

The Baptist Examiner

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

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WHOLE NUMBER 896

Can One Sin Away His Day Of Grace?

By Roy Mason
Tampa, Fla.

Many Baptist preachers, as well as others, preach the doctrine of "Sinning Away One's Day Of Grace." By that, they mean that a person can resist the striving of the Holy Spirit so persistently that finally the Holy Spirit withdraws from that person such that he can never be saved even though he may want to be very badly. The trouble with this doctrine is that it is a lie cut out of whole cloth. This lie does several things as follows:

1. It renders the work of the Holy Spirit "resistable" to the

extent that man proves to be stronger than God.

2. It completely nullifies the Bible doctrine of election. The whole matter of the individual's salvation is thrown into the realm of uncertainty, and made to depend on the strength of his will to resist God.

3. It produces the cruel but false doctrine that human beings want to be saved, but because of previous rejections, can't be saved, so are doomed.

4. It rests upon one verse of Scripture (Gen. 6:3), which is taken wholly out of its setting, and made to apply to this present age of grace, when the Scripture

has reference to another situation entirely, in another age and dispensation.

5. It is a twin doctrine that belongs in the same cradle with the doctrine of "falling from grace."

6. It grows out of a failure to understand the truth about the two calls of God sent out to sinners. Let us now consider these two calls.

The Outward, Or General Call

God sends out a general call to all men to repent and turn to His Son for salvation and eternal life. "God now commandeth all men everywhere to re-

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Women In Shorts Are An Abomination To God

By Bob L. Ross

This summer, and for the past several summers, our nation has been plagued by sex maniacs. The number of rapes in our nation has literally skyrocketed. One judge in one of our largest cities, being wearied and bewildered with so many cases of child-molesting, with hot tears streaming down his cheeks, lay his head on his desk and sobbed, "What can we do to protect our children?"

"In Her Shorts"

I have before me a newspaper article headed, "Taxi Driver Admits Killing Sister - In - Law, Daughter." The story is of a 26-year-old man who visited his brother's home, played monopoly for awhile with his sister-in-law, also 26, and then the article says, "As he was preparing to leave, he looked at her 'standing there in her shorts' and 'I just smacked her before I even knew myself I hit her.' He said he raped both mother and child after beating both unconscious." The child was only 19 months old. All this took place while the husband of the murdered woman was at work.

Such incidents as this are now everyday happenings in our nation. The time has come when it is dangerous for women and young girls, yea, even baby girls, to get out of the house. The above case is by no means an isolated one, all who have eyes to read and ears to hear know. I recently was tuned in to one of the na-

tion's leading radio news commentators, who, incidentally, is a professed Christian. He, being disgusted with this wave of beastly sex crimes, suggested some very severe action be taken against such criminals. Also, the editor of a local newspaper recently had a very lengthy editorial concerning "Sex Perverts," in which he suggested stiffer prison terms as a cure. But in the same paper, an ungodly nudist film, "The Garden of Eden," was advertised, featuring a side-view scene of a naked woman walking in a garden. Some consistency!

Shorts (All Kinds) Of The Devil

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9, 10.

Lady, if you are one of these "Christians" who strut around like a peacock in your shorts and chopped-off hair, after the manner of the modern TV and movie styles, with your face all painted up like Jezebel (II Kings 9:30), then you are not dressing as one "which becometh women professing godliness."

Regardless of how high on your legs your shorts strike, they are not "modest apparel." The Devil brought shorts on for one purpose: to promote immorality. And the fact that two of every five marriages end in divorce proves

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DECISION FOR THE TRUTH

By C. H. SPURGEON

Some things are true and some things are false: I regard that as an axiom; but there are many persons who evidently do not believe it. The current principle of the present age seems to be, "Some things are either true or false, according to the point of view from which you look at them. Black is white, and white is black according to circumstances; and it does not particularly matter which you call it. Truth of course is true, but it would be rude to say that the opposite is a lie; we must not be bigoted, but remember the motto, 'So many men, so many minds.'" Our forefathers were particular about maintaining landmarks; they had strong notions about fixed points of revealed doctrine, and were very tenacious of what they believed to be Scriptural; their fields were protected by hedges and ditches, but their sons have grubbed up the hedges, filled up the ditches, laid all level, and played at leap frog with the boundary stones. The school of modern thought laughs at the ridiculous positiveness of Reformers and Puritans; it is advancing

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OUR RADIO MINISTRY

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Note To Church Members From The Devil Himself

Destruction Street
Time To Reject God

My Dear Worldly
Church Members:

Did you know that you gave me the scare of my life when you joined the church? I sure thought that you meant business with God, but I am so happy that you did not take the step too seriously, and have returned to your old love and master. I thought you had more intelligence than to waste much time with the church.

Glad You Put Lodge First

How my heart thrilled when you joined the lodge, and attended its meetings instead of prayer meetings. I was glad to see you stay away from Sunday School and church to study for advancement in the lodge. The house is quiet when the family has gone to Sunday School and church. You know that I have multitudes who feel that the lodge is as good as the church. I am so glad that you think so. It cost Jesus His life and blood to start the church, and my crowd put Him to death. Solomon started the lodge and he was a murderer; had a thousand women to live with; forsook God; and built idols for the people to worship, turning the nation away from God to serve me.

Some of my followers must go to the store and open up on Sunday mornings to make a few extra dollars. There will be Sundays when you will need to work

preached to them while formerly they were living. The purpose of God in thus having the gospel preached to them is that they may be judged, as to their works, along with those who are living when Christ returns.

4. Why did the Apostles need to lay their hands on believers in Samaria in order that they might receive the Holy Spirit?

The passage that speaks of this (Acts 8:15-17) refers to the receiving of the special power and gifts of the Spirit and not to the receiving of the mere presence of the Spirit, which every believer receives at the time he believes. See Acts 19:2 (R. V.); Eph. 1:13, 14; Rom. 8:9; John 7:37-39).

5. Does Heb. 2:14 refer to physical death?

Yes the Devil has the power of physical death because physical death has come as the result of sin, which the Devil introduced into the human family in Eden. However, here as everywhere, the Devil can work only according to the permissive will of God. Therefore, it can be just as truly said that it is God who takes the life of one who dies.

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SEVEN WAYS OF GIVING

1. The Careless Way—To give something to every cause that is presented without inquiring into its merits.
2. The Impulsive Way—To give from impulse — as much and as often as love and pity and sensibility prompt.
3. The Lazy Way—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The Self-Denying Way—To save cost of luxuries and apply them to purposes of religion and charity! This may lead to asceticism and self-complaisance.
5. The Systematic Way—To lay aside as an offering to God a definite portion of our gains — one-tenth, one-fifth, one-third or one-half. This is adopted to all, whether rich or poor, and gifts would be largely increased were it practiced.

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The Baptist Examiner Pulpit

"FROM EGYPT TO CANAAN"

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."—I. Cor. 10:11.

Quite a little while ago, a dear sister in Christ went to be with her Lord, and after her death, in looking through her muchly read and well worn Bible, on the margin of one of the pages, were found these words: "In the Old Testament the New Testament lies hid; in the New Testament the Old Testament lies open." When I read this, I was reminded of a statement of a preacher

friend of mine who expressed the truth in a similar manner yet with different words when he said, "The Old Testament is the New Testament concealed, while the New Testament is the Old Testament revealed." And certainly, beloved, each of those statements is true. That, to me, is the meaning of the text that I have read to you this morning, for our text tells us that the things of the Old Testament are but examples unto us, and that they have been written for our admonition. In other words, everything you read in the Old Testament that happened to the

children of Israel, is just an illustration for us and typifies our own personal experiences in Christ Jesus today.

In the light of that, I want us to notice the experiences of Israel from Egypt to Canaan as illustrative of our spiritual experiences from the time we are born again in Christ Jesus until we too reach our heavenly home.

I

IN THE FIRST PLACE, I WANT YOU TO NOTICE THAT ISRAEL WAS REDEEMED IN EGYPT. For 430 years the children of Israel lived in Egypt, the

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BENEFITS DERIVED FROM TITHING

1. It has God's promise of personal blessings. Mt. 3:8-10; Prov. 3:9-10.
2. Tithing makes possible "cheerful" giving. Ask the tither.
3. Tithing promotes success in business. It leads to the use of better business methods.
4. It saves a person from the peril of the love of money. The conscientious tither will never love his money more than his Master.
5. Tithing provides something for every proper kingdom cause.
6. Tithers do not become impoverished. There is no record of a conscientious tither becoming an object of charity.
7. Tithing removes the "sting" from giving. Try it and see.
8. It does away with the uncertainty in giving. Giving becomes systematic.
9. Tithing increases spirituality.

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\$ A-MONTH-CLUB \$

Since paying off our note on the press June 27th, I haven't made mention of our Dollar-A-Month Club. Yet in spite of the fact that I have said nothing about it, a few of our friends have most loyally sent in contributions, so that we now have \$6.00 in this fund.

This fund was proposed by Brother Jarrell of Lordsburg, New Mexico, who suggested that our readers contribute a dollar a month toward the purpose of paying our indebtedness against our press. It was his suggestion that if yearly only one hundred of our readers would do so, that we would have enough to pay off the \$1,000.00 note and interest. While we did not start such a year soon enough, and while we never did get a hundred to contribute—this gesture was used of God for the raising of, a portion, at least, of the money which we used for the payment of the note on the press in June.

We will have another note to pay off next year and by thus looking forward, laying aside a few dollars each week, with no difficulty at all we can have the funds in hand when June 27, 1956 rolls around, when of necessity we must make the payment on our press.

I am enclosing a brief extract from two letters which we have received in the last few days from friends who are interested in our written ministry:

"I haven't seen anything lately about the \$ A-Month-Club but here is our \$1 for this month. The Lord willing, we hope to send at least one a month this year."

Mr. and Mrs. C. R. Miller
Farmland, Indiana

"I am sending \$2 to help on the paper, or any way you see it. Is there another payment due in the paper next year? I was looking in your paper for a statement regarding the financial condition at this time, but didn't see any as yet."

Samuel Affleck
Philadelphia, Pa.

May their tribe increase, and may God mightily move upon our readers to supply from month to month the funds necessary for the carrying on of our work.

From Egypt To Canaan"

(Continued from page one)
most of which time they were slaves unto Pharaoh. As you recall, God raised up a man by the name of Moses who went to Egypt and led the children of Israel toward Canaan. After a series of some nine plagues, God told Moses to prepare for the ninth and last plague which was to be more severe than any of the balance. The Word of God tells us how Moses made ready on the night of that first memorable avenger by the killing of a lamb whose blood was caught in a basin, and then that blood in turn was transferred to the lintel above the door and the two side posts on either side of the doorway dipping hyssop in the blood and then applying it to these parts of the door. Then we read that God said:

"And the blood shall be to you a token upon the houses

where ye are: and when I see the blood, I will pass over you." —Ex. 12:13.

