

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

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Saved By Jesus

SERMON BY BOB L. ROSS

"Thou shalt call his name JESUS: for he shall save his people from their sins."—Matthew 1:21.

God's people are saved entirely by the free grace given to them in the person of Jesus Christ. The salvation is accomplished by Christ, apart from human effort or merit. God's eternal covenant is with the Son, and thus with His people in the Son. What the Son has done is on the behalf of His people. They are saved by Him.

I call your attention to five ways by which Christ saves His chosen seed: (1) He saves them by the benefits of His earthly life; (2) He saves them by His substitutionary death; (3) He saves them by His resurrection; (4) He saves them by His Heavenly intercession; and (5) He saves

them by His second coming.

We are told in II Timothy 1:9 that grace was given to the elect "in Christ Jesus before the world began." This has reference to that "everlasting covenant" of our God wherein our salvation was planned. Thus, the salvation

which we here enjoy by Christ Jesus, is an eternally purposed salvation.

"Sons we are through God's election, Who by Jesus Christ believe; By eternal destination Sovereign grace is here received."

Yes, beloved, "Sovereign grace is here received."

But before there ever was a world, of Christ our Lord and Redeemer, our God said, "Grace is poured into thy lips."—Psalm 45:2. The precious Elder Brother of the elect remnant "was set up from everlasting, or ever the earth was" as the Fountainhead of all grace.

And we are likewise told in I Timothy 1 that this grace which was given us in Him "before e'er star did shine," "is now made manifest by the appearing of our Saviour Jesus Christ" (V. 10). Grace hath appeared! It is manifested by Christ! In Him dwelleth all the fullness of grace. And by this grace — the grace of Christ — we are saved.

"Our glorious Christ now sits enthroned, To save by grace, and grace alone."

Then notice with me the first of my headings, how God's people are saved by Christ's grace:

I. He Saves Them By The Benefits Of His Earthly Life

Christ came into the world on a mission: to establish righteousness. (Continued on page six)

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.

"I SHOULD LIKE TO KNOW"

1. Will infants be damned?
Frankly, there is not one verse in the Bible which says that they will or will not be damned. My own belief is that they won't be damned. Since God has made no revelation as to the matter, I am satisfied to abstain from speculation upon the subject, especially from the forcing of Scripture to teach one way or the other, as some do. God will do right, I know (Gen. 18:25); and what He is pleased to do will be pleasing to His children (Matt. 11:26).

2. In I Corinthians 11:5, about the woman praying or prophesying with her head uncovered: my question is, if a woman has a covering on her head, could she pray or prophesy in church?

No. Paul, in this chapter, is not dealing with whether or not it is right for a woman to pray or prophesy in a mixed assembly, but is discussing the evil manner in which such was being done.

In this chapter, he simply bypasses the wrong of their speaking to point out the wrong as to their not having a covering on their heads. The fact that he does not voice disapproval in this particular chapter, does not infer that a woman's speaking in mixed assembly is permissible. For

Paul did not write by chapters (man separated the Bible into chapters and verses for convenience's sake), and he later expressed himself on the matter in I Cor. 14:34, 35.

3. Does II Timothy 1:9 mean that all preachers, prophets, and teachers should be called before they attempt to do so?

I believe that all preachers, prophets, and teachers were and are called of God, but the "calling" in this passage has reference to the effectual call to salvation. Paul traces our salvation backward to eternity, beginning with our present standing — "saved," then on back to our "calling," then back to "before the foundation of the world," when we were given to Christ in the covenant of grace.

4. Does Ephesians 4:11 mean that all of these are men that Christ calls?

No, for God calls some women teachers. (Titus 2:4; II Timothy 2:2—the Greek for "men" is "antropos," meaning "male and female.")

5. The pastor of a so-called "church of Christ" in our town, used Galatians 5:4 to prove that you can fall from grace and de-

(Continued on page eight)

Court Holds Cooperative Program Is Not A Doctrine

(From Baptist Bible Tribune)

PIKEVILLE, Tenn.—Chancellor H. J. Garrett, in a lengthy opinion, dismissed the bill against the majority group of the Pikeville Baptist Church and dissolved the injunction that had been granted against the group. He held that a local Baptist church is autonomous and independent.

