

Devoted To
Evangelism
And Missions

The Baptist Examiner

The Paper With A National Circulation

"Go Ye Into All
The World, And
Preach The Gospel."

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

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HOW BAPTISM SAVES

Why A Man When Once Saved Cannot Lose Salvation

By S. B. Quincer

Can a truly born-again one lose his salvation? Arminianism says "yes." Calvinism says "no." What saith the word of God?

As we search the Word we find it clearly teaches the eternal security of the believer. True enough, a child of God through sin may have his fellowship with the Father and the Son consequently lose the joy of salvation and suffer the loss of reward at the Judgment Seat of Christ; but salvation can never be lost or forfeited when once possessed.

In turning to the inspired Word we find

1. THE BELIEVER IS ETERNALLY SECURE BECAUSE HE IS SAVED BY GRACE. "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). Grace excludes all human effort. (Read Romans 3:28: 4:4, B.) It is altogether the work of God. 2 Samuel 9 gives a splendid illustration of the grace of God. (See Scofield Reference Bible—marginal notation on this passage.)

Salvation includes justification, sanctification, and glorification. So the child of God was justified (past), is sanctified (present), will be glorified (future) apart from works and solely by God's grace.

(Continued on Page Five)

The Righteousness Of God

By C. D. Cole,
Plant City, Fla.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, also to the Greek.

"For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, ..." (Rom. 1:16-18).

In Rom. 1:16 Paul declares that he is not ashamed of the gospel of Christ because it is the power of God.

(Continued on Page Seven)

Wherever He Leads I'll Go

"Take up thy cross and follow Me."
I heard the Master say,
"I gave My life to ransom thee
Surrender your all today."

He drew me closer to His side,
I sought His will to know;
And in that will I now abide
Wherever He leads I'll go.

It may be through the shadows dim
Or over the storm tossed sea;
I'll take my cross and follow Him
Wherever He leadeth me.

My heart, my life, my all I give
To Christ who loved me so;
He is my Master, Lord, and King
Wherever He leads I'll go.

Wherever He leads I'll go
Wherever He leads I'll go.
I'll follow my Christ who loved me so
Wherever He leads I'll go.

The First Baptist Pulpit

"Why Baptists Do Not Receive Anything But Baptist Baptism"

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matthew 3:13-17.

On last Sunday morning I preached to you on the subject of "Baptism". At that time, I tried to show you from the Scriptures that in order to have valid baptism, there must be a proper subject, a proper mode, and a proper purpose. I declare today as I did then that the only proper subject for baptism is a believer in Jesus Christ—not an unconscious infant nor an unbeliever. Further the proper mode can only be immersion. From the example of Jesus, the practice of the early church, the method of John the Baptist, and the meaning of the Greek word which is translated "baptize", there can be no other Scriptural mode but immersion. As to proper purpose: This is not for salvation, but to declare in picture the fact of our salvation. It thus states to the world that the believer has died to sin, and that he is now alive unto God, and that he is now walking in newness of life.

(Continued from

My subject this evening is "How Baptism Saves." You may think this a very peculiar subject for a Baptist preacher to preach on. You may say, Do Baptists believe that baptism saves? And I reply, most assuredly they do. The Bible says that baptism saves, and "if it is in the Bible, it is Baptist doctrine." If there are any of my hearers that doubt that the Bible teaches that baptism saves, I am prepared to prove it.

First let me give you my text. It is found in 1 Pet. 3:20, 21. In these verses, Peter speaks of the ark, "wherein few, that is, eight souls were saved by water. The like figure wherunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

I call your attention especially at the outset to the words, "baptism doth also now save us." And I wish to give you a number of other passages that are similar in showing the relation of baptism to salvation.

Acts 2:38 says that we are to be baptized "for the remission of sins."

Rom. 6:3 speaks of our being "baptized into Jesus Christ" and also of our being "baptized into" (Continued on Page Two)

The Grace Of God

By Sam Sloan
Cattlettsburg, Ky.

There is no subject more precious to me than the one we are considering at this time. What is Grace? It is the unmerited favor of God. It is getting everything for nothing. Grace is love reaching from the highest heights of heaven to the deepest depths of hell, and lifting fallen humanity to higher ground. Grace plays a very important part.

First, we are saved by the grace of God. This is one of the things we need to emphasize. We, as Christians,

HN R. GILPIN Editor

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Huntington, W. Va. 1.00

Mann Burton
Russell, Ky. 2.00

Total 36.40

RADIO FUND

We have our radio bill paid for
the month of March. Due to the
fact that March has five Sundays,
our bill was more than usual.
Consequently, we are running very
low on funds with which to meet
our April bill, which will be due
in a short time. Won't you please
pray about this phase of our
work, and then give as God may
lay it on your heart. Whatever
you give, will be greatly appreci-
ated.

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Hazel F. Hutchinson

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BOOK REVIEW

From William B. Eerdmans Pub-
lishing Company, Grand Rapids,
Mich.

THE LAST FIRST. By Paul
Hutchens. 182 pages. Price, \$1.00.
Paul Hutchens has never written
a more fascinating novel, for it
touches on many of the problems
which we are called upon to face
each day.

Leaving behind even his own
name, Carleton Graves was trying
to run away from everything he
had known. Once he had had im-
plicit faith in the God of the uni-
verse. This faith was so strong
he had even preached the
gospel to the dying souls.
But now—a "Christian"
shaken this

platform of the observation car of
a train that was carrying him a-
way from familiar scenes, he was
suddenly startled by a voice of re-
sentment behind him. Thus was
his meeting with Ann Le Bateau,
the beautiful young daughter of a
noted "true" scientist.

As the days passed and the two
young people came to know and
love each other, this dark shadow
of Carleton's unbelief stood be-
tween them. Misunderstanding
followed, and they parted; but the
picture of the Bible lying on the
prairie haunted each of them.

Through a chain of events in
which only God could have work-
ed, these two were brought togeth-
er again, and the prayers of Ann
were answered. You will have to
read the book to appreciate the
incidents which led Graves back
to the paths which he once trod,
and how he won the love of the
girl who meant everything to him.

HOW BAPTISM SAVES

(Continued from Page One)
his death."