There's redemption, beloved, for a nation. God redeemed them from Egyptian bondage, and he redeemed them on the basis of the shed blood of a lamb. God didn't say to Moses nor to those Jews, "when I see that you are a loyal descendant of Abraham, I'll pass you by." He didn't say, "When I see that you have been living up to the law to the best of your ability, I'll be merciful to you." He didn't say to them, "When I see that you have a flock of sheep tied in the front yard of your home, I'll pass you by." Rather, beloved, He said emphatically, "And when I see the blood, I will pass over you."

All this leads me to say to you this morning, beloved, that since it took the blood of a lamb to redeem Israel in the long ago from Egyptian bondage, so today it takes the blood of a lamb—the Lamb of God—to redeem lost sinners from their sinful estate and thus buy them back to God from the bondage of Satan. Our Lord doesn't say, "I'll pass you by when I see that you are baptized." He doesn't say that He'll pass you by when He sees you are a church member, or that you have been baptized. He doesn't say that when He sees your good deeds and observes your meritorious works that He will pass you by and forgive you. Rather, beloved, as He said to the Jews, so He says to us, "And when I see the blood I will pass over you." I repeat, beloved, that as it required the blood to redeem Israel, so it requires the blood of God's Lamb, His Son, to redeem us today. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Peter 1:18,19.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:14.

Israel needed to be redeemed from all Egypt—to be moved completely out of Egypt over to Canaan. God redeemed them on the basis of the blood, and today God redeems us from all iniquity on the basis of the blood of Jesus Christ. Listen again:

"And the blood of Jesus Christ His Son cleanseth us from all sin."—I John 1:7.

If the blood of Jesus Christ cleanses from all sin, what is there left for your good works to cleanse you from? What is there left for your church membership to cleanse you from? What is there left for anything that you, or the church, or the preacher might do for you to be cleansed from when the Word of God expressly says, "The blood of Jesus Christ his Son, cleanseth us from all sin?"

Notice once again:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Revelation 5:9.

Here, beloved, is the song of the redeemed praising our Lord for what He has done, because that we have been redeemed of

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THE BAPTIST EXAMINER
PAGE TWO
AUGUST 13, 1955

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, AUGUST 21, 1955

JOSEPH EXALTED AS RULER IN EGYPT

GENESIS 46 & 47

I. Jacob's Migration Was By Divine Appointment. Genesis 46.

God had made such a revelation to Abraham while he was yet childless (Gen. 15:13-16). Thus, we can see that Joseph's dreams, the envious brethren, the Midianitish merchantment, Potiphar's wife, the prison, the butler and the baker, and Pharaoh himself, were all a part of God's plan. High above all natural causes, God was reigning. May we remember such today in the hour of our troubles.

II. The Number Of Immigrants. Gen. 46:6-27.

Verse 26 tells us that Jacob's sons and descendants numbered 66. The next verse mentions 70. There is no discrepancy. Add unto 66, Joseph and his two sons already in Egypt and Jacob himself and we get the number of 70. It is interesting to notice that only one daughter (V. 15) and one granddaughter (V. 17) are mentioned in the list.

III. Israel Secures The Land Of Goshen. Gen. 47:1-6.

There were three advantages to Israel in securing this land: (1) It was good pasturage, (2) It isolated Israel from the Egyptians and thus, permitted them to preserve their religious faith, (3) It was on the highway into their Promised Land.

IV. The Triumph Of God's Grace. Gen. 47:7-11.

When Jacob stands before courteous Pharaoh, he stands as a product of God's grace. Truly, Jacob's life was unpromising in the beginning, but God is able to work mightily, even with unpromising material. As he draws near to the end of his earthly pilgrimage, the truth of II Cor. 4:16 becomes more evident.

Notice what dignity now characterizes Jacob. What a contrast from the way he bowed seven times before Esau (Gen. 33:3). There is no cowardice shown here. He carries himself as a child of God, as a son of the King of Kings, an ambassador of the Most High. In verse 9, he refers to his life as a pilgrimage. At last he learned that his home is not here, but that he is a stranger and sojourner on earth.

V. Chastisement And Its Blessings.

Heb. 12:5, 6, 11 are valuable as a commentary on the life of Jacob. They furnish a key to the closing scenes of the life of the Patriarch. Deborah had died (Gen. 35:8); Rachel had died (Gen. 35:19); Judah became an adulterer (Gen. 35:22); Isaac died (Gen. 37:31-35).

How shall we view these afflictions? As judgment from God? No!! "Whom the Lord loveth, He chasteneth." The disciplinary dealings do not immediately yield the fruit of righteousness, but "afterward" (Heb. 12:11).

VI. Care Of Parents.

Gen. 47:12. Cf. I Tim. 5:8.

VII. Provisions For Time Of Famine. Gen. 47:12-26.

Just as Joseph cared for all during the famine, so does Jesus provide for us in the time of our spiritual death.

VIII. Influence Of Sin. Gen. 47:27-31.

Jacob only lived to be 147 years of age. Contrast this with the age of earlier patriarchs and earlier leaders. Life is thus seen to be getting shorter. Surely we can see the influence of sin as men become "weaker and wiser."

IX. Joseph Was Adaptable.

It is easy to see, if we read between the lines, that speaking after the manner of men, his adaptability was a potent factor in his success. He did not struggle against a higher might; he bowed to the inevitable and adjusted himself to it. He had learned that acquiescence in affliction, is the first step in the way out of it, and was thus ready to enter the doors which God flung open at the critical turnings of his history. If he had violently withstood his brothers they would have killed him, but his docile deportment won him the sympathies of Reuben, who dissuaded the others from their murderous intent. If he had not cheerfully served the interests of Potiphar, the latter would have executed him on the strength of his wife's

accusation. If he had been brooding over his miseries in the dungeon, he would have missed the opportunity of interpreting the dream to the chief butler — an event which paved the way for his ultimate elevation to the second place in the kingdom.

The ability to accommodate oneself to any new environment, in which the providence of God may place one, is a thing of great value. Making the best of circumstances is the art of living. To regard these circumstances as an opportunity for the service of God, is the secret of abounding joy.

X. Joseph Was Brave.

To people who boasted of their self-sufficiency he testified of the true God. He did this in two ways: (1) By life—"His master saw that the Lord was with him" (chapter 39:3); (2) By lip. To this heathen king he was not afraid to speak of the living God (chapter 41:25). The people saw that the Lord was with him, before they heard him say that He was with him.

These two things—what we are and what we say—remain to this day, the channels of testimony for God.

XI. Joseph Was Wise.

It is stated that God gave him wisdom (Acts 7: 9-10) and that Pharaoh recognized this (Genesis 41:38, 39). The work with which he was entrusted "required a vast organizing farseeing genius, and he proved equal to the task. He won the eulogies which are bestowed on a great ruler, by a grateful nation. "Thou hast saved our lives," they said; and when they bowed the knee to him it was not the mechanical homage of servile fear, but the sincere reverence of whole-hearted gratitude.

Wisdom to conduct ourselves in the affairs of life is promised to those who truly ask for it (James 1:5,6). These verses answer three questions: What to ask? Wisdom; Whom to ask? God; How to ask? In faith.

XII. Joseph Was Affectionate.

The pathetic scene described in Genesis 50:15-21 reveals the tenderness of his heart. His brethren were afraid that after the death of their father, Joseph would wreak his vengeance on them, "and they sent a messenger unto Joseph saying: thy father did command before he died saying: so shall ye say unto Joseph, forgive, I pray thee now, the trespass of thy brethren and their sin; for they did unto thee evil; and now, we pray thee, forgive the trespass of the servants of the God of thy father" (verses 16, 17). He listened to the message with a sorrowful heart. It was a sad disappointment to his sunny and generous nature that he was so greatly misunderstood. Yet their suspicions only serve to display the generous sympathy of his nature. As he realizes what they have been suffering he cannot keep back his tears. "Joseph wept when they spake unto him." The strongest quality in Joseph's character is forgiving love. We see in him the personification of healing mercy and redeeming grace. It is the Christian spirit before the Christian time.

Two considerations will enable us to act as Joseph acted when we are wronged by our fellowmen. The first is that God overrules everything for His people's good (verse 20); and the second, the apprehension of the matchless grace that has been extended to ourselves. "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32).

XIII. The Providence Of God.

It is deeply instructive to trace the hand of God in every step of Joseph's path, from the days of his youth when feeding the flock in Canaan, to the day of his glory when set over all the land of Egypt. The varied characters that crossed his path—the father that loved him, the brethren that hated him, the merchants that carried him to Egypt, the captain that promoted him, the women that traduced him, the jailer that showed him favor, the butler by whom he was forgotten, and the king by whom he was exalted—all were the unconscious instruments to carry out God's purpose for him.

God by the blood of the Lord Jesus Christ.

Go back into Egypt on the night of the passover and find all Israel troubled. God has pronounced a curse upon the first born, for He has said that in the night's time He is going to pass through the land and the first born in every home shall die, except in the homes where the blood is sprinkled about the door. I say, beloved, Israel was troubled because the first born had been condemned and would die unless the blood were sprinkled. Yet, the father, acting as a priest for the Jewish family killed a lamb and that son within that home was set free thereof and all that home could rejoice because the first born, typical of the family, had been redeemed by the blood.

If you are a sinner this morning, you are condemned. God has not just condemned the first born, but all the unsaved stand condemned in God's sight as sinners, and the only way the sentence of condemnation can be lifted, is by redemption that comes through Jesus Christ our Lord. As Israel was redeemed in Egypt by the blood, so we are redeemed from this world by the blood of the Lamb today.

II

IN THE SECOND PLACE, BELOVED, I WANT YOU TO NOTICE THAT ISRAEL WAS BAPTIZED AT THE RED SEA. A lot of people think that baptism is peculiarly a New Testament ordinance, and strictly speaking, that is so, yet we have that which prefigured baptism even in the Old Testament. Listen:

"Moreover, brethren, I would not that ye should be ignorant how that all our fathers were un-

der the cloud, and all passed through the sea, And were all baptized unto Moses in the cloud and in the sea."—I Cor. 10:1, 2.

Now let's go back to that day when the children of Israel came to the Red Sea experience within their lives. You recall how God opened up a pathway in the Red Sea—how the waters stood on each side as a wall of water on the right and on the left, and God dried up the ground within the Red Sea so that the Jews might march dry shod across to the other side. Then the cloud that was directing and leading Israel came down to rest over the top of them. Now notice Israel: dry ground beneath their feet, a wall of water on either side, a cloud over the top of them, and Paul says, by inspiration, that they were baptized unto Moses in the midst of his sermon, said he felt

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"From Egypt To Canaan"

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cloud and in the sea. What kind of baptism did they have? Any individual that can read this knows that they had that which typified immersion. They were completely covered over — they were completely hidden from view with a wall of water on either side, and a cloud over the top — they were boxed in, and thus passed over the Red Sea and completely covered over, and boxed inside, the Red Sea. I say to you, beloved, this surely typifies and illustrates to us the ordinance of baptism. Any man who can look at those Jews passing through the Red Sea and who fails to see immersion in that picture, deliberately denies one of the plainest truths of God's Word. Likewise, any man who will read the story of the baptism of our Lord Jesus Christ and deny that immersion is taught thereby, is denying one of the plainest truths in all the Word of God. Listen to it:

"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."—Matt. 3:13-17.