On last May 20 the Pikeville Baptist Church, which was organized on June 25, 1882, by a secret ballot voted to discontinue giving 5 per cent of the church's income to the Cooperative Program of the Southern Baptist Convention, and to discontinue contributing \$5 a month to the associational missionary, the Elder R. V. Webster. The same vote agreed to give 10 per cent of the church's total offerings to mission causes approved by the church.

Forty-one members voted for the change; 12 voted against it. The pastor of the church, the Elder H. O. Addleman, was moderator of the business meeting at which the action was taken.

Following the action of the church, the minority group got an injunction against the majority group, praying that the court would declare the minority group the true members of the church and that the church's property should remain in the hands of that group.

Disagrees With Mr. Pope

The court sharply disagreed with Charles W. Pope, executive

secretary-treasurer of the Tennessee Baptist Convention, now retired, who testified that:

"All participating churches join the convention and association voluntarily and that when they join they have to surrender some of their rights or self-determination because any group working together must work together as a whole. Hundreds of independent bodies (churches) cannot work together without each giving up some of its independence and autonomy."

"It is not difficult," said the court in his opinion, "to understand the logic of the foregoing views of Mr. Pope, but it is difficult for this court to reconcile this view with the contention that the local church is completely independent in all phases of its operation. The local churches are either completely independent in every facet of their church life or they are not. According to this view, it is apparent that as far as Southern Baptist Convention churches are concerned complete independence exists largely in theory. Church pamphlets and periodicals pronounce it and uphold this principle in their articles but convention policy and action belie the words."

Cooperative Program Not Doctrinal

The court held that the Cooperative Program is not doctrinal. (Continued on page eight)

Some Reasons Why You Should Become A Christian

By Roy Mason
Tampa, Florida

on through eternity.

2. One ought to be a Christian, in order to be lined up against the enemy of one's soul. Satan is the cause of all of our sorrows and troubles and sicknesses. He

Why should one become a Christian? Some have the idea that the main reason and about the only reason is to escape Hell fire. Such persons would like to have just enough "religion" to assure them that they will escape Hell—but not enough of course to infringe on their time or their pursuit of the things of this world. Often preachers, and particularly evangelists emphasize "the fire insurance" provision supremely. Sinners are urged to be saved so that they may escape a terrible, burning, Devil's Hell.

It is certainly true that one should turn to Christ with a view to escaping the fearful eternity of suffering that is ahead for all unrepentant sinners. But that is not the only reason by any means for becoming a Christian. Let us think of some of these reasons:

1. One ought to turn to Christ out of gratitude for His supreme sacrifice. The very goodness of God ought to lead to repentance. (See Rom. 2:4.) Christ gave Himself for us that we might have "more abundant life." He died that we might be free from our sins—that we might belong to a better family—the family of God — that we might be associated with Himself in His rule over this earth, and in all the plans and projects that God shall carry



BROTHER MASON

is the bitter enemy of every human being, so why live for and serve such a character? Concerning a sick woman, Jesus said, "Satan hath bound this woman, lo these many years." Again we read of "Him that hath the power of death—even the devil." No sickness, no death, and no trouble until Satan got his clutches on the human race.

3. One should be a Christian because then one is on the side of his Maker and Sustainer. "He

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The Baptist Examiner Pulpit

"CAUSES FOR ASTONISHMENT"

By PASTOR JOHN R. GILPIN

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord."—Jer. 2:12.

God reached down when His people were in Egypt and delivered them from Egyptian captivity. He led them out through the wilderness, and for forty years God provided for them. There wasn't one thing the Jews needed in forty years that God didn't give them. When they needed food, He gave them manna from Heaven every day. When they cried against the manna and asked for meat, He gave them quail. When they desired water, He

gave them water out of the rock. When they desired light, He gave them a cloud above them, with a bright side that shone upon them all during their forty years wandering, so that the camp was lighted far brighter than any modern city that we know of today. When they needed clothes, He gave them shoes made of badger skins, that lasted throughout all that wilderness journey for forty years' time.

