

Lighthouses do not ring bells to call attention to themselves--they just shine.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

"I SHOULD LIKE TO KNOW"

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 26, NO. 3 RUSSELL, KENTUCKY, FEBRUARY 16, 1957 WHOLE NUMBER 973

SAVED BY GRACE

By C. D. COLE

ED. NOTE—Brother Cole, long-time pastor at Morton's Gap, Ky., and former theological professor is now retired. This article is from his book, "Definitions Of Doctrines," price \$1.50.

Practically all professing Christians profess to believe that salvation is of grace. You can hardly find a member of any denomination who will out and out deny that salvation is by grace. The Bible so often and so positively declares salvation to be by grace that few men will boldly deny it. But the trouble is that many think and speak of grace in such a way as to frustrate it.

The grace they think of and talk about is not grace at all. It is so mixed with human work and merit that it is no more grace. Romans 11:6.

There is quite as much in Roman Catholic literature about grace as there is in Baptist literature, but there is wide difference as to what the two groups mean by grace.

How Grace Saves

Before coming directly to the question, we shall lay down some principles from which to reason:

1. **Salvation by grace destroys all room for boasting.** No man is sound on grace who boasts of anything he has ever done or can do as the ground of his salvation.

If your idea of salvation allows you to boast, you may be sure that it is wrong. No man can ever boast of his repentance and faith, for they are the gifts of His grace. See Acts 5:31; 11:38; Acts 18:17; 1 Cor. 3:5; Eph. 1:19; 1 John 5:4. All of our graces are fruit of the Spirit. Gal. 5:22, 23.

2. **Salvation by grace means that God is to have all the praise for our salvation.** The Father is to have all praise for providing the Saviour; the Son is to have all the praise for performing the work of salvation; and the Holy Spirit is to have all the praise for promoting salvation in us by convicting us of sin and bringing (Continued on page seven)

1. Didn't Constantine start the doctrine of the Trinity?

This glorious doctrine had been taught for over 4000 years before Constantine was ever heard of. Our brother had better leave off the books of the heretics and read more of the Bible.

2. Was Paul ever married?

In speaking of those whom he had persecuted, Paul said that he gave his "voice against them." The word for "voice" is the word for "vote." In other words, Paul had voted against those whom he had put to death in his early years. This would indicate that he was a member of the Jewish Sanhedrin. Jewish writings of Paul's day and earlier show that one must be married to be a member of the Sanhedrin. Evidently Paul had been married, but by the time he wrote 1 Cor. 7:7, 8, he had become a widower.

3. Are you positive that there is no injunction for teaching children to pray?

Having had three children of my own, and now having five grandchildren, and wanting to do the best for them, I have searched diligently for years for such a Scripture that would justify the practice of teaching children to pray. Long ago I came to the conclusion that there is neither command nor precept nor example

in all the Bible for teaching children to pray. We are to teach them the Word of the Lord. Read Psalm 34:11. If any of our brethren can find a Scripture for teaching children to pray, please send it to us.

At the same time, the Bible is definitely against teaching the unsaved to pray. We are told that He does not hear sinners (John 9:31). Then, why teach children to violate God's Word? If they grow up thinking they can pray, when they get older they will still think so, and thus will violate the teachings of God's Word.

4. How do you take members into a Baptist Church?

They must be baptized on the authority of the church, and then the church extends the right hand of Christian fellowship.

5. Who issues a license to a preacher?

If a church feels that one of the brethren is perhaps called of God to preach, and desiring to encourage him, she issues a license to him. This is more for the purpose of encouraging him than anything else. Later on, if some church calls him as pastor, he will then be ordained.

6. If one wants to join a Baptist Church, do you read him your creed before accepting him

(Continued on page eight)

Passages That Teach Us Of God's Sovereign Grace

SCRIPTURES ON SOVEREIGNTY, ELECTION, PREDESTINATION, TOTAL DEPRAVITY, GOD'S EFFECTUAL CALL, PARTICULAR REDEMPTION AND ETERNAL SECURITY

By BOB L. ROSS

"No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day."—John 6:44.

This statement of Christ does not mean that anyone is forbidden by God to come to Christ. But rather, Christ is here speaking of man's total spiritual inability and depravity, shutting men up to the grace of God alone.

If men could see the truth of this passage of Scripture, they would have no difficulty receiving the doctrine of election.

Ever since God granted me the grace to believe the doctrine of election, I have contended that a rejection of the Bible doctrine of the total depravity of man lies at the root of rejection of the doctrine of election. Once the teachings of the Bible on depravity have been received, an individual is absolutely driven to embrace the doctrine of election.

The doctrines of Sovereign Grace must be understood in their proper order; then one by one they will be received.

When the truth of depravity is seen, then election will be received.

When election is received, par-

ticular redemption will be received.

When it is seen that Christ purchased gifts for a particular, elected people, then the effectual call or irresistible grace, will be received.

THANK YOU, DEARLY BELOVED!

Of recent date I asked our readers to remember a dear friend in prayer—a friend now ill, who has meant much to TBE. Many of our readers have written us that they have been thus praying. A dear lady in Missouri (Mrs. James G. Lowe) has written: "I'm praying for sick brother in Port Norris, N. J., and for God to raise up others to help with the finances." May I ask you to continue your prayers to God in his behalf for a complete recovery.

Once these truths are seen, the matter of perseverance and eternal security are seen to have (Continued on page seven)

It's False That Life Is Important But Doctrine Is Valueless



By Roy Mason
Tampa, Florida

One hears it said rather often today, "The important thing is not what you believe, but how you live." Such a statement will not bear study and investigation, for several reasons:

1. **Because wrong beliefs will produce a wrong life.** There must (Continued on page eight)

OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL
Ashland, Kentucky
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL
Grundy, Virginia
Sunday—8:30-9:00 A. M.

WDXI—1310 ON THE DIAL
Jackson, Tennessee
Sunday—7:30-7:45 A. M.

WMLS—1290 ON THE DIAL
Sylacauga, Alabama
Saturday—8:00-8:30 A. M.

Calvary Baptists Elect Bro. Bob Ross As Editor Of TBE

At our Sunday evening service on January 27, Calvary Baptist Church elected Bro. Bob L. Ross as editor-in-chief of THE BAPTIST EXAMINER, and with great enthusiasm all of us are looking forward to the future, expecting God's blessings upon the paper with Brother Bob as editor.

For some time, Brother Bob has been doing the greater portion of the work of editing, so that actually he has been serving in the capacity of editor-in-chief for the last several weeks.

and I truly believe that he will make a far greater editor than I have ever been.

Of course, I will still be working with Bob in the future just as in the past and if I did not tell you of the action of the church, you probably would not notice much difference, except that you might see his name listed in the mast-head on page two as editor-in-chief.

While penning this brief note relative to Bob's election, we received the following letter from friends in the state of Washington.

"You will never know how much good the EXAMINER has done in helping to establish a sound work here until you get to Glory. Jean and I were talking last night on the way over to Canada about the paper. There just isn't any other that even comes close to comparing with THE BAPTIST EXAMINER."

This letter came from our old buddy, Jim Blair, who is now living in Lynden, Washington, but who crosses the border twenty miles into Canada four times a week for worship services with Bro. A. G. Aspinall and the saints at Langley, British Columbia, Canada.

We are truly happy to know that this paper has been a blessing (Continued on page eight)

DID YOU SEND AN OFFERING?

What was your response to the appeal of our article entitled, "Retrospect-Prospect," which appeared in the issue of January 26? We speak frankly when we say that we stand much in need of your help just now. As God enables you we shall be happy to hear from you.

I love Brother Bob and we work together most harmoniously, and the action of the church in electing Bob to the chief position of editorship, is deeply appreciated by me. He has certainly done a noble job in the past year of relieving me of many burdens,

THREE NEW BROADCASTS

Calvary Baptist Church of Ashland, Kentucky, now sponsors four radio programs, and just as soon as a station in Pineville, Kentucky, begins broadcasting, our church will be sponsoring five programs.

One of the new programs is over station WMLS of Sylacauga, Alabama. This program is on Saturday morning from 8:00 to 8:30.

The other program that is underway is a fifteen-minute program over Station WDXI in Jackson, Tennessee. This program, as well as the program in Sylacauga, Alabama, is due to the interest of friends who read TBE. We thank the Lord for these open doors of service. Pray for these broadcasts.

The Baptist Examiner Pulpit

"THE BOOK OF REVELATION"

(Read Rev. 19:1-10.)

In human life no event excites the emotion, stirs the affection, and stimulates hope like that of matrimony. As I look back over the thousands of weddings that I have performed, I can think of many experiences which amply prove this to be true.

It has always been my custom to instruct the bride and groom to answer, "I do" to the questions which I shall ask. I remember one lad, years ago, who became unduly excited, and who said, "I do, yeah."

On another occasion a man fifty-three years of age, in an-

swer to the question, not only said, "I do" but he continued to say it some half dozen or more times, until I interrupted him with another question.

On another occasion when I told the couple to join their right hands, the man held up his hand as though he were going to take an oath in court. It is true that he was about to receive a life sentence, yet it was hardly necessary that he swear his life away.

I can also remember some excitement on the day when I was married. Mrs. Gilpin was wearing a little two-piece suit with a pocket on the right side of the

jacket. I had given the minister a five-dollar bill for his service in advance of the wedding and he in turn had given it to Mrs. Gilpin, who dropped it loose into the side pocket of her jacket. While the ceremony was taking place, she became so excited that she tore the five-dollar bill into shreds. I thereupon decided that she wasn't a fit subject for handling money and I haven't given her any since. While I am speaking of her excitement, I might as well be honest and admit that the same was true with me. I wasn't married until after four (Continued on page two)

"HEALER" JACK COE IS DEAD

A news report from Dallas, Texas, states that Evangelist Jack Coe, Texas faith healer, died there of bulbar polio at the age of 38.

Earlier news releases indicated that Coe's condition was complicated by pneumonia and a lung abscess.

He was brought home in a very serious condition from a meeting in Hot Springs, Arkansas. A few hours later he became unconscious. When he gave no signs of rallying but symptoms indicated that his condition was worsening, his wife had him taken to a hospital. After the doctors had diagnosed his case as bulbar polio, they had him transferred to another hospital.

Prayer was made for Coe around the clock by members of (Continued on page seven)

The greatest gift we can bestow on others is a good example.

THE BAPTIST EXAMINER
BOB L. ROSS—Editor-In-Chief
JOHN R. GILPIN — EDITOR

PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)
One year in advance 50c

Send Remittance to Ashland, Ky.

Editorial Department, ASHLAND, KENTUCKY, where communications should be sent for publication.

Entered as second class matter MAY 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

AGED FRIENDS OF FARMERS, KENTUCKY



Mr. and Mrs. Willie Alderson

Here are two of our aged readers, who really appreciate TBE. They have received TBE a long time. Their letters indicate a genuine love for the truth of God's Word. They say that TBE means more to them than any other spiritual help they have other than their Bible. May God bless them to be our readers for many years! They encourage us.

