Bap- (Continued on page 7, column 2)

## No Condemnation To Them That Are In Christ Jesus

By the Late I. M. Haldeman

Bro. I. M. Haldeman was the beloved pastor of the First Baptist Church of New York City for many years.

He was a man of God, who lived, moved and worked in the Holy Spirit's power. His ministry of many years, by voice and pen, was usually faithful for his Lord, whom he served so faithfully in this life.

"There is, therefore, now, no condemnation to them that are in Christ Jesus." (Rom. 8:1).

The expression is a very significant one. It signifies that there is a class of people in this world who are now saved and saved forever. A class of people who can look up to the Heavens, and the wide universe beyond it, and the throne of God beyond that, and can say, without the fear of contradiction, "I know I have passed out of death into life, and shall never come into the judgment, and am as secure now as on the very throne of God."

Who are these people? What special claims have they, and on what ground do they make such assertion? Three little words reveal the whole secret.

In Christ Jesus

No condemnation to them that

are in Christ Jesus.

But again we may ask who are in Christ Jesus; and the Scriptures answer, "All who believe God's testimony about His Son; all who have accepted Him as a personal Saviour on God's simple say so."

There is a three-fold way of being in Christ.

1. By Opinion.

Before all worlds God chose out from the race of Adam a people whom He determined to glorify with His Son. These people have been selected and ordained to eternal life, not because of any foreseen merit in them, but solely because it seemed good in the Father's sight.

2. By standing, or present character.

Every believer was at one time in Adam, under Adam's curse. But the old creation standing for that believer ended at the cross, and the new creation standing begun in the resurrection. God now views every believer in Christ risen with Him from among the dead and seated in the heavenly place. He sees him in all the perfectness of the Christly character and beholds him without flaw or spot.

(Continued on page 6, column 2)

## "REVEREND" — NOT FOR YOUR PASTOR

"He sent redemption unto his people; he hath commanded his covenant for ever: holy and REVEREND is his name." — Psalm 11:9.

Holy and reverend is the Lord's name is the way God's Word puts it. A reverend is one who is worthy of reverence and I believe that God is the only one worthy of such an honor.

Look at I Timothy 5:17. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." The qualifications of a preacher are indeed high but not high enough for him to be called reverend. Many ministers today are not even worthy of the title "preacher" much less "reverend." No matter how great a man may be his righteousness is as filthy rags in God's sight and comes short of the glory of God. Can we truth- (Continued on page 8, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

## "FAITHFUL SAYINGS"

"And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart."—Luke 2:51.

I am sure you recognize the fact that there are lots of adages, proverbs, and sayings abroad in the world. A lot of them are true; a lot of them, I might say, are just as true as the Bible, though they are not found in the Bible. Of course there are a lot of proverbs, and adages, and sayings that are just as false as can be.

Sometime ago, a man stopped me on the street and said, "Well, it is hard to tell anything about the seasons these days. You know

the Bible says that before the end of time, it is going to be like this — that the only way you can tell the seasons is by the budding of the trees." I said, "Tell me where it is found."

Of course, I had him on the spot. He thought surely he was quoting from the Word of God. He was as honest as he could be. I suggested to him that he go home and get his Bible and read Genesis 8:22, which says:

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

In this text, Moses tells us that

as long as this earth shall stand, the seasons will be here, just as they are; there will be seedtime and there will be harvest. This fellow was quoting an old proverb, and he thought he was quoting it correctly, and he did, but he was as wrong as could be, as there was no truth in what he quoted.

Then I remember some few years ago that another individual said in my presence, "The Bible says that cleanliness is next to godliness."

Well, I have seen some people that I would like to have quoted that to, and been able to prove (Continued on page 3, column 1)

## CONFESSES SINS TO BOGUS PRIEST

Roman Catholic villagers in Wittersdorf Alsace, France, were certainly embarrassed recently when they learned that they had confessed their sins to a local inn-keeper instead of a priest.

The Roman Catholic flock, as is their custom, went to the local R. C. church and waited their turn to enter the confessional box in order to tell all to "father." However, the "father" happened to be the inn-keeper, a notorious practical joker, who had slipped into the confessional box after the priest had left.

He was discovered when he imposed on one of his victims a penance to drink six tankards daily in his inn!

The villagers, in good faith, told their sins and received a penance. The inn-keeper has just as much power of forgiving sins as the priest, so we don't know why the villagers were so upset. —The Convert



## 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.

**SUBSCRIPTION RATES**  
One year — \$2.00; Two years — \$3.50  
Five years — \$7.00; Life — \$25.00  
CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

## YES... WE HIGHLY RECOMMEND IT!



The table of contents of this book is as follows:

- Preface
- Chapter I — Propositions and Statements
- Chapter II — A Christian Church
- Chapter III — Church Membership
- Chapter IV — Church Officers
- Chapter V — Church Ordinances
- Chapter VI — Church Government
- Chapter VII — Church Discipline
- Chapter VIII — Unusual Difficulties
- Chapter IX — Christian Worship
- Chapter X — The Church's Mission
- Chapter XI — The Christian Ministry
- Chapter XII — Baptist Councils
- Chapter XIII — Related Societies
- Chapter XIV — Ordination
- Chapter XV — Christian Baptism
- Chapter XVI — The Lord's Supper
- Chapter XVII — Infant Baptism
- Chapter XVIII — Baptist History
- Appendix
  - A. Creeds and Confessions
  - B. Optional Resolutions
  - C. Glossary of Authorities
  - D. Rules of Order
  - E. Forms and Blanks
  - F. Benevolent Societies

\$4.95

Order From —  
CALVARY BAPTIST CHURCH  
BOOK SHOP



Xmas

(Continued from page one)  
"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?

THE BAPTIST EXAMINER

DECEMBER 5, 1970

PAGE TWO

tion? 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. 11:25)? 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 "exchanging" 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 expected 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 "Christ-mass." 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, highly incongruous. But in the sight of God the circus and the theatre are far less obnoxious than the "Christmas celebration" 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 increasingly 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 the name of the Man of Sorrows (and such He was, when on earth) with a "Merry Christmas," then join with the writer in a repentant confessing of this sin to God,

## NEGRO'S FIDELITY AT FUNERALS

A good story showing unusual fidelity to truth at a funeral is told concerning the late John Jasper the famous Negro Baptist preacher of Richmond, Va.

It appears that Jasper was conducting in his church two funerals at the same hour — one of Aunt Martha, the cook, and the other of John, the porter. It is said the procession bringing the remains of Aunt Martha reached the church first and they waited quite a while for the appearance of the second procession.

Finally John Jasper rose and said, "While the second deceased is arriving we will proceed with the funeral of the first deceased." After prayer the second procession arrived and the casket was placed in appropriate position. "Now," said Jasper, "everybody knows that Aunt Martha was a good Christian. She read her Bible, said her prayers, came to church, and lived her religion every day. Aunt Martha was the best cook in this city, and if there's a kitchen in Heaven, she is now astonishing' de angels with de cakes she is makin'. Aunt Martha loved the Lord and glorified Him not only on Sunday, but in de kitchen every day."

Then the preacher paused and looking over his glasses toward the casket of John, the porter, all he said was, "As to de second deceased, de less said de better!" And the service closed.

seeking His grace for complete deliverance from it, and praise Him for the light which He has granted us concerning it.

Beloved fellow-Christian, "The coming of the Lord draweth nigh" (Jas. 5:8). Do we really believe this? Believe it not because Mussolini is dictator of Italy, or because the Papacy is regaining its lost temporal power, 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 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 will 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 of Christ before us. His "well done" will be ample compensation for the sneers and taunts which we may now receive from Christless souls.

Does any Christian reader imagine for a moment that when he she shall stand before their 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 "too extreme" in "abstaining from fleshly lusts, which war against the soul" (I Peter 2:11)? We may gain the good will and good word of worldly religionists today by our compromises on "little (?) points," but shall we receive His smile of approval on that Day? O to be more concerned of what He thinks, and less concerned about what perishing mortals think.

"Thou shalt not follow a multitude to do evil" (Ex. 23:2). Ah, it is an easy thing to float with the tide of popular opinion; but



## WILL A MAN ROB GOD?

The above heading is very startling. And yet the most crippling device the Devil uses to thwart the plan of God getting the Gospel to every creature is to get people to rob God.

All of us throw up our hands in horror when we hear of a robbery, whether it be a bank, a store, or an individual on the street. It is right and proper that we should. But how many of God's professing children rob God every day and think nothing of it! They have been lulled to sleep by the old alibi — "Tithing was under the Law."

### Where Tithing Began

When we survey the Word of God, we find that tithing did not begin under the Law. Away back as far as Genesis 14:20, we find tithing in vogue. In Genesis 28:20-22, we see where Jacob vowed a vow to tithe. Leviticus 27:30-32 was the Law recognizing the system of tithing already started. In Matthew 23:23, Jesus plainly told the people that tithing was still in effect. So those who refuse to tithe because they are not under Law, but under grace, are as one preacher said: "Not in grace, but in disgrace." — because they are robbers.

For example, let us think of a Jew who has been accustomed to tithing under the Law. He accepts Christ, and enjoys the glorious liberty of the salvation of the Lord. The first Sunday after his conversion he goes to worship his new-found Lord. Is it reasonable to think that now that he is out from under the Law, and saved by grace, he is going to cut down his offering? No! It is more apt to be, or should be, the other way.

Many people have a distorted idea of where the tithe is to go. I've known people to use the tithe to pay their debts, saying they thought their debts should be paid first. But if we will give God His tenth and get out of the robber class, He will help us to pay our debts.