When they needed defense from their enemies, God provided the protection that they needed. For example, when the Egyptians pursued them into the Red Sea,

Israel came out safely on one side, while the Egyptians drowned in the water. Also the Amalekites likewise suffered loss at the hands of Israel. Every enemy that the children of Israel tangled with through the wilderness was destroyed and defeated, and Israel was victorious over them all.

I say then, beloved, that God gave them everything that they needed throughout all of their wilderness journey, and yet, though God blessed them, when they got over into the land of Canaan and settled there, they

(Continued on page two)

Our Book Catalog Is Now Ready

Our very lovely book catalog has just been finished, and is now ready for mailing to all who wish to have a copy. The catalog has a beautiful two-color cover, and it contains twenty - eight pages.

Only the very best in Christian books have been listed. Our motto is, "Selling books is not a business with us, it is a ministry!"

And we mean simply that. If we were trying to make money in selling books, I am sure that we could find many books which would sell much quicker than those we handle.

We have listed five pages of (Continued on page eight)

PLEASE NOTE MEMPHIS, TENN.

Pastor John R. Gilpin will begin a revival with the Woodlawn Terrace Baptist Church of Memphis, Tennessee on March 11.

Both Pastor Wayne Cox and Bro. Gilpin invite all readers of TBE in that area to attend these services and to pray for a genuine revival. May our readers everywhere remember us definitely in prayer.

\$1.50 \$3.00

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A LETTER ANSWERED

Reader Wants Some Information
As To Heresy In Southern
Baptist Convention

* * *

The following letter is from an Oklahoma reader of the EXAMINER. The letter is self-explanatory. Following it is our reply, and we print it for the benefit of all the readers of the EXAMINER who are interested in this particular matter.

* * *

"You have told me different times if you could ever be of any service to me, for me to feel free to call upon you, so here I am to ask a favor of you. What I want to know is this: Where can I get first hand information on those men that are denying the virgin birth of Christ and teaching our young men and women thus?"

"I have friends and loved ones in the Southern Baptist Convention Church here that I would like to see get straightened out on this.

"This church goes all out for the co-operative program, and I try to tell my boys, and my friends, that they are supporting men through this program that deny the virgin birth of Christ, and that they should come out from among them. I like II Cor. 6: 17: 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.'

"The trouble is, they turn a deaf ear to me; they just don't believe that there are men teaching anything like that, and therefore I would like to get direct information on this so I can prove to them it is true. I would like to help them if they will let me. So if you can tell me how and what to do to get this information, I certainly will appreciate it very much.

"May God bless you and yours for the great work you are doing through TBE.

"Yours in Christ,
"Mrs. J— M—
"Oklahoma."

* * *

Dear Mrs.:

Thank you for your letter, and I shall try to help you regarding your queries. First of all, I would suggest that you purchase one of our 1955 bound volumes of THE BAPTIST EXAMINER of which we still have a few and which contains several articles pointing out some of the errors in the Southern Baptist Convention.

Secondly, I would suggest that you subscribe to a Southern Baptist magazine entitled **The Faith and Southern Baptists** (address is 3511 Clinton Road, Lone Oak Paducah, Kentucky), as well as to the **Southern Baptist Free Press** in care of the Committee for Baptist Church Autonomy, Inc., Wright Building, High Point, North Carolina. Write for sample copies of these papers, and after doing so, I am sure that you will want to receive them regularly for

they contain much information relative to the Convention. They are devoted to that particular cause. Our paper majors on doctrine, and only occasionally do we mention anything relative to the Convention.

A book entitled **The End of the Independence of Southern Baptist Churches**, published by the Baptist Bible Tribune, Box 106, Springfield, Missouri, will also give you a great deal of information. The book costs \$1.00.

Also, order two books from **The Faith and Southern Baptists** (see previous address) entitled **Unionizing Southern Baptists** and **While Southern Baptists Sleep**, both of them by Brother E. P. Aldredge who for years was one of the officials in the Statistical Department of the Convention. And Brother Raymond Waugh, 138 Vitra, San Antonio, Texas, who was a student of Southern Baptist Seminary in Louisville, has written a book which exposes the infidelity within the Seminary. Write him relative to this book and purchase it by all means.

You should find enough information from these sources to convince any honest Christian of the wickedness of the Southern Baptist Convention and its Co-operative Program.