I repeat, beloved, that any man who will read the story of the baptism of our Lord and who will then say that he fails to see in it the doctrine of baptism by immersion, then that man is simply refusing to believe one of the plainest truths in all God's revealed Word.

Listen again:

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing."—Acts 8:38, 39.

How in the world any man can read this portion of God's Word and then believe or practice anything else but immersion, is beyond my comprehension.

Israel was redeemed in Egypt, and following that, Israel was baptized in the Red Sea. The Lord God, for Jesus' sake, redeems poor sinners on the basis of the blood shedding of the Son of God,

and, beloved, after we have been redeemed, we are baptized in the name of the triune God.

III

IN THE THIRD PLACE, ISRAEL HAD A MARVELOUS EXPERIENCE IN THE WILDERNESS. After they were redeemed and baptized, then came the wilderness. Listen:

"So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water."—Exodus 15:22.

What a long time forty years is! Why didn't God take Israel to Canaan the short way? Why didn't He take them to Canaan by the nearer way? You can get your map of Palestine and you will see that if God had cared to have done so, he could have taken all of that group of three million Jews from Egypt to Canaan in just a few days time if He had taken them straight to Canaan. However, God didn't take them straight to Canaan. After they were redeemed in Egypt and baptized in the Red Sea, He led them for nearly forty years in the wilderness. Why was it that God didn't take them straight to Canaan? Why did God lead them in the wilderness forty years?

There's a reason! If God had taken those Jews straight to Canaan, they never would have known the difficulties of fighting with the Amalekites, and they would never have known of the hardships of the desert. If God had transplanted them at once into Canaan, they would have known nothing but a life of ease and could never have appreciated Canaan when they got there. The thing that caused them to appreciate Canaan was that forty years of wilderness wandering.

You and I will agree this morning that so far as we are concerned, if the day we had been saved God would have stricken us dead and taken us on home to glory, that the last one of us would have been better off. Won't you agree with me this morning that the day Jesus Christ became real to you, that if God had in that hour smitten you and transplanted you out of this life into heaven — won't you agree with me that you would have been better off? Why, of course, you would. However, beloved, God didn't do this. He didn't want to take you all the way from spiritual Egypt to spiritual Canaan in one jump. He wanted you to walk in this world; He wanted you to have some problems, some difficulties and burdens here in this life just like the children of Israel had, in order that it might develop us and make us fit and prepared for Heaven itself. I believe this morning that if the Lord were

to save a man and then take him immediately to glory, then that man could not appreciate Heaven one-ten thousandth as much as the man who lives here in the flesh for a lifetime. As God led Israel in the wilderness, so God leads us in the wilderness spiritually.

Notice with me a few things that came in that wilderness experience to develop those Jews. The Word of God tells us that at the Red Sea they learned something about their enemies and how to deal with them. When they came up to the Red Sea it was an impassable barrier before them, and there was an enemy of known military prowess coming behind them in the person of Pharaoh with his armed chariots, four hundred in number. Yet, Israel was not failed by God. Instead, He opened up a path in the Red Sea and led Israel across, and when Pharaoh attempted to follow, God drowned Pharaoh and all of his horsemen and all of his armed forces within the Red Sea. The next morning old Moses took up his shepherd staff, using it as a baton, and led the children of Israel in singing redemption's song because God had destroyed their enemies. God had said to them, "You go on and let me take care of your enemies."

Beloved, this morning let me tell you that God did a good job in that the last one of them were drowned in the Red Sea.

I'm trying to show you this morning that the experiences of Israel are illustrations of our spiritual experiences. What good can we learn from this? Are you and I to contend with our enemies here in this world? Not at all. Instead, we are to go on and serve God and let Him take care of our enemies. Listen:

"If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

—Rom. 12:18-20.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matt. 5:11, 12.

God said to the Jews, "You go on; you go forward, and I'll look after the Egyptians," and God did a good job of it.

Beloved, the God who took care of Israel and who destroyed the Egyptians, is the same God who lives and rules and reigns today, and He is just as capable of taking care of our Egyptian enemies today as He was in the days of Israel.

Notice another experience of Israel in the wilderness. They had to contend with the Amalekites. Really the Amalekites were close relatives to the children of Israel. However, those Amalekites, though they were close relatives, were the very first ones to oppose Israel as they wandered through the wilderness.

I'm sure you remember the story as to how Moses contended with the Amalekites. They were victorious as long as Moses could hold up his arms, but Moses would grow tired and weary and when he would let down his arms, the Amalekites would prevail. When he was able to hold his hands up, Israel would become victorious. The Word of God tells us how that two men, Aaron and Hur, stood beside Moses. They sat him down on a rock and each stood beside him and upheld his hands until the victory was won.

What is the spiritual significance of this? Simply this: Amalek is a type of our fleshly nature. Amalek was close kin to Israel yet fighting against Israel and as such prefigures our fleshly nature. After we are saved and start walking here in this world, we find pretty soon in our wilderness experiences that our old flesh manifests itself. As long as we can hold ourselves up in wor-

I WILL ARISE

I will arise! Like Jesus did!
From out the grave that has me hid
Beneath this world of care and sin
That keeps my soul imprisoned in:
And I'll arise in Spirit free
Of flesh and bone and misery.

For on the cross of Calvary's hill
He paid the price of my free will
And gave the Ghost back to His God
So I might rise from 'neath the sod
To live eternal through His rebirth;
A life unknown to man on earth.

I will arise! I shall not fail!
The gates of Hell can not prevail
Against the Rock to which I cling;
For faith in Him provides the ring
On which the Kingdom Keys are found
That freed the way to Higher Ground.

—Floyd Miller, Flint, Mich.

ship before God, there is victory, but when we let down, our flesh becomes predominant, and it is victorious. However, beloved, God has provided two helpers for us, just like He had two helpers for Moses. On the one hand our Lord has provided our High Priest Jesus Christ, to hold us up and on the other hand, we have the Holy Spirit, our comforter, who maketh intercessions for us with groaning that cannot be uttered. Beloved, do you see how Israel had to contend with the Amalekites just like we have to contend with our flesh.

Notice again: In all this wilderness wandering, God provided for Israel food, water and clothing. The necessities of life were thus provided by God for forty years. Every morning all they had to do was go out and pick up food off the ground. God also gave them water for forty years in the wilderness, and when they came to the end of their wilderness journey, God pointed to their shoes and said, "Those shoes have not waxed old on your feet for forty years." Wouldn't you like to have a pair of shoes last that long today? God provided for the clothing, the food and drink, and all the necessities these people had for forty years.

Beloved, that same God is still on His throne today. God can provide for us, too. Listen:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

You want to know how to have all your material necessities taken care of? I'll tell you: If you are a saved man, put God first and He says these material blessings will all be taken care of.

Now notice: Israel was redeemed in Egypt. We have our redemption at Calvary; Israel was baptized at the Red Sea which is typical of our baptism in water in the name of a triune God: Israel had a marvelous experience in the wilderness which certainly illustrates our experiences as we journey here in the wilderness of this world.

IV

IN THE FOURTH PLACE, I WANT YOU TO NOTICE THAT ISRAEL LEFT THE WILDERNESS AT THE JORDAN RIVER.

Let us notice how that Israel passed over Jordan dry shod. I know it looked like a terrible barrier in front of those Jews when they came up near the Jordan and saw those muddy waters washing up and out on the banks of the Jordan for it was the flood season and all the Jordan River overflowed its banks. I know it brought consternation to the hearts of Israel when they saw those muddy waters of Jordan. Yet, when they got down to the Jordan, just as soon as the priests' feet touched the water, those waves began to pile up and left dry land for Israel to cross over unto the other side. When they

came to Jordan, that which looked like an impassable barrier, was not any barrier at all—God dried up the Jordan River.

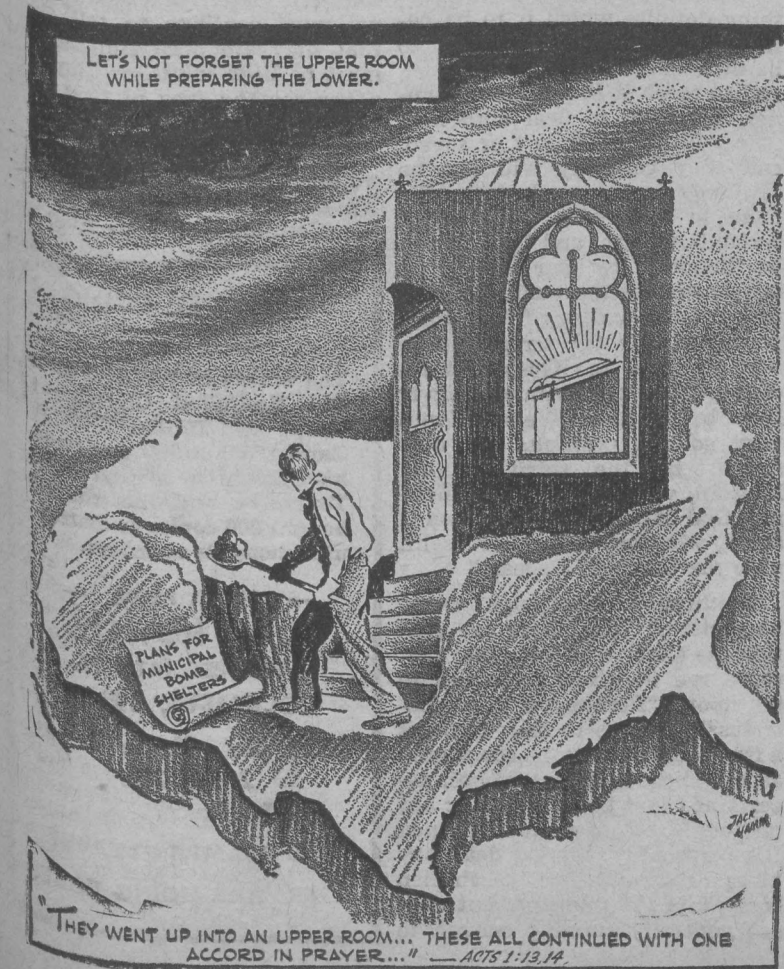
What does Jordan represent to us? I think, beloved, that it certainly does typify death for a child of God. You stand off and look at death and certainly it is a horrible and terrible barrier between us and Heaven. Nobody likes to think about the fact of death. Nobody likes to talk about death. It is just a barrier, horrible and terrible, as we think of it between us and Heaven. Yet, beloved, when we come down to the hour of death, we will find that which seems so terrible to us today, is no more to us than was the Jordan River to the Jews.