"The Book Of Revelation"

(Continued from page one)
o'clock in the afternoon, yet I was fully dressed for the wedding by twelve o'clock noon.

I cite these few incidents just to show you that there is no event which excites, stirs, and stimulates like that of marriage.

So it is with the marriage of the Lamb. The Bible is just one long love story. From Genesis to Revelation this is true. It thrills our souls to think of this coming wedding which will be the consummation of all of Christ's promises.

It is rather interesting to notice the following elements which go to make up the marriage of the Lamb.

I

THE BRIDEGROOM.

This will be God's only Son, the Lord Jesus Christ. Although there are many points of difference concerning other elements which will make this marriage, I suppose that there is none who would doubt, or say that the bridegroom was any other than the Lord Jesus Himself.

Several Scriptures indicate this to be true.

"Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridegroom mourn, as long as the bridegroom is with them? but the days will come, when the BRIDEGROOM shall be taken from them, and then shall they fast."—Mt. 22:2, 9, 15

"Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before

him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled."—John 3:28, 29.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—II Cor. 11:2.

In the parable of the Ten Virgins it is plainly indicated that the bridegroom is the Lord Jesus. When the five foolish virgins asked that the door be opened in their behalf, Jesus said:

"Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."—Mt. 25:13.

Surely this could mean nothing except that the Son of man—our Lord Jesus—is the bridegroom.

II

THE BRIDE.

It is not so easy to identify the bride, nor will all Christians agree as to my interpretation. In fact, many Baptists within our own denomination would hardly agree as to what I shall say.

At the very outset, let me insist that the bride will NOT be the sum total of all the redeemed of God. To me, this is the most ridiculous position that any Baptist preacher can take, to say that all the redeemed compose the bride. Why should I contend against alien immersion and for close communion, as well as contend against union meetings and denounce the universal church, if, after a while, I and all true Baptists, and all the heretics as to church truth, are going to be on the same plane, and each of us be a part of the bride? If I believed that all of the redeemed would compose the bride, I would practice alien immersion, open communion, take part in union meetings, and never dare preach that Jesus established a Baptist church. Why contend for the few brief years of our lifetime for these doctrines, if these doctrines are all going to be forgotten at the marriage of the Lamb?

I insist, beloved, that any Baptist preacher who thus believes that all of the redeemed will make up the bride puts himself in the most embarrassing position possible. I can see no reason for contending against schismatic heretics, if after a while, we are all going to be together.

I think the Scriptures make it clear that the bride will not be composed of all of the redeemed. Listen:

"THE KING'S DAUGHTER is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins HER COMPANIONS that follow her shall be brought unto thee."—Psalms 45:13, 14.

It is highly conspicuous that "the King's daughter," who in this Scripture represents the bride, has a number of companions. Doubtless many will be saved who will be nothing more than the companions of the bride of Christ.

Here is another Scripture which would present the same truth:

"There are threescore queens, and fourscore concubines, and virgins without number. My dove, my undefiled is but ONE; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her."—Song of Sol. 6:8, 9.

While there is but one bride, there are many attendants. Doubtless there will be many saved people who will make up the queens, the concubines and virgins—the attendants—yet they will not in any wise at all be a part of the bride.

"And he saith unto me, Write, Blessed are they which are CALLED unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."—Rev. 19:9.

(Continued on page three)

Examiner

Editorials

BY BOB L. ROSS

Acts 13:48 and Scholarship



Through the years, the merit-mongering advocates of Arminianism have made every possible attempt to sap the evident meaning and force from the word "ordained" in Acts 13:48. In the King James Version the entire passage is rendered as follows: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

An old trick of Arminianism is to assert that the Greek word for "ordained" in this passage should be rendered "disposed." And after making this assertion, the Arminian will proceed to corrupt the clear meaning of the passage with such conclusions as this one: "This implies that all who were inclined to give the gospel an honest hearing and the matter of their soul salvation serious thought, turned to Christ by faith for life everlasting." (L. S. Ballard.)

But Arminianism will not be permitted to escape with such a gross deception as this. Truth must lift its heavy foot and bruise the head of this serpentine lie.

I

In the first place, this Arminian perversion of truth may be met with its own weapon, and defeated. Suppose that it were true that the word in Acts 13:48 means "disposed," what does it prove for Arminianism? Nothing, absolutely nothing. For it may be asked with great force, "Who did the disposing (or inclining) of some of these Gentiles, while the others remained undisposed?" It was either God, the Devil, or man. Certainly it was not the Devil; it must have been God the Holy Spirit or man. If God did the disposing, then election is true. For God does nothing that He has not already purposed to do, and God's purposes are eternal (Ephesians 3:11). Thus, if immutability be an attribute of God, which all but atheists admit, it is certain that if God disposed these Gentiles, He purposed to do so from everlasting. Thus, election is true, for God disposed some ("as many"), not all.

Now, if man did his own disposing, then total depravity is not true, and the Scripture means nothing in such passages as the following:

"No man can come unto me, except it were given unto him of my Father."—John 6:65.

"It is the spirit that quickeneth; the flesh profiteth nothing."—John 6:63.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Corinthians 2:14.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Romans 8:7.

"There is none that understandeth, there is none that seeketh after God."—Romans 3:11.

By what manner of means may such a one as is described in these passages become "disposed to give the gospel an honest hearing and the matter of their soul salvation serious thought"? There is only one means: by the quickening of the Spirit: "And you hath he quickened, who were dead in trespasses and in sins" (Ephesians 2:1). And if the Spirit does quicken, then it is done in pursuit of the eternal purpose of God. So down goes Arminianism, defeated with its own weapon.

II

The reason that God has purposed that salvation be all of Grace is so that He may receive all the glory (Ephesians 1:6). And naturally, all who are made to see this Grace are made humble, and they give glory unto the Lord.

But the Arminian is most boastful. He will fly in the face of the Sovereign God as if our Majesty were altogether such an one as himself (Psa. 50:21). And thus, if the Arminian be so ignorant and arrogant as to show contempt for the wisdom of the Almighty, he will likewise haughtily oppose those who contend for the Almighty's Word. And this doeth the Arminian who asserts that the word in Acts 13:48 should be rendered "disposed."

For notice what Greek scholars testify as to this word:

Thayer's Lexicon: "To put in place; to station; to place in a certain order; to arrange, to assign a place, to appoint: as many were appointed (A. V. ordained) (by God) to obtain eternal life, or to whom God has decreed eternal life, Acts 13:48."

It is certainly no comfort to the Arminian to read this testimony of so eminent a scholar as Mr. Thayer; and especially so, when in parenthesis Mr. Thayer says that it is God who does the appointing, not the man, and later, that God has decreed some to eternal life.

But more, hear:

Liddell and Scott's Lexicon: "To appoint, ordain, order, prescribe."

More discomfort for the Arminian. And yet, here is even more:

Westcott and Hort's Lexicon: "Passive, to be

appointed, to be ordained, Romans 13:1, Acts 13:48."

Bagster's Englishman's Greek Concordance: "To appoint."

Berry's Interlinear Greek-English New Testament: (translates Acts 13:48 as follows:) "And believed as many as were appointed to eternal life."

Young's Concordance: "To arrange, to set in array."

Strong's Greek Dictionary of the New Testament: "Addict, appoint, determine, ordain, set."

Are all these great lexicographers and Greek scholars slain by the Arminian, or is the Arminian put to flight and slain by them? But as the Arminian looks upon the Sovereign God with a little contempt, so doth he look upon these scholars with contempt, as if he were some mighty one, yet he knows nothing.

But what do the translations say of this passage? Read on.

Revised Version (1884): "And as many as were ordained to eternal life believed."

American Standard Version (1901): "As many as were ordained to eternal life believed."

American Bible Union (translated by Baptist scholars): "And as many as were appointed unto eternal life believed."

Moffatt: "And as many as were ordained to eternal life believed."

Young's Literal Translation: "As many as were ordained to eternal life believed."

Williams: "All who had been destined to eternal life believed."

Weymouth: "All who were predestined to eternal life believed."

Smith-Goodspeed: "All who were destined for eternal life believed."

Verkuyl (Berkeley Version): "And believed—as many as were appointed for eternal life."

Challoner-Rheims Version (Catholic version): "All who were destined for eternal life believed."

Should not these translations stagger back the Arminian who would so hastily and feebly assert to the contrary?

Now read the testimonies of other great scholars:

A. T. Robertson, the noted scholar known throughout the world: "Periphrastic past perfect passive indicative of *tasso*, a military term to place in orderly arrangement. The word 'ordain' is not the best translation here. 'Appointed,' as Hackett shows, is better."

And what does Hackett show? Hear him: "And as many as were appointed unto eternal life believed. This is the only translation which the philology of the passage allows. So Calvin, Kuinoel, Olshausen, Usteri, De Wette, Winer, Meyer, and others. In this position the demonstrative part of *oso* (those who) must be the subject of the first verb, and the relative part the subject of the second. Hence, it is impossible to render those who believed were appointed. Some translate the Greek participle (*tetagnmoi*) disposed, inclined; but this term is passive, though it may signify disposed externally—as, e. g., drawn up in military order—was not used to denote an act of the mind. In 20:13 the form is middle with an accusative virtually, and in I Corinthians 16:15 the form is active with an accusative; those cases therefore, so unlike this, are not to be cited here. Mr. Humphrey, after Whitby and others, defends still that signification, and appeals for proof of it to II Macc. 6:21. The Greek there, however, does not mean 'those who were set or bent on mercy' (Humph.), but 'those appointed for the distribution of unlawful flesh.' The use of *tetagnmoi* in this passage not only fails to support the alleged meaning, but confirms the other."

Robertson further observes: "By no manner of legerdemain can it be made to mean 'those who believe were appointed.' It was saving faith that was exercised only by those who were appointed unto eternal life, who were ranged on the side of eternal life, who were thus revealed as the subjects of God's grace by the stand they took on this day for the Lord."

John Gill points out that: "The Arabic renders it as we do, and the Syriac thus, 'as many as were put,' or 'appointed to eternal life believed,' and the Vulgate Latin version 'as many as were pre-ordained.'"

Marvin R. Vincent commenting upon Romans 13:1 where the same word of Acts 13:48 is used, says, "Perfect tense: Have been ordained, and the ordinance remains in force."

Robertson on the same passage (Romans 13:1) says, "Periphrastic perfect passive indicative *tasso* 'stand ordained by God.'"

A. H. Strong: "Acts 13:48—'as many as were ordained (*tetagnmoi*) to eternal life believed'—here Whedon translates: 'disposed unto eternal life,' referring to *katertismena* in verse 23, where 'fitted'—'fitted themselves.' The only instance, however, where *tasso* is used in a middle sense

(Continued on page three)

THE BAPTIST EXAMINER

PAGE TWO

FEBRUARY 16, 1957

Disappointment--His Appointment

"He performeth the thing that is appointed for me." — Job 23:18.
 "Thou hast appointed his bounds that he can not pass." — Job 14:5.

"Disappointment—His Appointment:"

Change one letter, then I see
 That the thwarting of my purpose
 Is God's better choice for me.
 His appointment must be blessing,
 Though it may come in disguise,
 For the end from the beginning
 Open to His wisdom lies.