Trusting that you shall be helped by the suggestions in this letter, I am

Yours by His grace,
Bob L. Ross



"Astonishment"

(Continued from page one)

forgot all about God. The Word of God says that they did two things that were wrong: they forsook Him, the fountain of living waters, and they made cisterns that couldn't hold water. In other words, they chose idols, which were no gods at all.

Then it was that God, looking at them and seeing how He had blessed them, and seeing how they had turned against Him, said in the words of my text, "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord."

Beloved, this was a cause for astonishment. It was a cause for astonishment to think that after all that God had done for this people, that they would turn their backs upon Him, and would turn to idolatry away from the Lord.

I am wondering, beloved friends, if it is not likewise true that our conduct as Christians is not more astounding and more astonishing than was the conduct of these Jews in the long ago. Let's notice some causes for astonishment in the lives of Christians.

I

IS IT NOT ASTONISHING THAT VAST MULTITUDES OF THIS WORLD HAVE NEVER HEARD THE GOSPEL OF THE LORD JESUS CHRIST?

Can you imagine that there are yet vast multitudes that have never heard the story of the Son of God? Beloved, I could take you to the Amazon Valley and show to you hundreds of Indian tribes that have never heard the name of Jesus—not even used in blasphemy. I could take you to Mexico and show you those 700 Indian tribes, where perhaps half of them have never heard the name of the Lord Jesus Christ. I say to you, isn't it astonishing the vast multitudes of this world that have never heard the Gospel, even though it was 2,000 years

(Continued on page three)

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THE BAPTIST EXAMINER

Examiner Editorials

BY BOB L. ROSS



IN THE OLD BAPTIST CONFESSIONS, BUT STRANGELY MISSING FROM THE MODERN BAPTIST PULPIT

It has been written in an Arminian booklet that "the great masses of Baptists" have never believed the doctrine of election, as is understood in the Calvinistic system. This is certainly a strange statement, indeed. And it reveals that the author of the statement is either ignorant of the age-old Baptist position, or that he is possessed of the basest sort of dishonesty, even as base as the dishonesty of Popery. Anyone who has so much as read the great Baptist statements and confessions of faith, realizes this fact.

If the statements and confessions that Baptists have seen fit to publish throughout the years, do not express the faith of the "great masses of Baptists" as to election, then pray tell me, by what manner of means are we to know the faith of Baptists on this matter? From what source does the author of the aforementioned statement draw such information? He gives no references or quotations in his little booklet. His only ground for this assertion seems to be expressed in these words:

"I have made it a point during my ministry to inquire into the faith of our Baptist constituency wherever I have gone as regards this matter, and I find that fully ninety-five per cent of the Baptists with whom I have associated through the years, and have met on various occasions disclaim the doctrine altogether..."

Thus, you can see how weak a foundation this Arminian builds his conclusion upon. There are too many weak, pasteboard "planks" in his foundation:

(1) His ministry has been an Arminian ministry, among Arminian pastors, people, and churches, so what should we expect from them but disbelief of election? But thank God, there are five per cent even in Arminian churches that have not bowed the knee to Baal!

(2) What if 95 per cent of those whom he met do not believe the doctrine? "Shall their unbelief make the faith of God without effect? God forbid: yea let God be true, but every man a liar." — Rom. 3:3. This Arminian should join the Roman Catholics, for they have the greater number.

(3) He overlooks the prophecy which is fulfilled in himself, and in his 95 per cent of unbelieving "Baptists." The prophecy states:

"For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers" (such as this Arminian), "having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables" (such fables as characterize Arminianism). (II Timothy 4:4, 5).

Despite the fact that so many Baptists have erred concerning the truth, "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." (II Tim. 2:19).

I am happy that I have a more solid foundation than this Arminian's. Upon this firm foundation, I state: **The great masses of Baptists in all ages past have embraced this doctrine**, as is manifest from their own confessions, which follow:

"We believe that, before the world began, God did elect a certain number of men unto everlasting salvation, whom He did predestinate to the adoption of children by Jesus Christ, of His own free grace, and according to the good pleasure of His will; and that, in pursuance of this gracious design, He did contrive and make a covenant of grace and peace with His Son Jesus Christ, on the behalf of those persons, wherein a Saviour was appointed, and all spiritual blessings provided for them; and also that their persons, with all their grace and glory, were put into the hands of Christ, and made His care and charge."—Article III of the Confession of Particular Baptists of England.