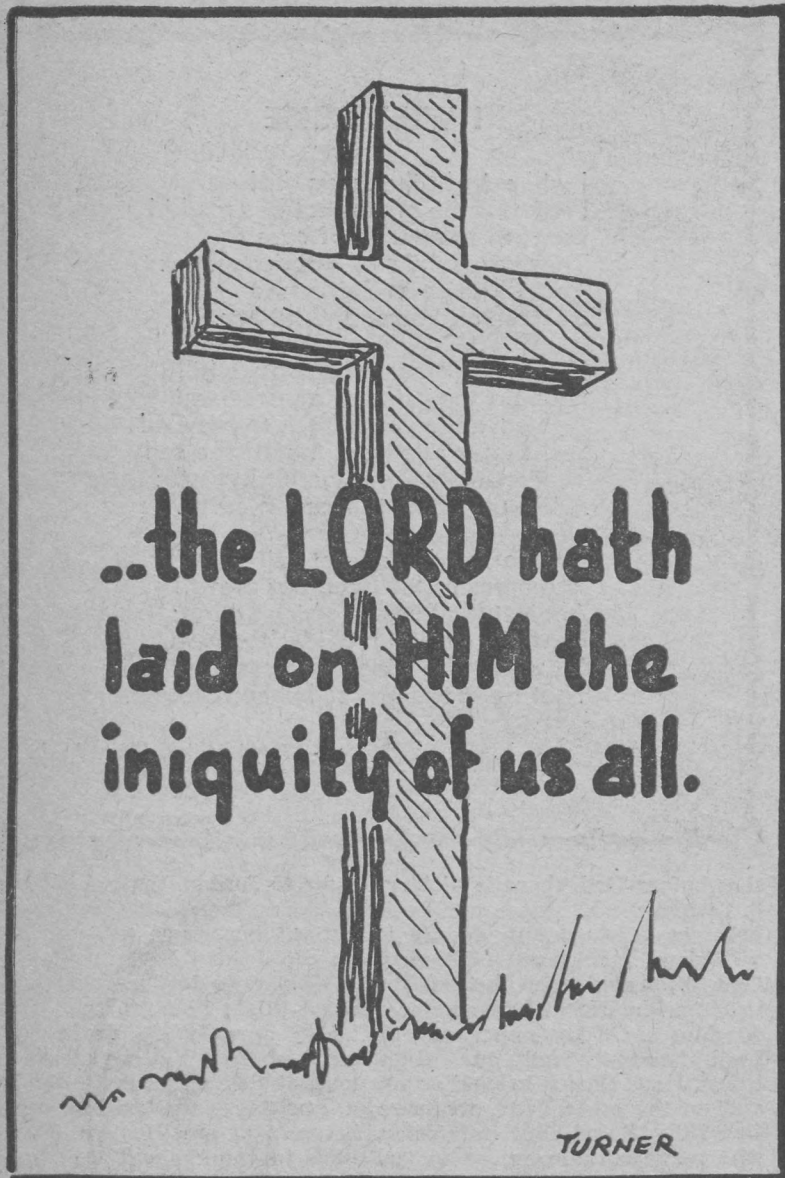
I doubt seriously if there is anybody here this morning who has seen more people die than this servant of God. In the years of my ministry I've seen many die. I sat down this past week and went back in my mind and thought of the folk whom I have seen depart from this life. I thought of nearly fifty, and maybe more, that I have been with at the hour of death. Death is a terrible barrier as we think of it, but when we come to it, we will find in that hour that death will be no more for a child of God than the Jordan River was for the Jews the day they passed over.

You ask me this morning, "Brother Gilpin, do you have dying grace today?" My answer to this question would be, "No, I don't have dying grace. I do not need dying grace today—I have living grace today, but when I come down to the hour of death, the God who has given me living grace, will give me dying grace then."

I think of many whom I have seen depart from this life. I remember a father who had been ill for a year's time, suffering with a dreadful disease. When he died, they tapped his abdomen, and took from it alone almost five gallons of water to say nothing of the balance of his body. For nearly a year's time I had scarcely seen a smile on his face, so intense was the pain that he passed through in that last year of his life. Yet, I stood by his bedside the day he died, and I saw the sweetest smile play across his countenance that I had ever seen in all my life. Why? His eyes were seeing things that were hidden to my eyes, and death which seems so horrible to us, was just the ushering in of a new life to him as he passed over.

When B. H. Carroll was preaching in a brush-arbor revival meeting out in Texas, one day a man in a mover's wagon stopped just in front of the brush-arbor, and a dirty face peered out from the curtains on that wagon. Carroll, though in the





First Fundamental Of The Baptist Faith -- Salvation

JAMES H. SIMS
407 Schumaker
Carmi, Illinois

This is the first of five special articles. The others, centering about Baptism, the Lord's Supper, Tithing, and Witnessing will follow (D. V.)

LESSON ONE

The Way of Salvation

With this lesson, we begin a series of five lessons on basic doctrines that every member of a Baptist Church and Sunday School should know. It would be good if every Sunday School would interrupt their study of the books of the Bible at least once each year to review these "fundamentals of the Baptist faith": 1. The Way of Salvation; 2. Baptism and Church Membership; 3. The Lord's Supper; 4. Giving the Tithe and Offering; and 5. Witnessing and Winning Souls to Christ.

What is the true Way of Salvation? It is Jesus Christ (John 14:6). The popular saying, "We're all taking different roads to the same place," is of the Devil himself. There is only ONE way and that is the way of Christ: His sinless life, sacrificial death for sinners, and His resurrection from the dead (I Cor. 15:3, 4). Each teacher should seek the Spirit's guidance in presenting this most important of all messages—telling folk how to be saved.

1. Why folk need to be saved. All adults and children who have reached an age of accountability need to be saved. Why?

(1) Because all are sinners by birth. "Behold I was shapen in iniquity; and in sin did my mother conceive me." Psalm 51:5. Read also Romans 5:12, Ephesians 2:3. Men sin because they are sinners; they aren't sinners because they sin.

(2) Because all are sinners by experience. "For all have sinned and come short of the glory of God." Romans 3:23. Read also Psalm 14:1-3, Romans 3:9-19.

(3) Because all are condemned to die. "The soul that sinneth, it

shall die." Ezekiel 18:4. Read also John 3:18, 36, Romans 6:23a.

(4) Because none can save himself by works. "For by the works of the law shall no flesh be justified." Galatians 2:16b. Read also Romans 3:20, 28; 4:5.

(5) Because eternal hell fire and brimstone await those who die lost. "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41. Read also Romans 2:8, 9; Matthew 13:40-42; Revelation 20:11-15.

2. What God has done to provide for man's salvation. Almighty God has:

(1) Elected many unto eternal life. "According as he (God the Father) hath chosen (elected) us in him (Jesus Christ) before the foundation of the world." Ephesians 1:4. Read also II Thessalonians 2:13, I Peter 1:2, Romans 8:28-33.

(2) Given His only begotten Son to die on the cross as a sacrifice for all and to redeem by His blood those who would believe (the elect). "And thou shalt call his name JESUS! for he shall save his people from their sins." Matthew 1:21. Read also John 1:29; Isaiah 53:6; John 3:16; Matthew 26:28, II Corinthians 5:21, I Timothy 4:10, 2:6.

(3) Given the Bible to teach men the Way of Salvation. John 20:31.

(4) Sent the Holy Spirit to bring about repentance, faith, and regeneration. "It is the Spirit that quickeneth; the flesh profiteth nothing." John 6:63. Read also John 16:7-11; Acts 11:13-18; John 6:44-47, Ephesians 2:8.

(5) Issued an invitation for men to receive His salvation. "And whosoever will, let him take the water of life freely." Revelation 22:17b. Read also Luke 14:17, Matthew 11:28-30.

(6) Predestinated affairs so that none of the elect shall lose out and no saved person can ever lose his salvation. "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out." John 6:37. Read also Romans 8:28-39, I Peter 1:3-5, John 10:27-30.

3. What folk must do to receive this salvation. From the negative point of view:

(1) They must NOT plead their goodness (Isaiah 64:6, Romans 3:9-19), NOR their good works (Ephesians 2:8, 9, Titus 3:5, Ro-

mans 4:5). From the positive point of view:

(2) They must do two things which in themselves they cannot do, but with the enabling grace of God's Holy Spirit they will do:

(a) Repent (turn from) sin unto God. Luke 13:3, Acts 17:30, Mark 1:15.

(b) Believe (trust) Jesus Christ as Sin-bearer who died in their place. John 3:16-18, Acts 16:30, 31, John 5:24, Acts 10:43, Acts 4:10-12, John 6:47, Isaiah 53:6.

Three Simple Illustrations Of Trusting The Saviour

(1) A swimmer, exhausted and cramping, and going down for the third time, sees the lifeguard attempting to get hold of him to pull him to shore. His only hope is to give up the struggle completely and simply trust the lifeguard to save his life. So with the sinner. He must give up any works or goodness of his own and trust the Lord Jesus Christ to lift him out of sin and ruin and to give him eternal life.

(2) A patient, dying of an internal disease, is depending on "quack" remedies to heal him when only surgery can save his life. His only hope is to turn from his own futile efforts, believe in the operating surgeon, and trust his body to the surgeon's knife. So with the sinner. He must believe that Jesus can save him, and be willing to trust his soul's eternal welfare to the Great Physician.

(3) A poor widow, with several children and no money, owes a large grocery bill which she must pay or have her home confiscated. A friend of wealth offers to pay the full debt for her if she will trust him to do it. Her only hope is to trust the friend to pay the debt in her name and give her the receipt "paid in full." So with the sinner. He has a sin debt to God which a million years in Hell couldn't pay. But Jesus Christ, God's Son, paid that debt for the sinner in full on the cross of Calvary. When he trusts Jesus as having done that for him, God says that he has everlasting life as a gift. Romans 6:23, John 6:47.



Sin Away?

(Continued from page one)

pent." "Whosoever will, let him come and take of the water of life freely." It is every preacher's bounden duty to sound forth that call, yet he knows full well that not every person will respond. It is not the preacher's duty to know, and if he tries to take over God's part he will become a "Hardshell." He just knows that God must do a work within or else there will be no response. If he doesn't know it, he will find it out before he preaches too long. Note some Scriptures that mention the outward or general call. Luke 5:32, Matt. 22:14, Isa. 45:22.

When people resist the preaching of the Word of God, they resist the INDIRECT work of the Holy Spirit, for the Spirit inspired the Word. It is in that sense that the people to whom Stephen preached resisted the Holy Spirit. (See Acts 7:51).

The Inward Or Effective Call

Sinners successfully resist the general call of God every day, and they go on down to Hell. That general call is not in itself effective because man being a fallen and depraved creature, he doesn't have it within himself to turn. I Cor. 2:14 gives us light on this.

Sinners DO NOT successfully resist the personal, inward call of the Holy Spirit. It is said that the Northwest Mounted Police always "get their man." Whether that is true or not, it IS true that the Holy Spirit always gets His man. God's grace is irresistible, and when the Holy Spirit goes after a fellow, he "fetches him." Were this not true, then election could not be true. God uses the gospel, but the gospel is applied by the Holy Spirit in such a way that the sinner turns and is saved. Note some Scriptures that mention this inward call. Acts 2:39,

I Cor. 1:1, Gal. 1:15, Acts 16:14.