"Disappointment—His Appointment:"

No good thing will He withhold;
 For denials oft we gather
 Treasures of His love untold.
 Well He knows each broken purpose
 Leads to fuller, deeper trust,
 And the end of all His dealings
 Proves our God is wise and just.

"Disappointment—His Appointment:"

Whose? The Lord's, who loves
 me best,
 Understands and knows me fully,
 Who my faith and love would test.
 For, like loving earthly parents,
 He rejoices when He knows
 That His child accepts unquestioned
 All that from His wisdom flows.

"Disappointment—His Appointment:"

Change the letter, then, dear friend;
 Take in cheerful acquiescence
 All thy Father's love may send;
 Soon will faith be lost in vision,
 Then in glory thou shalt see
 "His appointment," and that only,
 Was the right way home for thee.

—British Weekly

"The Book Of Revelation"

(Continued from page two)

It does this Scripture no violence to interpret the word "called" as "invited." There will be many guests who will be called, or invited, to the wedding. These will be saved people but they will not be the bride.

THERE WILL BE NOBODY IN THE BRIDE BUT BAPTISTS.
 When Paul wrote to the church at Corinth, which was a Baptist church—that was the only kind of church that existed then—he said:

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—II Cor. 11:2.

While I would say that the bride will be composed only of Baptists, I DO NOT MEAN TO SAY THAT ALL BAPTISTS WILL BE IN THE BRIDE. There are many Baptists today whose doctrines are a disgrace to our Baptist name. I am definitely positive that the Baptists who have compromised church truths on the great doctrines of baptism and the Lord's Supper—that they will not in any wise at all be a part of the bride. Surely the Baptist whose doctrine has been a compromise for popularity's sake will not deserve to be a part of the bride. Likewise, the Baptists who have lived alone for this world and what it could offer will surely be nothing more than invited guests. Those Baptists who have been united with world-

ly organizations, such as fraternal organizations, and who have put their time and money that ought to have gone to the cause of Christ into these worldly organizations—surely these will be in no wise a part of the bride. In other words no Catholic, Jew or Protestant — and no immoral, worldly compromising Baptist will be any part of the bride. The bride will be a very select number of those whose consecration, fidelity, and love of the truth is unquestioned.

Let me insist, beloved, in the light of these Scriptures and likewise in the light of human reasoning that the bride will be a very small group — a select number of Baptists who have been loyal to the Word of God. I don't know just who will make up the bride, but I am positive that there will be a far greater number of guests and attendants than there will be of those who will compose the bride.

Don't misunderstand me: All saved people are going to Heaven, whether Baptists, Catholics, or Protestants. If redeemed by the blood of our Lord Jesus, then you are sure of Heaven, but you will not be in the bride unless your life and doctrine definitely conforms to the Word of God.

III

THE REJECTED SUITORS.

No wedding would be complete without a list of those who "also ran." There will be a tremendous throng of these rejected suitors. All Catholics will be in this group. All Protestants will likewise be

in this group.

Both the Catholics and the Protestants have offered their churches to the world, and the world, in the main, has accepted them. Some say that the voice of the majority is the voice of God. This is definitely untrue. The voice of the Bible is the voice of God.

The Bible definitely predicts the total destruction and the complete annihilation of both Catholicism and Protestantism. The book of Revelation tells us of an old whore and her harlot daughters, which shall be destroyed.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."—Revelation 17:1, 5.

This same chapter which so accurately describes Catholicism and Protestantism under the terms of impure women, also tells of their destruction.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked and shall eat her flesh, and burn her with fire."—Revelation 17:16.

This is also in accord with the teachings of our Lord in the day of His flesh for He likewise spoke of the destruction of these false churches.

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up."—Mt. 15:13.

Our Lord never planted the Catholics. They are the Devil's opposition and imitation of our Lord's true church. Our Lord never planted the various Protestant churches. They are man-made in every respect. Some of these days all these human and Satanic institutions will be rooted up.

Thus the Catholics and the various Protestants who have rejected the Word of God and the church which Jesus built, will themselves be rejected of our Lord. All of them that have been redeemed by the blood are saved, and they will be in Heaven. However, they will not be a part of the bride. In the main, the most of these false churches are unsaved. Though they have falsely and deceptively claimed that they are true churches, ultimately they will stand as the rejected suitors of our Lord Jesus.

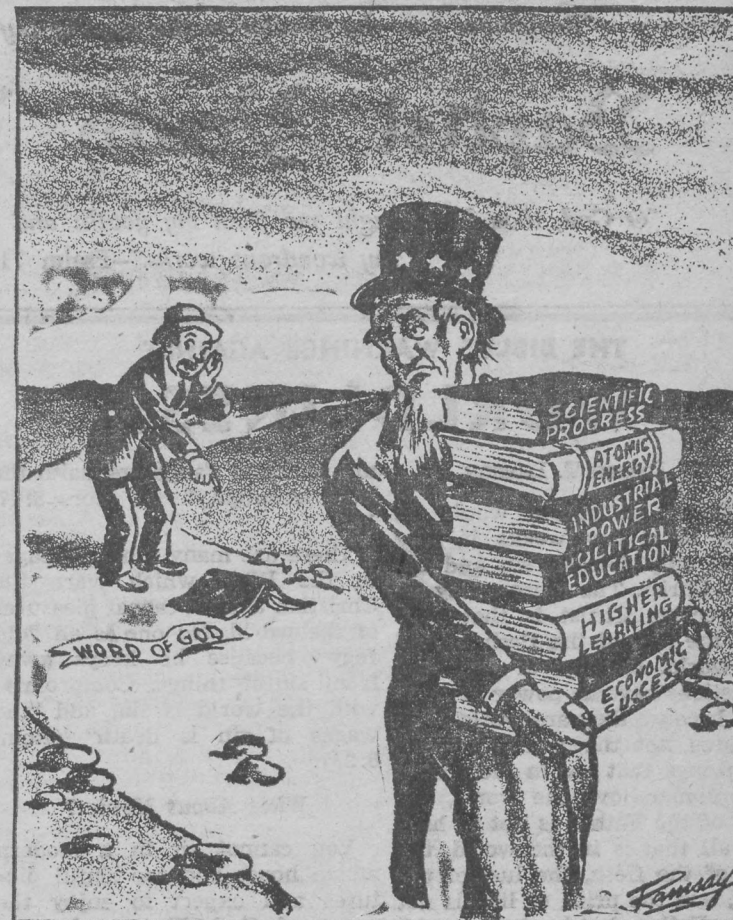
IV

THE BRIDE'S DRESS.

It has not been imported from Paris, nor is it the creation of man. Instead, the bride is dressed in righteousness.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted

"YOU'VE DROPPED SOMETHING, UNCLE!"



"For my people have committed two evils, they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." —Jer. 2:13.

"Righteousness exalteth a nation." —Proverbs 14:34

that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—Revelation 19:7, 8.

The Revised Version states it just a little differently. It says, "For the fine linen is the righteous deeds of the saints."

I do not mean that the bride is dressed in her own righteousness. None of us possess any righteousness in ourselves.

"But we are all as an unclean thing, and all OUR RIGHTEOUSNESSES are as filthy rags." —Isa. 64:6.

Even the best there is about us appears as the worst of filth in the sight of God.

All the redeemed of the Lord will be clothed in the imputed righteousness of Christ. Whether in the bride or as an attendant, if redeemed you will be clothed in the imputed righteousness of Jesus.

The prophet Isaiah indicates that we are to be clothed in a robe of righteousness which has been provided by another.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for HE HATH CLOTHED ME with the garments of salvation, HE HATH COVERED ME with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isa. 61:10.

That robe of righteousness has

been imputed to us by Jesus Himself. Listen:

"For what saith the Scripture? Abraham believed God, and it was COUNTED unto him for righteousness." —Rom. 4:3.

The word "counted" in this text is the word "imputed." Thus the bride will be clothed not in righteousness of her own, but in righteousness which has been imputed to her by the Lord Jesus Christ. In this instance it is the groom who provides the dress. This is given the bride as a gift.

"For the wages of sin is death; but the GIFT of God is eternal life through Jesus Christ our Lord." —Rom. 6:23.

Thank God it doesn't have to be paid for by our efforts, nor by our works, nor by the works of the church. Instead, it comes as a gift from God.

It is interesting that even the guests at the wedding will be arrayed in like apparel. No one can ever come into God's presence in his own righteousness. He can only come there dressed in the righteousness of the Lord Jesus Himself. Thus even the redeemed who have been saved by grace, but who have not been faithful in the matter of church membership and their loyalty to the Lord so that they are not entitled to be a part of the bride—even these who are saved will be dressed in the right-

(Continued on page six)

FEBRUARY BOOK OFFER

A \$3.00 BOOK VALUE FOR
 ONLY \$2.00

THE CHURCH THAT JESUS BUILT

By Roy Mason
 (regular price \$1.00)

PLUS

EITHER OF THESE TWO BOOKS

NO UNCERTAIN SOUND

By Forrest N. Pack

(regular price \$2.00)

MABEL CLEMENT

By J. M. Sallee

(regular price \$2.00)

Take your choice between the book of warm, spiritual, Biblical sermons by Brother Pack, and the hard-hitting, heresy-exposing book on Campbellism by the late Brother Sallee.

You get your choice of these two books along with Brother Mason's book on Baptist church history for only \$2.00.

This offer ends at the close of the month of February.

WE PAY ALL POSTAGE ON THIS SPECIAL OFFER.

ORDER FROM:

THE BAPTIST EXAMINER

ASHLAND, KENTUCKY

Examiner Editorials

(Continued from page two)

is in I Cor. 16:15—"set themselves"; but there the object, eantons, is expressed. Here we must compare Rom. 13:1—"the powers that be are ordained (tetagmnoi) of God."

B. H. Carroll: "The last clause of verse 48, which reads thus: 'As many as were ordained to eternal life believed,' needs some explanation. When I was a young fellow and had not imbibed the doctrine of predestination I wanted that to read, 'And as many as believed were ordained to eternal life.' Perhaps that is the way you want to interpret it. Bro. Broadus said, 'Let the Scripture mean what it wants to mean,' and you let that passage stand—ordination to precede eternal life. Ordination takes place in eternity. Paul, in Romans 8, gives us the order. Many modern people do not believe it. We seldom ever hear anybody preach a sermon on it. I heard a strong preacher once say, 'I just can't believe it.' Romans 8:29 reads, 'For whom he foreknew, he also fore-ordained to be conformed to the image of his Son . . . and whom he foreordained, them he also called; and whom he called, them he also justified.' Justification comes at believing. So unless that passage reads, 'As many as were ordained to eternal life believed; it would break Paul's chain all to pieces. Settle it in your mind that salvation commences with God, not with man. If you put it the other way, 'As many as believed

were ordained to eternal life,' then you put the man ahead. It is the question after all, Is salvation of grace or of works?"