"God saves from corruption and damnation those whom He has chosen from the foundation of the world, not from any disposition, faith, or holiness that He foresaw in them, but His mere mercy in Christ Jesus His Son, passing by all the rest according to the irreprehensible reason of His own freewill and justice."—The Waldensian Confession (1120 A.D.).

"Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass on certain conditions. By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to Eternal Life through Jesus Christ, to the praise of His glorious grace; others being left to act in their sin to their just condemnation, to the praise of His glorious justice."—The London Confession (1689 A.D.), and the Philadelphia Confession (1742 A.D.), Chapter II.

"We believe that election is the eternal purpose of God according to which He graciously regenerates, sanctifies, and saves sinners; that being

perfectly consistent with the free-agency of man; it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance and that to ascertain it with regard to ourselves demands the utmost diligence."—The New Hampshire Confession (1833 A.D.), Article IX.

Is this not a more firm foundation than that of the Arminian? Can he offer one Baptist Confession that sets forth the Arminian notion of election?

This same author is forced to say, "It is admitted that some great Baptist scholars" have believed the doctrine. Yes, there have been "some," indeed. To name a few: Bunyan, Gill, Keach, Rippon, Fuller, Carson, Spurgeon, Broadus, Strong, Boyce, Graves, Pendleton, Carroll, Eaton, Jett, Hovey, Ford, Arnold, Moody, Venable, Porter, Taylor, and a host of others.

Yes, some did believe this doctrine. And as the pastored churches which had one of the above confessions, as an adopted statement of faith, it is quite evident that a "great mass of Baptists" have stood for this doctrine in ages past. In the vivid words of Spurgeon, "By this truth I make a pilgrimage into the past, and as I go, I see father after father, confessor after confessor, martyr after martyr, standing up to shake hands with me. Were I a Pelagian, or a believer in the doctrine of free-will, I should have to walk for centuries all alone. Here and there a heretic, of no honorable character, might rise up and call me brother. But taking these things to be the standard of my faith, I see the land of the ancients peopled with my brethren. I behold multitudes who confess the same as I do, and acknowledge that this is the religion of God's own church."—From Spurgeon's sermon on "Election."

I do not understand why this Arminian makes his boast in the heritage of Baptists. For according to him, all such persons who believe election set forth in these confessions of faith, are nothing less than heretics of the rankest sort. But like the seven women of Isaiah 4:1, who want the name of the man to take away their reproach, so does this Arminian desire the name "Baptist" to take away his own. But if he gets it, he taketh it unto himself by thievery, and he is a most atrocious hypocrite for so doing, for he believes not a word of the Baptist faith as to election.

AN EXCELLENT LITTLE TRACT ON CHRISTMAS

Brother L. E. Jarrell, Box 1165, Lordsburg, New Mexico, has for years been standing for the Word of God, and has meant much to THE BAPTIST EXAMINER. Though I have never met Brother Jarrell, I love him in the Lord, and appreciate him greatly. Especially do I appreciate and commend to our reading audience his little four-page tract entitled, "Ten Reasons Why Observing Christmas Is Wrong."

Brother Jarrell has done a great service by putting this message into tract form, and it is being used of the Lord to enlighten saints of God who are in bondage to the heathen practice of observing Christmas.

I suggest that you write to Brother Jarrell to get a supply of these tracts, and give them to your Christian friends, so that they might be set free by the truth. "And ye shall know the truth, and the truth shall make you free."—John 8:32.

"MOURNER'S BENCH" TRACT

We have had an excellent response to the tract "Bible Reasons Why A Sinner Is Not To Pray For Salvation." And that is encouraging. We still have these tracts available, and will be happy to send you copies, if you can use them.

It is sad but true, that many people have made an idol of this thing of a sinner's praying for salvation. It is just as rank as the heresy of a sinner's being baptized to be saved. I had a Baptist preacher (who has been preaching for years and years and is recognized as a leader) tell me that I was lost and needed to go to "the old-fashioned 'mourners' bench' and get saved." I told him that my hope was in the work of Christ, and that I was depending 100 per cent upon what my Lord had done and is doing for me. I was still told that I was going to Hell, unless I "prayed through."