What Failure To Understand These Truths Brings About

It brings about clap-trap evangelism, in which dependence is placed on evangelistic "techniques" rather than on the Spirit of God. We have that sort of thing practiced on every hand today. Well, numbers are raked in, but where are they six months later? Missing! Recently a member of a neighboring church told of a meeting held by one of our most noted evangelists. Persons were led to make profession who never showed up for baptism. Others were baptized and have never been seen again in that church. What is the matter? God never called with that inward call of the Spirit that ALWAYS leads sinners to repent and trust Christ.



Tithing

(Continued from page one)

10. It increases consecration. To begin tithing requires real faith and surrender to God.

11. Tithing means increased giving. Try it and compare amount with that heretofore given.

12. Tithing prepares us for the final reckoning. "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."



Decision For The Truth

(Continued from page one)

in glorious liberality, and before long will publish a grand alliance between Heaven and Hell, or, rather, an amalgamation of the two establishments upon terms of mutual concession, allowing falsehood and truth to lie side by side, like the lion with the lamb. Still, for all that, my firm old-fashioned belief is that some doctrines are true, and that statements diametrically opposite to them are not true.

We have a fixed faith to preach, my brethren, and we are sent forth with a definite message from God. We are not left to fabricate the message as we go along. We are not sent forth by our Master with a general commission arranged on this fashion—"As you shall think in your heart and invent in your head, so preach. Keep abreast of the times. Whatever the people want to hear, tell them that, and they shall be saved." Verily, we read not so. There is something definite in the Bible. It is not a lump of wax to be shaped at our will, or a roll of cloth to be cut according to the prevailing fashion.

Believing, therefore, that there is such a thing as falsehood, that there are truths in the Bible, and that the Gospel consists in something definite which is to be believed by men, it becomes us to be decided as to what we teach, and to teach it in a decided manner. We have to deal with men who will be either lost or saved, and they certainly will not be saved by erroneous doctrine. We have to deal with God, whose servants we are, and He will not be honored by our delivering falsehoods; neither will He give us a reward, and say, "Well done, good and faithful servant, thou hast mangled the Gospel as judiciously as any man that ever lived before thee." We stand in a very solemn position, and ours should be the spirit of old Micaiah, who said, "As the Lord my God liveth, before whom I stand, whatsoever the Lord saith unto me that will I speak."

Brethren, in what ought we to be positive? Well, there are gentlemen alive who imagine that there are no fixed principles to go upon. "Perhaps a few doctrines," said one to me; "Perhaps a few doctrines may be considered as established. It is, perhaps, ascertained that there is a God: but one ought not to dogmatize upon His personality: a great deal may be said for pantheism." Such men creep into the ministry, but they are generally cunning enough to

conceal the breadth of their minds beneath Christian phraseology.

As for us—as for me, at any rate—I am certain that there is a God, and I mean to preach it as a man does who is absolutely sure. He is the Maker of Heaven and earth, the Master of providence, and the Lord of grace: let His name be blessed forever and ever! We will have no questions and debates as to Him.

We are equally certain that the book which is called "The Bible" is His Word, and is inspired: not inspired in the sense in which Shakespeare, and Milton, and Dryden may be inspired, but in an infinitely higher sense. We believe that everything stated in the Book that comes to us from God is to be accepted by us as His sure testimony, and nothing less than that. God forbid we should be ensnared by those various interpretations of the *modus* of inspiration, which amount to little more than frittering it away. The Book is a divine production; it is perfect, and is the last court of appeal. I would as soon dream of blaspheming my Maker as of questioning the infallibility of His Word.

We are also sure concerning the doctrine of the blessed Trinity. We cannot explain how the Father, Son, and Spirit can be each one distinct and perfect in Himself, and yet that these three are one, so there is but one God; yet we do verily believe it, and mean to preach it, notwithstanding Unitarian, Socinian, Sabellian, or any other error.

And, brethren, there will be no uncertain sound from us as to the atonement of our Lord Jesus Christ. We cannot leave the Blood out of our ministry, or the life of it will be gone; for we may say of the Gospel, "The Blood is the life thereof." The proper substitution of Christ, the vicarious sacrifices of Christ, on the behalf of His people, that they might live through Him—this we must publish till we die.

Neither can we waver in our mind for a moment concerning the great and glorious Spirit of God—the fact of His existence, His personality, the power of His working, the necessity of His influences, the certainty that no man is regenerated except by Him; that we are born again by the Spirit of God, and that the Spirit dwells in believers, and is the author of all good in them, their sanctifier and preserver, without whom they can do no good thing whatsoever: we shall not at all hesitate as to preaching these truths.

The absolute necessity of the new birth is also a certainty. We come down with demonstration when we touch that point. We shall never poison our people with the notion that a moral reformation will suffice, but we will over and over again say to them, "Ye must be born again." No, we dare not flatter our hearers, but we must continue to tell them that they are born sinners, and must be born saints, or they will never see the face of God with acceptance.

The tremendous evil of sin—we shall not hesitate about that. We shall speak on that matter (Continued on page five)

ARE THEY GOING FAST? YES!

The author of "Why I Left The So-Called Church of Christ and United With A Baptist Church" reviewed his booklet at a church in Tennessee and the church bought 200 copies to distribute among its members.

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THEY ARE GOING FAST!

Decision For The Truth

(Continued from page four)

and sorrowfully and positively; and, though some very wise men raise difficult questions about Hell, we shall not fail to declare the terrors of the Lord, and the fact that the Lord has said, "These shall go away into everlasting punishment, but the righteous into life eternal."

Neither will we ever give an uncertain sound as to the glorious truth that salvation is all of grace. If ever we ourselves are saved, we know that sovereign grace alone has done it, and we feel that it must be the same with others. We will publish, "Grace! grace!" with all our might, living and dying.

We shall be very decided, also, as to justification by faith; for salvation is "Not of works, lest any man should boast." "Life in a look at the Crucified One" will be our message. Trust in the Redeemer will be that saving grace which we will pray the Lord to implant in all our hearers' hearts.

Points which are essential and fundamental will be declared by us without any stammering, without any inquiring of the people, "What would you wish us to say?" Yes, and without the apology, "Those are my views, but other people's views may be correct." We ought to preach the Gospel, not as our views at all, but as the mind of God—the testimony of Jehovah concerning His own Son, and in reference to salvation for lost men. If we had been entrusted with the making of the Gospel, we might have altered it to suit the taste of this century, but never having been employed to originate the Gospel news, but merely to repeat it, we dare not stir beyond the record. What we have been taught of God we teach. If we do not do this, we are not fit for our position.

How are we to show this decision? We need not be careful to answer this question, our decision will show itself in its own way. If we really believe a truth, we shall be decided about it. Certainly we are not to show our decisions by that obstinate, furious, selfish bigotry which cuts off every other body from the chance of hope of salvation and the possibility of being regenerate or even decently honest if they happen to differ from us about the scale of a scale of the great levian. We are prepared to fight, and all have your sword buckled on your thigh, but wear a scabbard; there can be no sense in waving your weapon about before everybody's eyes to provoke conflict, after the manner of our beloved friends of the Emerald Isle, who were said to take their coats off at Donnybrook Fair, and drag them along the ground, crying out, "While they flourish their shillies, 'Will any gentleman be so good as to tread on the tail of my coat.'" These are theologians of such warm, generous blood, that they are never at peace till they are fully engaged in war.

If you really believe the Gospel, you will be decided for it in more sensible ways. Your very words will betray your sincerity; they will speak like a man who knows something to say, which he knows to be true. Luther was the man for decision. Nobody doubts that he believed what he spoke. He spoke with thunder, for there was lightning in his faith. The man preached all over, for his nature nature believed. You felt, "Well, he may be mad, or he may be altogether mistaken, but he certainly believes what he says. He is the incarnation of faith; his heart is running over at his lips."

If we would show decision for the truth, we must not only do so by our tone and manner, but by our daily actions. A man's life is always more forcible than his speech; when men take stock of his life and his doctrines displayed, the mass of lookers-on accept his practice and reject his teaching. A man may know a great deal about truth, and yet be a very damaging witness on its

behalf, because he is no credit to it. The quack who in the classic story cried up an infallible cure for colds, coughing and sneezing between every sentence of his panegyric, may serve as the image and symbol of an unholy minister. How strange it would be to hear a man say, "I am a servant of the Most High God, and I will go wherever I can get the most salary. I am called to labor for the glory of Jesus only and I will go nowhere unless the church is of most respectable standing. For me to live is Christ, but I cannot do it under five hundred pounds per annum."

We must show our decision for the truth by the sacrifices we are ready to make. This is, indeed, the most efficient, as well as, the most trying method. We must be ready to give up everything for the sake of the principles which we have espoused, and must be ready to offend our best supporters, to alienate our warmest friends, sooner than belie our consciences. We must be ready to be beggars in purse, and offscourings in reputation, rather than act treacherously. We can die, but we cannot deny the truth. The cost is already counted, and we are determined to buy the truth at any price, and sell it at no price. Too little of this spirit is abroad nowadays. Men have a saving faith, and save their own persons from trouble; they have great discernment, and know on which side their bread is buttered; they are large-hearted, and are all things to all men, if by any means they may save a sum. There are plenty of curs about, who would follow at the heel of any man who would keep them in meat. They are among the first to bark at decision, and call it obstinate dogmatism, and ignorant bigotry. Their condemnatory verdict causes us no distress; it is what we expected.

My brethren, you will strengthen your decision by the recollection of the importance of these truths to your own souls. Are your sins forgiven? Have you a hope of Heaven? How do the solemnities of eternity affect you? Certainly you are not saved apart from these things, and therefore you must hold them, for you feel you are a lost man if they be not true. You have to die, and, being conscious that these things alone can sustain you in the last article, you hold them with all your might. You cannot give them up. How can a man resign a truth which he feels to be vitally important to his own soul? He daily feels—"I have to live on it, I have to die on it, I am wretched now, and lost forever apart from it, and therefore by the help of God I cannot relinquish it."

If you are daily and habitually experienced in the truth of God's Word, I am not afraid of your being shaken in mind in reference to it. Those young fellows who never felt conviction of sin, but obtained their religion as they get their bath in the morning, by jumping into it—these will as readily leap out of it as they leaped in. Those who feel neither the joys nor yet the depressions of spirit which indicate spiritual life, are torpid, and their palsied hand has no firm grip of truth. They believe this, and then believe that, for, in truth, they believe nothing intensely. If you have ever been dragged through the mire and clay of soul despair, if you have been turned upside down, and wiped out like a dish as to all your own strength and pride, and have been filled with the joy and peace of God, through Jesus Christ, I will trust you among fifty thousand infidels. Whenever I hear the skeptic's stale attacks upon the Word of God, I smile within myself, and think, "Why, you simpleton! how can you urge such trifling objections? I have felt, in the contentions of my own unbelief, ten times greater difficulties." We who have contended with horses are not to be wearied by footmen.

