

THE ABIDING OF THE SPIRIT

A. J. GORDON

"But the anointing which ye have received abideth in you" (1 John 2:27).

There is everywhere in Scripture a striking and marked distinction between receiving and retaining. We have all received something of the Spirit's power and presence since we came together; and now the great question is, How much of it shall we retain? If we ask, to begin with, how much we have received, I answer, "All that God has for us." If we are not sensible of possessing as much as we could desire, we know that it is all in store for us in Jesus Christ.

The Christian is a rich poor man. Looking at himself, he may seem to have very little; but looking at his relation to Christ, he finds that he has all things. He is like

the missionworker to whom a rich man said: "You want ten dollars a week for your work. I have put ten thousand dollars in the bank for this enterprise. Draw each week the ten dollars — no more." He was poor in himself, never having but a small sum at a time, but rich when credited with the fund that was on deposit. So we can say, "Of His fulness have all we received." This makes us infinitely rich; but "grace for grace," i.e., grace according to daily need, no more — this makes us poor, in a certain sense. We are, spiritually, just as Paul says, "As having nothing, yet possessing all things."

Now, our power as Christians depends upon our retaining what we have received in these meetings, be it more or be it less. "The anointing that ye have received abideth on you." All through

the Scriptures we find these two stages of Christian life distinctly



A. J. GORDON

marked. And they are expressed by these two words, "In," and

"Abiding in." "If any man be in Christ he is a new creature" — he is saved and regenerated. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." If we are in Christ, we are saved; but only as we abide in Him have we power in prayer and intercession. "There is, therefore, now no condemnation to them that are in Christ Jesus." That is justification, and every one has that who believes on the Son of God. "Abide in Me, and ye shall bring forth much fruit." That is fruitfulness — a vastly different thing from salvation.

So the great question is not whether we have received the Holy Spirit, but whether He shall abide in us. This is what He desires most of all — to possess us, and fill us.

Let us cease talking so much concerning what we wish, and ask what the Holy Spirit wishes. It is His deepest and strongest longing, I am sure, to abide with us perpetually. And in no way do we so greatly grieve Him as by constantly disturbing His rest by our sins, and shutting Him out of that temple which is His home. Indeed, I may say this is God's constant desire, in His great love — to dwell with men, and have unbroken communion with them.

He manifested Himself, first, in the cloud of glory that rested over the Tabernacle. But the ark of His presence was constantly being disturbed — now taken captive among the heathen, now borne upon a cart after the lowing kine, and now resting in the house of Obadom.

(Continued on page 6, column 1)

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THE LORD'S SUPPER

CLARENCE LARKIN
(1850 - 1924)

Baptists do not designate the "Lord's Supper" as a "sacrament." To them it is a "joyful festival," as the "Passover" was to the Jew, in grateful remembrance of our Deliverer, and the deliverance He wrought for us, and nothing more. "This do in remembrance of me" (1 Cor. 11:24,25).

There is not the slightest warrant in Scripture for the belief that the Lord Jesus is in any sense present in the bread and wine, or that His presence in the believer's heart during the "Supper" is different in kind from His presence in him at prayer, or in any other spiritual exercise.

The doctrine of "TRANSUBSTANTIATION," which is, that the bread and wine are changed by the words of consecration into the actual substance of the body and blood of Christ, was first taught in the ninth century by Paschasius Radbert. After three centuries of opposition it was proclaimed a dogma in the Roman Catholic Church by the "Fourth Lateran Council" (A.D. 1215) and in the sixteenth century it was reaffirmed with more ample statement, and higher solemnity, by the Council

of Trent.

This miracle, which, at the word of a mere man, transmutes a wafer into God, is affirmed on the strength of two passages:

First: "Except ye eat the flesh



CLARENCE LARKIN

of the Son of man, and drink his blood, ye have no life in you" (John 6:53).

This is inadmissible; for Christ spake these words before the Lord's Supper was instituted.

Second: "This is my body. This is my blood."

How could that be literally true, when Christ was seated with them

in the flesh? These words are to be taken in the same way in which we take the words: "I am the door." "That rock was Christ."

Luther denied "transubstantiation," but insisted on the real and corporeal presence of Christ in the Supper; so that, while the bread and wine were not changed by the words of consecration, yet the body and blood of Christ were mystically united with them. This doctrine is held by the Lutherans, and is called "consubstantiation."

The Baptists hold that these views are not tenable, and that therefore, the bread and wine are but symbols divinely appointed to represent the body and blood of Christ, through the use of which symbols the sacrifice of Christ is vividly presented to the mind, and by partaking of which the believer expresses, in an outward and significant act, his faith in that sac-

(Continued on page 6, column 3)

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MORE DAMNING HERESIES OF THE HARDSHELLS

Hardshells make much of the Bible doctrine of the sovereignty of God. That the Bible teaches the sovereignty of God none can deny, who have read it at all. The Hardshells are heretical on this great Bible doctrine in that they preach only a half-truth; and half-truth on this subject as on many others is the enemy of and destroys the whole truth. They claim that God is a sovereign and yet they treat Him as a servant. The very heart of the Bible teaching on the sovereignty of God is that He must be obeyed in all things. The Lord Jesus commended the faith of the centurion in Matt. 8, because it was a faith that not only recognized Him as a sovereign; but the centurion's faith in Christ believed that a sovereign Lord must be obeyed. There is where Hard-

(Continued on page 5, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

FIGURES OF THE CHURCH

PART II

Last week I commenced this subject, and I will continue to develop it today. A figure does not alter or vary the sense of a word. Instead, it beautifies or adorns it. The figures of the church define and beautify the church as an institution of Christ.

THE FLOCK OF GOD:
SPECIAL CARE

To the elders of the Ephesian Church Paul said: "Take heed therefore unto yourselves, and to all the flock, over the which the

Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:28-29). Twice in these words he refers to the church at Ephesus as "the flock." The figure of "flock" denotes Christ's special care for His church as an institution.

Simon Peter wrote: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ,

and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter 5:1-3).

Twice in this passage the church is called "the flock." Here we see Christ as the chief Shepherd, and the pastors of churches as under-shepherds. In Acts 20 and 1 Peter 5 the relation between Christ and



FRANCIS WAYLAND

established by God, the contract thus entered into has all the solemnity of an oath. Hence, he who violates it is guilty of a two-fold crime: first, the violation of the law of chastity; and, secondly, of veracity — a veracity pledged under the most solemn circumstances.

But vastly more than this is intended by the institution of marriage. By the contract thus entered into a society is formed, of a most interesting and important character, which is the origin of all civil society, and in which children are prepared to become members of that great community. As our principal knowledge of the nature and obligations of this institution is derived from the sacred Scriptures, I shall endeavor brief-

ly to explain the manner in which they treat of it, without adding anything to what I have already said in regard to the teaching of natural religion.

I shall consider first, the nature of this contract; and, secondly, the duties which it enjoins and the crimes which it forbids.

THE NATURE OF THE CONTRACT

1. The contract is for life, and is dissoluble for one cause only — the cause of whoredom:

Matthew 19:3-6, 9: "Then came some of the Pharisees to him, and tempting him, asked, Can a man upon every pretence divorce his wife? He answered, Have ye not read, that at the beginning, when the Creator made man, he formed a male and female; and said, For this cause shall a man leave father and mother, and adhere to his wife; and they two shall be one flesh? Wherefore they are no longer two, but one flesh. What then God hath conjoined, let no man separate. Wherefore, I say unto you, Whosoever divorceth his wife, except for whoredom, and marieth another, committeth adultery." I use here the translation of Campbell, which, I think, conveys more exactly than the common version the meaning of the original.

2. We are here taught that marriage, being an institution of God, is subject to His laws alone, and not to the laws of man. Hence, the civil law is binding upon the conscience only in so far as it corresponds to the law of God.

3. This contract is essentially mutual. By entering into it, the members form a society; that is, they have something in common.

(Continued on page 7, column 4)

HISTORY OF THE MASSACHUSETTS BAPTISTS

WILLIAM CATHCART
(1826-1908)

We can trace the history of the denomination in the State of Massachusetts nearly to the settlement of Boston in 1630. Among the earlier inhabitants of the district taken possession of by Gov. Winthrop, and the early fifteen hundred people who accompanied him, there were found some who had grave doubts about the divine authority of the rite of infant baptism, and refused to have it performed in the case of their own children. The first president of Harvard College, Henry Dunster, took a decided stand on the subject, and openly avowed his sentiments against infant baptism.

Then came the persecution of Thomas Gould, and the troubles through which the First Baptist

(Continued on page 8, column 1)

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Figures Of Church

(Continued from page one)

His church is like that of a shep-
herd and his sheep. Christ takes
special care of His church even as
a shepherd does his flock of sheep.
As a Shepherd protects his sheep
against the wolves, even so Christ
protects the church from false
teachers.

As a shepherd generally had
only one flock, likewise it may be
said that Christ has only one kind
of true church in the world. In
John 10:16 Christ said in the literal
Greek: "There shall be one flock
and one shepherd." At times the
shepherd would be called upon to
give his life in defense of his flock.
The good Shepherd gave His life for
His flock. Paul said in Acts
20:28: "The church of God, which
he hath purchased with his own
blood."

In the light of the aforemen-
tioned facts, to whom did Christ speak
in Luke 12:32: "Fear not, little
flock." I believe that He spoke
these words to His visible company
of baptized believers, the New
Testament church He established
the first year of His earthly minis-
try.

A PILLAR: THE SUPPORT OF TRUTH

In I Timothy 3:15 the church is
called "the pillar and ground of the
truth." Incidentally, the word "pil-
lar" is spelled p-i-l-l-a-r not p-i-l-
l-o-w. Paul did not mean in this
verse that the church is a place
to go and sleep while the minister
is preaching. God's church is a
resting place for His doctrinal
truth, but it is not a sleeping room
for His saints.

We all know what a pillar is.
It is something which supports the
superincumbent portion of the
building. The ground or foundation
is what the building rests upon.
No human influence is so much a
pillar and foundation of the truth
as a spiritual, orderly, active
church, composed of godly mem-
bers, well-ordered and faithful to
the Lord. The church as an insti-
tution has been the main support
of God's truth in all ages since

the days of Christ. If, as some
claim, the church ceased to exist
during the Dark Ages, truth per-
ished from the earth, just as a
bridge would collapse were its pil-
lars pulled from beneath it.