J. M. Pendleton: "As to the much-controverted passage in Acts 13:48, 'And as many as were ordained to eternal life believed,' the only natural interpretation is that they believed because of their ordination to eternal life. The Arminian view is without foundation in the word of God; for election is the source, the only source, whence spring faith, holiness, and good works."

C. H. Spurgeon: "They may try to split that passage (Acts 13:48) into hairs if they like: but it says, 'ordained to eternal life,' in the original as plainly as it possibly can."

The Arminian, Ballard, from whom I quoted at the outset of this article, quotes only Rotherham's translation to uphold his assertion as to the rendering of the word. But Rotherham was an Arminian, and his translation is so warped that in 1896 the Russellite publishing house (Watchtower) purchased the publication rights to it. Also, a heretic in Pennsylvania who styles himself an "Apostle," has also published this translation.

It is evident that the Arminian theory as to Acts 13:48 can not be upheld by standard Greek scholarship. The passage stands, and so does God's eternal appointment of His people to eternal life, despite Arminians and their cavils against the Holy Sovereign.

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

Baptist Youth Witness

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

THE BIBLE'S WARNINGS AGAINST WORLDLINESS

By JOSEPH T. LARSON

Millions of people would be saved in a few weeks if they would only forsake sin and receive Christ. The reason they do not receive Christ is that they love the sins of the flesh and of the world. Millions of professed Christians have no power to serve God because they are worldly.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."—I John 3:15-17.

"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be

my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18).

There are many other passages in the Bible which warn the Christian against carnal pleasures of the world. No one is an "old fog" because he keeps away from sinful things. Compromise with the world is sin, and "the wages of sin is death" (Rom. 6:23).

What About Movies?

You cannot sit in a modern movie house and see sinful pictures and expect to enjoy the peace of God. The movies are "the Devil's church," as a noted minister in Chicago once said. You stand in line to see pictures that are sinful; why not get into line with God's will for your life? The Bible is against worldliness, and so is every right-thinking Christian.

Mr. Alexandre Dumas, the playwright, wrote to a friend: "You do not take your daughter arate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be

work that is immoral; it is the place."

An actor said to Mr. Cuyler, "Behind those doors lies Sodom."

Mr. Hayden says, "The evil of a vicious suggestion does not depart when the bell rings down the curtain. On the contrary, it then often begins to operate as the incentive to a vicious consummation."

Another says, "It is the place of worship of false gods. They worship the god of lust, the god of power, the god of unreality and the god of progress."

Henry Ward Beecher said, "There is scarcely an evil incident to human life which may not be learned at the theatre. There one learns how pleasant a thing is vice; license is prospered, and the young come away alive to the glorious conquest of lust."

We cannot reform the movies for they will not be acceptable when reformed. People want something of a sinful color; that is why they choose to remain sinners.

What About The Dance?

Should a Christian attend the dance? The word "dance" or "danced" is mentioned about twenty-five times in the Bible.

(Continued on next page)

SEVEN THINGS ABOUT THE SHEEP

By I. M. HALDEMAN

The late beloved pastor of the First Baptist Church of New York City for almost half a century.

"My sheep hear my voice and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any thing pluck them out of my hand."—Jn. 10:27, 28

In this passage we have seven wonderful statements:

1. **Our Lord Jesus Christ has a people, called His sheep.** His, by Covenant, by Election, Redemption, Regeneration, and by Resurrection.

2. **He knows them.**

Knew them before the foundation of the world—knows who they are now, where they are, and what their condition is, and by just so much as He knows about them, over-watches and takes care of them.

3. **They hear His voice.**

The gospel is the channel of His voice. The Spirit opens the heart and gives the hearing ear.

4. **They follow Him.**

That is, they believe in Him. They obey Him and He is to them the supreme and only inspiration for life.

5. **He gives them eternal life.**

They have it not by nature; nay, by nature they are even as other children of wrath. He has

purchased it by death and resurrection presents it by His Spirit through the Gospel, as a free gift. Hence there is nothing for them to do but receive it. They possess it here in a measure through faith; they will possess it fully at His second coming.

6. **They shall never perish.**

Saved today, safe forever, is the testimony of God.

7. **Nothing can pluck them out of His hand.**

They may stumble and fall, but He will not let them slip beyond His holding. It is not the perseverance of the saints which saves, it is the preservation of Christ which enables the saints to persevere; wherefore it is written, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto him against that day."—II Tim. 1:15.

SPURGEON'S PRAYER

"Let me be buried somewhere in a quiet spot, where the leaves fall, and the robins play and the dewdrops gleam in the sunshine, and if there must be a line about me, let it be: Here lies the body of John Ploughman, waiting for the appearing of his Lord and Saviour, Jesus Christ."

The Little Baptist

"O, yes," said the Doctor, "I see that you have the Baptist argument very well. I must confess that you are an apt scholar. But you have never yet realized the gist of the question. What ought to satisfy you, or anyone else, is the inference to be drawn from the law of circumcision, which was instituted in the family of Abraham. And because baptism has come in the place of circumcision, children ought to be baptized just as they were required to be circumcised."

"But, Doctor," said Mellie, "I am governed by my Bible. Will you please enlighten me by showing the passage which says that baptism came in the place of circumcision? I have heard that asserted so often, yet after searching the Bible through, I have failed to find it."

"I do not pretend to say," said he, "that it is there at all, just in so many words, but that is the inference drawn from various expressions and circumstances."

Mrs. Brown had preserved silence from the first, and intended not to interfere in the conversation, but after Dr. Farnsworth had failed to point out any Scripture bearing directly upon the subject at issue, her patience became exhausted, and she exclaimed: "Inference! I hoped you could give us some reason if not Scripture, for the practice of infant baptism. If the whole theory hangs on inference, why not tell the people so plainly?"

The Doctor stopped for a drink of water, and Mellie asked him, "To whom was the law of circumcision given?"

"To the Jews, through Abraham," said he.

"Well, then, to whom was the law of baptism given?"

The law of baptism was given to the disciples, or, I might say, to Christians."

"I do not wish to be impertinent," said Mellie, "but let me inquire if the Jews did not strictly obey the law of circumcision?"

"They did, most scrupulously so, and do to this day," said he.

"Then, Doctor, ought not Christians to be content with obeying the law given especially to them, without going to the Jews to borrow a part of their rites?"

As the Doctor was slow framing an answer to the last question, Mrs. Brown remarked: "For my part, I don't believe that God has left any duty to be learned from mere inference. The Jews had a plain law; they understood it and obeyed it. Christians have the law of baptism as plain as language can make it; therefore, they ought to observe it."

"Yes," said Mellie, "God wanted believers to be baptized, and He told us so. He did not tell us to baptize infants; therefore, it is safe to infer that He did not want us to do that."

Dr. Farnsworth referred, at some length, to the "customs of

the church," and to the "writings of the fathers," and told what many men of piety and distinguished ability had said and written upon the subject, and began to quote extensively from ecclesiastical history. But Mellie stopped him by replying that she only proposed to inquire what the Bible said, that she had determined to take the Bible for her guide, that she would not be influenced by what the history of the past might teach, or by the opinions of fallible men, that the Bible should govern her faith, and be the rule of her actions; she would obey what she could understand, and any duty not plainly revealed, she was sure that God did not require of her.

She said: "I can understand the duty of all believers to be baptized, but I cannot understand how anything done for them by their parents, can excuse them from personal obedience. And no one can obey a command without faith, 'for whatsoever is not of faith is sin.'"

"I acknowledge that you are a close reasoner, Mellie," said Dr. Farnsworth, "But you and I look at things from very different standpoints. I yet hope that you may see your error, and not be led off from the church in which you have been dedicated to God. Don't you think that your course is showing a want of respect for your parents, and treating the church even with disrespect?"

"Let it be so," said Mrs. Brown, a little more irritated than she ought to have been. "If the Scriptures don't authorize infant baptism (and if they do you fail to discover it), let her obey Christ for herself. I intend that Mellie shall do as she believes her Bible teaches her is right. I have been a long time thinking about this subject myself, and since you fail to show the authority, I am fully satisfied that there is neither precept nor example for the practice of our church on the subject of baptism. I just consider that I have not been baptized myself, and the church, or the ministers, are to blame for it. I have followed the teachings of man without learning my duty as revealed in the Bible, and that is why this precept has been neglected."

Dr. Farnsworth took up his hat preparatory to leaving, but Mellie entreated him to remain longer and to answer a few questions for her relative to the mode or action of baptism. To this he reluctantly assented, and told her to proceed with her questions.

"Don't you think that Christ was baptized by immersion?" asked Mellie.

(Continued Next Week, D. V.)

BOOKS FOR YOUTH

Why Be A Baptist? by H. B. Taylor, Sr. Every young Baptist should read this book, learning more about Baptist doctrine thereby. 25c

The Trail of Blood by J. M. Carroll. Baptist history traced through all ages, back to the days of the founder of Baptist churches, Jesus Christ. 25c

Is It Wrong To Dance? by John L. Bray. This question is answered most satisfactorily with Scripture. 20c

Baptist Church Manual by J. M. Pendleton. Not only the young, but every Baptist and every Baptist home should have this manual of Baptist truth. 25c

Studies In Galatians by A. M. Overton. Recently published serially in BYW. An excellent commentary by a Baptist preacher now in glory. 1.00

Christian Martyrs of the World by John Foxe. This book is still a Christian classic, though hundreds of years old. 3.95

The Pilgrim's Progress by John Bunyan. An allegorical narrative of the life of the Christian as he journeys to glory. 2.00

Modern Tongues and Healing Movement by Stegall and Harwood. Get the bare facts on the modern healing racketeers. 50

The Heart of the Rose by Mabel McKee. Every young person who is old enough to be interested in the opposite sex should read this booklet. It will help you a great deal. 35

A Baptist Catechism by Charles H. Spurgeon. Parents and young people can make use of this little pamphlet in many ways. 05

Order From:

THE BAPTIST EXAMINER
ASHLAND, KENTUCKY

THE SACRIFICE OF MASS

Worldliness

(Continued from preceding page) Men and women danced alone for the glory of God, but dancing in other forms, such as that before the golden calf, was sinful, and over three thousand people died for their idolatry (Ex. 32:8, 18, 20, 28).

Dancing may seem rather innocent, but it is what happens after a dance that is harmful. Mr. Tom A. Faulkner, once proprietor of the Los Angeles Dancing Academy, gave his opinion in his book (written after his conversion to Christ) that "two-thirds of the girls who are ruined fall through the influences of the dance."

Archbishop Spaulding (Catholic), of New York, is reported as having said that "nineteen out of twenty of the fallen women who come to the confessional have ascribed their fall from virtue to the influence of the dance."

Mr. Peterson, director of education and recreation at Utah State School for boys and girls, told me personally that "the majority of boys and girls come here through the evils of the movies, the dance, poolrooms and the wrong use of automobiles at night." He had the statistics to prove it.

What About Card Playing And Gambling?