It takes much grace, diligently sought from God, to swim against it. Yet that is what the heir of heaven is called on to do to "Be not conformed to this world" (Rom. 12:2), to deny self, take up the cross, and follow a rejected Christ. How sorely does both writer and reader need to heed that word of the Saviour's, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). O, that each of us may 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 Pastor (Continued on page 3, column 1)

The Bible tells us plainly where the tithe should go. Malachi 3:10 says: "Bring ye all the tithes into the storehouse." All right. The storehouse is where you get your spiritual food. Some folks get their spiritual food from one source and put their tithe in another. That is just the same as eating a meal in one restaurant, and going to another to pay for it.

The New Testament corroborates the statement in the Old Testament. "Now, concerning the collection for the saints... Upon the first day of the week let every one of you lay by him in store (or in the storehouse) as the Lord has prospered him" (I Cor. 16:1,2).

### Blessings Of Tithing

Proverbs 3:9, 10, says "Honour the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Oh, that the church of the living God would obey His Word! Then these wonderful promises could be fulfilled!

The rest of Malachi 3:10 tells us more of the blessing of tithing. "Bring ye all the tithes into the storehouse and... I will open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (not contain it).

God does not want you to contain it, and store it up. Have you ever experienced that kind of a blessing? If not, put God to the test. Sometimes churches will pray for years for God to open the windows of Heaven and pour out His Spirit upon them, when all the time they are withholding their tithes, and God cannot pour out His Spirit on robbers.

"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (II Cor. 9:6,7).

### Results Of Not Giving To God

Malachi 3:9 says, "Ye are cursed with a curse, for ye have robbed Me." Robbing God of tithes and offerings brings a curse. We have in Acts 5:1-10 a detailed account of a man and wife who robbed God, and lied to the Holy Ghost. Although many have robbed God since, and haven't fallen down dead, God has given this for an example and there is a judgment day coming!

Will a man rob God? God forbid. Then let us at least give Him our tithe, and support those in the ministry who are helping you and others.

—The Standard Bearer



# JOHN GILL'S COMMENTARY

SIX VOLUMES — APPROXIMATELY 1000 PAGES PER VOLUME. MOST COMPREHENSIVE

COMMENTARY WRITTEN COVERING THE DOCTRINES OF GRACE.

ORDER FROM CALVARY BAPTIST CHURCH BOOKSTORE

No Discount On Gill's Works

\$65.00

POSTPAID

## Xmas

(Continued from page two)  
tors. To you the word of the Lord is, "Be thou an example of believers in word, in deportment, in love, in spirit, in faith, in purity" (1 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 protest against unscriptural methods of "raising money," and then to 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 Pagan, Romish, and Worldly customs.

## "Faithful Sayings"

(Continued from page one)  
that this was from the Bible, but to say that cleanliness is next to godliness, is not to be found in the Bible. It is not in God's Word. I remember the teacher that sent a note home to the mother and said, "Johnny really needs a bath. He comes to school dirty, and he doesn't smell good." The mother wrote a note back and said, "Johnny ain't no rose. He is to be larned and not smelled." That teacher perhaps was working on the idea that cleanliness was next to godliness, but that is not in the Bible. That is a saying. That is a proverb. That is an adage. But it isn't in the Bible.

I remember when I was just a boy, a revival meeting was held at the church of which my people were members, and the pastor and the evangelist were invited to our home for a noon meal. My old grandmother lived in our home at the time and she was not a professing Christian. The evangelist turned to her and asked her about her spiritual relationship. She said, "The Bible says that every tub sits on its own bottom, so I'll take care of my salvation myself."

Of course, you can tell by her attitude that she was unsaved, but the Bible does not say that every tub sits on its own bottom. The Bible does not at all indicate that anyone is responsible for his own salvation.

I could go on, quoting many, many of these adages, proverbs, and sayings that are false. They are not in the Bible, and they are even contrary to the Bible.

In the case of Mary, she "kept all these sayings in her heart." There are some sayings in the Bible that are called "faithful sayings," and I would like to emphasize some of these, that you might be able to keep these in your heart.

I

"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."—1 Tim. 1:15.

Paul said that "this is a faithful saying." The word "faithful" means "clear." In other words, he said, "This is a clear saying. This is a saying that you ought to be sure you hold on to. It is a faithful saying."

What did Paul say? He said that Christ Jesus came into the world to save sinners. This verse, then, would tell us of the pre-existence of the Lord Jesus Christ. He was not always here in the

world. He came into the world; therefore, He was pre-existent—He existed someplace else before He came into this world.

It is hard for us, with our finite minds, to realize the pre-existence of the Lord Jesus Christ—that Jesus existed elsewhere before He came into this world, yet I would remind you that the Lord Jesus Christ has always existed, that He is from eternity, and when the baby Jesus was laid in a manger in Bethlehem, that this wasn't the beginning so far as Jesus was concerned. That was the beginning of His earthly sojourn of thirty-three years, but the Lord Jesus Christ had always existed.

This verse says that Jesus came into the world. Yes, thank God, He came into the world! He was pre-existent. It must have been a day of days yonder in Glory when Jesus announced to the wonderment and the amazement of the angels His intention of coming into the world. I am satisfied that they must have stood in awe and wonder, with questioning in their own hearts, "Will He actually go to the world? Will He become a peasant? Will He live as a man? Will He grow up as a man? Will He actually die as a man?"

I am sure that the angels of God must have watched with rapt amazement when the Lord Jesus Christ unloosed His robe and unbuckled His golden sandals and announced to the wonderment of all the angels, "I do not disdain the womb of a virgin. I am going to earth to be born—to be born of a woman on the earth, and in the natural process of life, I am going to become a man." How the angels must have stood in awe, how they must have watched

with rapt amazement as they listened to this announcement of His earthly sojourn, all of which will tell us of the pre-existent state of the Lord Jesus Christ.

This verse specifically speaks of the pre-existence of the Lord Jesus Christ, for it says, "Christ Jesus came into the world," as if to indicate and imply that He lived in another world before He came to this world.

This text also tells us about the virgin birth. It says, "Christ Jesus came into the world to save sinners." How do we know it was a virgin birth? Listen:

"And I will put enmity between thee and the woman, and between thy seed and her seed."—Gen. 3:15.

"Her seed" was a reference to the Lord Jesus Christ. There never was but one that could be called "her seed," and that was Jesus. All others are born as a result of the combined seed of man and woman. But Jesus was born "her seed"—the seed of the woman.

Notice again: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isa. 7:14.

Isaiah said, "That is a sign to you." The modern translation changes it from "a virgin" to "a young woman." That is no sign. Young women have been conceiving and bearing children since the days of Eve down to the present time, but for a virgin to conceive and bear a son without a human father, that is a sign. Isaiah said, "I am going to give you a sign. A virgin is going to conceive, and she is going to bear a son. That son shall be a Saviour."

Listen again: "But while he thought on these

things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—Mt. 1:20,21.

Beloved, when I read this text, which Paul says to Timothy is a faithful saying, it not only tells me about the pre-existent state of Jesus, but it tells of the translation state—that He had to be born of a virgin to get into the world.

This text goes further and tells us of His incarnation, how that God was incarnated to become man. We read:

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

On that same night, as the first gospel sermon was preached by an angel, so likewise the first gospel song that was ever sung, was sung by the angels, when the Word of God tells us that the angels nestled around above that manger and sang:

"Glory to God in the highest, and on earth, peace, good will toward men."—Luke 2:14.

I tell you, beloved, that was the incarnation. That was God there in that manger. When the wise men came from the East, and bowed in His presence, and gave to Him their gifts of gold, frankincense and myrrh, they were worshipping not just a man, but they were worshipping the God of Heaven. God was wrapped up in the person of the babe, the baby Jesus.

This verse, which Paul says is a faithful saying, not only tells us that Jesus came into this world, but it also tells us about the death of Christ by implication, for it says that "Christ Jesus came into the world to save sinners." How did He save sinners? He saved them by His death. Listen:

"Christ died for our sins."—1 Cor. 15:3.

"Who his own self bare our sins in his own body on the tree."—1 Pet. 2:24.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Pet. 3:18.

Beloved, when I read this text which Paul says is a faithful saying, I see the pre-existence of Jesus, I see the virgin birth of Jesus, I see the incarnation of Jesus and more than that, I see even the death of Jesus, because this text says that He came into the world to save sinners.

Then Paul opens up the floodgates of the grace of God when he says in the last part of the verse, "of whom I am chief." He didn't say, "I was chief." Of course, we think of Paul when he was persecuting Christians and destroying the churches as being a great sinner. He was. But Paul isn't talking about times past. He is talking about times present, and he said, "Christ Jesus came into the world to save sinners; of whom I am chief."

What does it tell us? It tells us of the pre-existence, the virgin birth, the incarnation, the sacrificial death, and the fact that

there is nobody that is too bad to be saved by the Lord Jesus Christ. Paul said, "He saved me, and I am the chief. If He could save me," the implication is, "He can save everybody else in the whole world."

As I have often said, you can bring the worst man or the worst woman in the world into this church building and let that individual defy God, and defy His church, and defy man, and I'll point him to Jesus Christ and say, "Man, there may be hope for you in the gospel." I'll say to that woman, "I don't care how bad you are, or how vile you are, I don't care what your position is in life, Jesus Christ came into the world to save sinners, of whom Paul said, 'I am chief.' It may be that you are chief of sinners today, but God has already saved the chief of sinners the day He saved Paul."

Paul says that "this is a faithful saying, that Christ Jesus came into the world to save sinners." Beloved, He can save the worst man or the worst woman in all the world.

II

"This is a true saying, If a man desireth the office of a bishop, he desireth a good work."—1 Tim. 3:1.

The word "faithful" isn't found in this verse, but the word "true" is the same word that is translated "faithful" elsewhere. So he is literally saying, "This is a faithful saying, If a man desire the office of a bishop, he desireth a good work."

Lots of people desire the office of a bishop. You understand a bishop is a preacher. He is not somebody of a religious nature by way of a religious dignitary. He is not someone that is over a great crowd of preachers and tells the preachers under him what to do. That is not the word "bishop." The word "bishop" simply means a preacher, and this text says: "If a man desire the office of a bishop, he desireth a good work." In other words, if a man desires to be a preacher, he is desiring a good work.