The church of God is a pillar for
Him Who is the Truth, and it sup-
ports the truths which He taught.
I Timothy 3:15 unfolds the great-
ness of the church and the import-
ance of its mission in the world.
It is the column and base of spiri-
tual light in this dark world. It is
God's chosen institution by which
His truth is upborne and made
known through all ages.

Ephesians 3:10 says: "To the
intent that now unto the principal-
ities and powers in heavenly places
might be known by the church of
God the manifold wisdom of God." The church is not the author of
truth, but it is the human agency
through which it is published.
Without the church, the truth, un-
preserved and unproclaimed, would
perish from the earth.

It is the solemn and sacred duty
of the church to preserve the true
faith recorded in the holy Scrip-
tures. She is the custodian of the
faith once for all time delivered
to the saints. This means that for
a religious body to be a New Testa-
ment church it must believe, teach,
and practice the teachings of the
Bible. Any religious society which
teaches many things contrary to
the Bible, is not a church of the
living God — no matter how many
Bible names she may wear and
no matter how pious she may pre-
tend to be. When a church stands
for the truth and then forsakes
that truth she once stood for, she
ceases by that very act to be a
Scriptural church and Ichabod is
written over her door.

A TEMPLE: A PLACE OF WORSHIP

Another important figure of the
church is found in Ephesians,
chapter 2. In verse 21 he calls the
church "a holy temple in the
Lord." The word "temple" means

NOW READY!

ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

There is no subject as controversial
among Baptists today as the rapture
question. In my book I have examined
the rise of the post-trib doctrine. The
Margaret MacDonald theory is explod-
ed. Then I have given one hundred
reasons why I believe in the pre-trib
rapture. Those interested in the proph-
etic Word will want to read this book.

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While we constantly seek more light
on old doctrines, we have little desire
for "new lite."

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sanctuary, a building dedicated to
the place of worship. Here it is
applied to the church as an insti-
tution which carries on the wor-
ship of God. The center of worship
in this age is in the Lord's church-
es. They have the ordinances and
the commission to preach the gos-
pel.

To the Corinthian Church Paul
spoke these words: "Know ye not
that ye are the temple of God, and
that the Spirit of God dwelleth in
you? If any man defile the temple
of God, him shall God destroy;
for the temple of God is holy,
which temple ye are" (I Cor. 3:16-
17). The expression, "which tem-
ple ye are," means the worship-
ping community of baptized be-
lievers at Corinth. The plural sub-
ject with the singular predicate
would indicate this very strongly.


A BUILDING: A PLACE OF DWELLING

Ephesians 2:19-22 treats upon
this figure extensively: "Now
therefore ye are no more stran-
gers and foreigners, but fellowcit-
izens with the saints, and of the
household of God; And are built
upon the foundation of the apostles

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



GOD'S INTEREST IN THIS WORLD

"Will God indeed dwell on the
earth?" — I Kings 8:27.

I am a staunch believer in the
Trinity. I believe in God the Fath-
er, God the Son, and God the Holy
Spirit. No individual could believe
more strongly in the Trinity, nor
a triune God, than I.

I recognize the fact that the word
"trinity" is not to be found in the
Bible. In fact, you can look and
search, from Genesis to Revela-
tion, and you will never find the
word "trinity" itself in the Bible.
But you do find the Trinity in all
the Bible. As you peruse its pages
all the way from the beginning to
the end, you will find the work of
the Father, the work of the Son,
and the work of the Holy Spirit
set forth throughout the entirety
of God's Book.

At the baptism of the Lord Jesus
Christ, we find that God the Fath-
er spoke from Heaven, saying:

"This is my beloved Son, in
whom I am well pleased" — Mt.

3:17.

God the Son was present to be
baptized, and God the Holy Spirit

came down and rested upon Him.
When the Lord Jesus Christ gave
His commission to the church, as
found in Matthew 28:19,20, He said
to baptize those that should be
saved in the Name of the Father,
and of the Son, and of the Holy
Spirit, which is another reference
to the Trinity.

When our Lord would call Isaiah
to his special task of service, Isa-
iah stood in the presence of God
and he saw the seraphim. The
word "seraphim" means "a burn-
ing one." In other words, they
were so holy that they burned in
their own holiness, yet when the
seraphim stood in the presence of
God, they covered their faces with
their wings and said:

"Holy, holy, holy, is the Lord
of hosts" — Isa. 6:3.

I think the fact that they used
the word "holy" three times is a

latent reference to the Trinity —
the Father, the Son, and the Holy
Spirit.

When the Apostle Paul wrote to
the church at Corinth and gave to
them a benediction, he said to
them:

"The grace of the Lord Jesus
Christ, and the love of God, and
the communion of the Holy Spirit
be with you all. Amen" — II Cor.
13:14.

Here you find the Lord Jesus
Christ, the Father, and the Holy
Spirit mentioned in this benedic-
tion that Paul gave to the church
at Corinth.

The first verse of the Bible says:
"In the beginning God created
the heaven and the earth" — Gen.
1:1.

The word for "God" would indi-
cate a plurality in the God-head.
In English, we have two numbers,
singular and plural, but in the
Hebrew language, there are three
(Continued on page 3, column 1)

and prophets, Jesus Christ himself
being the chief corner stone; In
whom all the building fitly framed
together groweth unto an holy
temple in the Lord: In whom ye
also are builded together for an
habitation of God through the Spir-
it."

The church is said to be "built
upon the foundation of the apostles
and prophets, Jesus Christ himself
being the chief corner stone." Of
this same conception of the church
Christ declared: "Upon this rock
I will build my church" (Matt. 16:
18). In I Corinthians 3:9 the church
at Corinth is said to be "God's
building."

I Timothy 3:15 speaks of "the
house of God, which is the church
of the living God." The reference
is to the local church where Tim-
othy was the pastor. There are no
definite articles before "house"
and "church" in this verse in the
Greek text. Each congregation is
a genuine house of God and church
of God. Each assembly is a com-
munity of baptized saints indwelt
by the living God. They are "a
habitation of God through the Spir-
it."

A BODY: A PLACE OF UNITY AND COOPERATION

Of all the figures of the church,
there is no one figure that is as
expressive as the term body. Christ
is the head of the church as an in-
stitution. God the Father "hath
put all things under his feet, and
gave him to be the head over all
things to the church, which is his
body, the fullness of him that fill-
eth all in all" (Eph. 1:22-23). Co-
lossians 1:18 says: "And he is the
head of the body, the church: who
is the beginning, the firstborn from
the dead; that in all things he
might have the preeminence." In
verse 24 Paul declared that in
suffering for Christ he suffered
"for his body's sake, which is the
church."

Christ is the head of His church,
and the church is His body. The
Lord from Heaven is the intelli-
gent Director and the authoritative
Lawgiver. The church as Christ's
body is to obey His directions and
to execute His commands. As the
body is the instrument thru which
the head works, even so the church
as an institution is the instrument
through which Christ works in this
age. Christ is not working in this
dispensation through free-lancers
and non-denominational revival-
ists. He is working through His
churches.

The church has only one head
and lawgiver, Christ. A many-head-
ed body is a monstrosity. Any reli-
gious society which has an earthly
head is not Christ's church. Cal-
vary Baptist Church does not have
any earthly head or headquarters.
Our Head is in Heaven at the right
hand of God, and our headquarters
is in the same place.

COOPERATION IN DIVERSITY OF DUTIES

To the church at Rome Paul
wrote: "For as we have many
members in one body, and all
members have not the same of-
fice: So we, being many, are one
body in Christ, and every one mem-
bers one of another. Having then
gifts differing according to the
grace that is given to us . . ." (Rom. 12:4-6).

These words are to be applied
to each company of baptized be-
lievers, or to the church as God's
institution. In a community of bap-
tized believers each member is
to do his own special work, while
acting as a band of loving, sym-
pathizing brethren, thinking less
of themselves and more of their
fellow members. This will cause
each member of the church to sac-
rifice for the sake of Christ's cause
— not seek wealth and promote
self-will.

One of the most stupendous
sights on earth today is to behold
a true church that realizes this
apostolic idea. To put this idea
into practice is to make a feeble
congregation into a strong church.
It would bring an end to strife,

variance, disharmony, and self-
elevation.

The idea in the Apostle Paul's
mind is an assembly with various
members in different stations of
life cooperating in mutual service.
These verses make no sense when
applied as they are by some to a
supposed universal invisible
church. These words were address-
ed to the church at Rome. Paul
uses the figure of body to describe
the church, a term which means
visibility and mutual cooperation.
One could scarcely conceive of a
body being scattered all over the
world with some members dead,
some alive, and some not yet born.
How could a dead member cooper-
ate with a member not yet born?

THE SAME CARE ONE OF ANOTHER

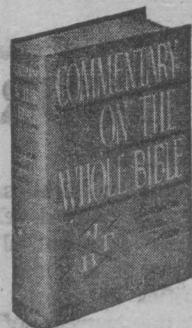
It seems that the apostle to the
Gentiles took pleasure in employ-
ing the term body when speaking
of Christ's church. To the Corin-
thians he wrote: "For the body is
not one member, but many . . .
But now hath God set the members
every one of them in the body,
as it hath pleased him . . . God
hath tempered the body together,
having given more abundant honor
to that part which lacked: That
there should be no schism in the
body; but that the members should
have the same care one for an-
other. And whether one member
suffer, all the members suffer with
it; or one member be honored, all
the members rejoice with it. Now
ye are the body of Christ, and
(Continued on page 5, column 4)

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13:2 is explained to mean the performance
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God's Interest In . . .

(Continued from Page Two)
numbers: singular refers to one, dual refers to two, plural refers to three or more. The word for God, as used in Genesis 1:1, is a plural word, indicating at least three persons in the Godhead.

I could mention many other references to the Trinity, but I cite these few that you might see that while the word "Trinity" itself is not found in the Bible, actually the Trinity, the Godhead, is found on every page of the Bible.

My text says, "Will God indeed dwell on the earth?" I'd like to show you that the entire triune God — the Father, the Son, and the Holy Spirit — are interested today, and have always been interested, in this earth, and its events.

THE FATHER.