And Col. 2:12 says: "Buried
with him in baptism, wherein also
ye are risen with him through the
faith of the operation of God."

In Acts 22:16 we have Ananias
saying to Paul: "Arise, and be
baptized, and wash away thy
sins."

Now, going back to my text, let
me point out that it not only tells
us that baptism saves: it tells
us how baptism saves, and it is
with this that we are primarily
concerned this evening.

First of all, our text tells us
that baptism saves in a figure.
"The like figure whereunto even
baptism doth also now save us." Baptism is a figure like the figure of water that saved the occupants of the ark. Both baptism and the water of the flood are figures, according to our text. So then neither the water of the flood nor baptism is represented as saving actually, but only figuratively typically, emblematically, pictorially, and symbolically. That is the first thing that our text sets forth very clearly.

From this I pass on to enlarge
upon the fact that baptism saves
in the same way that the water of
the flood saved the occupants of
the ark.

And, in connection, let us note
first that the water did not put
them in the ark. In the seventh
chapter of Genesis we are told of
the entrance into the ark, and
then, in the tenth verse, we read:
"And it came to pass after seven
days, that the waters of the flood
were upon the earth." Noah and
his family were in the ark seven
days before the flood came.

If any of them had waited for
the water to wash them into the
ark, they would have perished. In
like manner it is true that if any
man depends upon baptism to put
him into Christ, he will perish.
The occupants of the ark

before true baptism. It is because
of this that Baptists have always
proclaimed Christ before the
church, blood before water, salva-
tion before baptism.

In the next place, let us not fail
to note that the coming of the
water did not make the occupants
of the ark any safer than they
were before the water came. Af-
ter they entered the ark they were
just as safe before the water came
as they were after it had gone
and the ark had come to rest on
the summit of Mt. Ararat. The
water did not put them into the
ark and the water did not make
them any safer after they were in.
Thus baptism does not make a
believer any safer.

We come to ask, then, how did
the water of the flood save the
occupants of the ark? I reply that
it saved them in the sense that it
manifested in a beautiful figure or
emblem that the favor of God
rested on them. The water brought
death to all outside the ark, but
it lifted the ark on its placid
bosom up toward heaven as if to
present it to God and saying to
Him, I bear witness that those in
this ark have thy saving favor
resting upon them. The salvation
wrought by the water of the
flood was not actual—actual sal-
vation in this case was wrought
by the ark. The water saved only
figuratively, typically, emblematic-
ally, pictorially, and symbolically.
So with baptism today. The ark
is a type of Christ. Christ does
the actual saving through his sa-
crificial death on Calvary. Bap-
tism saves symbolically. It wit-
nesses or declares to the world
that we have passed from death
unto life. It pictures the death we
have escaped and symbolizes the
resurrection we have experienced.

And just as it was the act of faith
in entering into the ark that sav-
ed the family of Noah, so it is
the act of faith in Christ that
saves us today in the actual sense.

When a man has put true faith
in Christ, he is already a child of
God, already saved for all eter-
nity. 1 John 5:1 says: "Whoso-
ever believeth that Jesus is the
Christ is born of God." Hence un-
less baptism is put before faith,
it cannot be an instrument of re-
generation. If faith precedes bap-
tism then so also does regenera-
tion, for we have read that a man
who has faith is already a child
of God and a joint heir with
Jesus Christ.

From the positive side our text
now turns to the negative. It has
shown us that baptism saves in
the same manner that the water
of the flood saved. It has shown
us what baptism does. Now we
are to see what baptism does not
do. Our text says that baptism is
"not the putting away of the filth
of the flesh." Certainly flesh is
used here in its moral and spiri-
tual sense and not in its physical
sense. There could be no propri-
ety in the statement that bap-
tism is not the putting away of
the filth of the physical body. No
one would suppose such a thing,
hence

it is manifest the carnal nature
is meant. And we are thus told
that baptism is not the putting a-
way of the filth of the carnal na-
ture, or in other words baptism
does not actually cleanse from sin.
The blood of Christ and that alone
can cleanse us from the defile-
ment or guilt of sin—"the blood
of Jesus Christ his Son cleanseth
us from all sin" (1 John 1:7).

And, then, once again our text
turns back to the positive
side and tells us that baptism is
the answer of a good conscience
toward God. The word in the
Greek that is translated "answer"
is variously translated as meaning
answer, or interrogation, inquiry,
or appeal. But, no matter how it
may be translated, the word re-
presents the act of a good con-
science.

The adjective "good" is never
applied in the Scripture in a mor-
al sense to an unbeliever or to
anything possessed by an unbelieve-
er. In five other places in the
New Testament "good" is applied
to the conscience, and in every
case it is the conscience of a sav-
ed man that is spoken of.

How do we get a good con-
science? God's word answer.
Heb. 9:14 tells us that "the blood
of Christ, who through the eternal
Spirit offered himself without
spot to God," purges the conscience
"from the dead works to serve the
living God." And Heb. 10:22
says: "Let us draw near with a
true heart in full assurance of
faith, having our hearts sprinkled
from an evil conscience." The
sprinkling here alludes back to
the sprinkling of the blood of the
Old Testament sacrifice, which
blood was a type of the blood of
Christ. Having the heart sprinkled
from an evil conscience, then,
means having the conscience
cleansed by the blood of Christ.
Hence, through the cleansing
of the blood of Christ that one
gets rid of an evil conscience and
gets a good one. This means, then,
that Peter is saying that baptism
is the answer of a conscience to
which the blood of Christ has
been applied, or, in other words,
baptism is the answer of a saved
conscience, not the means of get-
ting a saved conscience.

Now we should be able to see
clearly how baptism saves. It does
not save actually, just as the
water of the flood did not save ac-
tually. It was the ark that did
the actual saving. It is Christ
who saves us spiritually. The ark
was a type of Christ.

Baptism does not save by ac-
tually putting us into Christ, just
as the water of the flood did not
put Noah and his family into the
ark.

Again baptism does not save by
regenerating the heart. The Holy
Spirit does this through the use
of the word of God.

Furthermore baptism does not
save by actually washing away
sin.

But baptism saves figuratively,
symbolically, emblematically, and
pictorially, and this way alone.