I think that there are a lot of people that desire the office of preacher that God never did call. I think it was John A. Broadhus who said: "The ministry has a strong attraction for men of weak minds." I have noticed through the years that this is true. There's many and many a man who thinks he is called to preach who has had no call at all from the Lord.

I remember one fellow, years ago, who came to me and said, "I know God has called me to preach. I can't do anything and make a success out of it. Everything I do goes backward. It so happens I owned a sawmill and it burned up. I owned a farm and I lost it. I owned an automobile agency and went broke in that. Everything that I have ever done has failed, and I know God has called me to preach." I said, "If that is all the evidence you have that God has called you to preach, I know that if you were to get in the ministry, you would make a failure of that."

A man who has failed in three businesses and can't run a business without going broke—you can't tell me that is a sign that

(Continued on page 5, column 1)





# The Baptist Examiner

## FORUM

"There are Jews in Jerusalem today. Are they the same as spoken of in Ezek. 36:24-28?"



ROY  
MASON  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida

Most assuredly they are. We are seeing one of the most astounding fulfillments of prophecy of all time today. Over and over the promise is made that God will eventually restore Israel to the land which He promised them for a perpetual possession. Strangely He moved upon the Jews all over the world to return to their land, and more than two million of them have returned. I get anti-Semitic literature which tries to show that the Jews are not to be identified with Israel. Of all the foolish bunk that I have ever read, this is about the worst. Effort is made to prove that the ten tribes were "lost" and that the Anglo-Saxon people are really the descendants of those "lost tribes." Nothing could be further from the truth. When the ancient nation was restored to the land, that nation was called, "ISRAEL," which really signifies all of the ten tribes. The truth is, the ten tribes were never lost. Remnants of them filtered back into Palestine so that the people of Christ's day while predominantly of the tribe of Juda, were of all of the tribes. It was my privilege to visit the Holy Land some years ago. I found Jews there from more than sixty different countries of the world, speaking at least that number of languages. However, they had all adopted the Hebrew language as the national language. The desert and waste places had been recovered and were under cultivation just as described in Ezek. 36:34-35.

Whole big denominations today don't seem to even know that Israel is being restored, and that the "times of the Gentiles" have about run out, and that we are nearing the time of the return of Christ to this earth. What an awakening there is going to be one of these days, when the trumpet sounds and all of the saved of earth shall be translated!

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio  
RADIO SPEAKER  
and MISSIONARY  
Kings Addition  
Baptist Church  
South Shore, Ky.



Yes, the Jews in Jerusalem today are the ones spoken of in this passage.

You must understand, though, that this is just the beginning. They are returning to the promised land as God said. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." (Eph. 36:24).

These Jews are not the cleansed Jews of the rest of the chapter. There are several things that must be done first. They must retake the promised land. They must have a nation built up. There will be the rapture of

the saints, the great tribulation period, and the Battle of Armageddon.

After this the Lord will come on earth and set up His kingdom, and the Jews will then be the nation of God in reality as well as in promise.

There are many things in the prophecies of the Bible, such as this particular chapter, that would sound as if it will all happen all at once. This isn't the way it is. Many of them are prophecies that cover a period of years, sometimes up into the hundreds of years.

AUSTIN  
FIELDS

PASTOR,  
Arabia Baptist  
Church  
Arabia, Ohio



The fact that there are Jews in Jerusalem today is but one of the many miracles that God has performed for the nation of Israel. For many hundreds of years they were without a homeland, persecuted and driven from one place to another. Titus slew 1,100,000 and under the reign of Hitler 6,000,000 of them perished. Yet today historians tell us that there are more Jews than there were in the reign of David or Solomon.

Not only have they prospered in number, but today it is our happy privilege to see them in their own land which God gave to them through Abraham. The land they claim as theirs was the land of their forefathers and it is legally theirs.

"And Abram passed through the land unto the place of Sichem unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him." —Gen. 12:6-7.

Not only was the land given, but God, in speaking to Abraham, revealed to him who his heirs were to be for he said, "In Isaac shall thy seed be called." Since this land belonged to the heirs of Abraham and Abraham's heirs are to be determined in Isaac, it rules out the Arabs for they have descended from Ishmael.

Therefore, it is my belief that the Jews in Jerusalem today are the descendants of Isaac and are the ones spoken of in Ezek. 36:24-38.

I know that they are there in unbelief as far as the Messiah (Christ) is concerned, but this is no surprise for their unbelief at this time is a part of the program of God for their deliverance in the future. In Ezek. 37, God gave a vision of the valley of dry bones to Ezekiel. He pictures the bones being brought back to their original position, clothed with sinews and flesh, before the breath of life is given to them. Therefore, the regathering of Israel in unbelief is a necessary condition for the fulfilling of prophecy.

"That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: And the LORD thy God will bring thee into the land which thy fathers possessed, and

thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." —Deut. 30:3-6.

The complete regathering will not take place until the Messiah comes. What we are beholding in our time is but a remnant of the vast multitude which God will gather from among the nations. This remnant is a vital cog in the wheel of providence for they must be in their homeland ere the rapture comes to pass. God has decreed that at the beginning of Jacob's troubles (tribulation) Israel shall make a covenant with the anti-christ.

"He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifices and oblation to cease." Dan. 9:27.

In order for the covenant to be drawn up and ratified for the full week (7 years), the Jewish nation must be at home and recognized as a nation among the nations. Therefore, the Jews who are now in Jerusalem could be the very ones with whom the man of sin will make the covenant. Thus, the rapture of the saints could be at any moment. The covenant cannot be made until "he who now letteth, will let," or until he be taken out of the way. Read II Thess. 2. The hinderer of the revelation of the anti-christ is the Comforter who dwells in every true Baptist Church. Thus, if the rapture were to take place today, the covenant could be drawn up tomorrow for the Jews are where they should be when the rapture comes to pass.

The land which the Jews now possess is also important as to coming events. The Lord has told us in no uncertain terms that He was coming back to the Mount of Olives. Read Zech. 14:4. The battle of Armageddon will be fought there. The nations are to be judged in this land on the basis of their treatment of the brethren (Jews).

The Jews in Jerusalem at this time is but another step in God's program to bring in everlasting peace (millennial).

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



I am persuaded that the Jews who are living in Jerusalem today are some of the ones spoken of in Ezek. 36. This Scripture does not say He will cleanse them from all their filthiness the next day after they get there. This cleansing is still in the future. These Jews must go through the time of Jacob's trouble (Jer. 30:1-7) which according to Dan. 12:1 is "a time of trouble such as never was since there was a nation."

Many thousands of acres of the Negeb desert land that has been desolate for thousands of years is now producing bountiful crops. This desert is blossoming like the rose today, Isa. 35:1. This has been brought about by the streams in the desert, Isa. 35:6. These streams flow through irrigation pipes from the Sea of Galilee and the Jordan River. The water breaks out in the desert through tiny holes in the irrigation pipes to water the land. As a result of this Beersheba, now called Beersheva, grew from a town of 14,000 to a thriving city of 60,000 inhabitants in just a few years. And the Jews in Israel today are taking all the credit for all this, but according to Ezek. 36:36 the Lord is the one who does all this.

These Jews have most certainly not been cleansed of their filthiness as yet. In fact, they

SOME PREACHERS ARE JUST ...

## Clouds Without Water!

By LEON TUCKER  
(Now Up Above)

The Book of Jude uses more extraordinary, original, and unique figures of speech than perhaps any other book in the Bible. It speaks of "raging waves of the sea," "wandering stars," "trees whose fruit withereth," and "clouds without water, carried about of winds," Jude 12. In these he makes reference to the apostates of his day; they are good figures of speech concerning the apostates of any day. Those men who deny the things which are revealed in the Holy Scriptures are clouds without water. Clouds without water leave nothing. So ministers without the Gospel make a desert where faith should blossom like a rose.

1. Men who exalt human reason above divine revelation are "clouds without water."

It is not what reasons, it is what God reveals. It is not what man thinks, it is what God says. The mind of man can never discover the heart of God. By wisdom this world has never come to know God. Man's wisdom is foolishness to God. We are not left to reason, we have a revelation. There are no dark secrets in the Gospel. He who runs may read. Christianity differs from world religions in that they seek after God while Christianity is God seeking man.

2. Men who exalt human attainment above divine atonement are "clouds without water."

Attainment is possible to man. Atonement is possible only with God. Attainment is what man can

do. Atonement is something that God alone can do. Attainment is within man's power. Atonement is the power of God only. Attainment makes man appear better before man, but atonement is the means by which man may appear before God without guilt or sin. Attainment has for its big word "character." Atonement has for its big word "cross." Attainment makes for education. Attainment is for the mind. Atonement is for the soul. "Be not a cloud without water."

3. Men who exalt human philosophy are "clouds without water."

Philosophy is what man thinks he knows. Prophecy is what God foreknows. Philosophy is man's little candle which a gust of wind can blow out. Prophecy is God's lamp, which shines in a dark place until the day dawn. Philosophy is a maze from which man never emerges, while prophecy is light upon every step of the believer's pathway. Philosophy knows a little about the here and now, while prophecy knows about the hereafter.

4. Men who exalt human advance above divine advents are "clouds without water."

The world does not advance without Christ. In His absence it takes the downgrade, not the upgrade. With Christ out of the world there can be nothing permanently better in the world. It is not human advance, but the divine advents that have brought into the world help and holiness for man. Be not a cloud without water. Let God's thoughts be sufficient for you. Think God's thoughts after Him.

seem to be some of the scrapings from the bottom of the barrel of filth in the world today. I do not believe there can be a layer of filth underneath God hating and Bible denying communism. And the Jews in Israel today are a part of that bottom layer of filth. But, after all, that is where they must be when the time of cleansing comes in order that they may be ashamed of their past.