Well, may God bless the preacher, and show him the truth. This is just another fruit of Arminian theology—it makes salvation depend on the sinner, not on the Lord.

Help us spread this message widely.

"Astonishment"

(Continued from page two)
ago that Jesus Christ died upon the Cross.
We read:
"Go ye therefore, and TEACH ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Mt. 28:19, 20.

"And he said unto them, GO YE INTO ALL THE WORLD, and preach the gospel to every creature."—Mark 16:15.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and UNTO THE UTTERMOST part of the earth."—Acts 1:8.

In the light of these words which comprise our commission to go out into all the world, I say, isn't it astonishing that 2,000 years have passed by, and yet vast multitudes of the people of this world know not the Lord Jesus Christ, and have never heard of the Son of God? Not only do I speak of Mexico and the Amazon Valley, but think of that man in Africa who bows down to an idol, or think of that man in India who bows to some dead image, or the thousands in China and Japan who know not Jesus Christ as their Lord and Saviour. I tell you, beloved, in spite of the fact that we have had the Gospel for 2,000 years, the majority of this world not only knows not the Gospel, but likewise has never heard the Gospel. In view of this fact, I ask you, is it not astonishing that the majority of the world knows nothing of the Lord Jesus Christ today?

II

IS IT NOT ASTONISHING THAT MULTITUDES OF PROFESSING CHRISTIANS ARE SO CHRISTLESS?

I turn to the Word of God and I find that when the angels stand in God's presence, they stand in awe before Him. In the sixth chapter of Isaiah, you will find

that when the seraphim stood in God's presence, they covered their faces with their wings. Literally, the word "seraphim" means "a burning one." If you will read this story, you will find that the seraphim were so holy that they burned in their own holiness, and yet when they stood in the presence of the Lord Jesus Christ, they covered their faces with their wings.

I say then, beloved, though the angels stand in awe and reverence in the presence of a thrice-holy God, and though the seraphim covered their faces when they stood in His presence, there are multitudes of professing Christians today who are so Christless in the way in which they live.

Think if the number of professing Christians who do not attend services in the house of God. Think of the numbers of them who live putrid lives so far as out-broken sin is concerned. Think of the number of professing Christians who never think one time about bringing their tithes and offerings unto the Lord, and who never read their Bible. I tell you, beloved, whenever you think how so many professing Christians live lives that do not exalt the Christian profession—when you think about it, I say that it is astonishing that multitudes of professing Christians are so Christless?

III

IS IT NOT ASTONISHING THAT CHRISTIANS SHOULD BE SO PRAYERLESS?

I ask you, don't you believe that God hears and answers prayer? Well, I do, and yet I confess to you that I pray so little. I turn to the Word of God and I find that Jesus said:

"ASK, AND IT SHALL BE GIVEN YOU; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your

PASSAGES THAT TEACH SOVEREIGN GRACE

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

By BOB L. ROSS

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—II Timothy 2:10.

The reason for Paul's suffering the terrible things that he did in order to preach the gospel, is clearly given in this passage. He says that he endured all things in order that the elect of God might obtain salvation. How often have we heard a caviller ask, "Why preach the gospel, if God has elected men to go to Heaven?" The answer is given in this verse. God did not simply elect men "to go to Heaven," but He elected them "to salvation." That salvation is proclaimed in the gospel of Christ. That salvation is "in

Christ Jesus with eternal glory." And that salvation is to be "obtained" by God's elect through hearing and believing the gospel (II Thessalonians 2:13, 14).

Here we see the foundation of Paul's missionary spirit: he wanted to reach the elect of God. Of course, the love of Christ was what gave Paul this desire. Realizing that Christ loved an elect people, Paul loved them and wanted them to be brought to the One who died for their sins.

Paul was not a Hardshell, one who says that God saves His elect

regardless of whether or not they hear the Gospel. If he had been a Hardshell he probably would have given nothing to God's cause, just as Hardshells give hardly anything today. The Hardshells would have laughed at Paul for his zeal for the lost.