Now we are ready to take
the other passages that

WHY BAPTISTS DO NOT RECEIVE ANYTHING BUT BAPTIST BAPTISM

(Continued from Page One)

On last Sunday morning I did not have time to complete my message on baptism, and therefore, this morning I am talking to you concerning the proper administrator of baptism.

Some have the idea that just anyone calling himself a minister, and any organization calling itself a church has the authority to administer this ordinance, and very much surprised they often ask: "Does it make any difference as to the administrator?" Christ must have thought it made a great difference or else he never would have traveled sixty miles over dusty roads from Nazareth to Jordan to be baptized of John.

Well do I remember on many occasions when as a lad I went swimming, I would baptize others, and was myself baptized many times, even repeating the baptismal formula over the boy friend whom I might have been baptizing. Certainly no one would say that this was valid baptism.

Over in New York City there is an infidel club which initiates its members by baptism. This is in derision, of course, of Christianity. Surely no one would declare this to be valid baptism.

I once knew of one drunken man baptizing another drunken man who thought he was dying. Surely no one would call this valid baptism.

Any order is worthless that has no one to carry it out. Any law is null and void which makes no provision for its execution. So with baptism. Unless someone has the authority to administer this ordinance, it is void and is not binding upon us.

I

Now Christ in giving the command to baptize, designated the one who was to perform this ordinance. That authority rests upon the church and upon the church alone. It was to the church that Jesus gave the ordinance. "Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the age." (Matt. 28:20). He did not give this commission to individuals, but to the church. Of this we are assured in view of the fact that Christ said, "And, lo, I am with you all the way, even unto the end of the age." Christ could not be with His disciples to the end of the age. As individuals, they would not live that long. Hence, He gave the ordinance not to them as individuals, but He gave it to them as a church of the Lord Jesus Christ. So it is upon the church and not any individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church or anybody else knowing aught of it. I refused for two reasons: First, the man expected his baptism to save him, and second, I have no authority to administer the ordinance since Jesus gave that ordinance to the church.

Some months ago, a woman talked with me about joining our church. She had been a member of the Campbellite Church and had had immersion for baptism. I told her that it would be necessary to rebaptize her, as Baptist baptism was the only door into a Baptist Church. I explained to her that the Campbellite Church baptized in order to save, whereas the Baptist Churches baptize because folk have been saved. She replied, "But I was saved before I was baptized." I said, "But to whom did Christ give the ordinance of baptism, to you or to the church?" That ended the conversation, for she knew that Christ gave the ordinance to His church. A few days ago in talking with this one, she told me that she was now ready to become a member of our church, coming to us by the door of Baptist baptism, for now she saw that only the church was the proper administrator.

II

Since the authority to baptize was given to the church, then only that church which Christ established has the authority to baptize.

B. H. Carroll used to tell of a Welshman, who, desiring to be naturalized, went to an Irish friend for information. The Irishman, wishing to assist his friend, procured a form of the oath of naturalization, administered it solemnly to his Welsh friend, and gave him a certificate of the fact as evidence thereof. At the next election, the Welshman's vote was challenged. He submitted his certificate which was rejected. He remonstrated, "But I am a citizen at heart; I intend to comply with the law; and here is the evidence from the good man who administered the oath." The election judge replied, "I do not doubt your sincerity, but the law which prescribed the oath that you took, also prescribes who shall administer it."

So with baptism. The Christ who gave the ordinance of baptism, also prescribed the administrator, which is the New Testament Church.

But someone asks, "Why all this ado about the administrator?" My answer is, "In order to show you why we do not receive alien immersion as valid baptism."

III

This leads me to declare that since the ordinance of baptism was given to the church, and that only the church which Christ established has the authority to baptize, then Catholics, Pedobaptists, and Campbellites do not have the authority.

All will admit that the Y.M.C.A., the B.Y.P.U., the Christian Endeavor, the Epworth League, and similar organizations have not the right to baptize since they are not churches. When Wesley, Luther, Campbell, and others started their churches, they were no more churches than the above named organizations are churches now. Campbell had been excluded from a Baptist Church for heresy. Luther was excommunicated from the Catholic Church. Wesley didn't even call his organization a church, but rather, the "Methodist Society." Christ had given the command to baptize to the church; Luther, Wesley, Campbell, and others, were only men, with no more authority to baptize than any man today. If they had no authority then, when and where did they get this authority? If they were wrong then in assuming this power of baptism, when did their organizations become right? How long must a wrong remain wrong before it becomes a right? FOREVER AND FOREVER!

I tell you, beloved, these heterodoxical organizations have no more authority to baptize than does the Red Cross. Look at it from the standpoint of our United States currency. Since I own a printing plant and have paper and ink at my disposal, wouldn't it be alright for me to print some paper money? I might be able to do just as good a job as that done at Washington. To all appearances, what I might print would be just as good as that which might be printed under government supervision. Yet, I have not the authority to do so. The government would declare that I was counterfeiting. In view of this, beloved, I declare that anything but Baptist baptism is counterfeit and is as worthless in the realm of baptism as the counterfeit dollar is in the realm of United States currency.

IV

"But", says the objector, "are you sure that Baptist Churches have the power to administer this ordinance?" If I did not believe that the Baptist Churches went back to the days of Jesus and that such churches had been in existence since Jesus said, "Upon this rock I will build my church and the gates of hell shall not prevail against it" (Mt. 16:18), I would at once leave the Baptist Church and search for the New Testament Church, for I know that it is somewhere in the world since Jesus pledged to it perpetuity.

That Baptists have been in existence throughout all ages of the past twenty centuries can easily be seen by hastily noting a few historical quotations.

John Clark Ridpath, doubtlessly the greatest historian of all ages, who was a member of a Methodist Church, was asked one day if there were a Baptist Church as early as 100 A.D. He replied, "I should not readily admit that there was a Baptist Church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians then were Baptists."

Mosheim, a Lutheran historian, likewise has said, "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists." Mosheim then as a Lutheran historian, declares that Baptists are not Protestants, but have existed long before the rise of Protestantism.

Baptists never had anyone hate them quite like Alexander Campbell, yet even Mr. Campbell says, "From the apostolic age to the present time, the sentiments of Baptists ever had a continued chain of advocates, and public monuments to their existence in every century can be produced."