The deck of cards, according to Charles Weigle, show the marks on them which blaspheme the name of God and make unclean insinuations against the Holy Spirit and Jesus Christ. He proves this in his booklet, "A Deck of Cards" (25 cents, Zondervan Publishing Co., Grand Rapids, Mich.). Card playing may begin innocently. It leads to gambling, and many a bank employee has lost so much money in card games that he has robbed the till and then has been sentenced to many years in the state penitentiary. I know personally of such cases in Colorado and Montana.

Card playing takes away time which the true Christian should use in prayer, service, Bible study or going to God's house. It is a loss of time, of money, of stability of habits, and will become a loss to the home, to the community and to the person who plays.

A certain Sunday School teacher in Iowa had a class of nine boys. She had parties for them with study of the Bible, but also

vious chapter, verses 24-26 are absolutely conclusive: "For Christ is not entered into the holy place made with hands, figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often (the very thing Catholics insist He does), as the high priest entereth into the holy place every year with other blood than his own; but now, once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Language could not be stronger to declare the abiding efficacy of the one irrepeatable sacrifice of our Lord Jesus Christ—so perfect, so complete, so fully satisfying to God, is that one blessed, finished work of His that He will never offer again. He sat down as a token that His work is finished; and because He has made purgation for sins, the seat He has taken is at the right hand of the Majesty in the Heavens. Depend upon it, He never descends from that exalted place to offer on Rome's altars or any other; for of such sacrifice there is no need. The sins and iniquities of all who believe in Him are eternally remitted, on the basis of that one all-sufficient work, and "where remission of these is, there is no longer an offering for sin" (Heb. 10:18).

—H. A. Ironside

SOMETHING TO THINK ABOUT

If you are impatient, sit down quietly to talk with Job.
If you are just a little strong-headed, go and see Moses.
If you are getting weak-kneed, take a good look at Elijah.
If there is no song in your heart, listen to David.
If you are a policy man, read Daniel.
If you are getting sordid, spend a while with Isaiah.
If you feel chilly, get the beloved disciple to put his arms around you.
If your faith is below par, then read Paul.
If you are getting lazy, watch James.
If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the Promised Land.

A SCARCE ARTICLE

A king once asked a courtier what made a certain French preacher so famous.

"Your Majesty," said the nobleman, "he preaches the Gospel and that is the scarcest thing in France."

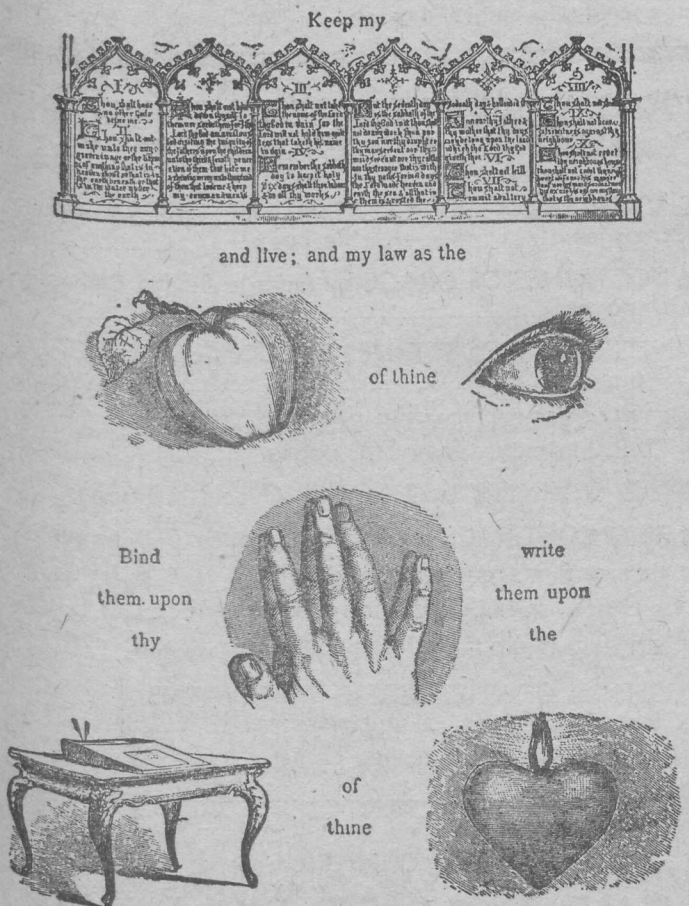
The man who preaches the Gospel is distinguished today in his neighborhood or country.

There is a scarcity! There is a famine!

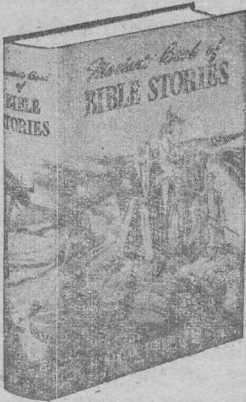
Many are starving in need of the Word. They search and seek and when they find a place where it is preached in simplicity, how they hasten to it. The story of God's love in Christ, is the greatest sensation in the world to this day! It cannot be equaled; it has never been surpassed. Preach the Gospel. Come back to the elementary principles of the faith and then go on to perfection. Preach the Gospel!

—Wonderful Word.

READ THE BIBLE BY SYMBOLS



"A sacred halo gilds its page
Eternal like the sun,
It gives to every age a light,
It gives, but borrows none."



MARIAN'S

BIG BOOK OF BIBLE STORIES

By Marian M. Schoolland

226 Simply-told Stories for ages 3-8

Color Pictures

You can hold the child's attention to the Bible better, with a Bible Story Book such as this one.

Order From

THE BAPTIST EXAMINER
ASHLAND, KENTUCKY



For Little Children

JESUS TELLS NICODEMUS HOW TO BE BORN AGAIN

(Read John 3:1-21)

Memory Verse: "And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." —John 3:14, 15.

Nicodemus was puzzled at the words of Jesus, "Ye must be born again." Nicodemus thought that Jesus was speaking of physical birth, as when a person is born into this world as a little baby, and he asked the Lord how a person could be born twice into this world as a baby.

Then Jesus began to explain to Nicodemus that it was spiritual birth He was speaking of. A person must be born of God's Holy Spirit, if that person is to be saved.

Jesus told Nicodemus how a person could be born again. Jesus told of Moses and the brass serpent, to show Nicodemus how to be saved.

The poisonous snakes had bit-

ten the Israelite people, and many were dying. God told Moses to make a brass serpent, and to put it on a pole. Then God said that everyone who looked at the brass serpent, would be healed of the snake bite. But everyone who would not look, would die. Many Israelite people looked at the serpent, and were healed. But many did not and died.

So, Jesus told Nicodemus that the Son of Man must be put to death for our sins, and all who trust Him will be saved from sin. All of us have sinned, and if we do not look to Jesus for salvation, then we must go to Hell for our sins. If we look to Jesus, we will be saved from our sins.

That is, being born again. That is what Jesus told Nicodemus to do to be saved. Nicodemus trusted Jesus' death for his salvation.

Have you trusted Him?

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." —John 3:18.

playing of cards, which she showed some how to use. After a time they wanted more of the cards and less of the Bible. Some years afterwards, when the boys were grown men, in a midweek prayer service in the same church, a young man arose when opportunity was given for testimonies and said: "As a boy I used to attend Sunday School in this church. My Sunday School teacher taught us to play cards at our home parties. I want to tell you what happened to those boys; two have gone to the gallows, two have gone to the electric chair, three are in prison, and if the police knew where I and my brother were, we would also be jail." An elderly lady arose and walked to where the young man was sitting, and when she rec-

ognized him as one of her former Sunday School boys she fell to the floor, crying out, "Oh, my God! I was that Sunday School teacher!" —Alliance Weekly

Adoniram Judson went as a missionary to Burma. He so burned with the desire to preach the Gospel before he had learned the language that he walked up to a Burman and embraced him. The man went home and reported that he had seen an angel. The living Christ was so radiant in Judson's countenance that men called him "Mr. Glory-Fave." When Christian workers really come to know the love God has given unto them, the Christian Gospel will become irresistible. —Westminster Teacher

WHAT WE HAVE IN CHRIST

- A Relation that can never be abrogated.
- A Life that can never be forfeited.
- A Righteousness that can never be tarnished.
- An Acceptance that can never be questioned.
- A Judgment that can never be repeated.
- A Title that can never be clouded.
- A Position that can never be invalidated.
- A Standing that can never be disputed.
- A Justification that can never be reversed.
- A Seal that can never be violated.
- An Inheritance that can never be alienated.
- A Wealth that can never be depleted.
- A Resource that can never be diminished.
- A Bank that can never be closed.
- A Possession that can never be measured.
- A Portion that can never be denied.
- A Peace that can never be destroyed.
- A Joy that can never be suppressed.
- A Love that can never be abated.
- A Grace that can never be arrested.
- A Strength that can never be vitiated.
- A Power that can never be exhausted.
- A Salvation that can never be annulled.
- A Forgiveness that can never be rescinded.
- A Deliverance that can never be thwarted.
- An Assurance that can never be disappointed.
- A Nature that can never be changed.
- An Access that can never be discontinued.
- An Attraction that can never be superseded.
- A Comfort that can never be lessened.
- A Service that can never be unrewarded.
- An Intercessor who can never be disqualified.
- A Revelation that can never be destroyed.
- A Victor who can never be vanquished.
- A Resurrection that can never be hindered.
- A Hope that can never be disappointed.
- A Glory that can never be dimmed.

—Author Unknown

FROM SPURGEON'S PULPIT

"He Hath Mercy On Whom He Will"

By Charles H. Spurgeon

Our opponents put the case thus: Suppose a father should condemn some of his children to extreme misery, and make others supremely happy, out of his own arbitrary will; would it be right and just? Would it not be brutal and detestable? My answer is, **of course it would**; it would be execrable in the highest degree; and far, very far be it from us to impute such a course of action to the Judge of the earth.

But the case stated is not at all the one under consideration, but one as opposite from it as light from darkness. **Sinful man** is not now in the position of a well-deserving or innocent child, neither does God occupy the place of a complacent parent.

We will suppose another case, far nearer the mark; indeed, it is no supposition, but an exact description of the whole matter. A number of criminals, guilty of the most aggravated and detestable crimes, are righteously condemned to die; and die they must, unless the king shall exercise the prerogative vested in him, and give them a free pardon. If, for good and sufficient reasons,



known only to himself, the king chooses to forgive a certain number, and to leave the rest for execution, is there anything cruel or unrighteous here? If, by some wise means, the ends of justice can be ever better answered by the sparing of the pardoned ones than by their condemnation, while at the same time the punishment of some tends to honor the justice of the lawgiver, who shall dare to find fault? None, I venture to say, but those who are the enemies of the state and of the king.

And so may we well ask, "Is there unrighteousness with God? God forbid." "What if God, willing to show His wrath and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?"

Who is he that shall impugn the mingled mercy and severity of Heaven, or make the eternal God an offender, because "he hath mercy on whom he will have mercy?"

"The Book Of Revelation"

(Continued from page three)
eousness of the Lord Jesus Christ.

While it is true that all of the redeemed will be clothed in the imputed righteousness of Christ, this text (Rev. 19:8) indicates that the bride will have an additional adornment. Listen:

"For the fine linen is the righteous deeds of the saints."—Rev. 19:8.