The Jews who are in Israel today are but the vanguard of the great army of the Jews who are to be gathered from all nations, Ezek. 36:24. This task of bringing all the Jews back home is to be accomplished by what we see in Ezek. 37:12. There God says, "I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." These graves are the nations of the earth in which the Jews are shut up by immigration laws. But in that day God will turn the rulers of the nations whithersoever He will (Prov. 21:1), and the Jew will no longer need a passport in order to go home to Israel. And not only will they be given permission to go home to Israel, the Gentiles will help them to get there. In Isa. 49:22 we see the Gentiles carrying their sons in their arms and their daughters on their shoulders. Even the great Euphrates River is to be dried up in order that these people may go over dryshod. The Jews went across the Red Sea dryshod, and they went across the Jordan River the same way. Now in the very near future they will once again have this wonderful experience, Isa. 11:15-16. This great river is not named here in Isaiah, but if you turn to Rev. 16:12 you will find that it is the great Euphrates River that is to be dried up.

As has already been indicated, the Jews in Israel today are some of the scum of the earth. We abhor what they do there in many ways. Last January 13-25th you and I as taxpayers in this country helped to pay all expenses for twelve people led by congressman John Brandemas of Indiana as they went to Tel Aviv to study their communist schools where the children are taken from their parents by the time they are six weeks old and are brought up in the nature and admonition of

the communists. I repeat, Christian people abhor such scummy way of doing. But, in spite of all that, I advise you not to curse the Jews unless you desire to have God curse you, Gen. 12:3.

## Redemption

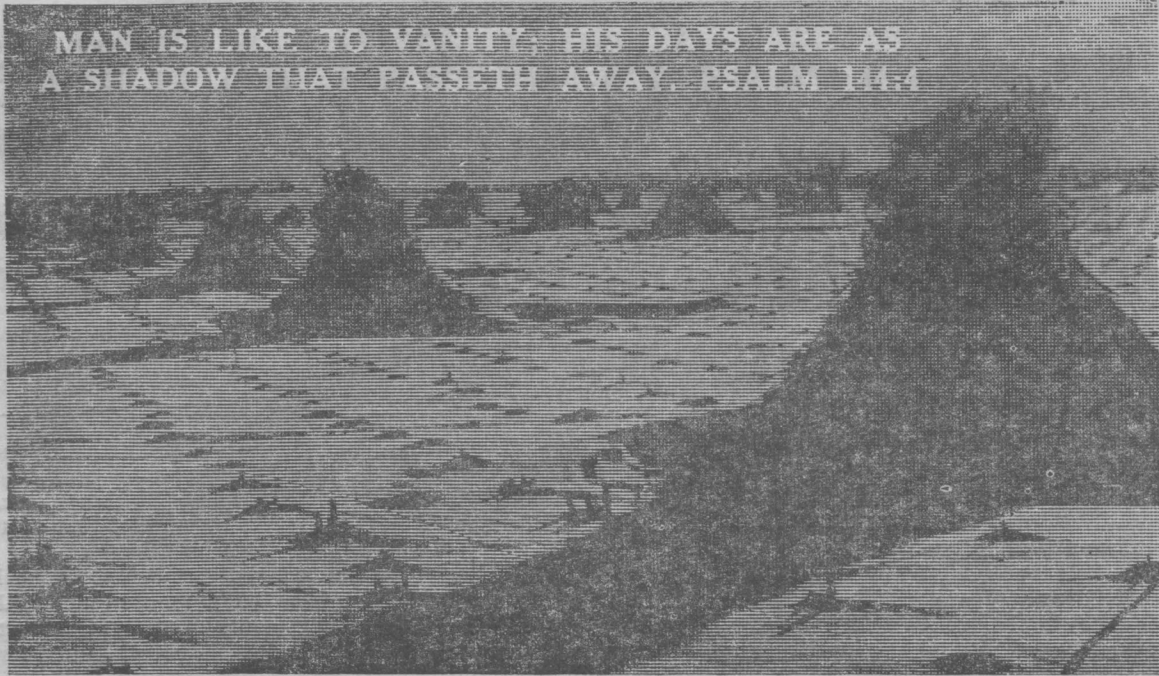
(Continued from page one)

priest or preacher that the sinner be forgiven, let off. God has given a plain warning, "Apart from shedding of blood there is no remission." — Hebrews 9:22. Among what are called evangelical denominations it would be looked upon as worse than folly for a Jew, a Unitarian or a Universalist, who had asked God to forgive his sins, or had confessed the sins, to claim that therefore he was forgiven and was sure to go to Heaven. But it is just as fatal a delusion among others as among Jews, Unitarians and Universalists. Every transgression must have "a just recompense of reward," however sorry the sinner may be, however much he may pray and beg to be forgiven, let off; however much the priest or preacher or friends may pray for him to be forgiven, to be let off. A man who has violated the state law falls on his knees before the judge, confesses his sin and begs the judge to forgive him, to let him off; and he calls men from the audience to come and help him beg. The judge replies, "If I should yield to these petitions I would be a perjurer; I would trample on law. Every transgression must receive a just recompense of reward." Would that all could realize that every prayer from sinner, priest, or preacher, for a sinner to be forgiven, let off, is a prayer to God to become a perjurer. If sinners could realize that, after all their kneeling every night and confessing their sins, and praying to be forgiven, to be let off, every sin ever committed is still there, and that "Apart from shedding of blood there is no remission," they would then realize their real need of a Saviour, a Redeemer.

One question for the reader: If God forgives, lets a sinner off, simply because he is sorry and cries and prays and begs to be let off, or because the priest or



MAN IS LIKE TO VANITY; HIS DAYS ARE AS  
A SHADOW THAT PASSETH AWAY. PSALM 144:4



## Redemption

(Continued from page 4)  
preacher cries, prays and begs for him to be forgiven, to be let off, why did Jesus die?

The word translated *forgiveness* in the Bible means simply to send away, without reference to how sin is sent away; but God's Word states plainly, that sins are forgiven, sent away, by Christ bearing them. "Behold the lamb of God that taketh away the sin of the world."—John 1:29. "Who his own self bare our sins in his own body on the tree."—I Peter 2:24. "Christ died for our sins."—I Cor. 15:3.

The prayer of the publican in the old version, "God be merciful to me the sinner" (Luke 18:13), has misled many. If that was really the prayer of the publican, how could the Saviour have said, "This man went down to his house justified"? The margin of the Revised Version (1884) gives what the Greek says, "Be thou propitiated." It is the same Greek word that in Hebrews 2:17 is translated, "to make reconciliation for the sins of the people." President Strong of Rochester Theological Seminary gives the exact meaning of it when he renders it, "Be thou propitiated to me the sinner by the sacrifice whose smoke was then ascending in the presence of the publican while he prayed." And Jesus shows what the publican said when He added, "This man went down to his house justified."

God's Word states plainly how our sins are put away; not by, or because of, the praying and weeping and confession of the sinner, nor the praying and weeping and interceding of others for the sinner, for God to forgive him; "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."—Heb. 9:26. "Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:31.



## "Faithful Sayings"

(Continued from page three)  
God has called him to preach. I say, many a man desires the office of a bishop, but God doesn't desire him in the ministry.

Paul is saying, "You desire a good work." Yes, it is a good work, but it is not the best paying job. It is not the most popular job. If a man desires to be a preacher, he doesn't desire a job that is going to give him a tremendous fortune, and he doesn't desire a job that is going to make him the most popular man in the world. But I'll tell you what it does. If he desires to be a bishop, he desires a job that is the greatest job in this world from the standpoint that it will change lives. I want to thank my God as I look backward across the days of my life and see the lives that have been changed as a result of the preaching of the Word of God.

I remember one fellow with a

hook nose and bleary eyes — the worst looking scamp I think I nearly ever saw. Somebody invited him to come to the services, and in order to please them he came. He hadn't been sober for six months' time, but God got hold of him and God saved him. From that time on, every time I would look at his face as he sat out in the congregation, his face would light up like an old cathedral. I tell you, beloved, if a man desires the office of a bishop, he does desire a good work, because it is a work that will change lives.

I don't know anything that has been any greater joy to me than to stand by a bedside when some saint of God was dying, and to talk to that individual right up to the last, to see that individual go out into eternity thanking God for her pastor, her church, and her loved ones that were saved. Several years ago, I stood by the bedside of a young girl who was dying in a hospital here in Ashland. Her father said to me, "I know she is dying, and her mother and I can't stand to stay with her. Go in and stay with her." I went into the room, and her mind was as clear as a bell. I stood there beside the bed and talked to her. I patted her hand as I talked to her, and she told me how much I meant to her, how much it had meant to her for me to preach the Word of God to her, and what a blessing I had been to her, and to see her parents saved. She told me all about how she loved the Lord and loved His church.

I tell you, beloved, if a man desires the office of a bishop, he desires a good work, because it is a good work to help folk when they come down to die.

If a man desires the office of a bishop, he desires a good work in that he helps people when they are sick. Oh, how many times I have gone into a sick room and prayed with folk who were ill. What a blessing it is!

One night, I remember being called to Ironton to visit a woman. They said she was dying. When I got to the house, her sister said, "Brother Gilpin, go in and see her. She doesn't know anybody, and she will be dead in a little while. The doctor said she won't live till midnight." There were three or four who followed me into the room, and I sat there and talked with them. The woman showed not one flicker of life. I said, "Let's pray," and I knelt beside her bed where she was lying. When I said "Amen," she opened her eyes, looked over at me, and said, "Is that you, Brother Gilpin?" That was the first sign of life that she had shown for two days. I sat there and talked with her for several minutes. Then I went out to the kitchen and said to the sister that had told me that she was dying, "This woman isn't dying. She has plenty of life about her. Her mind is clear." The sister said, "I know, Brother Gilpin, she awakened for a moment to speak to you. That just happened. The doctor said she will be dead by midnight."