May I remind you that the Father has evidenced an intense concern for this earth. He created this earth that you and I walk on — this earth that you and I live upon. It did not come about by an evolutionary process; but rather it came from the creative hand of Almighty God. I would say then that God is interested in this earth, and He shows His interest in view of the fact that He is the One who has created it.

The Apostle Paul would remind us of this truth, for he says:

"For by him were ALL THINGS CREATED, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him"—Col. 1:16.

The book of Hebrews likewise tells us that God is the Creator, for we read:

"GOD . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he MADE THE WORLDS"—Heb. 1:1,2.

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands"—Heb. 1:10.

I say then, beginning with the creation of this world, God the Father has evidenced His interest in this world, and His intense concern for this earth. He was here when sin entered, for immediately after the entrance of sin into the human family, (we find that God the Father took a walk in the Garden of Eden, and the Word of God tells us how He asked the first question that was ever spoken by God. We read:

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, WHERE ART THOU?"—Gen. 3:8,9.

Not only was God present when sin became a reality, but He was also present at the time of the flood when God would destroy this world, with its millions of people, and with its great population. When God would destroy this world with a flood, He said:

"My spirit shall not always strive with man"—Gen. 6:3.

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die"—Gen. 6:17.

Beloved, God the Father has always been concerned about this world. When they needed a man to lead the children of Israel out of the land of Egypt, it was God who called Moses. We read:

"And when the Lord saw that he turned aside to see, GOD CALLED unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Moreover he said, I am the God

of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God"—Ex. 3:4-6.

I say to you, that the God who created this world, the God who walked in Eden's Garden when sin became a reality, the God who destroyed this earth with a deluge in the days of Noah, the God who called Moses to lead the children of Israel out of the land of Egypt — that God is so concerned about this earth and about this world, that He has spoken to us from Heaven many, many times.

Listen:

"The word which came unto Jeremiah from the Lord"—Jer. 21:1.

"Now the word of the Lord came unto Jonah"—Jonah 1:1.

"The burden of the word of the Lord to Israel by Malachi"—Mal. 1:1.

You'll notice that every one of these Old Testament prophets said that their message was a message from God. They tell us that they got their message from the Lord. I say to you, there is not a word written in this Old Testament that was not spoken audibly by God from Heaven to these preachers. These men of God who wrote the Old Testament were merely secretaries, or clerks, or amanuenses that wrote down the words that God Himself spoke from the Throne. 2600 times the Old Testament writers tell us that their words are the words of God.

I tell you, beloved, God the Father has always been interested in this world. He is sovereign over the world.

Notice again:

"See now that I, even I, am he, and there is no god with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand"—Deut. 32:39.

Beloved, God has always been concerned about this world — so much so that He is even sovereign over this earth. When the plagues came over the land of Egypt, it was God who brought those plagues. When Daniel laid down in the lion's den and slept as peacefully as you slept last night in your comfortable bed, it was God who shut the mouths of those lions. When the children of Israel came to the Red Sea and would cross over without a boat—without a means of conveyance, it was God the Elohim of the Bible — it was God the Father who opened those waves and dried up the path before them, so that Israel marched across the Red Sea to safety on the other side. When the children of Israel came to the Jordan River, as the waters were overflowing at flood tide, it was God, the Elohim of the Bible, the God of creation, the God that has always been interested in human events in this world — it was that God who opened up the Jordan River and held back the waters from above so that the children of Israel crossed over to safety on the other side.

I tell you, beloved, this sovereign God, the Father Himself, has always had a tremendous concern for the events of this life, and for this earth, and this world in which we live.

II

THE LORD JESUS CHRIST.

I would like for you to notice the work of the Lord Jesus Christ in this respect. The Son of God, even Jesus Christ, has been to this earth, but He is gone away now. There was a time when the Lord Jesus Christ came down from Heaven unto this earth. We read:

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, AND DWELT AMONG US"—John 1:1,14.

This tells us that Jesus Christ was the Word of God. He was God but He was made flesh. Literally, He tabernacled among us. He lived here among us.

One day, Jesus Christ came to this earth. Go with me and stand

IS "THAT" IN THE BIBLE?



Question:

"HOW DID THE SERPENT OF EDEN TRAVEL BEFORE IT WAS CONDEMNED TO CRAWL ON ITS BELLY?"

Answer: Genesis 3:13-14.

"And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

It is quite likely that in the original form of the story of Eve and the serpent the latter was a spirit, and was thought of as an angel or demon in human or semi-human form. Traces of that idea remain in the fact that the serpent shows great intelligence, and is quite a conversationalist. In the Book of Enoch, which was recognized as Holy Scripture by the early Christians, it is stated that it was a Satan named Gadrel who "led astray Eve," Enoch 69:6. The fact that snakes can raise a large part of their bodies may have given rise to the idea that they once walked erect.

In Heaven itself and look at the angels as they listen with rapt astonishment when the Lord Jesus Christ announced, "I am going to earth to become a man." Look at the angels as they turn to each other and say, "Will He actually go to earth? Will He actually become a man? Will He actually be clothed with the mortality of man?" See them as they look in wonderment as He unloosed His golden sandals, and as He announced to all Heaven, "I do not disdain the womb of a virgin." See Him as He leaves Heaven.

Then, beloved, what a stoop! What condescension! I look there in Bethlehem and see a woman, just like you women who are here, giving birth to a baby. I see them as they wrap that baby in its first swaddling clothes and laid Him in a manger. As I look, I see God within the manger. An ordinary babe, we would say? Yes, and also an extraordinary babe. It was God Himself in the flesh. I say, what condescension it was when Jesus Christ came down to this earth!

In Isaiah 9:6, He is called "The mighty God." What effect did the mighty God have upon this world? We might as well admit it, and we might as well confess that when the mighty God came from Heaven to this earth, even after two thousand years, He hasn't changed this earth one particle.

Romans 1:28 says concerning the people of this earth that they "did not like to retain God in their knowledge."

Luke 2:7 tells us that at the time He was born, there was "no room for Him in the inn."

John 15:25 gives us the words of Jesus Himself when He said, "They hated me without a cause."

Mark 12:7 would show the reaction of the people, for they said, "This is the heir; come, let us kill him."

When the Apostle Peter was preaching on the day of Pentecost, at the time when the three thousand were saved, he accused the Jews of their crime, and he said, "Him ye have taken, and by wicked hands have crucified and slain."

I say to you, beloved, these Scriptures would show us that

when the Son of God, the second Person of the Trinity, came down to this world to live here upon this earth, He was hated, He was maltreated, He wasn't appreciated, and in no sense of the word did the Lord Jesus Christ change this world.

We read:

"Surely the wrath of man shall praise thee"—Psa. 76:10.

It was the wrath of man that caused Jesus Christ to be nailed to the cross. It was the wrath of man that caused the Son of God to be lifted up at Calvary. It was the wrath of man that caused Jesus Christ to be mistreated and maltreated at the crucifixion. But, beloved, that wrath of man was for the praise of the eternal triune God, for it was as a result thereof that our salvation was made a reality, and that you and I today have peace in the Lord Jesus Christ.

Notice again:

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed"—I Peter 2:24.

Also, the Apostle Paul, as he contemplates Calvary, said:

"He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"—II Cor. 5:21.

Beloved, I thank my God that Jesus Christ came down to this world. Though He was hated, and though He was not appreciated, and though He was cast out, and though He was abused by the crowd, I thank God that it was while He was in this world that Jesus Christ wrought our salvation.

Now He has left us. He is absent from the world. He has gone away. One day, He stood outside the city, on the mount of Olives, and the disciples saw Him as He suddenly began to lift Himself up slowly into the skies. I am satisfied that they stood and looked wonderingly and gazed into the sky, ultimately becoming just a speck, and finally He disappeared from them. The Lord Jesus Christ is absent from the world.

Beloved, notice this, while the world disowned Him, Heaven received Him. What a blessing it is to know that while the world had no use for Him — while the world was not concerned about Him, and while the world disowned Him, Heaven received Him. Listen:

"Wherefore God also hath highly exalted him, and given him a name which is above every name"—Phil. 2:9.

This text came after Paul discusses the fact that Christ was incarnated, that He was crucified, and that He died for our sins. Then God highly exalted Him.

I say to you, as God the Father is interested in this earth and all its events, Jesus Christ was interested. Jesus Christ came, but He has gone away.

III

THE HOLY SPIRIT.

God, the Holy Spirit, has come down. Thank God, He is still with us.

Oh, how it blesses my soul to know that there has never been a time, from the day that God spoke this world into existence, but what God has been here in this world. God the Father was here. God the Son was here, and now God the Holy Spirit is here. Jesus said:

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you"—John 16:7.

Jesus went; the Holy Spirit came. Jesus withdrew; the Holy Spirit appeared. Jesus made His departure; the Holy Spirit came into this world.

On the day of Pentecost, the Holy Spirit took up His residence within the church. Jesus came to tabernacle. John 1:14 says that "He dwelt among us." He tabernacled among us. A tabernacle is of a temporary nature. Jesus did not come to stay, but the Holy Spirit came on the day of Pentecost, to stay here as long as Jesus' church is within the world.

When the Holy Spirit came, where did He take up His residence? It was the church that Jesus built. Listen:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance"—Acts 2:1-4.

Great day of days! The day that the Holy Spirit baptized the church, took up His residence, and became the motivating part of the church that Jesus built!

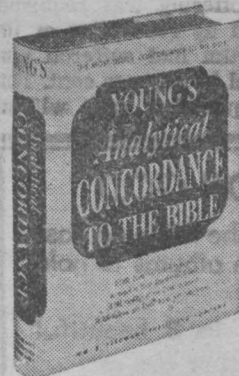
Notice again:

"In whom ye also are builded together for an habitation of God through the Spirit"—Eph. 2:22.

Beloved, the Holy Spirit came to dwell in this world, and He came to make the church His habitation. I challenge you to find that He ever has inhabited any thing else but a New Testament church. He doesn't dwell in a P.T.A. He doesn't dwell in any political organization. He doesn't dwell in any sort of a fraternal organization in this world. He does not dwell in Protestant nor Catholic churches. He only dwells in the church that Jesus built.