What a day this will be for true Baptists! Catholics, Protestants and interdenominational heretics who have hated Baptist Churches, Baptist baptism, and Baptist truth, which is Bible truth will then be humbled.

They may sneer at true Baptists today who contend that our Lord Jesus established only a Missionary Baptist Church in the days of His flesh. They may mock Baptist baptism and "close communion." These heretics think we are awfully narrow when it comes to our rejection of the universal church, but some day, it will be a different story, for then the very thing that will stand out most will be the truths that Baptists have been hated for down through the ages.

I don't know whether my faithfulness will entitle me to a position in the bride or not. However, regardless of who is in the bride, won't the bride really be "dressed up" when she is thus arrayed in those truths which the heretics have rejected?

V

THE WEDDING SONG.

What a contrast this will be to the songs that are used in most weddings. It won't be "Oh, Promise Me," or "Because," or "I Love You Truly." Instead of a song which might bring honor to man, this one brings honor

and glory to God.

This song is actually the shouting of the righteous over the destruction of the old whore and her harlot daughters, or, in other words, it is the shouting of the righteous over the destruction of the Roman Catholic Church and the various Protestant organizations.

Four times in this chapter the saints of God shout, "Alleluia," over the destruction of these false churches. Listen:

"And after these things I heard a great voice of much people in heaven, saying, ALLELUIA: Salvation, and glory, and honor, and power, unto the Lord our God."—Revelation 19:1.

"And again they said ALLELUIA. And her smoke rose up forever and ever."—Rev. 19:3.



DAVIS
DICTIONARY
of the
BIBLE
840 Pages
\$5.95

A dictionary of the Bible is one of the most important books for the Christian home and the Bible student's library. And this dictionary ranks with the very best in the history of Bible dictionaries.

This book has a long and respected history. It is now in its fourth edition. Anyone interested in knowing about the Bible's background features will find real and lasting satisfaction in this dictionary.

Order From:

THE BAPTIST EXAMINER
Ashland, Kentucky

"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; ALLELUIA."—Rev. 19:4.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA: for the Lord God omnipotent reigneth."—Revelation 19:6.

By the time of this singing, Catholicism and Protestantism are a thing of the past. The old whore and her harlot daughters will have been destroyed. God will by this time have rooted up those organizations which He did not establish and the redeemed of the Lord will then shout His praise as they sing over the destruction of these false apostate churches.

VI

CONTINUOUS LOVE SHALL CHARACTERIZE THIS WEDDING.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."—Jeremiah 31:3.

In God's sight marriage always supposes continuous love. Jesus made such a declaration in the days of His flesh.

"And said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."—Matthew 19:5, 6.

If there is anything that seriously troubles the virgin as she goes to the marriage altar, it is the question of continuous love. Will he prove fickle, or will he prove steadfast? Well, beloved, that question will never trouble the Heavenly bride, since God's Word assures us of continuous love.

"All things that are on the earth shall wholly pass away, Except the love of God, which shall live and last for aye. The forms of men shall be as they had not been;

The blasted groves shall lose their fresh and tender green; The birds of the thicket shall end their pleasant song, And the nightingale shall cease to chant the evening long. The kine of the pasture shall feel the dart that kills, And all the fair white flocks shall perish from the hills. The goat and antlered stag, the wolf and the fox, The wild boar of the wood, and the chamois of the rocks, And the strong and fearless bear, in the trodden dust shall lie; And the dolphin of the sea, and the mighty whale, shall die, And realms shall be dissolved, and empires be no more, And they shall bow to death, who ruled from shore to shore; And the great globe itself (so the holy writings tell), With the rolling firmament, where the starry armies dwell, Shall melt with fervent heat — they shall all pass away, Except the love of God, which shall live and last for aye."

VII

ABOUNDING JOY CHARACTERIZES THIS MARRIAGE.

This wedding is unlike all other weddings of the world in that there are none to get mad, and, furthermore, the joy never ends.

The reason for this abounding joy is found in the destruction of Babylon. When Roman Catholicism and Protestantism are destroyed, a heavy load is lifted from the hearts of the universe. Then God's people go to this wedding with abounding joy in their souls. Listen:

"Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19:7.

"BONES IN DE CHUCH"

"Last week, Sambo, our minister, preached on 'Bones in de Chuch,' an' he sure stepped on lots of people's toes."

"Bones in de Chuch! Well, what am dey all, boss?"

"Well, now, he names five different kinds o' 'bones' they be in de average chuch. He sez as how they be some membahs what is like de wishbone. They's always awishin' for better things, but never gets down to work foh dem, and pray for dem. These here wishbone membahs ain't much account. Then they is de jawbone Christians. They does altogether too much talkin'. They is de gossipin' kind what usually makes trouble foh ebrybody. De chuch don't need no jawbone Christians. Then they is de funnybone kind, like that there crazy bone in yoah elbow what is always agittin' hurt. They is de ones who is too touchy; they is always agettin' their feelin's hurt; they is too easily offended. Then they is de dry bones; some folks call dem 'fossils'. They is orthodox, many of dem, but dead as a dodo and cold as an ice-house."

"Say, Uncle Ezzy," interrupted

Sambo, "our preacher over at de coloured chuch says dat an' box is O.K. foah dead chick but a mighty poah place live ones."

"You're right, Sambo, too many of us chuch membahs be like chickens. And ef de live ones would warm things up, they would have to soon throw out de bones cause they'd spoil de chuch. Well, as I was a-sayin', do these bones in de church. De preacher sort he mentioned wuz de bone kind and they be de support of de chuch, and sez they be all too few of dem. It sure were a good sermon. "But he doan mention my of bone, boss."

"Yo kind of bone? What is dat?"

"Seems to me some of us is de tailbone—always behind. am behind in ouah donations, Lawd; in fact, we am slow all de way 'round when comes to His work."

"Guess you am right as Sambo. Let's pray dat they be many moah backbone Christians."

"With GLADNESS and REJOICING shall they be brought: they shall enter into the King's palace."—Psalm 45:15.

VIII

THIS WEDDING MEANS A NEW HOME.

Revelation 21 and 22 gives us a detailed picture of this new home. Jesus, in the days of His flesh, spoke of this home which shall be ours some day.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

Pastoral duties often call me to very poor homes. Sometimes I am called into houses that resemble hovels rather than homes. Some day, beloved, these hovel-dwellers who know the Lord Jesus Christ as Saviour, are going up to mansions in the sky.

This will be true of all the redeemed, but in a very special sense it will be true of the bride of Christ, for her faithfulness to Him, and for her fidelity to the Word of God, this home shall be one of abounding joy.

On a cold November day an

old Italian was peddling on the streets of New York. Someone remarked concerning the inclemency of the weather. With this the Italian agreed, then said, "But bye and tink of dat." He was thinking the time when he would have enough money to return to Italy, and so the present was in prospect of the future. So is with the child of God. We forget the problems and burdens of this life as we look forward to that glorious home that is awaiting us in sky.

Some folk are not going to tend this wedding. We are infinitely assured that the wedding is not going to be there. Listen:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

Unsaved church members will not be there. Only those who have been redeemed by the blood of the Lord Jesus Christ will tend this wedding. Even many of these will be there only as guests. May you heed this Word of God and believe the Lord Jesus Christ.

(Continued on page seven)

BOOKS WHICH DEAL WITH SOVEREIGNTY, ELECTION, PREDESTINATION, ETC.

- THE SOVEREIGNTY OF GOD by A. W. Pink, 320 pages. (An indispensable book!) \$3.00
- THE DOCTRINES OF GRACE by George Sayles Bishop, 509 pages 3.00
- DEFINITIONS OF DOCTRINES by C. D. Cole, 179 pages 1.00
- A SYSTEMATIC STUDY OF BIBLE DOCTRINE by T. P. Simmons. Over 500 pages 4.00
- BODY OF DIVINITY by John Gill. Over 1000 pages 8.00
- THE REIGN OF GRACE by Abraham Booth, 291 pages 2.00
- THE SATISFACTION OF CHRIST by A. W. Pink, 313 pages. (On particular redemption) 3.00
- THE ATONEMENT by A. A. Hodge, 440 pages 4.00
- EXPOSITION OF THE EPISTLE TO ROMANS by Robert Haldane, 5 volumes 9.00
- JOHN GILL'S COMMENTARY by John Gill, 6 volumes 47.00

Order From

THE BAPTIST EXAMINER
ASHLAND KENTUCKY

THE BAPTIST EXAMINER
PAGE SIX
FEBRUARY 16, 1957

When you dig another out of trouble, you find a place to bury your own.

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, FEBRUARY 24, 1957

THE INFIRM MAN AT THE POOL OF BETHESDA

JOHN 5:1-47

Memory Verse: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."—John 5:39.

I. This was doubtless the feast of Pentecost which occurred fifty days after the Passover.

In John 2:12 we read of the feast of the Passover. In all probability, this unnamed feast of John 5:1 was the feast of Pentecost, following that of the Passover mentioned in John 2:13.

II. Verse 3 gives an accurate picture of the Jewish nation.

Israel as a people were impotent, blind, halt, withered, and waiting for the promised Messiah. When Christ healed this one, the Jews criticized Him and sought His death (V. 16). This pictures Judaism.

III. The Condition Of The Man.

His condition was the same as that of every sinner. He was (1) helpless, (2) desirous of help, (3) infirm for thirty-eight years, and (4) had almost succeeded many times (V. 7). As such, he is a sample of fallen man.

IV. The Ministry Of Angels. John 5:4.

We accept this as well as all other miraculous and supernatural manifestations of the Word of God, as literal.

V. Christ's Question. John 5:6.

This implies man's imperfection. Man is far from perfect. His condition is expressed throughout the Bible. Cf. Gen. 8:21; Isa. 64:6; Psa. 14:2, 3; Rom. 9:9-20; Rom. 3:23.

VI. Christ did not ask if he wished to be paiched up, but if he wished to be made whole.

Our Lord does not do a half-way job—He does a complete task. He saves completely (II Cor. 5:17) and eternally (Jn. 10:28, 29).

VII. What answer will you make to this question?

1. Yes, Lord, if you are able. Well, He is able. Cf. Heb. 7:25; Mt. 3:9.

2. I don't need to be saved. Perhaps you may not know it, but all need to be saved. Cf. Luke 13:5; John 3:3; Mark 10:21.

3. No, Lord; I'm not interested at all. Read these verses and they will kindle an interest in you. Rom. 6:23; Rev. 14:10, 11; Ezek. 18:4; Mk. 9:43-48; Jn. 3:16.

4. Yes, Lord, but not now. Remember there is danger in delay. Cf. Josh. 24:15; Amos 4:12; II Cor. 6:2.

VIII. The Blindness Of The Man. John 5:7.

Here was Christ passing by unheeded. The invalid saw in Jesus only a man—nothing more. Cf. John 3:19, 20. Such is fallen human nature; it is too blind to see Christ.