You will thus note that each of these historians quoted was not a Baptist, but rather, they were Methodists, Lutherans, and Campbellites. If time might permit, I might offer historians representing all the so-called creeds of Christianity, who would present the same testimony—namely, that Baptists have been in existence for twenty centuries.

But you may say, "How do we know that Jesus gave the ordinance of baptism unto Baptists?" John the Baptist was the first Missionary Baptist preacher. His ministry was authorized by God, in that he was sent from Heaven. "There was a man sent from God, whose name was John." (Jn. 1:6). He was sent for the purpose of instituting baptism. "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit." (Jn. 1:33). Thus, beloved, Baptist baptism, beginning with John the Baptist and continuing with an unbroken chain of advocates through the centuries, came from heaven, and it carries with it the approbation of God the Father, for on the day that Jesus was baptized by the first Missionary Baptist preacher the world ever saw, the Father spoke from Heaven and said, "I am well pleased." (Matt. 3:17).

V

I recognize that in our audience many who do not have
(Continued)

WHY BAPTISTS DO NOT RECEIVE ANYTHING BUT BAPTIST BAPTISM

(Continued from Page Three)

Baptist baptism. Although they may have been immersed, they have what I choose to call "alien immersion." It may be that someone this morning says, "If I were to be baptized a second time, wouldn't I be making a mock to baptism?" Not at all, beloved, for you haven't been baptized the first time yet. Acts 19:1-5 tells of twelve who were immersed the second time since their first immersion had been by a faulty administrator. Someone over in Palestine had been baptized by John the Baptist and had gone to Ephesus, some 1000 miles from the scene of John's baptism and without any command or authority at all, had administered baptism to these twelve. When Paul came by and explained to them the error of their baptism, without a murmur or complaint, they were immersed for a second time.

Or to put it in another way; if you have been passing counterfeit dollars and you decide to spend only honest dollars in the future, would it be a mockery for you to cease spending counterfeit ones and begin spending only those that are genuine? The same holds true with baptism. To leave the heterodoxical church of which you may be a member, and to become a member of a true church which was instituted by the Lord Jesus in the days of His flesh, and which has its authority to baptize from Heaven; is just to leave a counterfeit organization, which, along with its baptism, is as worthless as a counterfeit dollar.

The perpetuity of any organization is at stake when the administrator of its laws is left to aliens. So with baptism. In the north particularly, Baptist Churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of the Baptist Churches of the north, while hoped for by all, is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving any or no baptism, and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

Logically my message should come to an end here. But that you may appreciate and understand my great affection for this ordinance, I beg your clemency for a further word. In the cemeteries all over the world, there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and graves of sisters; graves of gray-haired saints and graves of babies. There are graves of your dead and of mine. With what pain to our hearts they left us. The clods that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby clothes, and think of those baby hands folded cold and pulseless upon a lifeless breast! Again and again we ask, "Is there no hope that they shall live again?" Yes, as long as water stands in the baptistry, as long as water flows in the Ohio, Miami, Mississippi, Kentucky, and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in the voice of many waters. The cataracts leaping in the sunlight, the roar of turbulent falls, the silent flowing of smooth streams, the white-cap of shoreless seas, these are the echoes of numberless baptisms, which cry with a voice that is heard around the world, "The dead shall be raised." "But wherein does the water give hope of a resurrection?" you ask. Listen to Paul: "Therefore we are buried with him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we should be also in the likeness of his resurrection." (Rom. 6:4, 5). Will you hear Peter? "... when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." (1 Pet. 3:20, 21).

Go at the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them you saw its symbolism and heard its forecast when you last saw Baptist baptism administered. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah!

HOW BAPTISM SAVES

(Continued from Page Two)

red to in the early part of this message and interpret them in the light of our text, which is exceedingly plain in its teaching.

We take first Acts 2:38, which records the words of Peter, the writer of the words of our text. I am willing to accept either the King James Version or the Revised Version on this passage. I have no desire to argue over the translation. I am fully satisfied with the translations mentioned. The King James Version represents Peter as saying that baptism is for the remission of sins and the Revised Version has him saying that baptism is unto the remission of sins. Both translations mean the same thing. But I want you to notice that neither one of them says that baptism is in order to the obtaining of the remission of sins, and in the light of Peter's own words in our text no such meaning can be put in his words in Acts 2:38.

What is baptism "for the remission of sins" in the light of our text. Let us turn to Luke 5:12-14 for an illustration of the meaning of such a phrase. In this passage referred to in Luke we are told of a leprosy man that came to Jesus and besought him to heal him. And we are told that Jesus stretched forth his hand and touched him, "and immediately the leprosy departed from him. Then we read that Jesus commanded him: "Show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them." Note the words "offer for thy cleansing." Here was a man already cured of leprosy being commanded to offer sacrifices for his cleansing. Was it for the obtaining of the cleansing? Certainly not. It was for the acknowledgement and symbolizing of it. The sacrifices he offered cleansed him symbolically. So with baptism for the remission of sin. It is baptism for the symbolizing of it. In Acts 2:38 Peter spoke to Jews, and he used language with which they were familiar. For that reason he could use such language without fear of being misunderstood. Every intelligent Jew knew that ceremonies and ordinances did not actually cleanse or save.

If the Revised Version, rendering be preferred and we read that baptism is "unto the remission of sins," then the meaning of passage, in the light of our text, is

well illustrated in Matt. 3:11, where John the Baptist speaks of his "baptizing unto repentance." We know that his baptism unto repentance was not baptism in order that men might repent, for he demanded repentance as a prerequisite of baptism. When the great crowds came out to him, he demanded fruits meet for repentance. His baptism was unto the symbolizing of repentance, or unto the declaring of it in a public manner. Thus it is with baptism unto the remission of sins. It is baptism unto the symbolizing of a remission that has taken place already.

We pass on now to consider Rom. 6:2 in the light of our text. Rom. 6:3 speaks of our being baptized into Christ. We have noted from our text that baptism does not actually put us into Christ. What then, did Paul mean by being baptized into Christ? Here again the word of God affords us an excellent example. In 1 Cor. 10:2 we read that the Israelites "were all baptized unto Moses in the cloud and in the sea." The word translated "unto" here is the same word that is translated into in Rom. 6:3. In each case the relation of baptism to the one named is the same as in the other case. And 1 Cor. 10:2 is telling us of something that took place at the crossing of the Red Sea.