That is why it is that I believe so strongly in Baptist Church perpetuity and succession. The Holy Spirit came here. He took up His residence in the church. From that time down to this, every church (Continued on page 4, column 3)

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THE BAPTIST EXAMINER

APRIL 9, 1977

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Please explain the difference between the sin offering and the trespass offering in Leviticus 5-7? Why could only a ram be sacrificed in the trespass offering?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Arlpeka, Florida



The trespass offering, on the other hand, is for deliberate sins against some one — usually a neighbor. (Please note that when you sin either ignorantly or against some one you are guilty of sinning against God). Confession is made to God plus restitution to the one against whom the sin was committed. This is the fruit of our sin nature.

After reading these chapters mentioned, along with a number of other chapters, I feel like stopping and thanking God that I am not under the law. I am glad that I'm not involved in all of the intricate regulations that relate to sin and its forgiveness. I cannot suggest what may be all of the valid differences between the sin offering and the trespass offering. The trespass offering would seem to be in relation to offenses that have been made more or less by accident. For instance, in 5:2, a person touches an unclean thing. It says, "If it be hidden from him, he also shall be unclean and guilty." When he finds out about his offense, he shall make a trespass offering — a male from the flock (5:15).

Presumably, the sin offering involved offenses that people were consciously guilty of.

The questioner asks why only a ram should be sacrificed in the trespass offering. The only answer I can give is, "I don't know." Maybe the other members of the Forum can tell us the why of that. If they can, I shall be a most interested reader of their answers.

JAMES
HOBBS

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PASTOR
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To answer a question like this properly would require much more time and space than we have in this article. There are so many little things that should be included. In my answer I will, of necessity, leave out things that could be included but that does not mean that I do not hold to them.

The sin offering seems to be for sins that are committed in ignorance. You see, we have the nature of sin in us. "... We have before proved both Jews and Gentiles, that they are under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God" (Rom. 3:9-11). This seems to be sin against God. As one man said, "Man is not a sinner because he commits sins, he sins because he is a sinner."

All sacrifices in some way or another were a picture or type of Jesus Christ. The sacrifice for our

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trespass offering must be one that represents Christ in every way. The ram is a male sheep. The Hebrew word for Ram represents great strength. Since Christ is the Lamb of God, and the sacrifice for our sins, the type had to represent Christ. I might point out that by requiring a male lamb we see that those female libbers who blaspheme God by calling Him a female are guilty of changing the Word of God.

E. G.
COOK

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Birmingham, Ala.

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Philadelphia
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So far as I am able to see, the sin offering was an offering that was to be brought when a person had committed a sin that did not cause hurt or loss to another person. If he touched an unclean thing he sinned against God, but it did not cause hurt or loss to another person. Any sin that he committed that did not cause any adverse effect upon another person called for a sin offering.

But if he committed a sin that resulted in a loss to some one else a trespass offering was required, accompanied by restitution of the loss the victim had suffered plus an additional twenty per cent. This offering required a ram without

blemish. And the only reason that I know of as to why it had to be a ram was because God said to offer a ram. If there are any other reasons I am not Bible scholar enough to find them. But, after all, is it not reason enough when God says offer a ram without blemish? I see no need for any other reason.



God's Interest In . . .

(Continued from page three)

that has come into existence from that first church, has the Holy Spirit indwelling.

I have no right to go out and start a church on my own. Neither did John Wesley. Neither did Charles Wesley. Neither did John Calvin. Neither did any of the Reformers. Neither did Martin Luther. Neither did any of the men who brought these Protestant organizations into existence have any authority to do so. They started them on their own, without the Holy Spirit.

I contend that there has to be an unbroken line of continuity, and perpetuity, and succession from the first church that was baptized by the Holy Spirit, on down, one by one, to the present day. Otherwise, they do not have the Holy Spirit indwelling them. I am insisting that the Holy Spirit took up His residence, and there has to be church perpetuity and succession therefrom.

For 1900 years — for nineteen long centuries, the Holy Spirit has been here, unseen by any, unknown by many and unappreciated by the majority. But He is here. Oh, how I thank God that this is true! He is here to quicken; He came for that purpose. He is here to teach. He is here to comfort.

Beloved, I thank God that in the Old Testament, God the Father was here; in the New Testament, God the Son was here, but He has gone; and from that day down to this, the Holy Spirit has been here, and He is still here.

IV

JESUS CHRIST IS COMING BACK AGAIN.

My text asks the question, "Will God indeed dwell on the earth?" I am trying to show you that God has indeed dwelt on this earth all the days since this earth came into existence, and that Jesus Christ is coming back to us someday.

When Jesus was getting ready to leave this world to go back to Heaven, He comforted His disciples by saying:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN and receive you unto myself, that where I am, there ye may be also"—John 14:2,3.

On the day that the Lord Jesus Christ was taken up into the sky, as the disciples stood there, shielding their eyes and looking up into the sky, the angels of God said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven"—Acts 1:11.

When the Apostle Paul would write concerning the institution of the Lord's Supper, he said:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME"—I Cor. 11:26.

When the Apostle Paul would write to the Thessalonian Christians, he said:

"For the LORD HIMSELF SHALL DESCEND from heaven"—I Thess. 4:16.

Notice again:

"For yet a little while, and HE THAT SHALL COME, WILL COME, and will not tarry"—Heb. 10:37.

Notice that he says, "a little while." The Bible says that a day with the Lord is as a thousand years, and a thousand years is as a day. From God's standpoint, Jesus has only been gone a scant two days.

The Lord Jesus said:

"Occupy till I COME" — Luke 19:13.

You and I have a task, and that task is to occupy. For how long? Until the Lord Jesus Christ comes back.

As the Lord Jesus Christ was talking to His disciples after His resurrection, and just before His ascension, He said:

"If I will that he tarry TILL I COME, what is that to thee?" —John 21:23.

Then in the last book of the Bible we read:

"Surely I COME QUICKLY"—Rev. 22:20.

Beloved, I say to you, God's purpose for this earth is to dwell on the earth. The Father has always been interested in it even to the extent that He spoke, from Heaven, this Bible unto us. The Son has been interested in it, to the extent that He came and died for the elect of God. The Holy Spirit is so interested in it that He has stayed here for nineteen hundred years though He has never been seen by any one, and as I said, unappreciated by the majority. The Lord Jesus Christ was here and has gone away, but thank God, He is coming back.

V

"WILL GOD INDEED DWELL ON THE EARTH?"

Thank God, He has always done so. One of the Trinity has always been concerned about this earth. Do you know why? He has a treasure here. He has a pearl here. If you will read Matthew 13, you will find that someone buys a field to get out of it a treasure. Someone buys a pearl for the sake of the pearl. Beloved, God has a treasure here. He has a pearl here. He has His own people here. Listen:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name"—Acts 15:14.

That is what God is doing. That is His concern for this earth. He is taking out of this earth a people for Himself.

Beloved, He is not going to be defeated, for we read:

"And I saw a new heaven and a new earth"—Rev. 21:1.

Some of these days this earth will be burned over and purified. Some of these days this earth is

going to be made different to what it is today.

Beloved, God the Father, God the Son, and God the Holy Spirit have always been interested in this world, and they will never give up that interest until the last one of God's elect is garnered out of this world, and the last one of God's elect has been saved and been made ready to live here with Him in a purified world.

All of the elect are going to be saved. Listen:

"All that the Father giveth me SHALL COME TO ME" — John 6:37.

"He shall see of the travail of his soul, and SHALL BE SATISFIED"—Isa. 53:11.

Thank God, there won't be one of the elect of God that won't get to Heaven. There is not going to be one of God's elect that is not going to live here on earth.

God has always been concerned about this earth to get out of it His treasure — to get out of it His people — that people that is chosen for His Name. Someday, He is going to look out over that vast throng, and "He shall see of the travail of his soul, and shall be satisfied."

We read:

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea"—Isa. 1:9.

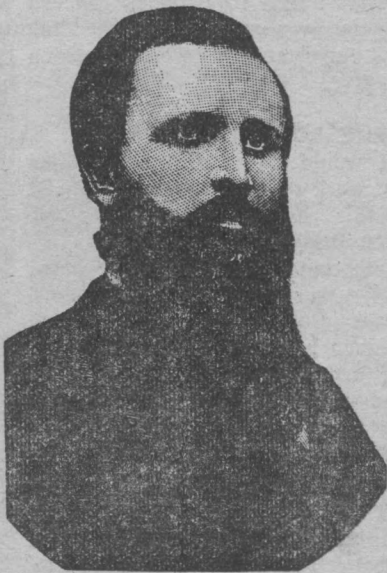
Yes, someday, this earth, which rejected Jesus, which hated Him without a cause, this earth which crucified Him, this earth which had no place for God, this earth that has never been able to appreciate the Holy Spirit—this earth someday is going to be "full of the knowledge of the Lord, as the waters cover the sea."

Oh, glorious day, when the kingdoms of the world shall become the kingdoms of our Lord! I think the mountains shall whisper to the sea, "Redemption!" And the sea shall answer back to the mountains, "Redemption!" And the mountains and the sea and the sky shall all shout "Redemption!"

I think that the saints of God of North America will say "One Lord!"; those of Asia and Europe shall say "One faith!"; those of the islands of the sea and Africa shall say "One baptism!"; and all together, coupled with the angels, the archangel, the cherubim and the seraphim, they shall shout, "One Lord, one faith, and one baptism!" with a resounding "Amen!" in view of the fact that God's purpose with this world is completed. God has been concerned always with this world, and has ultimately fulfilled His purpose in the salvation of His elect people that He chose unto Himself.

It is then that Matthew 6:10, "Thy will be done in earth, as it is in heaven," will be fulfilled. It will never come to a fulfillment—you may pray it, you may recite it, you may say it over and over again — but Matthew 6:10 will (Continued on page 5, column 2)

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HOW TO COPE WITH PROBLEMS

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"A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken" (Prov. 15:13).

In these days, a merry heart and a happy personality is very pleasing to see in the lives of our young Christian girls.

As a Christian girl, preteen or a teenager, you have much to cope with in your daily life. At school and at home there are very real, intense problems that you face which we adults are very well aware of. At times you may be hesitant to talk these matters over with your parents, a relative, a sister in Christ, or even your pastor.