If, my brethren, we have fellowship with the Lord Jesus Christ, we cannot be made to doubt the fundamentals of the Gospel; neither can we be undecided. A glimpse at the thorn-

WEDGING IN A PRAYER TIME



JACK HAMM

crowned head and pierced hands and feet is the sure cure for "Modern doubt" and all its vagaries. Get into the "Rock of ages, cleft for you," and you will abhor the quicksand. That eminent American preacher, the seraphic Summerfield, when he lay dying, turned to a friend in the room and said, "I have taken a look into eternity. Oh, if I could come back and preach again, how differently would I preach from what I have done before!" Take a look into eternity, brethren, if you want to be decided.

And now, lastly, why should we at this particular age be decided and bold? We should be so because this age is a doubting age. It swarms with doubters as Egypt of old with frogs. You rub against them everywhere. Everybody is doubting everything, not merely in religion, but in politics and social economics. It is the era of progress, and I suppose it must be the age, therefore, of unloosening, in order that the whole body politic may move on a little further. Well, brethren, as the age is doubting, it is wise for us to put our foot down and stand still where we are sure we have truth beneath us.

Moreover, this is not an earnestly doubting age; we live among a careless, frivolous race. If the doubters were honest there would be more infidel places of course than there are; but infidelity as an organized community does not prosper. Infidelity in London, open and avowed, has come down to one old corrugated iron shed opposite St. Luke's. It is a poor, dotting, driveling thing. In Tom Paine's time it bullied like a vigorous blasphemer, but it was outspoken, and, in its own way, downright and earnest in its outspokenness, but this is nothing less than an age of millinery and dolls and comedy. Even good people do not believe out and out as their fathers used to do; they have few masterly convictions such as would lead them to the stake, or even to imprisonment. Mollusks have taken the place of men, and men are turned to jelly fishes. Far from us be the desire to imitate them.

Boy Steals Birds From Zoo To Free Them

London has a strange but interesting boy. He is 15 years of age, and possesses a deep love of animals, and cannot bear to see them deprived of liberty behind the wires of a zoo.

He gave up the job of apprentice to a taxidermist because he likes animals alive. He failed as a helper in a pet shop because he likes animals free. He is now in trouble with the London police.

Over the course of months he had crept by night into the London Zoo; and with pliers cut wires

We must be decided. What have Dissenters been doing to a great extent lately but trying to be fine? How many of our ministers are laboring to be grand orators or intellectual thinkers? That is not the thing. Our young ministers have been dazzled by that, and have gone off to bray like wild asses under the notion that they would then be reputed to have come from Jerusalem, or to have been reared in Germany.

When a prophet comes forward he must speak as from the Lord, and if he cannot do that, let him go back to his bed. It is quite certain that now or never we must be decided, because the age is manifestly drifting. You cannot watch for twelve months without seeing how it is going down the tide; the anchors are pulled up, and the vessel is floating to destruction. It is drifting now, as near as I can tell you, southeast, and is nearing Cape Vatican, and if it drifts much farther in that direction it will be on the rocks of the Roman reef. We must get aboard her, and connect her with the glorious steam-tug of Gospel truth, and drag her back. I should be glad if I could take her round by Cape Calvin, right up into the Bay of Calvary, and anchor her in the fair haven which is close over by Vera Cruz, or the cross. God grant us grace to do it.

—A Tract

and took live birds—Egyptian geese, a Peregrine falcon, jack-daws and owls.

He did not sell them, nor trade them for other objects. He carried them across town, and freed them in Saint James Park, some to swim in the park lagoon, which is very close to the King's Buckingham Palace.

In due time the boy was caught. It was testified that the birds were worth 202 English pounds, which is \$565.60. That makes the offense, if it is a crime, grand larceny, and the court was compelled to take a serious view.

The chairman of the court, Mrs. M. Robinson, said softly, "We must know something more about you. We will remand you on bail for 14 days."

As we read, we thought of a Person who has a very deep love for human beings and dislikes seeing them in captivity. He has done something wonderful to release them and to take them into His palace. He did it openly—not secretly—righteously, not illegally. He actually gave His life for them. Now it is possible for those who are under the bondage of sin, and Satan to be set free!

"Ye shall know the Truth (and He is the Truth) and the Truth shall make you free." "If the Son therefore (and He is the blessed Son of God—the Lord Jesus Christ) shall make you free, ye shall be free indeed" (John 8:32-36).

It is faith in Him which liberates one. If your personal faith is in Him, stand fast "in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Galatians 5:1).

—NOW.

COLLEGE HEAD ASKS READERS TO WRITE FOR CATALOGUE



T. P. SIMMONS, President, Tri-State Baptist Bible College.
Thirty-five years experience in preaching, teaching, writing, and research.

Shorts

(Continued from page one)
that he's having success.

"But I just wear shorts to keep cool." Yes, and God says an adulterous woman commits adultery and then says, "I have done no wickedness."—Prov. 30:20. Your lips may say one thing, but your lusty lascivious countenance betrays your abominable heart. Besides, it doesn't matter if you are blistering, God still says, "modest apparel."

"But everybody wears them." Yes, and there will be more people in Hell than in Heaven, too. (Matt. 7:13, 14). If you are following the crowd you'll wind up in Hell. God's people are a peculiar people (Titus 2:14), and not wearing shorts even though the rest of the world is wearing them is one of their peculiarities. God says wear "modest apparel" regardless of who or how many wear shorts.

"But I see no harm in wearing shorts." One day you will call for little Susie and she won't answer. The police will find her off somewhere in the thickets, mutilated and mangled and murdered by some sex pervert. And it may possibly be that your nakedness was the very thing that aroused the beastly lust which got hold upon the maniac. The Bible says, "Can a man take fire in his bosom, and his clothes not be burned?" Lady, you are an adulteress and a murderer if you arouse the fire of lust in the heart of a man and he then rapes and murders some woman or child. And wearing shorts will do it as you very well know.

I'm convinced that in the Judgment it will be revealed that the majority of these rape cases will be charged against women who by their manner of dress aroused the passions of men to commit such crimes. Christian lady, you should be very careful how you dress. God says, "modest apparel, with shamefacedness, and sobriety; not with braided hair, or gold, or pearls, or costly array." "Mod-

est apparel" rules out shorts, sweaters, off-the-shoulders, low necks, swim suits, and anything else that glorifies the figure or exposes the flesh, which of course includes those ungodly "see-more" blouses, etc.

"Shamefaced"

The word means extremely modest, bashful, shy; showing a feeling of shame or guilt—Webster.

The modern woman's appearance is far from being shamefaced. Her eyes are those of a Delilah. Her face is like that of Jezebel. (Ever since Jezebel, that wicked adulteress, painted her face and primped up, women have been following in her steps.) Her appearance is that of a harlot. She is past feeling any sense of shame or guilt. Let the preacher say something about her ungodly shorts, paint, short hair, etc., and like old Jezebel herself, she says, "carry him out, and stone him, that he may die." I Kings 21:10.

The modern woman dresses in as few and as small pieces of "clothing" as possible. She sets herself where all the passers-by may get an eyeful (Prov. 11:14, 15). In this day of gross immoral dressing, thinking, and living, "Who can find a virtuous woman?" Truly, "her price is far above rubies." Prov. 31:10.

All we hear about today is an ungodly beauty contest. American men have set up a bathing beauty as their goddess. And American women are broken-hearted if they are not that goddess. It seems to be the chief concern of modern women to catch the eye and arouse the passions of men. Perfumes bear the name of "My Sin." Lipstick is "No-smear." Clothing is designed and advertised as being the knockout outfit.

These ungodly Paris bathing suits ruined France and they are doing their part to ruin America. Swimming pools are nothing more than open-air adultery houses. Jesus Christ said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. The woman who dresses in such a manner as will cause a man to lust after her, whether she does it intentionally or not, is guilty of adultery as much so

if she had actually committed the act.

France

At the very naming of the nation of France we immediately identify her with the sins of immorality. France is literally drunk with the sins of immorality. Years ago, France made her choice between God and lust. A Bible was tied to the tail of an ass and drove out of the city of Paris. A nude harlot was carried and set on the Cathedral, and the French by their actions said, "This be our god."

Rome

Historic Rome is also identified with gross sins of immorality. The time would fail us to recall the wickedness which preceded her downfall. Suffice it to say that no nation ever yet fell but what nakedness, lust, immorality, etc., played a heavy part. God hates immorality, and will send His wrath upon any nation which bows the knee to this sin. Sodom and Gomorrah were destroyed because of their sinful lusts. The old world was destroyed by the flood for the same reason. Babylon for the same reason, etc.

America

America is on the same road to destruction. Infidelity in religion and immorality in society are proving to be her downfall. Christians are "the salt of the earth." Christian lady, don't lose your savour by getting into shorts, etc. Stand for the right and God will reward you on that day. I Cor. 3:11-15.

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Message

(Continued from page one)
I know some of you would rather have your children in the movies on Sunday than in Sunday School. There they can learn all the vices and tricks of crime. Instead of them being a blessing to the world, they will be drunkards, gamblers, prodigals, robbers, murderers, or social climbers who will make the world "buzz." Instead of your daughters being homemakers, missionaries, and God-fearing mothers, they will be bar maids, street women, movie stars, and home wreckers. I am so happy that you can play, but cannot pray; you know the names of movie stars, but cannot name the Books of the Bible; you can find Amos and Andy on the radio, but would have trouble locating Amos and Andrew in the Bible. You know the score at the ball game but not what the score is in God's Word.

A Pleasure To Watch

My, but it's a pleasure to watch the thousands of church members as they stay away from the church Sunday after Sunday, finding fault with the Lord and His work. There goes a man, wife, and children to the beach. Other families are riding and fishing. How proud I am of you men who are quarreling with your wives about going to church so much. If she does persuade you to go, you come home and before the children criticize the preacher, Sunday School superintendent, and teachers. I have thousands who are un-cooperating, die-hard people who will break the pastor's heart, and tear up the church just to have their own way. There is no one who honors me more than these.

The sickness I inflict on many of you surely does work wonders in keeping you away from church. It is known as "Devilitis." You probably have never noticed how it worked. It makes you so sick, sore, and stiff on Sunday mornings until you are unable to dress for church. But about eleven-thirty you begin to improve rapidly and by 12:30 you are perfectly well and have a wonderful appetite. You eat a hearty dinner and go riding in the afternoon, have a wonderful time, and forget all about your "Devilitis" until you start home. Then you have an acute attack which renders you

almost helpless and makes your supper taste unappetizing. There is nothing you can do then but go to bed; it is impossible for you to go to church on the Lord's Day. But by 8:30 you are well once more and can sit up, and look at the television, or listen to the radio until about eleven o'clock. Off to bed you go feeling fine and ready for a good night's rest, and for another week's hard work with God left out of your life. You are not bothered anymore with "Devilitis" until the next Sunday. This disease will not send you to the hospital nor will you have to have a doctor with it, but it will send you to Hell.