With the cloud behind and over them and the water on each side of them, the Israelites crossed the Red Sea following Moses. It was their separation, or burial to Egypt, and Paul speaks of this as baptism, as being baptism unto or into Moses. Now did the crossing of the Red Sea put the Israelites actually into Moses? We know it did not. It did not even procure him as their leader, for he had already led them from Egypt up to the Red Sea. But it did manifest that they were following Moses and it manifested that they were leaving Egypt. Thus with baptism into Christ. It simply manifests that we are in him and that we are his followers and that we have turned from sin.

Col. 2:12, which speaks of being buried with Christ in baptism and as being raised with him through the faith of the operation of God, has a similar symbolic meaning. We are buried with him and are raised with him in baptism, not actually, but symbolically. And the symbol is made real by our faith

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HOW BAPTISM SAVES

(Continued from Page Four)

in the operation of God power, the power of the Holy Spirit, which power must operate prior to true New Testament baptism.

How then are to understand the words of Ananias in commanding Paul, saying; "Arise and be baptized, and wash away thy sins." We are to understand this language as being figurative also. Sins are washed away, in baptism, as we have seen, not actually, but symbolically.

And may I add now that such an understanding of these passages is not only demanded by our text, but by the teaching of God's word as a whole. Baptism is a work, for Christ said in Mat. 3:15 that it is a fulfilling of righteousness, which must be since it is an outward exercise in obedience to a commandment, and the word of God is clear in teaching that salvation is not of works, but of grace through faith. It is not the works, lest any should boast.

Furthermore we know that baptism cannot be unto salvation because faith precedes it in the scriptural order, and when one believes, he is already saved. First note the words of Philip, in showing that faith must precede baptism. When the Eunuch requested baptism, Philip said: "If thou believest with all thine heart, thou mayest" (Acts 8:27). Second, note the words of I John 5:1 as teaching that the believer or one that has faith is already saved: "Whosoever believeth that Jesus is the Christ is born of God." The belief here spoken of, is, of course, more than mere intellectual faith. It is true heart faith such as every man must have before being scripturally baptized. And note that when a man has such faith, he is born of God. A literal translation of the Greek here would be "has been born of God." We have no scriptural right to baptize any but believers, and when we find a believer we can be sure that he is already a child of God, saved. Therefore scriptural baptism, following faith as it does, cannot be in order to the obtaining of salvation.

I beg you my friend to trust not baptism, nor anything else other than the blood of Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved." These are Paul's words to a lost soul. And these are mine to you.

CAN SALVATION BE LOST?

(Continued from Page One)

II. THE BELIEVER IS ETERNALLY SECURE BECAUSE JUSTIFICATION IS PERMANENT. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this grace wherein we stand...." (Rom. 5:1-2). The "this grace wherein we stand" of verse 2 refers to justification mentioned in verse 1. Also, the permanent position. Therefore, every believer Greek word translated

"stand" denotes is not only justified, but justified forever.

III. THE BELIEVER IS ETERNALLY SECURE BECAUSE HE HAS BECOME A CHILD OF GOD BY SUPERNATURAL BIRTH. "Marvel not that I said unto thee, Ye must be born again (Greek, above). But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 3:7 1:12-13). Read also Jno 3:3-6; 1 Jno. 2:29; 3:1, 10; 5:1. Salvation is a matter of relationship and that can never be severed. When once born, naturally or supernaturally, it is impossible to become "unborn."

IV. THE BELIEVER IS ETERNALLY SECURE BECAUSE OF CHRIST'S WORK ON THE CROSS. "And He (Christ) is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 Jno. 2:2). On the cross Christ dealt with the sins of the saints as well as those of the sinner.

V. THE BELIEVER IS ETERNALLY SECURE BECAUSE HE IS IN CHRIST. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, sanctification, and redemption" (1 Cor. 1:30). Christ is omnipotent and He must be dealt with before the Believer can be reached.

VI. THE BELIEVER IS ETERNALLY SECURE BECAUSE CHRIST IS THE BELIEVER'S HIGH PRIEST. "And no man taketh this honor (priesthood) unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made a high priest; but He that said unto Him, Thou art My Son, today have I begotten thee. As He saith also in another place, Thou art a priest forever after the order of Melchisedec...Called of God an high priest after the order of Melchisedec" (Heb. 5:4, 5, 10). Read also Jno 17. In the above passage from the Epistle to the Hebrews we have the declaration of the fact of the High Priesthood of our Lord. In John 17 we have the high priestly intercession of our Lord Jesus and therein we see that as High Priest He prays only for believers and among other things for their safe-keeping. And then we remember that His praying is never in vain. Read the entire chapter of John 17 in connection with Hebrews 5:1-10.

VII. THE BELIEVER IS ETERNALLY SECURE BECAUSE OF THE ADVOCACY OF CHRIST. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father Jesus Christ the Righteous (1 Jno. 2:1). Christ's work as advocate is in behalf of sinning saints. Whenever a believer sins Christ pleads his cause before the Father.

VIII. THE BELIEVER IS ETERNALLY SECURE BECAUSE EVERY JUSTIFIED ONE WILL BE GLORIFIED. "Moreover whom

He did predestinate, them He also called: and whom He called them He also justified: and whom He justified, them He also glorified" (Rom. 8:30). The believer's glorification takes place at the time of the Rapture which is still future. A future event stated in the past tense emphasizes the certainty of it.

IX. THE BELIEVER IS ETERNALLY SECURE BECAUSE HE IS KEPT BY GOD'S POWER. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:5). The "salvation ready to be revealed in the last time" refers to the consummation of our salvation at the time of glorification. The word translated "kept" is literally "guarded" and in the original Greek is in the present tense denoting a constant or habitual keeping or guarding.

X. THE BELIEVER IS ETERNALLY SECURE BECAUSE CHRIST SAVES TO THE UTMOST. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

XI. THE BELIEVER IS ETERNALLY SECURE BECAUSE HE IS HID WITH CHRIST IN GOD. "For ye are dead, and your life is hid with Christ in God" (Col. 3:3).