Girls, don't be afraid to voice your fears and anxieties with those who love you, and are close to you. After talking with the Lord concerning the situation, it always helps to confide in someone with whom you are close. Hebrews 13:17 tells us: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Your parents are probably a lot more understanding and wiser than you give them credit for being. God honors and blesses the home that confides in each other

and brings every petition, small or great, before Him.

I have spoken a little about the side of your life that most of us don't see, but I feel it is important for you to know that there is an awareness of the persecutions in the life of every Christian girl. The side of you that I do see when we meet, blesses my heart greatly. The smiling, joyful expressions; the love and concern for others; your modesty and discretion — these are the godly characteristics which make every Christian rejoice to see in our young Christian girls today. God bless you.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold" (Prov. 22:1).

God's Interest In . . .

(Continued from page 4)

never be fully fulfilled until in that hour when His will shall be done in earth, as it is in Heaven. Glorious day, when all this shall take place!

CONCLUSION

Do you and I have anything for which to thank God this morning? Do you and I have anything for which to render thanks unto Him? What a day of thanksgiving it ought to be!

Beloved, God has been deeply concerned about us. I have tried to preach to you so many great

truths. I have preached to you about the Trinity and about God the Creator. I preached to you about the inspiration of the Scriptures, the sovereignty of God, the incarnation, the crucifixion, and the ascension of Christ. I preached to you about the Holy Spirit indwelling His church, and the perpetuity and succession of His church. I have talked to you about the second coming and the glorious results of election. Put it all together, sum it up, and you will find the answer to the question of my text, "Will God indeed dwell on the earth?" Thank God, He is going to. And you and I are going to. His will is going to be done here in this earth, just exactly as it is done in Heaven.

How we thank Him this morning, and how we praise Him for all His goodness to us today!

Heresies - Hardshells

(Continued from page one)

shellism is most heretical. They say God is sovereign and yet will not obey the last command of Him, who said: "All authority is given unto Me in heaven and in earth." The man who really believes in the sovereignty of God, like Saul of Tarsus, will count himself debtor to all men and "as much as in him is," will go his length to obey the Lord's command to "preach the gospel to every creature."

Hardshellism is heretical, fatally heretical, on the doctrine of the sovereignty of God because they cut the heart out of the great commission and wilfully and wickedly disobey Christ's sovereign command to "preach the gospel to every creature." The one ground of censure against the one-talent man was that he claimed to believe in the sovereignty of God and yet did not do what his sov-

ereign Lord told him to do with his money. The same offense called forth the just rebuke of the sovereign Lord against them in the parables of the talents and of the pounds when each tried to excuse himself for disobedience to his Lord's command on the ground that his Lord was sovereign and could do it without his servant's help. Study afresh the parables of the talents in Matt. 25 and of the pounds in Luke 19, and notice the man censured in each case is a man heretical as to the sovereignty of God. He made his belief in the sovereignty of God an excuse for doing nothing, just like Hardshells do. Both of them said like all Hardshells say, whether in Hardshell churches or in missionary churches, that God was a sovereign and reaped where He did not sow.

That is the favorite excuse of Hardshellism. God is sovereign, they say, and can and will save the heathen without the gospel; in other words, since the seed is the spirit, He will reap where no sowing has been done, just as these two Hardshells in these two parables said. Study the Lord's answer. In each case the Lord said in substance: "If I am a sovereign, why did you not obey Me? Your professed belief in My sovereignty is wicked hypocrisy; for if you had really believed in My sovereignty, you would have obeyed My commands instead of rebelling against My authority and trampling My commands under your feet. Your own words condemn you. You pretend to believe in My sovereignty and yet wickedly withheld from Me the one thing to which a sovereign is entitled, namely, loyal obedience to My command to "occupy till I come."

Every man who makes his belief that a Sovereign God can save the heathen without the gospel an excuse for doing nothing for missions, is a heretic against the sovereignty of God and an anarchist against the authority of the Son of God, who commanded His churches to "go into all the world and preach the gospel to every creature." Ezekiel believed in the sovereignty of God and when his sovereign Lord told him to go and preach to a valley full of dry bones, he went and went preaching, "O ye dry bones, hear the Word of the Lord." That is the right kind of belief in the sovereignty of God, believing that He has the right to command and that we have no right to make excuse or to disobey Him.

The first fatal heresy of Hardshellism is that it is a wicked and wilful rebellion against the authority of the Lord Jesus, which is the very heart of the doctrine of God's sovereignty.

Figures Of Church

(Continued from Page Two)

members in particular" (I Cor. 12:14, 18, 24-27).

The church at Corinth was a union of various independent members. A human body operates, not only without conflict, but also in positive cooperation and interdependence. This is to be true of a church. When one member of a body suffers, the whole body suffers. Likewise all the members are involved in the misfortune or prosperity of fellow members, with sympathy but without envy. No member is to despise another, or to look upon him as less important than himself. There ought never to be a schism or division in the church by one part arraying itself against another.

There is no help in this passage for the advocates of the so-called universal invisible church theory. There is very little cooperation among Christendom in general as clearly seen by the existence of the various denominations. Nor can it be said that a member of this universal church in China could cause a member in America to suffer when he did, for one would in most cases have no knowledge of the other. Neither could a member of the big church al-

ready dead suffer with another who is not yet born.

THE UNITY OF THE FAITH

The Apostle Paul uses the term body again to show the need of unity in a church. To the Romans he declared: "So we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5). To the Corinthian church he wrote: "But now are they many members, yet one body" (I Cor. 12:30). To the Ephesian Church he said: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:3-6).

There is "one" body as to kind—not one in the sense of a universal body composed of all professed Christians in the world. All churches of like faith and practice have a common faith. In an abstract or institutional sense all who are members of churches and hold a common belief compose a body, but the Bible does not teach all the saved, regardless of their church affiliation or non-church affiliation, compose a universal church.

In each church there is a seven-fold unity which the Holy Spirit makes possible. Each phase of this unity is emphasized by the repetition of the word "one." First, they are one local body of Christ. Second, their assembly is indwelt by the "one" Holy Spirit. Third, all in the assembly were called by the same heavenly calling. Fourth, they all have the same Lord and Saviour. Fifth, they all equally are the children of God by faith in Christ. Sixth, they are baptized in water which places them in the body of Christ. Seventh, they all have the same heavenly Father.

These verses make no sense when applied to the universal invisible church that so many dream about. Not all members of such a monstrosity are born. It could scarcely be said of the future members of this big church that they are saved, called, or indwelt by the Holy Spirit — they being as yet unborn. Such unborn believers are neither baptized in water nor, as others might say, the Holy Ghost. They can never be children of God by faith until they are born both physically and spiritually.

ENTRANCE INTO THE BODY

In I Corinthians 12:12-13 we are told plainly by water baptism we enter the body of Christ: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

First, I would point out that in verse 13 "For by one Spirit" is really "For in one Spirit" in the Greek New Testament. But what is meant by "in one Spirit?" In Romans 8:9 Paul said: "But ye are not in the flesh, but in the Spirit." For one to be "in the Spirit" is to be under the influence and guidance of the Spirit, to be under the dominion of the renewed mind, because the indwelling of God's Spirit is given as the evidence that we are "in the Spirit." To be "in the Spirit" is to have spiritual life and to be led by Him. It is a term applied to those who are already quickened by the Spirit in regeneration.

The one being baptized in I Corinthians 12:13 has already been born of the Spirit. The Holy Spirit is guiding him to water baptism in order that he might become a member of Christ's body. Nothing here points to the Spirit being the administrator of some mystical Holy Ghost baptism. Nor is there (Continued on page 8, column 3)

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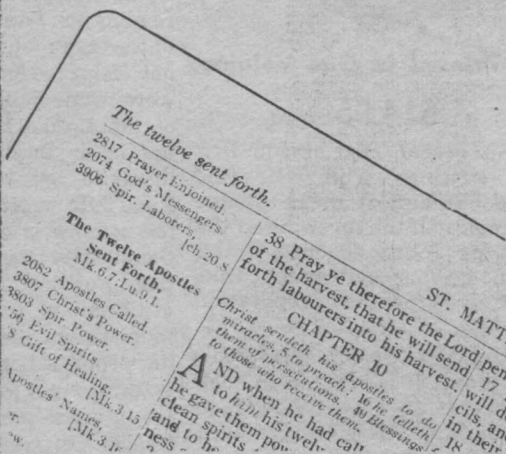
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THE BAPTIST EXAMINER

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PAGE FIVE

Abiding Of Spirit . . .

(Continued from page one)

At last the glad day comes when a permanent abiding-place is found for the ark of God's presence, and, at the dedication of the Temple, we heard the invitation, "Arise, O Lord, into thy resting-place, thou and the ark of thy strength." And so God abode, at last, in the midst of His people. The cloud, we are told, rested above the mercy-seat. That one purified and blood-sprinkled heart of a Christian — that holy of holies of the body, which is the tabernacle of the Spirit — is the only place on earth where God can dwell now. But God was driven away from the Temple by Israel's sin, and the cloud of His presence was withdrawn.

Then God comes back once more in Jesus Christ. We are told that the "Word was made flesh, and tabernacled among us, and we beheld his glory, the glory of the only begotten Son of God." But He had no abiding-place on earth. "He came to his own, and his own received him not." At His birth there was no room for Him in the inn. During His life He had not where to lay His head. Earth gave Him no resting-place. How striking the fact that His sojourn on earth is always spoken of as a "visit." "The Dayspring from on high hath visited us." And "God hath visited and redeemed his people." Despised and rejected of men, He was, at last, brought to the cross; and so driven out of the world which would not have Him.

But God comes back once more in the person of the Holy Spirit. He rested, first of all, on the head of Jesus Christ, the only human being who presented a pure and holy abiding-place for Him. Then, on the day of Pentecost, He appeared to the waiting disciples, and, we are told, so wonderfully, that He "sat upon each of them." Christ had, at last, found His rest when He "sat down at God's right hand," having purged our sins; and the Holy Spirit now sat down in the church of the firstborn on earth. As the cloud rested on the mercy-seat, so the Comforter rested on these renewed and sanctified hearts. What an unspeakable honor this is! As is told in Peter, "If ye suffer reproach for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you."