Church Members Who Do Not Move Membership

Let me tell you about some people that I am proud to call my own. You dear ones who move from your own community and leave your church letter, not bothering to attend church services—I call you my "Neverites." You are giving me your influence and children.

Then I have a large group who go to the church on Easter, and to funerals. They go just to be social people so I call them my "Social Climbers." There is a group of God's people, whom I am able to keep from being faithful, they go once a week and feel they've served the Lord enough. I call them my "Oncers." The Lord allows me to make it hard for all of you and I enjoy doing so, but I'm glad you still love and serve me.

Fanatical Church Members

There is a group I hate and call "Devil-haters." They are fanatical in their faithfulness to all services honoring their Redeemer. They go visiting and try to be soul-winners; I do hate that sort of thing. They pray for their pastor, tithe, and try to hurt my program. When a real test comes they always put God first, and He has promised them eternal life with joy and happiness. I will never be able to torment them after death.

Some of these same people may be around to invite you to church

before long, but just as sure you go, they will want you give money. Why, sure preacher will say you are going to Hell for all eternity and in the flames, but you won't by yourself, for the majority of the earth's population will be there. You will have plenty company to weep with you. I said that I am going to the flames but we will make it hard for you and His children while we are on earth. You will want to make it hard for all those who try to live for God.

So my faithful servant, your name on the church roll, the preacher can say you are a church member at your funeral. By this means we can deceive many others. Stay away from church. This will keep many others away. Do all you can to split the church, so that the saved people will not believe there is anything to the salvation of the Lord Jesus Christ. Let your tongue be loose at both ends, set on fire of Hell, doing all the damage you can to God's cause. When your pastor asks you back him in some big effort, is trying to carry through the glory of God, don't you come near the church; show you are on my side.

Remember I will see you the flames that torment through out eternity; there we will see and curse God together. So main my faithful servant, you will see what a great deceiver I am, and what a fool you are.

Your cruel master,
"The Devil"

P. S. This was written by H. Glaze, pastor of Calvary Baptist Church, Columbus, Ga. He sent it through the mail to all the people living in his community to advertise a revival meeting in progress. As a result he had two women to call in, and ask him how he treated their husbands. One threatened him with the law for talking about her husband, the other told him to never mail her anything else. He heard of others who were very angry, and called him because the message was a description of their lives.

NOW IS THE ACCEPTED TIME!

"And that, knowing the time, that now it is high time to awake out of sleep."—Rom. 13:11.



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MABEL CLEMENT

(Continued from last week)

"I must say you are hard on your people," said Arthur; "but the world is progressing,—progress is our watch-word. The trend of the age in onward and upward of better things. Advancement is made in every department of Art, Literature and Science. And why not also have better knowledge of the Scriptures and thus advance in the translation and interpretation of the Bible as well as other things? I can see no reasonable objection to this doctrine because it is new."

"The basis of the Doctor's objection has no existence, in fact, anyway," added Mabel. "He takes it for granted that this is a new doctrine, whereas it has stood the test of over 1,800 years. True, this doctrine is new in Sterling; but there have been Baptists in all ages of the world since Christ, and there are millions in the world today, some being found in almost every part of the globe that is habitable. It is the Doctor's doctrine that is *new*! Campbellism numbers only about 75 years."

The nail was set in a sure place and clinched. The company then adjourned.

When Jeems and his company struck the pavement, Jeems was striding homeward with an astonishing pace. His short wife had to run to keep at his side. This was unusual. He ordinarily walked with languid deliberation, a habit acquired because retarded by his wee wife, who most always accompanied him, they not being blessed with any encumbrances to keep her at home. But tonight Jeems walked so that no pedestrian in Sterling could outstrip him. What did it mean? Why, Jeems had so much of the Campbellism shaken out of him that he did not know how to meet the arguments and was hurrying along to prevent being questioned. But he had not gone far before George was posting at his side with the inquiry:

"What's your hurry, Mr. Morgan?"

"O, nuthin', nuthin'; only it's gettin' late, George, and time for honest people to be in bed."

"What's your opinion of the diskussion?"—

"George," interrupted Jeems, who desired to parry all such questions as this, "did you ubserve that long, lean, lank, lubberly, cadaverous ape of a feller that set in the corner?"

"Yes, I seed him," said George.

"Well, George," continued Jeems, "I take it that feller has got more jints in his bones than any one I ever met. Why, George, he'll bend anywhere and in any direction,—upward, downward, backward, forward, inward, outward, and, if there's any other way, you may count on him, sure. If I was a bettin' man and not a Chrischun, I'd bet my bottom dollar he's a furriner."

"He's mighty loud and limber—that is to say," replied George.

"I think he could stretch out ten feet long," added Jeems.

"Fur course he could; his nake is full half uv it any day," said Mrs. M., and she waddled on close to the side of her lord, who was all the world to her. As there was a lull here, George tried to renew his question. He wanted to know how Mr. Morgan stood ere he dared to take a position: 'Mr. Morgan, what's your pinion—' "George," interrupted Jeems, "did you ubserve his thin, bony hands? Why, the fact is, George, he's as thin as—as a ghost. If he'd take his close off, I don't think he'd make a shadder."

"Fur course not, he's intirely too thin," said Mrs. Morgan.

"I shouldn't wonder if he's come out uv the grave," added Jeems. "People have riz 'fore this, anyway, George."

Here they parted, George wondering if the spectacle man had risen from the dead and watching against ghosts. Jeems was troubled, but had no idea of yielding one inch of ground.

CHAPTER XIII.

"Why, Doctor, are you not going out to the discussion tonight?" This was the language of Mr. Starnes, who had stepped over to Dr. Stanly's after the assembly had grown impatient.

"No; I shall not go," said the Doctor. "I do not think my presence particularly desired; besides, I am wearied with these new-fangled notions of Scripture—"

"Doctor," interrupted the brother. "You must go. The cause is suffering; it needs defense; and the people will say you are defeated."

"I cannot help it," replied the Doctor; "I hardly think I ought to attend."

"You must, Doctor, you must; the people—all the Christian church will be put to confusion and shame, if you are not present. There are two passages, Arise and be baptized and wash away thy sins' and 'the like figure whereunto baptism doth save us'—these have not even been alluded to yet; and I am sure you can establish our views by them, for I have heard you often. Come, get your hat and cane and follow me: nothing else would be so disastrous to our cause as for you to remain at home. I will go on before, for I did not announce I was coming after you."

The brother was gone and Dr. Stanly was left standing in the middle of the room with arms akimbo, his flagging courage some-

what less dejected because of Mr. Starnes' assuring words. After a little cogitation, during which he stood like a statue, he took his hat and came and strode hastily toward Mr. Clements.

"Good evening, Doctor, you are late, sure," said Bro. Jones.

"Am I?" inquired the Doctor, looking at his watch. "I suppose I am early enough for the discussion."

"Yes, Doctor," replied Arthur, "we are just waiting for you to open the discussion and you had best proceed at once."

"Let us open our Bible at Acts 22:16. 'And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord.' Here," continued the Doctor, "we have the language of Ananias to Saul. Saul was a great sinner; he created great havoc in the churches; he persecuted Jesus! Jesus met him on the way to Damascus, told him what he was doing and thus plunged him into a world of trouble. He wept over his sins it seems for three days, not knowing how to get rid of them. Ananias being sent by the Lord Jesus came to him and said: 'Arise and be baptized and wash away thy sins.' Now before Ananias went to him, Saul had complied with two of the three commands upon which remission or salvation equally depends. He believed when Jesus first appeared unto him; after this he repented; so when Ananias went to him it was only necessary for him to be baptized and wash away his sins. This is surely the meaning of this passage and nothing else can be made out of it without putting it on the rack."

"This language of Ananias to Saul must be understood literally or figuratively," said Mabel. "This washing cannot be literal, for water does not really wash away sin. It is therefore figurative. It cannot be literal for the following reasons: 1. The blood of Christ cleanses from sin. Zechariah (13:1), looking through the future to the coming of Christ exclaimed: 'In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and uncleanness.' In I Jno. 1:7. 'The blood of His Son Jesus Christ cleanseth us from all sin.' Rev. 1:5: 'Unto Him that loved us and washed us from our sins in His own blood.' Rev. 7:14: 'These are they which came out of great tribulation and washed their robes and made them white in the blood of the Lamb.' With these passages before our eyes we can all see it is the *blood* that washes sin away. Now, if it is the blood, it cannot be the water; hence the text must be figurative. And Peter tells us baptism is a figure. 2. The Holy Spirit is the administrative agent in washing sinners from the pollution of sin. Paul said to the Corinthian Christians: 'Neither fornicators, nor idolaters, nor adulterers, etc., etc., shall inherit the Kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' I Cor. 6:9-11. 'Ye are washed' refers, not to baptism, but to the work of the Holy Spirit in cleansing from sin. Sinners are washed *in the name*, i. e., in the merit or blood of Christ, for it is the blood that washes our sins. And they are washed by *the Spirit* of our God. The blood is the cleansing element:

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.'

In this fountain the Holy Spirit washes sinners from all their sins. 'Ye are washed * * * by the Spirit of God.' 3. Another proof that the text is simply figurative is the fact that Jesus, three days before this, told Saul that remission or forgiveness comes, not by baptism, but *by faith*. Acts 26:16-18. 4. Then Paul always taught that it is by faith that men receive the blessings of salvation. He wrote 14 of the 27 books, or epistles of the New Testament, and nowhere did he ever say that men receive forgiveness of sins by baptism; but there are just scores of passages where Paul declares that remission, justification, salvation come by faith in Christ Jesus."

"I have waited patiently for you to get through," said the Doctor; "and I do not think I ever had evidence till now of so much labor and study to avoid the importance and necessity of baptism. According to your theology baptism is like a fifth wheel in a wagon, of no use and no place for it. Why, any one can see that more stress is laid on baptism than you lay on it. Neither Paul, nor any inspired writer, spoke as lightly of baptism as you do."

(Continued Next Week, D. V.)

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"Egypt To Canaan"

(Continued from page three)
expression to quit preaching
audience and to go outside
teach to that man. He did
the man was saved. He
weak, dying with con-
tion, that he had to be bap-
tized in a chair, and a few
er, passed on. Carroll was
his man when he died, and
hour of his death, he said,
Brother Bryan, you are
down to the river of
but I assure you, from
word of God that there is
there." "Now," he said,
can give us a token that
saying to you is true, do
the man seemed to under-
and nodded. His eyes flick-
and closed, and B. H. Car-
thinking that he was dead,
down and closed his eye-
he did so, the man's eyes
again, and he looked
Carroll's face, and in a
voice said, "Brother Car-
river, all bright," and was

V

AGAIN: ISRAEL CAME
AT LAST. Redeem-
pt, baptized at the Red
marvelous experience in
wilderness for forty years,
shod over Jordan, and
aan. That's the land that
with milk and honey. It's
they had been longing
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would like to hold up
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think of it, I rejoice. Is-
al was Canaan, and they
are. The Lord led them
goal is Heaven, and I'm
et there too because the
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nd, until ultimately he is
to Heaven itself. Thank
morning for their expe-
because as you do so, you
hanking God for your
periences in Him.
and bless you!