IX. This illustrates the sovereignty of God.

Why didn't Christ heal everyone there? It would have been just as easy for Him to have done so. But He did not. For some reason, known only to Him, Christ singled out all others and healed this one. Cf. Rom. 9:18; Eph. 1:4.

X. The Lord took the initiative.

He always does so. Cf. I John 4:10; Rom. 5:6.

Saved By Grace

(Continued from page one)

us to faith in the Lord Jesus Christ.

3. Salvation by grace does not give license to sin. There are two dangers concerning grace: one is the danger of frustrating it, the other is the danger of abusing it. We frustrate grace when we teach that righteousness comes by keeping the law (Gal. 2:21). We abuse grace when we use it to justify a life of sin. One is the danger of Arminianism; the other is the danger of Antinomianism. The one sets grace aside; the other uses grace wrongly.

He who justifies his sinning on the ground that he is not under law but under grace, does not have the grace of God in him. The child of grace hates sin and strives against it, and when he falls into it, confesses it and forsakes it. Sin is not the habit and practice of his life. There is no sin that he hugs to his bosom and takes to glory with him. There is no sin that is a sweet morsel under his tongue. The man of grace neither boasts of keeping out of sin, nor justifies himself when he falls into sin.

In approaching our question:

How Does Grace Save?

we make a negative approach:

1. Grace does not save by enabling us to perfectly keep the law of God. It is our judgment

that this is the way many people think grace saves. They confess that no man can of himself keep the law, but that grace enables him to keep it, and in this way grace saves. To be logical and consistent, and to have any place for grace in their plan, this must be the position of all who believe in salvation by keeping the law. Now, it is admitted, that if God should eradicate every vestige of our sinful nature, and cause us to live without sin, that would be grace indeed — that would be the unmerited favor of God. It would be grace for it would be doing for us that which we do not deserve. But this is not the way grace saves, and we must voice our objections to it:

(1) That would not satisfy justice for sins already committed. God is just as well as gracious, and grace never acts contrary to justice. If the sinner should quit sinning, justice would condemn him for sins he had committed in the past.

(2) That would rob Christ of any part in our salvation. If grace saves by making us sinless in character and conduct, then salvation would be by grace, but apart from Jesus Christ, for "... if righteousness come by the law, then Christ is dead in vain."—Gal. 2:21.

(3) If grace saves by enabling us to keep the law, then the Holy Spirit would be the Saviour rather than Christ. The Holy

Spirit is the Administrator of inward grace; it is by His strength we worship and serve God. The Holy Spirit, through the Word, shows us the Saviour, and makes Him precious to us, but the Holy Spirit is not the Saviour. In announcing the birth of the Saviour, the angel said, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

(4) In the new birth, the sinful nature is not eradicated, but a sinless nature is implanted. In the saved man, there is a warfare between two conflicting natures; "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). And Paul said, "I find then a law, that when I would do good, evil is present with me" (Rom. 7:19). And this is the testimony of every true child of God, for "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8).

2. Grace does not save by overlooking our sins. If God took no account of our sins, that would be grace indeed, but in doing that, He would abdicate His throne in favor of His enemies. Our sins deserve punishment, but if God overlooked them and never punished them, that certainly would be grace — that

(Continued on page eight)

"The Book Of Revelation"

(Continued from Page Six)

"Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."—Josh. 24:15.

"Therefore thus will I do unto thee, O Israel: and because I will meet thy God, O Israel."—Amos 4:12.

"Behold, now is the accepted time; behold, now is the day of salvation."

May it please the Lord to save your soul, and having been saved, may you be faithful to Him in all things; and when you come to the end of the way, God grant you shall be numbered as one of the bride.



"Healer" Jack Coe

(Continued from page one)

He operated the Dallas Revival Center and the Herald of Healing, New York, about thirty miles south of Dallas, and preached extensively throughout the South.—Good News Broadcaster.

TBE Editor's Note: This man, Mr. Coe, is the same faith healer who was arrested in Florida sometime ago, after causing injury to the legs of a young lad who was crippled. Coe supposed-ly healed the lad, and gave instructions for the braces on the youngster's legs to be removed. Well, you remember the story; but if not, you can imagine what happened.

Coe also claimed to have been aboard the "flying saucers," and he wrote a "book" telling about his conversation with the "men" on the "flying saucers." He claimed to know "when the men on the flying saucers would re-appear."

Another of the supposed "miracles" of Coe was the healing of a young girl who had, according to Coe, become petrified rock. Coe, according to his report, transformed her back to flesh.

Such were the claims of this one who has gone into eternity at the early age of 38.



Passages That Teach

(Continued from page one)

Thus are the "five points" of Sovereign Grace received. But the starting point is the truth of depravity as taught by Christ in John 6:44 (and elsewhere).

The comments of Arthur Pink on this passage are especially noteworthy:

"The inability here, then, is a moral one. Just as when Christ said, 'how can ye, being evil, speak good things?' (Matt. 12:34). And again, 'How can ye believe, which receive honour one of another?' (John 5:44). And again, 'Even the Spirit of truth; whom the world cannot receive' (John 14:17). Water will not flow up-act contrary to his corrupt nature. An evil tree cannot bring forth good fruit, and equally impossible is it for a heart that loves the darkness to also love the light."

"The depravity of man is, from the human side, the only thing which will explain the general rejection of the Gospel. The only satisfactory answer to the ques-tions, Why is not Christ cordially received by all to whom He is presented? Why do the ma-jority of men despise and reject Him? Is man a fallen creature, a depraved being who loves sin and hates holiness? So, too, the only satisfactory answer which can be given to the questions, Why is the Gospel cordially re-

ceived by any man? Why is it not obstinately rejected by all? Is, in the case of those who be-lieve, God has, by His super-natural influence, counteracted against the human depravity; in other words, the Father has 'drawn' to the Son.

"The condition of the natural man is altogether beyond human repair. To talk about exerting the will is to ignore the state of the man behind the will. Man's will has not escaped the general wreckage of his nature. When man fell, every part of his being was affected. Just as truly as the sinner's heart is estranged from God and his understanding dark-ened, so is his will enslaved by sin. To predicate the freedom of the will is to deny that man is totally depraved. To say that man has the power within him-self to either reject or accept Christ, is to repudiate the fact that he is the captive of the Devil. It is to say there is at least one good thing in the flesh. It is to flatly contradict this word of the Son of God—'No man can come to me, except the Father which hath sent me draw him.'" (Pages 337, 338, Volume I, "Exposition Of The Gospel of John.")

The word in this verse for "draw" in the Greek is a much stronger word than one might conclude by a mere reading of the passage. Arminians try to water the passage down, saying that the word "draw" simply means that God does His best to "attract" or "persuade" men to come, but that this "drawing" is not irresistible.

But other passages reveal that the word is much stronger than Arminians would allow. Inherent in the word is the idea of power, force, and strength being exerted to lay hold of the desired object. In John 21:6, for example, the disciples put forth all the effort possible to "draw" up the net of fishes, though they failed.

Since God cannot be disap-pointed of His purpose, He puts forth the necessary power to "draw" His elect unto Christ, without failing. The "drawing to Christ" is accomplished by the Holy Spirit, who overcomes the elected sinner by quickening, convicting, and awakening him to his depravity and need of Christ. As Jesus later explains (verse 63), "It is the Spirit that quick-ens;" and this is done, of course, in connection with the preaching of the Word.

In John 6:65 Jesus repeats this verse (44), using the word "given" instead of "draw." Sinners come to Christ because God gives them the graces of repentance and faith to come (Acts 5:31; II Cor. 7:10; Eph. 2:8). Coming to Christ is not something that is done simply by the sinner; it is the work of the Spirit moving the sinner according to His will.

In this verse (44), we see depravity, election, and the effectual call.

Put your thanksgiving into the present tense. It's a sure cure for grumbling.

CALVINISTIC BOOKLETS

The Bible Doctrine of Election

by C. H. Spurgeon.....15c

The Bible Doctrine of Election

by C. D. Cole.....10c

The Bible Doctrine of Election

by A. W. Pink.....10c

Sovereign Grace and A Refutation

of Arminianism by James

Payne10c

The Atonement by A. W. Pink 5c

Antidote to Arminianism by

Christopher Ness.....75c

You may save 25c by ordering all of these books at our special discount price of only \$1.00.

On all orders, add 15c for postage and handling.

Order From:
THE BAPTIST EXAMINER
Ashland, Kentucky

Bro. Bob, Editor

(Continued from page one)
ing to this church, and we are sure that it has been a blessing to many others. With God's help, it shall continue to be a blessing to many many churches.

Please pray much for me and Brother Bob, that we will be able to make this paper just what we desire that it shall be, to honor the Lord and magnify His Word.

— JOHN R. GILPIN

"I Should Like To Know"

(Continued from page one)
into your membership?

Personally, I think every church should have a good strong "Confession of Faith," and a copy should be placed in the hands of each prospective member to read. This would guarantee stronger churches doctrinally — churches that would stand for the Truth, because the members themselves were well grounded. Churches used to guard the front door, and then real often had a "back door revival" also. Nowadays, the most of them throw the front door wide open, and then guard the back door so as to keep the goats herded in with the sheep, and on top of this, they ask a pastor to be a good "mixer," whereas they ought to ask him to be a good separator—and by faithfully supporting his preaching of the Word, they would drive the goats outside where they belong.

7. In Rom 16:1, we read of Phoebe, "a servant of the church." Was she a woman preacher?

No, she was just a woman—not a woman preacher—a servant of the church. If you want to find a woman preacher, you'll have to get out the Bible. When you read the Bible, you read the wrong Book to find women preachers. While you are thinking of women preachers, it might be well to remember that a preacher is to be "the husband of one wife" (I Tim. 3:1). A woman might be the wife of one husband, but she would have a hard time being the husband of one wife.

8. Does Acts 11:6 teach that we may eat swine?

Yes, and so does I Tim. 4:4. If you've been talking to the Seventh Day Adventists and they have gotten you mixed up on this matter of eating pork, and if you have an old country ham hanging up in your smokehouse doing nobody any good, wrap it up, and send it to John R. Gilpin personally, and it won't be long before a good portion of it enters the ministry.

9. Does the New Testament say anything about women wearing slacks?

Not one word directly, but it says something about modest apparel. Read I Tim. 2:9. And sister, you know that you are not modestly dressed when you parade around in the presence of men, wearing slacks or shorts. For shame on you! It might be good to go back and read what God says in the Old Testament on this subject too! Deut. 22:5.

Saved By Grace

(Continued from page seven)
would be the unmerited favor of God. But this is not the way that grace saves, for several reasons:

(1) Because it would be at the expense of justice. There can be no sacrifice of justice in salvation. Sin must and will be punished. If God overlooked sin, He would be gracious, but at the same time unjust.

(2) There would have been no need of Christ's coming to earth and dying on the cross. There is forgiveness with God

but it is on the ground of satisfied justice. Grace saves by satisfying justice. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

(3) It would cause man to admire one attribute of God and despise another attribute. If grace saves apart from the satisfaction of Divine justice, the sinner would naturally admire the grace of God, and at the same time despise His justice. To deal with sinners in such a way, God would be putting a premium on sin. We would not think much of a human judge who would overlook the crimes of men and let them all go free. Such a judge would be despised and deposed. Such procedure would be an invitation for everybody to commit all the crimes he pleased, because they would be overlooked, and no harm would come to the criminal. How would you, dear reader, like to live in a country like that?