XII. THE BELIEVER IS ETERNALLY SECURE BECAUSE HE HAS BEEN PERFECTED FOREVER BY THE DEATH OF CHRIST. "For by one offering He (Christ) hath perfected forever them that are sanctified" (Heb. 10:14).

XIII. THE BELIEVER IS ETERNALLY SECURE BECAUSE CIRCUMSTANCES CANNOT SEPARATE FROM THE LOVE OF CHRIST. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us" (Rom. 8:35-37).

XIV. THE BELIEVER IS ETERNALLY SECURE BECAUSE CREATED BEINGS CANNOT SEPARATE HIM FROM THE

LOVE OF CHRIST. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39). No creature, ourselves, Satan, or any other, can separate us from God.

XV. THE BELIEVER IS ETERNALLY SECURE BECAUSE HE IS SEALED WITH THE HOLY SPIRIT. "In Whom ye also trusted, after ye heard the word of truth, the gospel, of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:13). "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (verse 30) is the time of the completion of our salvation at the coming of Christ for His saints.

XVI. THE BELIEVER IS ETERNALLY SECURE BECAUSE THE HOLY SPIRIT IS THE EARNEST UNTIL THE FULL REDEMPTION OF THE BELIEVER. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in Whom also after that ye believed ye were sealed with that Holy Spirit of Promise which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory" (Eph. 1:13-14). The "earnest" is the first payment which assures the completion of the transaction. The presence of the Holy Spirit in the believer's life is the assurance of the consummation of our salvation at the Rapture, i. e., the coming of Christ for His own.

XVII. THE BELIEVER IS ETERNALLY SECURE BECAUSE
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CAN SALVATION BE LOST?

(Continued from Page Five)
IN HIM CONSTANTLY DWELLS THE HOLY SPIRIT. "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Tim. 1:14). The word "dwelleth" is literally, "Constantly dwelleth."

XVIII. THE BELIEVER IS ETERNALLY SECURE BECAUSE CHRIST WHO BEGAN THE GOOD WORK IN THE BELIEVER WILL PERFORM IT UNTIL THE DAY OF JESUS CHRIST. "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). The Day of Jesus Christ's coming for His saints.

XIX. THE BELIEVER IS ETERNALLY SECURE BECAUSE CHRIST IS ABLE TO KEEP WHAT WE HAVE COMMITTED TO HIM. "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12).

XX. THE BELIEVER IS ETERNALLY SECURE BECAUSE CHRIST DECLARED THAT THE BELIEVER WILL NEVER PERISH. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (Jno. 10:28).

XXI. THE BELIEVER IS ETERNALLY SECURE BECAUSE NO ONE IS ABLE TO PLUCK HIM OUT OF GOD'S HAND. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand" (Jno. 10:28-29).

XXII. THE BELIEVER IS ETERNALLY SECURE BECAUSE HE IS ESTABLISHED BY GOD. "Now He which establisheth us with you in Christ, and hath anointed us, is God" (2 Cor. 1:21).

XXIII. THE BELIEVER IS ETERNALLY SECURE BECAUSE EVERY BORN-AGAIN ONE MUST APPEAR BEFORE THE JUDGMENT SEAT OF CHRIST. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 2:10). The Apostle wrote to believers and therefore, the "all" reference to all believers. The Judgment Seat of Christ is for rewards and takes place after the Rapture and before the coming of Christ with His saints to establish His kingdom on the earth.

XXIV. THE BELIEVER IS ETERNALLY SECURE BECAUSE HE IS SET APART ONCE-FOR-ALL. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). The word sanctified means "to set apart." The

believer is once for all set apart for God.

XXV. THE BELIEVER IS ETERNALLY SECURE BECAUSE HE LIVES BY THE FAITH OF THE SON OF GOD. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20).

XXVI. THE BELIEVER IS ETERNALLY SECURE BECAUSE HE IS PRESERVED IN CHRIST. "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called" (Jude 1).

XXVII. THE BELIEVER IS ETERNALLY SECURE BECAUSE GOD WILL NEVER ACCUSE HIS CHILDREN. "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33). The last part of this verse is the answer to the question asked in the first part. Certainly, God will never accuse those whom He justifies.

XXVIII. THE BELIEVER IS ETERNALLY SECURE BECAUSE HE WILL NEVER BE CONDEMNED BY CHRIST. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, Who also maketh intercession for us" (Rom. 8:34). Here again, the second part is the answer to the first. Christ will never condemn His own.

XXIX. THE BELIEVER IS ETERNALLY SECURE BECAUSE GOD'S PROMISES NEVER FAIL. "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. 1:20).

XXX. THE BELIEVER IS ETERNALLY SECURE BECAUSE GOD WHO HAS PROMISED IS FAITHFUL. "Let us hold fast the profession of our faith without wavering: (for He is faithful that promised)" (Heb. 10:23).

XXXI. THE BELIEVER IS ETERNALLY SECURE BECAUSE IT IS THE WILL OF GOD THAT NO BELIEVER BE LOST. "And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up at the last day" (Jno. 6:39).

XXXII. THE BELIEVER IS ETERNALLY SECURE BECAUSE THE GIFTS AND CALLING OF GOD ARE WITHOUT REPENT-

ANCE. "For the gifts and calling of God are without repentance" (Rom. 11:29). Salvation is a gift (Rom. 6:23) and the individual who accepts the gift has been called of God. (Rom. 8:30). It should also be noted that "repentance" means change of mind. Therefore, God does not change His mind concerning His gifts and His calling, which include salvation.

Can salvation be lost? Never! according to God's Word. What comfort and joy this truth brings to the believer when once realized! How it reveals the great love and mercy of our God! What an incentive to a holy life; a life fully yielded to our Lord when rightly and fully understood!

If perchance the reader is yet without Christ we would remind such a one that this great salvation is his for taking. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts, 16:31).

THE GRACE OF GOD

(Continued from Page One)
testify to this old world that all we are his by the undeserved mercy of God. When we give such testimony the world will see our wonderful Savior rather than our imperfections. The great apostle, Paul, preached salvation by grace. Eph. 2:8-9. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

There is no room for boasting when we come to consider salva-

tion, we must just humble ourselves at the foot of the cross of Christ, and say in the words of the great apostle, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God that was with me." 1 Cor. 15:10.