BAPTIST EXAMINER

PAGE SEVEN

AUGUST 13, 1955

"MY LORD IS REAL"

BY
RUTH GILPIN

DRINKING HOUSE OVER THE WAY

The room was so cold, so cheerless, and bare
With its rickety table and one broken chair,
With its curtainless window with hardly a pane
To keep out the snow, the wind, and the rain.

A cradle stood empty, pushed up to the wall
And somehow that seemed the saddest of all.
In the rusty old stove the fire was dead,
There was snow on the floor at the foot of the bed.

And there, all alone, a pale woman was lying,
You need not look twice to see she was dying.
Dying of want, of hunger and cold,
Shall I tell you her story, the story she told?

No, ma'am, I'm no better, my cough is so bad
It's wearing me out though, and that makes me glad,
For 'tis wearisome living when one's all alone
And Heaven, they tell me, is just like a home.

Yes, ma'am, I've a husband, he's somewhere about,
I hoped he'd come in 'fore the fire went out,
But I guess he has gone where he's likely to stay,
I mean to the drinking house over the way.

It was not always so, and I hope you won't think
Too hard of him, lady, it's only the drink.
I know he's kind hearted, for, oh, how he cried,
For our poor little baby the morning it died.

You see he took sudden, and grew very bad
And we had no doctor, my poor little lad.
For his father had gone, never meaning to stay
I am sure, to the drinking house over the way.

And when he came back, 'twas far in the night
And I was so tired and sick with fright
Of staying so long with my baby alone
And it cutting my heart with its pitiful moan.

He was cross with the drink, poor fellow, I know
It was that, not his baby, that bothered him so,
But he swore at the child as panting it lay
And went back to the drinking house over the way.

I heard the gate slam, and my heart seemed to freeze
Like ice in my bosom and there on my knees
By the side of the cradle, all shivering I stayed,
I wanted my mother, I cried and I prayed.

The clock, it struck two, ere my baby was still
And my thoughts went back to my home on the hill
Where my happy girlhood had spent its short day
Far, far from the drinking house over the way.

Could I be that girl, I, the heart-broken wife,

There watching alone while that dear little life

Was going so fast that I had to bend low

To hear if he breathed, 'twas so

faint and so slow.

Yes, it was easy, his dying, he just grew more white,
And his eyes opened wider to look for the light,
As his father came in, 'twas just break of day,
Came in from the drinking house over the way.

Yes, ma'am, he was sober, at least mostly, I think
He often stayed that way to wear off the drink
And I know that he was sorry for what he had done
For he set a great store by our first little one.

And straight did he come to the cradle bed where
Our baby lay dead, so pretty and fair.
I wondered that I could have wished him to stay
When there was a drinking house over the way.

He stood quite a while, did not understand
You see, 'til he touched the cold little hand,
Oh, then, came the tears and he shook like a leaf
And he said 'twas the drinking that made all the grief.

The neighbors were kind and the minister came
And he talked of my seeing my baby again.
And of the bright angels, I wondered if they
Could see in the drinking house over the way.

And then I thought when my baby was put in the ground
And the men with their spades were shaping the mound
If somebody only would help me to save
My husband who stood by my side at the grave.

If only it were not so handy to drink,
The men that make laws, ma'am, sure didn't think
Of the hearts they would break, of the souls they would slay
When they licensed that drinking house over the way.

I've been sick ever since and it cannot be long,
Be pitiful, lady, to him when I'm gone.
He wants to do right, but you never can think
How weak a man grows when he's fond of drink.

And it's tempting him here, and it's tempting him there,
Four places I've counted on this very square
Where a man can get whiskey by night and by day,
Not to mention the drinking house over the way.

There's a verse in the Bible the minister read,
No drunkard shall enter the kingdom, it said,
And he is my husband, and I love him so
And where I am going, I want him to go.

Our baby and I will both want him there,
Don't you think the dear Saviour will answer your prayer?
And please, when I'm gone, ask

someone to pray
For him at the drinking house over the way.
—Written by a Young Mother.

Why Do Men Drink?

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."
—Ephesians 4:18.

Oh, friend, why do you persist to do evil and continue in sin, wilfully and knowingly wrecking your life, killing your body, destroying your family's existence, and causing your soul to perish? My heart aches for men such as you are and such as mentioned in the preceding poem! You are a gluttonous slave bound to the dregs of the cup of sin, and devoid of any hope for freedom, apart from God's grace. Our Lord says concerning your future in Proverbs 3:21: "For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags."

Yes, your end is doomed for naught; yet you do nothing toward improvement. Instead, your daily footsteps lead to the saloon, and there you "look upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright."—Proverbs 23:31. You don't realize then that "at the last it biteth like a serpent, and stingeth like an adder."—Proverbs 23:32. You are just crazed for that one drink that will "steady you," give you that "extra pull" that is so greatly needed. But one drink leads to two, three, and . . . on. Money wasted; more money spent, and nothing left for the family. Nothing but a drunk, miserable, despised husband and father. What a feeling of guilt and remorse you must have within you, man! Your mind is dead and dulled because "wine is a mocker . . . and whosoever is deceived thereby is not wise."—Proverbs 20:1. What an exhibition of manhood to present to your wife!

Unfortunately, your own sinful life of drunkenness is not an isolated case. There are thousands around you in the same condition and traveling with you on the same road to Hell. Not only today, but many years ago in Biblical times mentioned in the Old Testament, we read of men such as you, and the outcome of their lives as the Lord God has recorded them. In Daniel 5, we see that the wicked king Belshazzar, who had ruled very unjust and sinfully, gave a big party for all those of his kingdom and household. While DRINKING WINE and praising idols, the Lord interrupted this heathen feast by a revelation to King Belshazzar through the prophet Daniel, informing him that he would die and his kingdom would FALL. This we are told was fulfilled in Daniel 5:30, 31.

Also, in Genesis 9:20-29, we read of Noah who began to be a farmer and a vineyard keeper. After making wine one day, he drank of it, becoming DRUNK, and thus lost his testimony for the Lord in his service to Him. He lived more than 300 years after this time of sin, but the Lord had no use for him. He had sinned of his own accord, so the Lord used him no more in His service. Thus Noah lost his happiness as God PUNISHED him.

My friend, do you not clearly understand by now that your life of sinful drinking is going to end sometime, and end in unhappiness? In I Cor. 6:10 we read: ". . . Nor drunkards shall inherit the kingdom of God." Do you see your fate, sinner? If you cannot go to Heaven, as this Scripture tells us, then your soul is heading to a Devil's Hell today. Yes, there are only two places of eternal abode: Heaven with the Lord Jesus Christ or Hell with Satan and all of his crowd of wicked sinners. You are going to Hell, a burning Lake of Fire, "where the worm dieth not, and the fire is not quenched." (Mark 9:44). You have sown to the flesh and you are going to reap to the flesh. Yes, Hell is awaiting you, sinner, because you are dying in your sins with no hope of life hereafter.

Friend, it need not be such,

though. There was One who died in your stead to pay for men's sins. Someone has to die for sins; either you die and pay for your own in Hell, or else you may trust that One who died for you on the Cross of Calvary. His name was Jesus, the Son of God, the Lord Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17. "For 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. Yes, the Lord Jesus died for you and for me to pay for our sin debt if we only believe and trust in Him.

You might say, "I'm such a terrible sinner, though. I've been a drunkard since a young man, shamefully treated my wife, and unjustly whipped my children many times. I've lived a very wicked life. Besides, I've never done anything for the church or the Lord's work in any way." Listen, friend, you CAN'T do anything to save yourself! Giving money to a church won't bring salvation to you. Only the Lord can give salvation to your sinful heart. "Not by works of righteousness which we have done, but according to his mercy he saved us."—Titus 3:5. Also, in Ephesians 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." See, dear friend, you can do nothing to obtain salvation in your own self. Just remember this: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8.

The Lord Jesus Christ died on the cross to pay for your sins. He did it all just to keep you from going to Hell. All you must do is receive Him and trust in your heart that He has paid for your sin debt. Just as you are, guilty and undone, without any other hope, won't you turn to the One who bore your load of sins, believing that He did atone for you, and that by trusting you will be saved? He has made many black hearts of sin white by His shed blood. "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. If He is speaking to you, I pray that you might receive Him as your personal Saviour this very moment.

I Should Like To Know

(Continued from page one)

6. What should people do when a church adopts so many false practices that they cannot any longer fellowship?

They should do one of the things: (1) Join another church nearby that is free from the practices. (2) Join the same church of church wherever they can find one, no matter how far it is away. (3) Get some sound church to authorize them to organize a sound church in their community.

7. Does Acts 8:17 and Acts 1:7 indicate that the laying on of hands was used in the establishing of church as well as in the ordination of deacons, preachers and missionaries?

No. See answer to question

8. Did baptism take the place of circumcision?

No. There is not a hint of a thing in either the Old Testament or the New. The unchangeable teaching of the New Testament is that faith is a prerequisite to baptism, and thus that infants are not to be baptized. The baptism of infants was a deviation from the slightest Biblical foundation by those who believe in baptism. This shows that infants are to be sprinkled (and not say baptized). This shows a hard-pressed they are to do a damning heresy which borrowed from Roman Catholicism.

9. When did Jesus rise from the dead?

The Scripture says that it was after three days (Matt. 27:64). That is about all we have by.

10. Is it proper for a Baptist church to let the "Church of Christ" use its baptistry?

No. Such would make a Baptist church a partaker of the doctrine of these Catholic heretics.

11. Should a Baptist church sponsor a union meeting?

No. To sponsor a union meeting means to sponsor a compromise of the Word of God.

12. What do you think of denominational hymn songs?

I think they are just one of unionism. Most so-called hymn songs are an abomination to true worship by having sentimentalism, and proper heresy. Most of the songs at these sings will destroy the real spirit of worship in church. Vaughan song books are fit for nothing but the

Seven Ways Of Giving

(Continued from page one)
6. The Equal Way—To give God and the needy just as much as we spend ourselves, balance our personal expenditures by gifts.

7. The Heroic Way—To give our own expenditures to a cause, sum, and give away all the

MY PRAYER

By Sharon Mason
Tampa, Florida

I ask thee humbly Lord today,
Not to remove all care
Or take away all burdens
It is Thy will I bear . . .

I do not ask from Thee a life
Of glory or of fame,
Nor do I want a life
That tastes no grief or pain.

I only ask strength for the day,
A will to serve but Thee,
And grace sufficient Lord to bear
The cross Thou givest me.

I only ask for humbleness
And courage to stand true,
The grace . . . the disposition, Lord,
To die to self—and live for You!

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