Well, beloved, she wasn't dead by midnight, and she wasn't dead by midnight of the next night, and just a few weeks later I had the privilege of preaching to her at church.

I want to tell you, if a man desires the office of a bishop, he desires a good work. It is a good work to be able to help people when they are in trouble. It is a good work to be able to help people when they are sick. It is a good work to be able to help people when they are dying. It is a good work to be able to preach to people every Sunday and see the Gospel change lives and make men and women over again. It is a good work.

### III

*"For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."*—I Tim. 4:8-10.

Notice that this says that He is the Saviour of all men. The word "Saviour" there does not refer to salvation, but rather, He is the sustainer of all men, especially of those who believe.

With that in mind, Paul said that "bodily exercise profiteth little."

I don't say that taking exercises in the morning isn't of some profit. I don't say that if you get up and jog a mile in the morning, that it won't be worth something to you. You'll probably go back and eat a good breakfast. I won't say that if you get up in the morning and take calisthenics, that it is worthless. In fact, it isn't. It will be worth something to you. You'll enjoy your breakfast better if you go through a good routine of calisthenics in the morning. However the Bible says, "Bodily exercise profiteth little."

When World War I was being fought, the United States military personnel realized that they had a group of men that had been drafted, that were far from the peak of perfection physically. The great physical culturist of that day was Walter Camp. The Government put Walter Camp over the training of all the soldiers in the entire United States. He set up a calisthenics program whereby the men went through a certain routine every day to build up their bodies — bending over, leaning backwards, leaning to the right, and leaning to the left — calisthenics to build muscles. I am not saying that it didn't do any good. If I did, I would be denying the Bible. The Bible says, "Bodily exercise profiteth little." It does profit — a little. I am not saying it didn't do some good. It probably did a great deal of good. But when Walter Camp was 44 years of age he died. The man who set up calisthenics for the Army to train soldiers, to make physical giants out of them, himself died as a

# PRECIOUS BLOOD

D. L. Moody, in his book, "Great Joy Sermons," said he did not believe anyone should sit under the ministry of modernist preachers who do not preach salvation by the blood. The following is from the message, "The Precious Blood."

"There's a good deal about the blood in Hebrews that I would like to bring up; time passes, and I have to just fly through the subject. Now I don't know any doctrine I have preached that has been talked about more than the doctrine of the blood. Why, the moment Satan gets a man to leave out this doctrine of blood, he has gained all he wants. It is the most pernicious idea to leave it out. A man may be a brilliant intellect, and may have large crowds of people, but if he leaves this out, no one will be blessed under his ministry, no one will be born in God's kingdom. If a man leaves out this blood he may as well go and whistle in the streets, and try to convert people that way, for all the good he will do in saving souls. It is said that old Dr. Alexander of Princeton College, when a young student used to start out to preach, always gave him a piece of advice. The old man would stand with his gray locks and his

venerable face and say: 'Young man, make much of the blood in your ministry.'

"Now, I have traveled considerably during the past few years, and never met a minister who made much of the blood and much of the atonement but God had blessed his ministry, and souls were born in the light by it. But a man who leaves it out the moment he goes, his church falls to pieces like a rope of sand, and his preaching has been barren of good results. And so if you find a man preaching who has covered up this doctrine of blood, don't sit under his ministry. I don't care what denomination he belongs to, get out of it. Fly from it as 'those who flew from Sodom.' Never mind how you get out of it—leave it. It is a whited sepulchre. There is no life if they don't preach the blood. It is the only way we've got to conquer Satan; the only way we can enter heaven and we cannot get there unless we have washed our robes in the blood of the Lamb. If we expect to conquer we must first be washed by that blood. A man who has not realized what the blood has done for him has not the token of salvation."—Gospel Witness.

young man, forty-four years of age.

"Bodily exercise profiteth little; but godliness is profitable unto all things." If you want to be a strong man physically, live godly. If you want to be blessed materially, live godly. If you want to enjoy life and friends, health and happiness, live godly. If you want to have a good, keen mind, live godly.

Paul is saying, "Bodily exercise may be of some value. It is of little profit; but godliness is profitable in all things." There isn't a field of activity and there isn't a facet of life, but what godliness brings a profit to the individual. Paul says this is a faithful saying, and it is worthy of all acceptance.

### IV

*"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."*—Titus 3:8.

What does this faithful saying teach us? That we who have believed ought to be careful to maintain good works.

I ask you, are you a believer in the Lord Jesus Christ? If you are, you ought to be careful to maintain good works. It doesn't make any difference what I do, or what some loved one does. It doesn't make any difference what some friend does. That should not affect you one particle. If you believe in God, you ought to be careful to maintain good works.

We read: *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."*—Eph. 2:8,9.

We Baptists emphasize and make much of the fact that a man is not saved by his works. We emphasize that salvation is by grace, and grace alone — plus nothing, minus nothing, just grace, grace, grace. Beloved, I can't emphasize it enough. I thank God that my salvation does not depend in the least upon myself, my church, or upon anything or anybody except the grace of God, and I am glad that I can preach to you that salvation is by grace, and grace alone.

But notice the next verse: *"For we are his workmanship, created in Christ Jesus unto good works."*—Eph. 2:10.

Notice, we are not saved by works — we are saved by the grace of God, but we are created in Christ Jesus unto good works. God never saved you just to keep out of Hell or to take you to Heaven. God never saved you for

either of those purposes. God does not want you to think that salvation is a fire escape to keep you out of Hell, or a ladder to get you up to Heaven. Rather, He says that we are "created in Christ Jesus unto good works."

Beloved, when He saved you, He saved you for the purpose that you should produce good works. No wonder Paul said that it is a faithful saying that we maintain good works.

Henry Clay was one of the inveterate gamblers of his day. As a result of his gambling, Henry Clay became heavily involved financially. His home at Lexington, Kentucky, is known as Ashland. Henry Clay's home was mortgaged to the bank, and mortgaged to the hilt. There was no hope of him paying off his debts. When Henry Clay went to the bank to tell the banker that he couldn't pay his notes and beg for mercy, the banker said, "You don't owe a thing here." After kidding for a little bit with Mr. Clay, he told him the story how some friends had come in and paid off his debt. The note was paid in full. He didn't owe that bank one penny. The banker said, "But I tell you this — the men don't expect you to pay the money back, but they are expecting you to realize that you are under obligation to them. Please, no more gambling."

Beloved, he didn't owe any money to the bank, but he owed an obligation to the individuals who had paid his note.

I tell you, Jesus Christ came down to Calvary and died for my sins. He paid my sin-debt in full. I don't owe the Devil. I don't owe Hell. I don't owe one thing to the wrong side of the ledger. But thank God, I owe everything to the Lord Jesus Christ who died for my sins.

Since I believe in God, I am taught that I ought to be careful to maintain good works. Paul says that this is a faithful saying. If a man is saved, good works should be a part of his life. He ought to be baptized. Shame on any individual who is saved, who is not a member of a New Testament church. Shame on that individual who has not followed the Lord through the waters of baptism. Shame on that individual who does not attend a New Testament church. I'm not saying to attend church. There are all kinds of so-called churches. I am saying that you should attend a (Continued on page 6, column 1)



Remember Our...

# LIST OF GREAT BOOKS FOR SALE

WAS PUBLISHED IN THE ISSUE OF TBE UNDER DATE OF NOV. 7

TAKE ADVANTAGE OF THE BIG DISCOUNTS WHILE THEY LAST!

## "Faithful Sayings"

(Continued from page five)  
New Testament church. A man ought to be very careful as to what kind of church he goes to. He ought to be very careful as to what kind of baptism he submits to. I say to you, we are taught that if we are saved, we are to be careful to maintain good works. The word "careful" means to study, "Now, am I to do this? Is this the kind of work that will glorify God?" Paul says this is a faithful saying.

V

"And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done."—Rev. 22:6.

In this book of Revelation, John has shown us some things that must be done. The nations must be healed of sin. There will never be a world without war until the Prince of Peace takes possession of the world and controls it.

The Devil must be conquered. We are so used to him. He dogs our path every day. He causes us to have a hard time daily. He certainly does lead us into all kinds of things that are wrong every day. The Devil must be conquered.

John says that he is going to be. Can you imagine a time when there won't be a Devil in this world? Glorious days are ahead for the children of God. No Devil — the Devil conquered. John says it is going to be. This is a faithful saying.

Romanism must be destroyed. You say, "But I have some good friends who are Catholics." Well, so have I. Beloved, I hate the system of Romanism. I hate it with all the hatred of my heart, and if I would pray, it would be that God would give me grace to hate it even more. Romanism must be destroyed.

If you will read the 17th and the 18th chapters of Revelation, you will read the picture of Rome and her harlot daughters, which are the false churches that have come out of Rome. Read how that God says they must be destroyed. Beloved, they will be. That is God's picture. They will be destroyed.

There must be a new Paradise. No tears, no sorrows, no crying, no pain. There is nothing negative about it. It is all positive. Everything about the new Paradise is positive. No crying, no sorrow, no tears, no pain, no negatives, all positive. There must be a new Paradise.

As John brings the book of Revelation to a close, he says, "This is a faithful saying?" What is? That God has already sent His angels to show unto me the things which must shortly be done. Nations must be healed. The Devil must be conquered. Romanism must be destroyed. A new Paradise must become a reality. John says that this is a faithful saying. It must take place.

I tell you, beloved, I am not doubting it. I am not guessing about it. I am not thinking that it might come to pass. I am not saying that I wish it would come

to pass. Rather, I say to you, it is bound to come to pass. It is a faithful saying. It is what the angel says that God has shown to His servants that must come to pass.

## CONCLUSION

I have given you a few of these faithful sayings. I could give you many others if time would permit. But when you are tempted to quote some old adage or some old proverb, may you pause and say, "Now, Lord, is this true? Is this a faithful saying?" And may you search diligently and see what the Lord has said, what He says in His word is a true saying, a faithful saying.