Second, we are kept by the grace of God. So many folks are under the impression that we are started on the road to heaven by grace, but we must work in order to get there. Such persons need to read Romans 11:6. "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

In this verse we plainly see that men go to heaven wholly by grace or wholly by works. Of course we know that we gain heaven by the grace of God. Someone will say. "Preacher, don't you believe in good works?" I certainly do. We work after we are saved because we love the Savior, and not before in order to gain salvation. God help us to see this great truth, and when we do, we will be able to say with the apostle Peter: "Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter 1:8.

Third, we render acceptable (Continued on Page Seven)

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THE GRACE OF GOD

(Continued from Page Six)

Christian service, by the grace of God. We are told in Eph. 2:10 that we are saved to serve. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we would walk in them." Many Christians recognize that God saved us to serve, but they try to do it in their own strength. Therefore they fail and find no joy in their service. But, my friends, if we will give heed to the following words, our service will be effective and bring joy to our hearts.

"Wherefore we are receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear: For God is a consuming fire."

Fourth, we are to speak with the grace of God. The hardest thing in the world to control is the tongue. Only by the grace of God can we do it. That is the reason we read in Col. 4:6: "Let your speech be always with grace seasoned with salt that ye may know how ye ought to answer every man." It would keep down a lot of trouble in this world if we would let the words we say be with the grace of God. We would not hurt the feelings of our fellow man.

I believe in personal work among the unsaved. It is more effective out of the church than in. We should ask God to send His grace among us so that we will say the words that will bring the people to Christ, and not drive them away. May our speech and lives be under the control of the grace of God.

"I do not ask for mighty words
To leave the crowd impressed
But grant my life may ring so true
My neighbor shall be blessed."

—Selected.

There are many other things that I could say about the grace of God, if space permitted. In Col 3:16 we find that we are to sing with grace. In II Cor. 12:9 we find that the grace of God is always sufficient for His children. In II Cor. 8:9, we find that we are made rich through the grace of God. Realizing the grace of God has meant much, does mean, and shall mean in the future, let me close by quoting my favorite hymn:

"Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found,

Was blind, but now I see.

" 'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed.

"Thro' many dangers, toils and snares,
I have already come,
'Tis grace hath brought me safe thus far,
And grace will lead me home."

THE RIGHTEOUSNESS OF GOD

(Continued from Page One)

of God unto salvation. In the 17th verse he tells how it becomes the power of God unto salvation, namely, by revealing "the righteousness of God." Here is the touchstone of the true gospel: it must be a revelation of righteousness—it must show how a sinner may become righteous in the sight of God. By way of approach let us make some necessary observations:

Salvation is a dire necessity for men because they are UNRIGHTEOUS both by nature and by practice. Unrighteousness has been defined as "any lack of conformity to or transgression of the law of God." God is a lawgiver and the failure of moral beings to obey His law makes them UNRIGHTEOUS in His sight. And this righteousness merits and must receive penal punishment from God, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." (Rom. 1:18).

Unrighteousness is universal among men, "As it is written, There is none righteous, no, not one." (Rom. 3:19). Every man, in himself considered, is "Cursed by the law and ruined by the fall." "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10). Every man who has not trusted Christ as Saviour is under the moral law of God. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." (Rom. 3:19).

All the world is guilty before God because all the world is under His moral law. And the law curses all who are under it because none who are under it obey it. Many think that all men were under law before the coming of Christ and that since His coming all men are under grace. If this were true, all before Christ were lost and all since Christ are saved. It is the function of law to curse the disobedient; it is grace that saves the disobedient. Every man is under the law who has not believed in the Lord Jesus Christ, who "is the end of the law for righteousness to every one that believeth" (Rom. 10:4). Every man in Christ is under grace and sin shall not have dominion over him. (Rom. 6:14). The only way to be saved is to get out from under the law of God and the only way to

get out from under the law is to believe in Christ.

To be saved a man must have a righteousness that conforms to all that the law of God demands. Otherwise the sinner would be saved at the expense of justice. God does not cease to be just in the salvation of sinners. If sinners are saved it must be through a plan whereby God can be just and yet justify the ungodly. Anything short of a sinless life will not meet the demands of justice. The law does not settle with the sinner on the basis of fifty cents to the dollar. The sin debt must be paid to the last penny. Justice will let a good man alone, but there are no good men; no, not one who has rendered perfect satisfaction to the law of God. Then, the need of the sinner is a righteousness which he himself can not provide. Human righteousness is no better than filthy rags as a price of salvation.

The righteousness necessary to salvation is called, in the Scriptures, "The Righteousness of God." This phrase, "The Righteousness of God," occurs frequently and is one of the most important and meaningful expressions in all the Bible. To be saved man must have "the righteousness of God."

Meaning of the Expression

What is meant by the expression: "The righteousness of God?" It does not mean God's personal attribute of righteousness or justice. It does not refer to His justice in dealing with men. That God is just is a glorious truth, but it is not the truth of the gospel. The gospel does not save by revealing the fact that God is just. The gospel is good news to the sinner, but it is no good news to tell a sinner that God will give him justice. Justice is what a man deserves, and a sinner does not deserve salvation. Is it good news to tell a criminal that the court will deal justly with him?

The expression cannot refer to a righteousness that God requires the sinner to perform. If the gospel were a revelation of righteousness required of the sinner, it would not be the means of salvation but of damnation. To tell a sinner that God will save him if he will perform all the righteous

acts required in the law is to mock the sinner in his helplessness and leave him forever hopeless.

The expression we have under consideration refers to the righteousness God has provided for sinners. This is good news, indeed! Man needs a righteousness and without it is eternally doomed. So to be told that God has provided through grace the righteousness demanded by His law is the best news that ever reached the ears of God, is therefore, a divine work and not a divine attribute. The gospel reveals a righteousness provided and not a righteousness demanded; a righteousness imputed (placed to the believing sinner's account) and not a righteousness imparted; a righteousness given and not a righteousness attained. The righteousness of God is a garment divinely woven and divinely put on, and not a righteousness of human manufacture and humanly put on. When the fig-leaf aprons of Adam and Eve would not avail, "the Lord God made coats of skins and clothed them." (Gen. 3:21).