Paul knew that God has purposed to save His elect by the preaching of the Gospel. He knew that the elect are to believe on Christ through the word of His witnesses (John 17:20). He knew that the number was definite, but he knew that all that number would be brought to glory through hearing the Word of salvation in Christ Jesus.

May God grant that you and I might have just such a spirit as Paul, and that we will be willing to endure all things in order to reach the elect of God, scattered in the nations of the world.

Father which is in heaven give good things to them that ask him?"—Mt. 7:7-11.

"If ye shall ask any thing in my name, I WILL DO IT."—John 14:14.

Beloved, when I think of these promises relative to prayer, and when I read the words of the poet how he said that "more things are wrought by prayer than this world dreams of"—I say to you, is it not astonishing that Christians are so prayerless? I know what God does in answer to prayer, for I read in the Bible, "Ask, and it shall be given you," and "If ye shall ask any thing in my name, I will do it."

I turn to Abraham's servant and see him praying. Scarcely had the prayer been prayed when the answer was given. I turn all the way through the Old and New Testaments and I find instance after instance of individuals who prayed, and how God answered those prayers that had been offered. I know in my own experience what God does in answer to prayer. I know that God answers prayer because I have had multitudes of prayers that God has answered. Yet, beloved friends, knowing that the Bible teaches us that we should pray and expect to receive blessings, and knowing what I have seen in my own experience how that God has answered prayer, I say to you, is it not astonishing to you that God's people pray so little?

IV

IS IT NOT ASTONISHING THAT CHRISTIANS SHOULD EVER BACKSLIDE?

This was the accusation that Jeremiah was bringing against the Jews. They were backslidden. God had blessed them all the way through the wilderness. He had brought them all the way from the land of Egypt over into the land of Canaan. During all that time there wasn't a want that wasn't provided at the hand of God, and He had miraculously allowed them to cross the Jordan River, even though it was at its flood stage. When they were settled in the land of Canaan, it looked as if those Jews had everything whereby they ought to have thanked God for His goodness unto them, yet when they settled in the land of Canaan, the Word of God tells us that they were hardly settled until they began to backslide. I say to you, isn't it astonishing that Christians would ever backslide when you think about what God does for us? Just think what God did for us when He saved us—how marvelous it is that Jesus Christ went to the Cross of Calvary and there bled and died for your sins and for mine—when you think that He picked us up as heirs of Satan, as fit subjects for Hell, when He picked us up out of the mire clay and saved us and put a new nature within us. Isn't it marvelous what God has done for us? Isn't it wonderful that He put His nature on the inside of us? Isn't it wonderful that He clothes us in His own righteousness so that we stand with the righteousness of God as our covering and with the

nature of God inside us? My brother, my sister, in view of that fact, why would a child of God ever want to backslide and go back to the things of this world?

Beloved, it is a cause for astonishment that God's people would ever backslide. It is a cause for astonishment that back yonder the Jews backslid when they were established in the land of Canaan. It is likewise an astonishment today that you and I would ever want to turn back to the things of this world and turn our backs upon the things of the Lord, yet the majority of professing Christians today are backslidden and they backslide continuously over and over again.

V

IS IT NOT ASTONISHING THAT CHRISTIANS SHOULD BE SO UNCONCERNED FOR THE LOST?

Now, beloved, will you tell me why you, as God's child, are so unconcerned about lost people? How many lost people do you see every day? How many lost people are there where you work? How many lost people do you deal with every day? Considering the few that you give a tract to, and the few that you speak to, there are multitudes that you never think of witnessing to one time. I tell you, beloved, it is astonishing to me that Christians are so unconcerned about the lost.

We read:
"Is it nothing to you, all ye that pass by?"—Lam. 1:12.

I think of these fellows that I have been asking to come to services, who are truly the moral derelicts of our section of the town. When I think of those fellows, I love their soul. This last week I found myself praying for one of those men, and I thought that if God saves that man, what a marvel of God's grace it would be that God would reach down and pick up such an individual as he is.

Beloved, isn't it astonishing

IT HAPPENED IN CHINA

By CYRIL E. BOUSFIELD



This book was written by a medical missionary, who spent some forty years in the country of China, having entered it in 1896. You will be thrilled as you read of the various experiences of this missionary. The chapters are short, and they make interesting reading throughout.