It is this resting, or abiding, of the Holy Ghost which constitutes the Christian's power. All those that believe, have the Spirit in a measure; but only those upon whom He remains, have true power for service. See how distinctly this is pointed out in the case of Christ Himself. The test by which He was to be known, John tells us, was this: "Upon whom thou shalt see the Spirit descending and remaining (or abiding), the same is He that baptizeth with the Holy Ghost." And as with the Master, so with the disciples — only those in whom the Spirit abides have power to greatly bless others. Intermittent springs can never send forth those "rivers of water" out of a Christian's heart of which the Bible speaks.

What, now, is the secret of this abiding presence of the Spirit of God? It is very obvious that He must have room in us to dwell. I heard a pale, pining consumptive say that the doctor declared that he breathed with only a little corner of his lungs, the other air-cells having been filled up. Christians are the lungs of the Church, through which it inhales the Holy Spirit. Alas! how often is it true that the Church breathes with only a little part of its membership, the others being so filled with the cares of this world and the lust of other things, that they can give no place to Him! This is the rea-

son why so many are weak and sickly among you.

So of the individual Christian. It is often the case that he inhales the Spirit with only a little part of his soul. It is apparent, when we consider the attributes of the Spirit, that in order to abide in us He must find corresponding qualities.

He is called, for example, the "Spirit of Life." How can He dwell in us if we be dead, and if our hearts are filled and crowded with dead works? Think of a living man dwelling in a tomb with corpses! And yet this is what we ask the Spirit to do when we expect Him to abide in hearts that are without life, and in affections that are dead.

You know too well what we mean by "dead works." It means such as have no relation to Christ, or dependence upon Him. Whatever is cut off from the source of its life, dies. A branch sundered from the tree becomes a dead branch, good for nothing but to be burned. A stream sundered from its fountain becomes dead, breeding stagnation and corruption. Oh, how strongly does God call upon us to exercise "repentance from dead works," if we expect to be possessed and indwelt by the Holy Spirit.

Again, he is called the "Spirit of Truth." There must be truth in us, therefore, in order that we may entertain so divine a guest. He requireth "truth in the inward parts." How much we grieve the Spirit of God by disregard of truth. We have a startling commandment given to Christians, "Lie not one to another." Lying in the Church is a greater sin than without, because done in the presence of the Spirit of Truth. Belying our religious professions, disregarding our covenant vows — this is falsehood within the Church of Christ; this is that for which such terrible judgment fell upon Ananias and Sapphira — that they falsified their professed consecration; withholding what they pretended to give. Hence, it is said that they "lied to the Holy Ghost." It is this sin to which we expose ourselves by all infidelity to our Christian profession.

I need not say that the same temptation comes to Christians in business — to swerve slightly from the truth for the sake of driving a bargain; uttering what are called "white lies." How many do like Lot in Sodom: when commanded to escape that doom of fire and brimstone in which all liars have part, by fleeing to the mountains, they seek to compromise with untruth by countenancing some small lie, as Lot turned into Zoar, saying, "Is it not a little one?" Let us heed the Apostle's invitation: "Wherefore, putting away lying, speak every man truth with his neighbor . . . and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

He is called the "Holy Spirit." Only a holy heart, therefore, can entertain Him. He cannot dwell in the midst of sinful thoughts and impure affections. Holiness is His native air, and the moment that air becomes in the slightest degree vitiated by our impurity, His life in us is stifled. This is the serious and awful question, therefore, in all our hearts: Which shall gain the mastery, day by day, the Spirit or the flesh? Water puts out fire; but fire also puts out water, by vaporizing and dissipating it. The Spirit may be quenched by our sins; but, blessed be God, the Spirit may also quench our sins. May this be our joyful experience day by day — walking in the Spirit, that so we may not fulfill the lusts of the flesh.

Again, the Spirit is Love, for the Apostle speaks, you remember, of "The love of the Spirit." This is plainly incompatible with all hatred and strife and emulations; with all envy, jealous and evil speakings. And most intensely does this Spirit of love desire to dwell in us and possess us. Do you remem-

ber that beautiful saying in the prophecy of Zephaniah 3:17, where it is said that God will rest in His love? "He will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

Alas, how constantly we are disturbing the rest of the Lord, by our sin and waywardness and folly, thrusting Him from our hearts. You may have one child who is often disobedient and rebellious, so that he provokes you to anger; and another who is so wayward and unloving that his conduct sorely tests your affection. Your love cannot perfectly rest in either one of these. They are both children; and are loved, but they oftentimes disturb your love. But you have another child, who is perfectly obedient, and always reverent and affectionate. How your love rests in him! How your heart rejoices over him with singing! That is what the Lord desires most of all of us — that His Spirit may rest upon us.

Like the dove from Noah's ark, His Spirit often sought in vain for a place to repose, and has "found no rest for the sole of her foot." On Jesus Christ that Holy Dove descended and rested. It found one place at last where there was no sin or evil to drive it hence. Even so the Holy Spirit longs to abide in us. Oh, that we might say to him what Christ says to us — "Come unto me . . . and I will give you rest."

He is also the Spirit of Witness. "He shall testify of me," is Christ's declaration. We must be like Him in this respect — always faithful in our testimony for Christ, if we would be in unbroken communion with Him. We cannot be silent when He would speak through us, dumb when He would utter praise by our lips, without deeply grieving Him.

He is the "Spirit of Supplication." He makes intercession on earth as Jesus makes intercession in Heaven. We can only be always in communion with Him as we are always in prayer. How pressing the need of constant intercession for the Christ of God in these days, when iniquity abounds and the love of many waxes cold. It often seems to me that Christ is again in Gethsemane. His soul is exceeding sorrowful, in view of the sins of His people. To prayer, earnest, agonizing and unceasing, He calls us, His servants. "What, could ye not watch with me one hour?" is a solemn question.

And now let us think more of "the love of the Spirit." How He yearns over us in our low estate! How He longs to bless us! How He waits to fill us with Himself! Let us open our hearts to Him, unbar all its doors, give entrance to all its rooms, and cry, "Come in, thou blessed of the Lord!" (THE WATCHWORD, Oct. 1880).

The Lord's Supper

(Continued from page one)

Episcopalians and Methodists, as well as Romanists and Lutherans, receive the bread and wine in the Lord's Supper kneeling. This posture is an unnatural one, and doubtless had its origin in the Romish doctrine of transubstantiation, the bread and wine being considered objects of adoration.

That the Episcopalians and Methodists, who do not believe in the doctrine of transubstantiation, should use the following words when they hand the bread to each person, seems strange — "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life;" and in the giving of the cup — "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life." If these expressions do not teach the doctrine of transubstantiation, it will be difficult to find other words in the English language that will.

PREREQUISITES TO THE LORD'S SUPPER

Pedobaptists all admit that baptism and church membership are prerequisites to the Lord's Supper; and that in the order named. So do the Baptists.

That baptism precedes the Lord's Supper is evident from the Great Commission (Matt. 28:19, 20; Mark 16:15, 16). The order is:

1. Preach to all men the gospel.
2. Baptize all that believe.
3. Then, teach them to observe all things whatsoever Christ has commanded.

That this was the practice of the apostles is evident from Acts 2:42, 43.

1. Conversion — "They gladly received the word."
2. Baptism — "They that gladly received the word were baptized."
3. Additions to the church — Those baptized were added unto them.

4. Church fellowship, including the Lord's Supper — Those who were added continued steadfastly in the apostle's doctrine and fellowship, and in the breaking of bread and in prayers.

A foreigner cannot become a citizen of this country until he has gone through the prescribed forms which bind him to allegiance. He may be better fitted for citizenship than many who are already citizens, but he cannot enjoy its privileges until he has gone through these forms; and no other forms than those prescribed will answer.

On the same principle, while all denominations admit there are real Christians and Christian ministers among the Quakers, yet Pedobaptists, as well as Baptists, will not permit them to come to the Lord's Table, because they have not been baptized; in other words, passed through the prescribed form or initiatory rite (baptism) of the Christian Church.

The only difference between Baptists and Pedobaptists on the Lord's Supper question is, what constitutes Scriptural baptism.

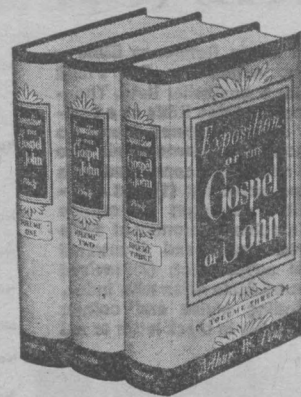
Pedobaptists hold that either sprinkling, pouring, or immersion, is valid baptism; therefore, they can consistently invite all persons that have been either sprinkled, poured, or immersed, to the Lord's Table.

They say — "We regard you Baptists as baptized believers, and would welcome you to the Lord's Table among us; why do you not welcome us to the Lord's Table in your churches?"

Ah! that is the point precisely. But I think our Pedobaptist friends can answer that question them-

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selves. Suppose you, my Pedobaptist friend, were to wake up some bright morning, holding precisely the same views respecting admission to the Lord's Table that you do now — that only those who have been baptized and are church members should be invited — but firmly convinced that immersion in water upon a public profession of your faith in the Lord Jesus, is the ONLY SCRIPTURAL BAPTISM, what would you be then? What could you be, but what is called a "close communion" Baptist?

The Baptists are no more chargeable with "close communion" than the Pedobaptists. They are firmly convinced that immersion in water is the only Scriptural baptism, and therefore, as honest and consistent Christians, they cannot invite to the Lord's Table any who have not been immersed.

"BUT IT IS THE LORD'S TABLE"

Those who plead for "open communion," on the score of "Christian fellowship," forget that there are three kinds of fellowship — Christian, ministerial, and church fellowship.

Christian fellowship is to pray and sing praises together, to talk of the Lord's goodness and grace, and rehearse our experiences of His mercy and love; and to labor together to edify Christians and win souls for Christ.

This, all denominations can have with each other. But church fellowship is an entirely different thing, and is for the members of an individual church alone.

The Lord's Supper was not instituted for, nor intended to express the fellowship or love of Christians for one another.

Jesus did not say — "This do in remembrance of each other" — but "of me." "As oft as ye eat this bread, and drink this cup, ye do show — what?" Fellowship with one another? No — "the Lord's death." "The cup which we bless, is it not the communion of — what?" Of Christians with one another? No — "a communion of (or, participation in, see Revised Version) the blood of Christ."