I have given you five of these faithful sayings. Might it please God to help you search further and find more. In fact, anything in this Bible that is taught, while it may not be called a faithful saying, but if it is in the Book, it is a faithful saying.

May God bless you!



## No Condemnation

(Continued from page one)

3. By vital union with Him.

By means of the Holy Ghost and the Word, the Lord Jesus has communicated, in germ, His own nature to every believer. Thus the source of this life is in Christ. The outlet is in the believer—wherefore, it is written, "He that is joined to the Lord is one spirit."

To all who are thus in Christ, it is said, "There is now no condemnation."

This grand fact rests upon a trinity of reasons.

1. It rests upon the death of Christ.

The death of Christ was for us. Therefore, Christ was condemned to death instead of us. To condemn us now would be to say: 1. That the death of Christ was not sufficient, 2. It would be to say there was no justice with God, for He would get two payments for one offense, two payments for one debt. For God to do either of these things, is to dishonor Christ, His Son, or to overthrow the stability of His own throne, founded, as that is, on exact justice. The salvation of every believer rests upon the fact that justice has been satisfied, that law has been honored, that God has been glorified, in the death of His Son. That the question at issue between God and that believing sinner is now ended forever. Henceforth the security of the trusting soul is coordinate with the Throne of God.

2. It rests upon the resurrection.

The resurrection of Christ is God's receipt to Him that He is satisfied with what Christ has done. It is the receipt given by the Lord Jesus in the face of all the universe that he has discharged the obligations laid upon Him. Before God can condemn the soul that trusts in Christ He must deny the value of the death at the cross. He must demand a re-trial and judgment. In order to do this it would be necessary to take the Lord Jesus Christ from the throne in Heaven and nail Him to the tree again amid the hootings of the cruel mob. This is true by the law of representation. He represents us on the cross. In virtue of that He represents us on the

throne. If the representation in Heaven is not satisfactory, there is nothing left but to go down from that place to the hall of scourging once more. Thus it is clear that so long as Christ is accepted and secure before God and His throne, so is each believer. We are bound up in the bundle of life with Him.

3. No condemnation to the believer rests on the ground of intercession.

The High Priest acted only for the children of Israel, the people of God; hence the presence of the priest before the mercy seat for Israel is a proof that they were accepted as the people of God, and that God had communion with them through Him. It is a mistake to think the Lord Jesus Christ is High Priest for all people. In fulfillment of the type, He is before God only on behalf of His chosen ones; hence His intercession on God's throne in behalf of believers, or in behalf of any one is a proof those persons have been accepted before God, are viewed not as rebels or aliens, but as sons, and as it is a proof they are sons, and there can be no condemnation against the Son, inasmuch as being sons, we are in Christ, therefore, the intercession of Christ is a conclusive proof there is now no condemnation to them that are in Christ Jesus.

With this threefold cord of death, resurrection and intercession, the weakest believer is bound to the heart of God. Now, if there is no condemnation upon the believer and none in store, what remains? We answer, the future holds for the believer in Christ Jesus nothing but glory. I do not look for judgment, but for the appearing of our friend and Saviour, who, at His judgment seat or Bema, will reward us according to our service here. It is in the Coming of our Lord Jesus Christ that the great fact of our complete acceptance shall be made manifest, for we shall be glorified with deathless, pain-

less bodies; we shall shine in the image of Him who has redeemed us; then shall He roll off the curse of condemnation from this sad earth, fill up the many graves, batter down the monumental piles, uncover the flowers, and give glad song to creation's long-hushed lips.

No condemnation, so says the blood; no condemnation, so says the Master's empty grave; no condemnation, so says the opened Heavens, where Jesus sits at God's right hand. What a happy people we who believe this ought to be.

Our present is safe as God can make it, for added to the cross, the empty grave, the ascension, and the resurrections at His coming, is His promise and His word. He says so, what more is needed?

Our future is provided for; we shall dwell on this earth, walk in its fields, smell of its breeze blown from gates of joy, and live on, and live ever, with never a pulse to grow weary or a thought to droop.

We ought to be thankful people, no merit of our own caused it; sovereign grace alone.

We ought to be a loyal people; loyal to Him who has been so loyal to us.

If we realize this grace, then we shall exemplify in full, the latter clause of the verse, "Who walk not after the flesh, but after the spirit."



## Spurgeon

(Continued from page one)

be easily understood. No one walked out on Charlie Spurgeon that night.

"You're a natural-born orator," said William warmly on the way home. "That was a fine sermon. The people want you to come back."

"I'll go back gladly whenever they want me," replied Charlie happily, "But I'm no orator, Wil-

liam. It just came easy for me to talk to those folks because I love them. I love the Lord Jesus Christ. I want to bring all the people I love to Him."

Charlie Spurgeon did go back to Teversham, many times. Villagers spread reports of his excellent sermons. Over in Waterbeach, a neighboring village, a congregation had lost its beloved old pastor. Charlie, just after turning sixteen, went to fill the vacancy.

The Waterbeach chapel was a converted barn; the congregation, forty people. The pastor's salary was five pounds a quarter; roughly, a hundred dollars a year.

The power of his sermons grew. Waterbeach folk filled his church. People from Cambridge went down to hear young Charlie Spurgeon. They returned to the university town inspired by the common sense he used in his powerful Gospel messages.

He was nineteen when his local fame took an amazing turn. He was asked to deliver the principal address before the Sunday School Union anniversary conference in Cambridge. Among his listeners that day was a Mr. Gould, a Baptist deacon.

After hearing young Spurgeon, Gould hurried to London. There he sought out Thomas Olney, an influential member of the New Park Street Chapel. Although this was London's largest Baptist Church, its membership was falling off rapidly.

"Young Spurgeon is the very man you need!" Mr. Gould informed Olney. "I've never heard a man, regardless of age, who impresses me so much with his faith, his sincerity and genuine human kindness."

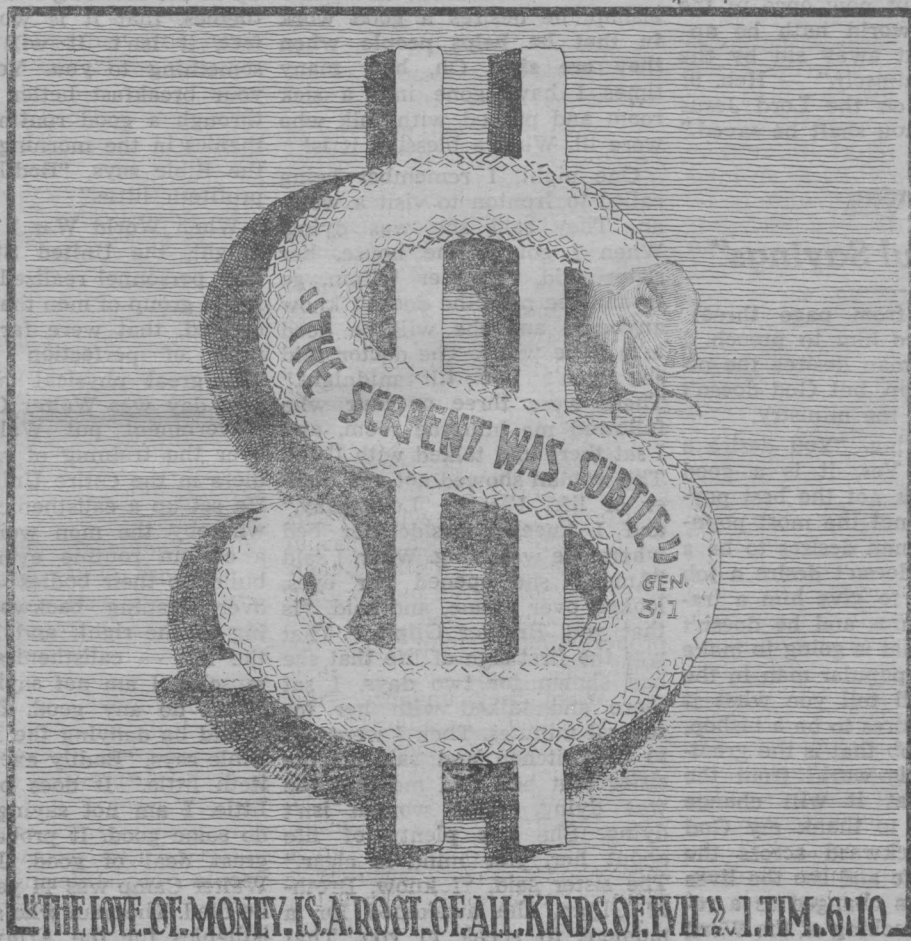
"But he's only nineteen," objected Olney. "Our people would never tolerate a man so young in our pulpit."

"Come to Waterbeach next Sunday!" challenged Gould.

"Hear him. Then judge for yourself."

(Continued on page 7, column 1)

## What the Dollar Sometimes Signifies





## Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Missions  
c/o Calvary Baptist Church  
P.O. Box 910  
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Elder William C. Burket  
208 E. Tycksen Street  
Farmington, N. M. 87401

## Spurgeon

(Continued from page 6)

After hearing Spurgeon the next Sunday in the crude Water-beach chapel, Thomas Olney returned to London as excited as Gould himself had been.

Olney had to argue long with fellow church members, but finally won permission to invite Charlie Spurgeon to preach at New Park Street Chapel. The invitation, though, was good for only a single sermon in the winter of Charlie's nineteenth year. Many members of the London church were indignant.

"With what authority can such a youth speak?" protested such people. "We'll not waste time listening to a country bumpkin?"

The sermon was virtually boycotted. Only two hundred people were in the church, surrounded by a thousand empty seats. Those present, however, got the thrill of their lives. From the text "Every good and perfect gift is from above" Spurgeon developed a sermon which won the hearts of the faithful two hundred.