3. Grace does not save by giving us ordinances to observe. The ordinances or ceremonies of Christ are for those already saved. They are declarative and symbolical; not procurative and sacramental. They are for the saints; not for the world. The most terrible heresies have come from a false conception of the ordinances. Millions of men have lost their lives because they would subscribe to these false conceptions. I quote from an article on "The Sacraments," as found in the Roman Catholic Mass Book, published by the Paulist Press, New York City:

"The sacraments are the ordinary means whereby God's grace is brought to one's soul. We depend on the grace of God not only to reach heaven after death, but to lead a life well pleasing to God on this earth. What the winds are to the sailing vessel, grace is to our soul.

"The Sacraments are seven different ways by which special graces are applied to our soul. They are all instituted by Christ. By His death on the cross, our Blessed Lord created a great reservoir of grace. From this reservoir, there are seven channels, each carrying grace of a special quality, and when we need a particular kind of divine help, we go to the Sacrament which provides it. Baptism regenerates the soul and makes us children of God. It has the effect of washing away the sin we were born in, as well as any other sin we have committed. Confirmation strengthens the soul so as to enable it to fight valiantly. Holy Eucharist, being Christ Himself, the Living Bread, is the Food and Nourishment of the soul. Penance brings us God's pardon. Extreme Unction gives us grace to die well. Holy Orders raises men to the dignity of God's service and gives them strength to persevere. Matrimony gives grace to husband and wife to love each other and bring up their children in the grace and knowledge of God. Throughout our life on this earth, the Sacraments provide spiritual nourishment without which it is impossible for us to merit the happiness and the glory which God has prepared for us in Heaven."

What a strange medley of truth and error! What a frustration of the true grace of God! What an awful misrepresentation of grace! What a travesty of the truth! The article speaks of grace enabling one "to merit the happiness and the glory" of Heaven. To merit a thing is to deserve it, or to get it by way of debt, and whatever is reckoned as a debt is not of grace. Rom. 4:4. The Bible says that salvation is of faith that it might be by grace (Rom. 4:16). The Bible says, "By grace are ye saved through faith" (Eph. 2:8), but this article does not have the word "faith" in it.

We will now attempt a positive answer to our question: How Does Grace Save? What is the "modus operandi" of grace? What does grace do in salvation?

1. Grace saves from the guilt and penalty of sins by placing them on Christ. Grace saves by

POSSUM RIDGE LETTER

dere bro gilpeens—

in the last kopy uf TBE u sed bro bob wuz 22 yers old. he ort to be fit as a fiddle now. in 20 mor yers he wil be in middle ag. then he wont look fit as a fiddle—he wil hav the shap uf a cello then. then in a few mor yers he wil be to old ag. that is me toda. that is the tim when u fele yer korns mor than yer otes. i shore am mor and mor proud uf u and TBE every da. u hav got mor nemes than eny man i no. thes nemes sa all kinds uf bad things agin u and our dere old Baptist jernel. i no that u no about thes akusiashuns yore nemes bring. i hav yit mi first time to see u back up er back off er git in revers er a tale spin. that is wun reson i admir u so much.

this sumer past i rote wun uf yore nemes to ask him wun little questun. he nevr ansered hit but rote six pages ever bit uf which wuz agin u.

the first time i red hit i got so sik i almost vomited mi vittles. then i red hit agin and konkluded the feler what rote hit wuz so ignerent he hadnt even herd that adam had ben dispossessed frum the gardun uf eden.

another uf yore nemes sed u wuz always atootin yore horn.

punishing Christ instead of the sinner. He put away the guilt of our sins by the sacrifice of Himself (Heb. 9:26). He bare our sins in His own body on the tree (I Peter 2:24). He died as the Just One for the unjust ones that He might bring them to God, that is, into His favor (I Peter 3:18).

Justice says that my sins must be punished, and they have ben punished in my Surety, the Lord Jesus Christ, the Surety of that better covenant (Heb. 9:22). It was in matchless grace that the Lord Jesus liquidated our sin-debt, and He shall have all the praise.

"Our sins, our guilt, in love Divine
Confessed and bourne by Thee;
The gall, the curse, the wrath were Thine,
To set Thy members free."

"Grace," cried Spurgeon, "is everything for nothing; Christ free, pardon free, Heaven free."

2. Grace saves us from the love of sin and from a darkened understanding. This may be called internal salvation, and is the work of the Holy Spirit in us. In this work, the Holy Spirit opens the soul's blinded eyes to see the truth of the Gospel. Paul said that his gospel was hid to the lost because their minds were blinded (II Cor. 4:4). The death of Christ does not benefit the man who lives and dies without faith in it. And every man of us would so live were it not for the light-giving and life-giving work of the Spirit. Spiritual truths are foolishness to the natural man, even though he be a university professor, and none but the Holy Spirit can make a man spiritual.

By nature and training, Saul of Tarsus was a proud, persecuting, self-righteous Pharisee, but grace wrought in him the graces of repentance and faith. It was grace that made him sick of self and fond of Christ. He had been depending for salvation upon his Hebrew ancestry and the rite of circumcision, and upon his orthodoxy as a Pharisee, his zeal as a persecuting patriot, and his law righteousness; but when grace revealed Christ to Him in all His worth, he counted all these things as "dung," rejoicing in the righteousness which is by faith in Jesus Christ (Phil. 3:1-9).

Conversion is the work of the Holy Spirit, and His work in us is as much of grace as was the work of Christ for us on the cross. Christ wrought for us on the cross to liquidate our sin-debt; the Holy Spirit wrought in

i aint to much up on musik but i kan tel the diferenc between a korn stalk fiddl and a pipe organ. i kan tel the diferenc ther is between instrumints that kan be piked, pounded, blowed, skraped, grinded er wound with a key. i no ef u mad eny musik u wud hav to mak hit on a horn for u kudnt sing. i set besid u wunc and herd u tri. hit sounded mor lik a koyot with bronkitus than a human.

well ef tootin yore horn has anything to do with gittin uthers to reed TBE, then i want to help u toot hit. i want every wun in this nashun, 2 oceans, wun gulf the isthmus and 5 arkipelegos to no about TBE. i want to do mi bit to git every wun between the artic sirkle and the antartik ice pak to reed TBE for hit shore is the best in all the land.

lots uf foakes wud hav qwit ef they had ben fote lik yore nemes hav fote u, but u aint even flinched yet. so jist roll up yore sleeves and let the epidermal pores uf yore arm sho no sine uf bein obstructed. jist kepe on astandin fer the truth. u and TBE wil stil be here when yore nemes air gon.

yore frend
i s hardtufule

us conviction for sin, and faith in the blood of Christ as the one and only remedy for sin. "Grace," said Spurgeon again, "is the morning and evening star of our experience. Grace puts us in the way, helps us by the way, and takes us all the way."

Doctrine Is Important

(Continued from page one)
be right thinking and right beliefs if one is to live the right kind of a life.

2. Because the notion that beliefs don't matter is contrary to the Word of God. "As a man thinketh in his heart, so is he," says the Bible. The man who holds the doctrine of "free-loveism" will be loose in his morals. Communists have repudiated all standards of right as commonly conceived by civilized people. They murder, lie, steal, and do every evil, and all because of the belief they hold that there is no God, and consequently no one to whom they must answer. Wrong living—wrong treatment of others, grow out of their wrong beliefs.

What Lack Of Doctrine Does

Among Baptists—and doubtless among others as well—the supreme emphasis is on organization, activities, social life, and things of the sort. There is comparatively little doctrinal preaching and teaching. The result is most Baptists don't know what they believe. What is the practical consequence of this state of affairs?

1. Baptists fall easy prey to various false sects and cults. Seventh Day Adventists, Jehovah's Witnesses, and other such groups don't recruit their ranks to any extent from the unsaved world. They grow by proselyting from the older denominations, and they do it because these older denominations don't teach their people their doctrines. Baptists and others, like Methodists, Presbyterians, appeal to people largely with their social and recreational programs. "Come and have a good time with us," is their appeal. The Adventists and Jehovah's Witnesses appeal to people upon the basis of DOCTRINE. They are out to conquer the MINDS of people. And when they have done this, they hold people, while those recruited by Baptists and others for their play programs can readily be led off, for there is nothing but the pleasure of the moment to hold them.

2. The people of the great denominations in size, are lacking in stamina and depth of conviction.

More of their adherents are absent from church every Sunday than are to be found in all the places of worship. Why is this? They don't believe anything. They don't have any strong convictions; hence, their religion does not hold any place of primacy in their lives.

How Important Is Doctrine Really?

Is any great stress placed on doctrine in the Bible? Let's take a look and see.

1. The vigorous, victorious early church "continued in the apostles doctrine" (Acts 2:42).

2. A young preacher is exhorted to "give attention to the doctrine" (I Tim. 4:13).

3. Preachers who labor "in doctrine" are to receive special honor (I Tim. 5:17).

4. The preacher is to show "incorruptness in doctrine" (Tit. 2:7).

5. A sign of the depravity of the last days of this age is to be the refusal of people to receive sound doctrine" (II Tim. 4:3).

The Lord commanded Israel that upon their entrance into the Promised Land, they should assemble together periodically for the reading of the Law of God in order that they might know the Divine teachings, and that their children might know them (See Deut. 31:11-13.) The thing that is wrong with the youth of this day is the lack of moral and spiritual education, coupled with the wrong instruction that they often receive in school. The Word of God is not read and taught at home, and very little is taught in Sunday School and church.

The result is juvenile delinquency. So little emphasis is placed on even the fundamental doctrines of Christianity that denominational schools and colleges and seminaries can deny the fundamentals and can get by with it, while churches and pastors who protest are branded as trouble raisers and disloyalists. The main thing is thought of as denominational solidarity. It might "hurt the denominational program" to let people know the truth and have a clean up!

Denominational papers—the "iron curtain press"—pays comparatively little attention to doctrine. They are in the main denominational bulletins to boost "our work." When any group departs from sound doctrine, it is on the toboggan slide.

The "iron curtain press" pays comparatively little attention to doctrine. They are in the main denominational bulletins to boost "our work." When any group departs from sound doctrine, it is on the toboggan slide.

ORCHARD'S HISTORY OF BAPTISTS

A CONCISE HISTORY OF BAPTISTS FROM THE TIME OF CHRIST TO THE PRESENT CENTURY. BY G. H. ORCHARD.

382 Pages
Paper Cover \$1.50
Clothbound \$3.00

This book traces Baptists from the time of Christ, their Founder to the eighteenth century. It was first published in London, England in 1838. Later it was published by J. R. Graves in 1855. It appears again today as result of Ashland Avenue Baptist Church of Lexington, Kentucky. Order a copy of this wonderful history today.

Order From:
THE BAPTIST EXAMINER
ASHLAND, KENTUCKY