When we come together to solemnly partake of the Lord's Supper, is to meditate on the excellencies of our Christian brethren, or on "HIS" sufferings? Should a brother lean toward you to assure you of his love and fellowship, while the bread was in your hand, or the cup at your lips, you would shrink from him, expressing by your action that such a manifestation of sentiment was out of place. You do not come to the table to commune with your brother, but to meditate on your Redeemer, and to "show His death."

An erroneous view of the design of the Lord's Supper often causes professing Christians to stay away from the Table of the Lord. Men and women may not be in accord with one another; but if they are in accord with the Master, and desire to show their love to Him, duty demands that they should not slight HIM by slighting His table.

In reference to the words of Paul — "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself" — (I Cor. 11:20-22). — (The idea of the apostle is more clearly expressed by reading for "unworthily" — "in an unworthy manner") — we must not forget that the Corinthians were in the habit of making a feast of the Lord's Supper, and behaving in an unseemly manner; and it was to reprove such conduct that Paul thus wrote. But it is possible for persons in our day to bring on themselves the same condemnation. For instance, a person, not a Christian, coming into a community and taking advantage of the people's ignorance of his character, to go to the Lord's Table for business purposes; or any professing Christian, who at heart is a hypocrite, and is using religion as a cloak. How can a professing Christian, who is engaged in questionable transactions, "show the (Continued on page 7, column 4)

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

The National Council of Churches and the U.S. Catholic Conference are planning a March conference, titled "THE CHURCH AND SOUTHERN AFRICA." The conference, which will be held at the Bergamo-East Conference Center in Utica, New York, will be preceded by a meeting in New York at which Ambassador Young will speak.

The N.C.C. and the U.S.C.C. plan to bring some thirty people from Angola, Mozambique, South West Africa, Rhodesia, and South Africa to the United States. Among the Marxists, terrorists, and revolutionaries invited are Oliver Tambo, boss of the South African Communist Party's African National Congress, and Joseph Luis Antonio Neto, wife of Marxist-Leninist President Agostinho Neto of Cuban-occupied Angola.

Once again the N.C.C. confirms its support for totalitarianism. What is even more shocking is that now the Catholic Church is seen working hand in hand with the N.C.C. and Communist terrorists. Please do not try to tell me that the Catholics and Communists will not work together. Here is clear proof that they are working together. Both seek to control the world — one politically and the other religiously.

The White House news summary office subscribes to 33 newspapers and 37 magazines. One of the magazines is PLAYBOY, a magazine which attacks the moral and spiritual values of Christianity in our nation.

If President Carter is serious in his commitment to decency and moral values, I suggest that he demonstrate this by ordering the cancellation of the subscription to PLAYBOY.

Of the 657 churches in Moscow on the eve of the Bolshevik revolution in 1917, only 150 remain standing, and only 46 manage to hold services now. But in one region of Russia where there are 48 registered Orthodox churches, 482 groups of unregistered believers meet. In the same region, there are eight official Baptist churches, but 97 unregistered groups. An official Soviet study just released indicates this is typical throughout Russia (THE CHURCH AROUND THE WORLD, 2-77).

In the last three years, an estimated \$7.5 billion in arms supplies has been delivered, by East and West, to the Arab countries in the vicinity of Israel. In addition, about \$22 billion worth of arms has been contracted for delivery from the

end of 1976 onward — for a total of nearly 30 billion dollars' worth of weaponry! Saudi Arabia alone is getting \$6.4 billion in arms from the U.S.

There is no doubt but what the huge stockpile of arms by the Arab world will be employed against Israel in the very near future. The Arabs refuse to come to terms with Israel about her rightful existence as a sovereign independent state. Armageddon is in the making.

On Feb. 15, Secretary of State Vance arrived in Israel and said that the United States is "deeply committed to the survival of Israel and its values."

A group of over 500 Pentecostals in the Soviet Union complain of religious persecution and hope to emigrate to the United States. This entire community has appealed to President Carter, calling him "our brother in Christ."

Nikolai Goretoy, elder of the community, said, "For many decades, the Pentecostals of the Soviet Union haven't had the freedom to practice their own religion. Now the authorities propose to register us as a separate community and this would compel us to give up our religious principles. Of course, we can't do it. We prefer to die rather than to reject our religious principles."

All Saints' Episcopal Church, Bergenfield, N. J., has protested actions of its church leaders by withholding funds from its quota and assessment payments to the national body.

At the church's annual meeting, 90 per cent of the members voted to hold back the funds because "the liberal party now dominating the Episcopal Church. The church further charged their bishop coadjutor with disbelief in Christ's virgin birth and resurrection and with calling the New Testament a tissue of legends, superstitions, and mythology."

LONDON (EP) — More than 40,000 Bibles and New Testaments are to be sent by Britain's Bible Society to Uganda, in East Africa, for the centenary celebrations in June of the Anglican Church of Uganda.

The society (formerly called the British and Foreign Bible Society) said some of the Scriptures, which are in 12 Ugandan languages and in English, are already in stock, awaiting binding, but a large number (nearly 9,000 in Luganda and 1,000 in Ateso) are being reprinted. It marks the first time the full New Testament has appeared in

two of the languages — Lumasaaba, which is spoken by about 400,000 Ugandans, and Magdi, which is spoken by about 90,000.

SEATTLE (EP) — The House of Delegates of the American Bar Association (ABA), by a vote of 168-69, rejected a proposal that the ABA call for repeal of all capital punishment laws.

PRINCETON, N.J. (EP) — A new Gallup Poll shows that the number of families troubled by problem drinking has increased 50 per cent since 1974, and that the number of women drinkers have increased by 8 per cent.

The survey also revealed that the proportion of male drinkers remained the same as in 1974 — 77 per cent of all adult men. Nationally, 71 per cent of all adults said

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they drink — the largest percentage of drinkers tabulated since Gallup began its survey in 1939.

According to the latest poll, 81 per cent of Roman Catholics and 64 per cent of Protestants said they used alcohol. Alcohol was also used by 79 per cent of Easterners, 77 per cent of Westerners, 74 per cent from the Middle West and 57 per cent of Southerners.

NEW YORK (EP) Rabbi Judah Cahn, president of the New York Board of Rabbis, has called for "a concerted thrust by our nation's religious leaders to alert the American public to the perils of TV-bred crime and violence."

"The religious community can no longer afford to be low-keyed in its protestations," the rabbi said in his acceptance address upon re-election at the 93th annual meeting of the board.

He said the religious community "must bring the problem of TV violence to our national leaders and insist that limitations be established regarding criminal acts on TV."

The rabbi acknowledged that causes for the mounting crime rate are "complex" but that a major cause of the soaring increase is the nature of television shows.

NEW YORK (EP) — The state and federal prison population in the U.S. reached a record 283,268 as of Jan. 1 — an increase of 13 per cent over the record 250,042 population for Jan. 1, 1976, according to an annual survey.

The compilation by Corrections Magazine, published by the non-profit Correctional Information Services, did not include city or county jail prisoners. However, it included 7,690 persons sentenced to state prisons in eight states, but held in county facilities because of lack of space in state facilities.

Increases in the prison population was reported by 44 states, and prison administrators in 40

states said their facilities had become overcrowded because of the influx of prisoners.

Corrections Magazine said many overcrowded prisons were placing two persons in cells designed for one, and some prisons were using corridors, basements and other areas for bed space.

The Lord's Supper

(Continued from page six)

Lord's death till he come," who, by his conduct, shows that he has no interest in Christ's death — that he needs to be born again?

Yes, it is the Lord's Table. To our own tables we may invite whom we will; but servants may not give out invitations to their Master's Table, except in accordance with their Master's instructions. If a Christian has a right, as such, to the table, because it is the Lord's Table, he has the same right to claim membership in your church, because it is the Lord's church, whether he subscribes to your articles of faith or not.

WHO PUTS UP THE BARS?

All the Pedobaptist denominations admit that immersion in water is Scriptural baptism. Why then do they not adopt it, and so settle the question?

By their not doing so, it is they who are putting up the bars; it is they who make a difference, and the trouble arises from their conduct. Yet, they want to place the stigma on the Baptists.

Pedobaptists say: "We are just as sincere in our views of baptism as you are; and on the strength of that sincerity, you ought to admit us to the Lord's Table." Strange doctrine! Will sincerity make all our actions right? If so, then was Saul of Tarsus as good a man when persecuting the Church of God as he was when, as Paul the apostle, he labored to build up the faith that he once sought to destroy.

No Pedobaptist ought to feel hurt if not invited to the Lord's Table by the Baptists; because, knowing their views, common courtesy demands that he should respect them. Pedobaptists say that we ought to respect their consciences when they are in our churches, particularly on the baptismal question, and invite them to the Lord's Table. If you came into my house, knowing that I am a temperance man, ought I to respect your conscience, as that of a moderate drinker, at the expense of my own, and set before you intoxicating liquor?

Law Of Marriage

(Continued from page one)

Whatever is thus in common belongs equally to both. What is not thus surrendered remains, as before, in the power of the individual.

4. The basis of this union is affection. Individuals thus contract themselves to each other on the ground not merely of mutual regard, but also of a regard stronger than that which they entertain for any other persons. Such is the nature of the human affections, that we derive a higher and a purer pleasure from rendering happy those whom we love than from self-gratification. This is the essential element on which depends the happiness of the married state.

5. I have mentioned above that this being a voluntary compact, and forming a peculiar society, there are some things which, by this compact, each surrenders to the other, and also other things which are not surrendered. It is important that these be distinguished from each other.

I remark, then — A. Neither party surrenders to the other any control over anything appertaining to the conscience. For either party to interfere with the discharge of those duties which the other party really be-

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believes that it owes to God, is therefore wicked and oppressive.

B. Neither party surrenders to the other anything which would violate prior and lawful obligations. Thus, a husband does not promise to subject his professional pursuits to the will of his wife. So, also, his duties as a citizen are of prior obligation; and, if they really interfere with any others, those subsequently formed must be construed in subjection to them. Thus, also, the filial duties of both parties remain in some respects unchanged after marriage, and the marriage contract should not be so interpreted as to violate them.