The young country preacher was asked to return three Sundays in January. Each of these Sundays he faced a much larger congregation. He was invited to accept the pulpit on a six months' trial.

Meanwhile a cholera scourge broke out in London. The young preacher threw himself into nursing the sick of his congregation night and day. Always in danger of the scourge himself, he won the admiration and love of the Londoners. Before the six months' trial ended, Spurgeon was given the pulpit as permanent pastor.

Soon such crowds were coming to hear him that New Park Street Chapel couldn't hold them. Exeter Hall was rented; then Surrey Garden Music Hall. Sunday morning crowds of ten thousand became commonplace. Everyone came — poor folks from London's slums, the English Prime Minister, laborers and the nobility.

Spurgeon rarely spoke for more than forty-five minutes. He never used notes. Without aid of public address systems, his clear voice reached everyone in the largest halls. Yet he was neither sensational nor dramatic. Men who analyzed his amazing draw-

ing power over other preachers of his day agreed that his simple sincere faith in the Lord Jesus and his tremendous love for the people before him were the real sources of his power.

Although he was a Baptist preacher, all English denominations soon united to build for him the famous London Tabernacle. It had a seating capacity of many thousands, as well as Sunday School rooms and offices for all types of church activities. With Spurgeon directing services, membership in the Tabernacle congregation averaged five thousand annually.

Once the Tabernacle was completed, Spurgeon started three other great works close to his heart. He founded a college for training poor English boys to be ministers. He started a home for orphan boys, then one for orphan girls. Through these three institutions and the Tabernacle, Spurgeon poured out his great love for people until 1892, when he died at the age of fifty-eight.

Besides being a great preacher, he was a remarkable writer. His books about an imaginary Englishman, John Ploughman, were much like Benjamin Franklin's Poor Richard series. From tremendous sales of these common-sense books and his printed sermons, Spurgeon had a large income.

He gave this money to his college and to his orphans' homes as fast as royalties were paid. In his love for the children, his greatest concern was that the orphans should find love, good care, wise education and wholesome play in the homes he maintained.

All that the famous preacher achieved, however, was the result of the simple program Charlie Spurgeon started in his late teens — to bring as many of the people he loved as possible to the Lord Jesus Christ, whom he loved even more. It was a formula which shook England!

—Power

## Union Meetings

(Continued from page one)

tists. Every summer, in many towns, churches cease to have individual services, but merge into a general union gathering addressed by pastors of the different faiths represented. Moreover, it is often the case that all the churches go into a revival — a union meeting.

The Federal Council of Churches seeks to merge the various denominations into one big ecclesiastical group, which it is their purpose to dominate. This means the modernizing of all, and the minimizing of even the fundamental doctrines of Christianity.

### What About All This?

It means the destruction of genuine Christianity. When churches go into an ecclesiastical hodge-podge, they plainly say that there is no real reason for their separate existence. If churches of different denominations can merge for their services during August and September, then why not for all time?

There are several things that happen when churches of different faiths unionize:

1. They ignore the New Testament platform for unity. That platform is laid down in Eph. 4:4-6. There are seven planks in that platform. When people agree on those seven planks, then there is unity, and they can properly have union, but not otherwise.

2. When they unionize, they put so-called "broadness" and human fellowship ahead of the teachings of God's Word. Think of Baptists having a preacher who denies the deity of Jesus, the virgin birth, the inspiration of the Scriptures, etc., to hold a meeting for them! Such is a plain violation of II John 9-11.

3. When they unionize in evangelistic meetings, they ignore the fact that they are not agreed on the way of salvation. Campbellites and Baptists for

HERE IS SCRIPTURE THAT IS . . .

# BADLY MISUNDERSTOOD

"Submit yourselves to every ordinance of man for the Lord's sake." — I Peter 2:13.

"Let every soul be subject unto the higher powers; the powers that be are ordained of God." — Rom. 13:1.

"Render unto Caesar the things which are Caesar's; and unto God the things that are God's." — Matt. 22:21.

Like the proverbial charity these Scriptures are made to cover a multitude of sins nowadays. Faithless, flinching, fawning professors, following Christ afar off, if at all, hide behind these Scriptures to cover their craven cowardice. Satan quoted Scripture in tempting Christ; but he misinterpreted and misapplied it. So do many of those who quote these Scriptures today.

Peter, Paul and the Lord Jesus, the three preachers, whose words are quoted above all found themselves after they had spoken these words in the clutches of the law. Did they violate the commands they gave to others, or are there some limitations to these commands? One or the other of these alternatives is bound to be true. Either the sinless Son of God and His two chief apostles did not live up to their own teachings, or there are limitations to man's obedience to the powers-that-be. Every true follower of the Lord will answer "God forbid" to even an intimation that these three men, who died for their beliefs, should have proven false to their own teachings and got into the custody of the officers of the law therefor. If that be true, then the lives of these men all tell us in most unmistakable clearness that there is a limitation to our obligation to "be subject to the powers-that-be." Now, where is that limit?

The Master makes it clear in His statement. We are to obey the powers that be only so long as they stay within the bounds of the "things that belong to Caesar" or human government.

example, are not agreed on how a sinner is saved. In a revival, which way of salvation shall be preached—the way of WATER, or the way of BLOOD?

4. When they unionize, they are guilty of arrant hypocrisy. Pretense is made that there is unity, when there is none. They are separated by beliefs that are irreconcilable. Those who believe that salvation is TEMPORARY, are miles apart from those who believe that salvation is ETERNAL. Somebody has to be wrong concerning so vital a matter. Both cannot be right.

### What Does The Bible Say?

It says, Amos 3:3, "How can two walk together except they be agreed?"

It says to SEPARATE from wrong things rather than to COALESCE AND UNIONIZE, (II Cor. 6:17.)

It says that "a little leaven, leaveneth the whole lump." Unionism introduces the leaven of false doctrine into a group, and that false doctrine will permeate the whole. Dead churches all over the North, have followed in the wake of looseness and unionism.

### What Should Be Our Attitude Toward Other Groups?

We should believe in freedom of speech and freedom of worship, and should insist that all be given the right to preach, teach and publish what they believe. But, we should exercise our freedom to combat the error of those who teach contrary to God's Word.

In great moral issues, such as a common stand against liquor and vice and community evils, people of differing religious faiths may take a common stand, for no doctrine or principle is involved. No need for different groups to be at dagger points. They can respect each other's rights — yet differ.

When they trespass upon the "things of God" we not only ought not to obey them, but ought to withstand them. If the Bible is clear on anything it is on that. The Hebrew children were put in a burning fiery furnace because they would not obey the powers-that-be as to whom to worship. Daniel was put in a lion's den because he would not obey the powers-that-be as to his prayer life. God interposed in their behalf. Peter and other apostles were put in prison for preaching the gospel (Acts 5). When God miraculously delivered them, they went right back to the temple and went to preaching the gospel (Acts 5). When God miraculously delivered them, they went right back to the temple and went to preaching, notwithstanding the powers-that-be forbade them to do so. When called into court for their wilful disobedience of the orders of the court their answers was: "We ought to obey God rather than men." Peter tells where the limit of our obedience to the powers-that-be is, namely, when their commands contravene or cross God's commands.

That was why it was that Bro. H. Boyce Taylor during the flu epidemic of 1918 refused to obey the Board of Health when they ordered all churches closed.

That is why men who fear God ought not to pay any attention to the commands of the Boards of Health shutting up God's houses. God's plain command is "not to forsake the assembling of yourselves together." The orders of the Board of Health cross God's commands and for that reason should not be obeyed. Again God plainly tells His people in time of pestilence to meet in His house and confess their sins and seek His face and turn from their wicked ways and He will heal the land. That means the plague will be stopped. And He does not promise to pay any attention to their prayers anywhere else except in His house, as touching the pestilence. If His people are too cowardly to face the powers-that-be, when they cross God's commands, and prefer to obey men rather than God; then let them take the con-

**We  
Covet  
Your  
Prayers!**

sequence of a prolonged plague. No meeting house ought to be closed in times of plague or pestilence. It matters not how many Boards of Health or how many courts say for them to close they ought to be opened. If they are closed let the officers of the law close them and nail them up. Then see what God will do to them. So long as we tamely submit to the encroachment upon the "things of God" by the powers-that-be, that long will God hold us accountable for the closed doors of our churches.

Peter, the very man who told us to "submit to every ordinance of man for the Lord's sake," did not submit, when man's orders contravened God's. The officers put him in jail; God turned him out; he went right back to God's house in the same city and went to preaching. When they arrested him again he bluntly told them that he would not obey them (the powers-that-be) and gave as his reason: "We ought to obey God rather than men."

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions  
c/o Calvary Baptist Church  
P.O. Box 910  
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman  
Sovereign Grace Baptist Mission  
Koroba Free Bag, via Mendi  
Territory, Papua, New Guinea

## WHY WINE AND NOT GRAPE JUICE IN LORD'S SUPPER

What should be used in observing the Lord's Supper, wine or grape juice? The answer is clear and plain to all who are willing to take the truth. Wine should be used. When the Lord Jesus instituted the Lord's Supper, He used a container of wine that was left over after the observance of the Passover. That is a fact and is unanswerable. The Passover was observed on the 14th day of the month Nisan which is equivalent to our March or April, or in the spring of the year. Grape juice could not have been used at that time because there was no grape juice at that season of the year. The only time there was grape juice was in the fall when the grapes were gathered and crushed. The grape juice fermented and became wine and that is the way it was kept. Louis Pasteur (1822-1895), a French scientist, discovered the method of Pasteurization — "a process devised by Pasteur for preventing or checking fermentation in fluids, such as wine, milk, etc." So churches could not have used grape juice for the Lord's Supper (except in the fall when the grapes were crushed) if they had wanted to, until the last century after the time of Pasteur.