The righteousness of God becomes the property of the sinner through faith. "But now the righteousness of God without the law is manifested...even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." (Rom. 3:21, 22). "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4). "Him who knew no sin He

(Continued on Page Eight)

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THE RIGHTEOUSNESS OF GOD

(Continued from Page Seven)

made to sin on our behalf; that we might become the righteousness of God in Him." (2 Cor. 5:21 R. V.). My dear reader, if you are lost, let me urge you to acknowledge before God and men that you have no righteousness of your own, God has provided in Him. "I will and trust Christ for the righteousness greatly rejoice in the Lord, my soul shall be joyful in my God: for He hath clothed me with the garments of salvation: He hath covered me with the robe of righteousness." (Isa. 61:10).

The Righteousness of God Contrasted with the Righteousness of Man.

1. In its author. The righteousness of God is a divine provision; the righteousness of man is a human work. God created righteousness, as He created the world, through His Son. "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it" (Isa. 45:8). The righteousness of man is a home-made remedy for sin. The one rests upon Christ, "The Mighty God," the other upon man "whose breath is in his nostrils." The righteousness of God is a blessed reality; human or self-righteousness is a fake—a false claim.

Christ wrought out his righteousness while He was upon the earth. To provide righteousness for men He had to become a man, and to become a man He had to be born of a virgin. Righteousness is obedience to the law of God and to obey He had to be made under the law. Prior to His incarnation, Christ acted in the form of God, that is, as Creator and Sovereign. He was holy from eternity but his holiness could not be called obedience because the word implies subjection to law and He was under no law. Prior to His incarnation He was God only; after His birth He was both God and man—the God-man. He came to this earth to work out a righteousness for His people, therefore His obedience unto death of the cross.

2. In its nature. The righteousness Christ worked out for His people is two-fold: He kept the precepts of the law for His people that they might not be cursed by it. A mere creature may obey the precept of a law, or suffer its penalty, but he cannot do both. But Christ did both—He obeyed all the law commanded and suffered all it threatened.

3. In its extent. The righteousness Christ wrought out while upon earth reaches to every believer. If a mere man could be found who is righteous, his righteousness would avail only for himself; he would have no surplus for anybody else. But Christ's righteousness was not needed for himself; it was prepared for those who needed it and without which would be condemned by the law.

His very existence as a man was for the sake of others. He was a public and representative person. He did not exist on His own account as a man. This is why He is called "the last Adam." (1 Cor. 15:45) and "the second man." (1 Cor. 15:47). If He had existed on His own account as a private person He would have been obligated to the law for Himself and could not have acted for others under law. And as a private person He could not have been called the "last Adam" or the "second man." God deals with all men through two public and representative men—Adam and Christ. The first man is of the earth; the second man is the Lord from heaven. The first man was a creature; the second man was the Creator. The first man stood for himself and his race—a physical progeny; the second Man stood for His race—a spiritual progeny—"children of wrath by nature, even as others." As a surety for sinners he had to be made responsible for their sins.

"A guilty creature is not only obliged to be obedient for the future, but to make satisfaction for the past. The covenant made with Adam had two branches: "Obey and live; sin and die. Now the obedience of Christ did honour to the preceptive part of the covenant, but not to the penal part. Mere obedience to the law would have made no atonement, would have offered no expression of the Divine displeasure against sin; therefore, after a life spent in doing the will of God, He must

lay down His life." (A. Fuller).

So believers, considered as men, have obeyed the law in the person of their substitute and representative, Jesus Christ, and are entitled to the blessings of obedience; considered as guilty men, they have rendered satisfaction to the violated law in the person of their surety, Jesus Christ, and are free from the curse of the law.

4. In its duration. The righteousness is an everlasting righteousness, and thy law is the truth. (Ps. 119:142). "For by one offering he hath perfected forever them that are sanctified." (Heb. 10:14).

"The righteousness of Adam or angels could only exist while they were in a state of obedience. The law was binding on them in every moment of their existence. The moment they disobeyed the advantage derived from all their previous obedience ceased." (Robt. Haldane).

Christ was infinite in holiness and all that He did partook of His personal excellencies; therefore, in a limited period of time He could work out a righteousness

of infinite value in every respect—with respect to time as well as in other respects. "Lift up your eyes to the heaven, and look upon the earth beneath: For the heavens shall vanish like smoke, And the earth shall wax old like a garment, ... But my salvation shall be forever, and my righteousness shall not be abolished." (Isa. 51:6).

This righteousness is the ground of eternal salvation. God saves sinners by providing righteousness, and this righteousness becomes ours through faith in Christ. The paradise in which Adam was placed at his creation was a paradise on earth. It might be corrupted; it might fade away; it might become defiled, all of which did come to pass. But the paradise which we have by virtue of the righteousness we have in Christ is an inheritance which is incorruptible, and undefiled, and that fadeth not away, reserved in heaven. It is on the ground of this righteousness that God pronounces us justified from all things, and delivers us from going down into the pit of everlasting destruction.

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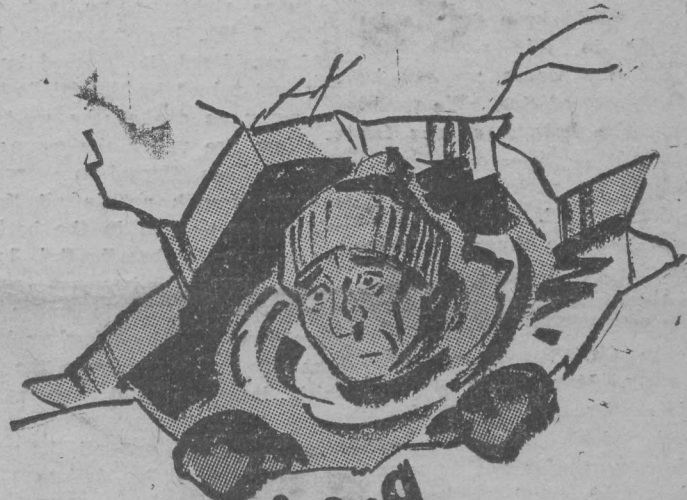
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