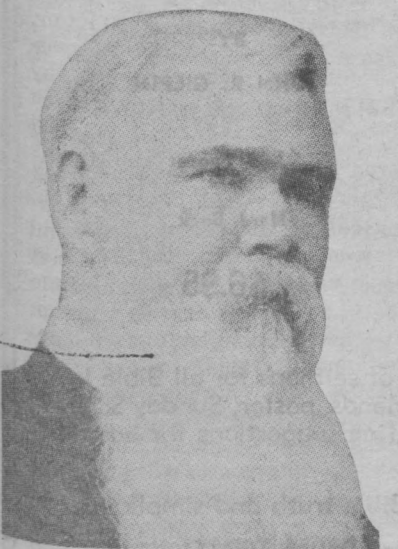
C. On the other hand, I suppose that the marriage contract binds each party, whenever individual gratification is concerned, to prefer the happiness of the other party as its own. If pleasure can be enjoyed by both, the happiness of both is increased by enjoying it in common. If it can be enjoyed but by one, each should prefer that it be enjoyed by the other. And if there be sorrow to be endured, or inconvenience to be suffered, each should desire, if possible, to bear the infliction for the sake of shielding the other from pain.

D. And, as I have remarked before, the disposition to do this arises from the very nature of the principles on which the compact is formed, from unreserved affection. This is the very manner in which affection always displays itself. And this is the only course of conduct by which affection can be retained.

6. As, however, in all societies there may be differences of opinion, even where the harmony of feeling remains unimpaired, so there may be differences here. Where such differences of opinion exist, there must be some ultimate appeal. As the husband is responsible to civil society, the voice of nature and of revelation unite in conferring the right of ultimate authority upon him. By this arrangement the happiness of the wife is increased no less than that of the husband. Her power is always greatest in concession. She (Continued on page 8, column 3)

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History Mass. Baptists

(Continued from page one)
church in Boston passed, beginning with the formation of the church in 1665 and extending through several years. Two years previous, in 1663, the church in Swansey was formed, it being really a transfer of the Swansea church in Wales, organized in 1649, to this country.

From the Boston church there were formed from time to time, churches in different sections of the State, made up chiefly of members who, having been connected with that church because it was the only church of their faith which they could conveniently join, desired to enjoy church privileges in the locality where they lived. In this way commenced the church in Kittery, formed in Maine in 1682, and about the same time the church in Newbury.

Thomas Hollis, an eminent merchant of London, proved himself the warm friend of his denomination by making generous provision for Baptist young men to be educated for the ministry in Harvard. As early as 1727 we find that there were Baptists in Springfield, the pastor of the First church in Boston, by special request, visiting that place to administer the rite of baptism to several persons.

Before the close of the century there were about 50 churches in different sections of the State. Among the oldest of these we mention the church in Wales, 1736; Bellingham, 1737; the Second church, now Warren Avenue church, Boston, 1743; First Middleborough, 1756; West Harwich, 1757; Third Middleborough, 1761; and the First church in Haverhill, 1765. With rare exceptions very few of these 50 churches were churches of much pecuniary ability. But they were earnest followers of Christ, and contended for what they believed to be "the faith once

delivered to the saints." They encountered persecution, they suffered many civil disabilities, and yet they continued to grow and multiply until they have reached a high rank among the other denominations of Christians in the State.

The latest statistics give us the following figures: There are 14 Associations, embracing 289 churches, with 232 pastors. The number of ordained ministers in the State is 328. The total membership of the churches is 48,764, and the amount of money raised for various purposes, so far as reported, for the year covered by the statistical tables to which we refer, was \$713,125. The church having the largest membership is the Union Temple, Boston, the number being 1501.

Of the State denominational societies the Convention may be first mentioned. It was formed May 26, 1802, and was incorporated Feb. 28, 1808. It is authorized to hold real estate to the amount of \$200,000. The receipts for 1880 were \$13,800. The officers of the Convention at the present time are Eustace C. Fitz, president and four vice-presidents, all laymen, Elder G. W. Bosworth, secretary, and Elder Andrew Pollard, treasurer; directors are made up of 50 ministers and laymen, who represent the different sections of the State.

Another organization is "The Baptist Charitable Society for the Relief of Widows and Orphans of Deceased Baptist Ministers." Eld. G. G. Fairbanks is its president. Its receipts in 1880 were over \$2550. This society was formed in 1821. "The Massachusetts Baptist Pastoral Conference" was formed in 1829, its object being the relief of aged and indigent ministers. It is authorized to hold property to the amount of \$75,000. The president is Elder C. M. Bowers.

"The Northern Baptist Education Society" was formed in 1814. It has a permanent fund of \$32,400.

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Opening Hymns, Prayers, Welcome, etc.	10:00 a.m.
"Justification and Sanctification"— Elder Oscar Mink	10:15 a.m.
Music	11:00 a.m.
"Scriptural Baptism and the Importance of Church Membership"—Elder Stanley Bugansky	11:10 a.m.
Lunch Time	11:55 a.m.
Music	1:15 p.m.
"The Setting of the Lord's Table and Its Importance in the Life of a True Baptist Church"— Elder Harry Balmer	1:30 p.m.
Music	2:15 p.m.
"Reverence for the House of God"— Carl Sadler, Booneville, Ky.	2:30 p.m.
Music	3:10 p.m.
"The Mission Work of the New Testament Church in the Light of Associations and Mission Boards"—Elder James Hobbs	3:20 p.m.
Music	4:05 p.m.
"Baptist Church Perpetuity Past, Present, and Future"—Elder Milburn Cockrell	4:15 p.m.

The president is Elder Henry M. King and the secretary Elder J. C. Foster. The society has aided during the year 52 young men studying for the ministry. Its income in 1880 was \$6,774.91. (BAPTIST ENCYCLOPEDIA, 1881.)

Figures Of Church

(Continued from page five)
as much as one other verse in all the Bible which teaches that the Spirit ever baptized anybody. In Matthew 3:11 Christ is predicted to baptize people in the elements of the Spirit, just as John baptized people who were converted in the river Jordan. Christ fulfilled this prophecy on the day of Pentecost when He baptized the Jewish church in the Holy Spirit in Acts 2, and when He baptized the Gentiles in Acts 10.

Both Paul and the Corinthians were led by the Holy Spirit after conversion to receive water baptism by which they were put into the institution of Christ's church. This verse teaches that the Spirit will guide a regenerated person to unite with the body of Christ in his locality.

If God has given you spiritual life, you ought to be a part of the body of Christ. It is your duty to serve Him faithfully in a local church. The church is not man's Redeemer, but it is a good place for the redeemed to serve God.

Law Of Marriage

(Continued from page seven)
is graceful and attractive while meek and gentle; but when angered and turbulent, she loses the fascination of her own sex, without attaining to the dignity of the other.

THE DUTIES IMPOSED BY THE MARRIAGE RELATION

I. The marriage relation imposes upon both parties equally the duty of chastity.

1. Hence, it forbids adultery, or intercourse with any other person than that one to whom the individual is united in marriage.

2. And, hence, it forbids all conduct in married persons, or with married persons, of which the tendency would be to diminish their affection for those to whom they are united in marriage, or of which the tendency would be to give pain to the other party.

The crime of adultery is of an exceedingly aggravated nature. The misery which it inflicts upon parents and children, relatives, and friends, the total annihilation

of domestic happiness, and the total disruption of parental and filial ties which it necessarily produces, mark it as one of the basest forms of human atrocity. And if any one will remember that the happiness and prosperity of a country must depend on the virtue of the domestic society more than on anything else, he cannot fail to perceive that a crime which by a single act sunders the conjugal tie, and leaves children worse than parentless, must be attended with more abundant and remediless evils than almost any other that can be named. The taking of human life can be attended with no consequences more dreadful. In the one case, the parental tie is broken, but the victim is innocent; in the other, the tie is broken, with the additional aggravation of an irretrievable moral stain, and a wide-spreading dishonor that cannot be washed away.

II. The law of marriage enforces the duty of mutual affection.

Affection towards another is the result of his or her actions and temper towards us. Admiration and respect may be the result of other manifestations of character, but nothing is so likely as evidence of affection towards ourselves to produce in us affection towards others.

THE DUTY OF MUTUAL ASSISTANCE

In the domestic society, as in every other, there are special duties devolving upon each member. So here, there are duties devolving of right upon the husband, and other duties devolving of right upon the wife. Thus, it is the duty, in the first instance, of the husband to provide for the wants of the

family; and of the wife, to assume the charge of the affairs of the household. His sphere of duty is without, her sphere of duty is within. That man is worthily despised who does not qualify himself to support that family of which he has voluntarily assumed the office of protector. Nor surely is that woman less deserving of contempt who enters upon the duties of a wife with no other conceptions of the responsibilities which she has assumed than such as have been acquired from a life of childish caprice, luxurious self-indulgence, and sensitive feminine, yet thoroughly finished selfishness.

I have remarked, that the duties of the husband and wife are thus, in the first instance, apportioned. Yet, if one be disabled, all that portion of the duty of the disabled party which the other can discharge falls upon that other. If the husband cannot alone support the family, it is the duty of the wife to assist him. If the wife is, through sickness, unable to direct her household, the husband is bound, in so far as it is possible, to assume her care. In case of the death of either, the whole care of the children devolves upon the survivor.

I shall close this chapter with the following well-known extract from a poet whose purity of character and exquisite sensibility have done more than any other in our language to clothe virtue in her own native attractiveness:

Domestic happiness, thou only bliss

Of Paradise that has survived the fall!

Though few now taste thee unimpaired and pure,
Or, tasting, long enjoy thee! — too infirm

Or too incautious to preserve thy sweets

Unmixed with drops of bitter, which neglect

Or temper sheds into thy crystal cup:

Thou art the nurse of virtue; in thine arms

She smiles, appearing, as in truth she is,

Heaven-born, and destined to the skies again.

Thou art not known where pleasure is adored—

That reeling goddess, with her zoneless waist

And wandering eyes, still leaning on the arm

Of novelty, her fickle, frail support;

For thou art meek and constant, hating change,

And finding in the calm of truth-tried love

Joys which her stormy rapture never yields.

Forsaking thee, what shipwreck have we seen

Of honor, dignity, and fair renown!

Till prostitution elbows us aside
In all our crowded streets.

(THE ELEMENTS OF MORAL SCIENCE, pp. 312-317, 1875 edition)

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