The eleventh chapter of First Corinthians makes it clear and plain that the church at Corinth used wine (I Cor. 11:21) because some got drunk. Furthermore, grape juice does not picture the pure sinless blood of Christ because grape juice has leaven in it and leaven is a type of sin. But when the grape juice ferments, then the impurities are fermented out and the wine which is now free from leaven pictures the pure sinless blood of Christ. About two years ago a church began to build an auditorium over the basement auditorium and when the old pulpit platform was torn out the pastor found an old bottle partly filled with grape juice that had been

(Continued on page 8, column 5)



# My Impressions...

## CONCERNING THE LABOR DAY WEEK-END CONFERENCE AT CALVARY BAPTIST CHURCH OF ASHLAND, KENTUCKY

### ENJOYED CONFERENCE VERY MUCH

I enjoyed it very much. May God's richest blessings be upon you and Calvary Baptist Church.

B. J. Wellman,  
Huntington, W. Va.

### "MY CUP RUNNETH OVER"

It certainly has been a blessing to me to have attended the Baptist Conference and heard God's Word expounded: "My cup runneth over." I hope God's blessings will rest upon Pastor Gilpin and Calvary Baptist Church. I hope there will be many more, so that the children of God can meet together.

Mrs. Dowse B. Smith  
Ludowici, Georgia

### FELLOWSHIP AND PREACHING WONDERFUL

All I can say it was great, and wonderful to be here. I thank the God of my salvation for His goodness and mercy for allowing me to be here at the Bible Conference and to hear the blessed truths of our sovereign Lord

preached. The fellowship was wonderful. How good it was to see and have fellowship with the precious elect of God around the blessed Word of the Lord. I pray the richest blessings of our Lord to be upon Calvary Baptist Church as they labor for next year's Bible Conference.

David Goldstein,  
Chicago, Illinois

### LOOKING AHEAD TO 1971

I enjoyed the messages, singing and fellowship and I am looking forward to being here next year.

David Collier,  
Harrisburg, Ky.

### YOU KNOW HE ENJOYED IT

The sermons were excellent and the music exceptionally good.

M. E. Wacasen,  
Brookville, Florida

### REGRETS TO LEAVE FOR HOME

There is always the regret to leave for home after each Conference and this one is no excep-

tion. It's not easy to part from such sweet fellowship. The thought of returning in 1971, the Lord willing, compensates. Great preaching with great messages will not be soon forgotten. The prayers of God's people and their financial aid are well spent when spent toward this Conference. All of us need to be fellow-yokemen in this great task.

Eld. J. Frank McCrum,  
Detroit, Michigan

### ENJOYED IT IMMENSELY

I enjoyed the Bible Conference immensely. The great messages about our great God and Saviour were a blessing to my soul. May there be many more. I hope to come again next year.

Elder David West,  
Jessup, Georgia

### CONFERENCE WAS EXCELLENT

This is the first time we have attended. Everything was excellent.

B. Russell,  
Nitro, W. Va.

### WASN'T DISAPPOINTED WITH EXPECTATIONS

I expected to hear a lot of good sound preaching and to have a lot of good fellowship with the saints of the Lord, and I wasn't disappointed either because that was just exactly what occurred.

Paul Kirkpatrick,  
Souderton, Pa.

### BLESSINGS CANNOT BE EXPRESSED

I know that the blessings of this Conference cannot be expressed. But may I say if there is a greater blessing it shall be up there where the sadness of parting never comes.

Eld. and Mrs. Bill Jackson,  
Bristol, Tennessee

### SOULS WERE WONDERFULLY FED

This is our first conference and it's been a real joy. Our souls so wonderfully fed from God's Holy Word. The fellowship with God's saints has been wonderful. Accommodations were very nice. We thank God for it all.

Mr. and Mrs. O. E. Wilson,  
Griffin, Georgia

### AMAZED OVER THE CONFERENCE

I am amazed at the fine accommodations that Calvary Baptist Church provided for the Conference. I am more amazed at the fine preaching. It is most wonderful how everyone of the speakers witnessed for and brought honor to the Lord. I'll just have to say that the best things in life are free.

Maurice Camarron,  
Gladwin, Michigan

### A TASTE OF HEAVEN ON EARTH

I have personally received so much of every blessing that surely my cup runneth over. To sum it all up briefly, I have had a taste of Heaven on earth. Thank you all and may God bless you.

Frank Parrish,  
Hampton, Va.

### CONFERENCE GETS BETTER EACH YEAR

I have enjoyed the Bible Conference very much. The Conference gets better each year, it seems. It seems that God's preachers stand stronger for the truth. It is a real blessing to attend and get fed on the true word of God. The meals and sleeping quarters were fine. If God wills, I will attend next year.

Elder Marvin Long,  
Louisville, Ky.

### THE BAPTIST EXAMINER DECEMBER 5, 1970

PAGE EIGHT

# MEET THE TATER FAMILY

### MR. DICK-TATER—

He is the daddy, self appointed leader of the church, heads all committees, feels very important. He just dictates, never works.

### MRS. EMMY-TATER—

She is a mother, never has any thoughts of her own. She just imitates, always seconds the motion of someone else. She is active in all phases of church work, just imitating.

### MR. SPEC-TATER—

He is in high school. When asked to take part in anything, he says no. He will just watch, and spectate.

### MISS CARMEN-TATER—

She is the daughter. Sits on the back seat in church. She chews her gum and writes notes and grins, and often, and comments on everything and about everybody.

### GLAD GOD PERMITTED HIM TO ATTEND

I thank God that I was quickened by the Holy Spirit and regenerated into new life in Christ Jesus and that He has permitted me to attend the Conference. At this Conference great foundational truths are preached that will feed the sheep when they are hungry.

Eld. T. L. Griffin,  
Tuscaloosa, Ala.

### AMAZED HOW GOD GATHERS HIS ELECT

The one thing that impresses me is the way in which God gathers His elect from all the different places that He might give them spiritual food and Christian fellowship. May God continue to bless our Conference as we meet together from year to year.

Henry B. Schmidt,  
Wurtland, Ky.

### ENJOYED THE FINE BIBLE PREACHING

I certainly enjoyed the fine Bible preaching concerning all the doctrines of the Christian faith. We pray God's blessings on you and your work. The fellowship was wonderful!

Ellis Essig,  
Middletown, Ohio

### ENJOYED IT ALL AND TBE, TOO

I enjoyed the Conference. I enjoyed the wonderful singing and good preaching, as well as, the meals and good beds. I feel at home with God's people, anywhere I am. I also enjoy your Baptist Examiner. God bless you all.

Mrs. Albert Smock,  
Saliver, Kansas

### ANTICIPATING NEXT YEAR

I have enjoyed the Conference very much, although I cannot stay for all of it. The singing has been tremendous as well as the preaching and everything else. I wish we could have stayed longer, and will be looking forward to the Conference next year.

Gary C. Bridgeman,  
Amarillo, Texas

### SECOND VISIT A BLESSING

I really enjoyed the Bible Conference, and was so happy to get to come a second time.

Mrs. David West,  
Jessup, Georgia

### EVERYTHING WAS GREAT

I enjoyed the Conference very much. The preachers were great. I enjoyed every sermon. The rooms and food were very good.

### MR. HEZY-TATER—

He is the oldest son. Goes to college. When he is asked to do anything, he just hesitates. He feels he isn't qualified to do any job, always too busy doing something else. He just hesitates out of doing anything.

### GRANMAW AGI-TATER

The oldest member of the family. Old fashioned, she has been around 40 years now, just agitating when some changes are to be made. She keeps things stirred up right along.

### MR. SWEET-TATER—

Here is an ideal member. Supports the church with his money, time, talent and using what God has given him for the glory of God. Never grows discouraged in well doing. He loves the Word of God and the preached Gospel and long sermons do not tire him so easily.

Which tater are you???—Caddo Baptist, Stockdale, Texas.

I plan to come every year, God willing.

John Wolford,  
Winston-Salem, N.C.

### WONDERFUL TIME AGAIN THIS YEAR

I had a wonderful time again this year. Each year we meet new friends, renew old ones. We received many blessings thru the sermons we heard. Thank God for so many men of God, who preach the word. The special music was very good.

Mr. and Mrs. Bernard Foor  
Gladwin, Michigan

### A WONDERFUL GIFT FROM GOD

Sometimes words cannot express the emotions of the heart, but knowing that every good and perfect gift cometh down from the Father, I believe this Conference to be one of those wonderful gifts. We shall continue to give thanks to God for permitting us to be here, to hear the truth being preached without fear of man.

The Shanks,  
Chicago, Illinois



### Wine

(Continued from page seven) used for the Lord's Supper in time past. In this bottle was a lump of leaven about the size of an egg. Did that picture the sinless blood of Christ? Of course not. It comes down to this: It is all a matter of whether or not one is willing to take the Word of God or sentiment.



### "Reverend"

(Continued from page one) fully call a human being a reverend?

When people address me I don't want them calling me reverend. Call your preacher, Pastor, "Brother," "Elder," or some other title that belongs to a preacher and not a title belonging to God. Would you call your preacher "Holy"? That's God's title just as much as reverend because "holy and reverend is his name."

The only time reverend is mentioned in the Bible it is mentioned with God's name in our text Psalm 111:9. Keep God's titles in their right place.

—Reprinted from earlier TBE.

Ed. Note: We reprint this for the record's sake. In a recent issue by error, we referred to one of our writers as "Reverend." Just how this got by the proofreaders and the editor, we will never know. All we can say is . . . "We regret it."

# SAY, BAPTIST FRIEND—

How about sending ten "subs" for ten of your Baptist friends who need the Truth this paper stands for?

TEN SUBS \$10.00

IN ADDITION, WE WILL RENEW YOUR OWN FREE!

(No less than ten "subs" accepted at this price.)

1. Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

2. Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

3. Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

4. Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

5. Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

6. Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

7. Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

8. Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

9. Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

10. Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

Enclosed \$\_\_\_\_\_ for \_\_\_\_\_ Subs

Your Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

GIVE US READERS  
We Will Give Them The Truth