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though that we are so unconcerned that we pass people by day after day and never think of witnessing to them—that we never think of asking them to come to the house of God, and that we never think of telling them of the Lord Jesus Christ?

Suppose your neighbor had a sick child and your child had likewise been sick of the same disease. Suppose your neighbor didn't know what to do with that sick child and you did, because your child had recovered as a result of what you did when your child was suffering with the same ailment. Beloved, you know as well as I that you would be only too happy to share the knowledge that you have with your neighbor, because of suffering humanity's condition.

Do you mean to say that an individual would be concerned enough about the body of one who is sick to share with that individual in his sickness, yet we allow souls to live about us every day and are unconcerned relative to their spiritual ailment.

Suppose that a child were lost. You would get out and help find it. A woman said to me a few days ago concerning this child that was kidnapped and had not been found, that she would like to take a plane at once and go join in the search to find that little baby and bring that babe back to its mother. Beloved, is it possible for a woman to feel so strong a desire to re-unite a mother with her baby that has been kidnapped from her bosom, and yet live all about people who are going to Hell every day and never feel any conscience relative to sharing the Gospel of Jesus Christ with them? It ought to be astonishing to each of us that Christians are so unconcerned about the lost.

VI

IS IT NOT ASTONISHING THAT CHRISTIANS SHOULD TREAT JESUS SO DISRESPECTFULLY?

In Revelation 3, we read the story of the church at Laodicea. I rather imagine that what we find concerning that church at Laodicea is true of most every church in the country today, for after describing this church, Jesus said:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

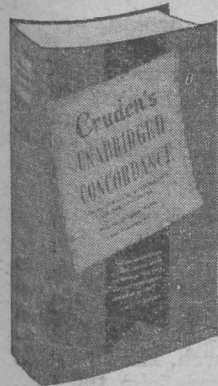
In other words, we have the picture of Jesus standing outside of His church, knocking to gain admission to His own church. Oh, is it possible for that picture to register in our minds? Is it possible for us to get the picture that we have here—the Son of God shut out of His church, to the extent that He stands outside knocking to gain admission to His own church? My brother, my sister, (Continued on page six)

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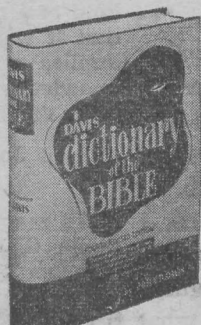
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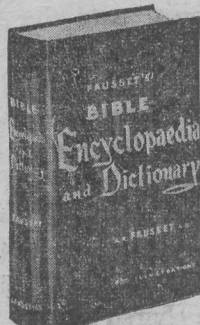
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INTERESTING FACTS ABOUT THE BIBLE

About forty men were engaged in the writing of the Bible, during a period of about 1,600 years—that is, from 1500 B.C. to A.D. 100.

These men wrote as they were moved by the Holy Spirit (II Pet. 1:21). They wrote not in words of human wisdom, but in words divinely taught (I Cor. 2:13).

The Bible contains 3,566,480 letters, 773,746 words, 31,102 verses, 1,189 chapters, and 66 books. The Old Testament contains 39 books; the New Testament, 27 books. In point of length, the average word of the

Bible contains fewer than five letters. What a lesson for the fellow who has a mania for big words!

The word "Jehovah" occurs 6,855 times.

The word "Lord" occurs 1,853 times.

The word "and" occurs 46,277 times, and the word "reverend" but once (Ps. 111:9).

The book of Esther contains ten chapters, but neither the word "Lord" nor "God" is to be found in it.

The middle verse in the Bible is Psalm 118:8.

The middle book of the Old Testament is Proverbs.

The middle chapter of the Old Testament is Job 29.

The middle verse of the Old Testament is II Chronicles 20:13. The shortest verse in the Old Testament is I Chronicles 1:25; the longest, Esther 8:9.

The middle book of the New Testament is Second Thessalonians.

The middle chapter in the New Testament is between Romans 13 and 14.

The middle verse in the New (Continued on next page)

Which Is The Oldest Church?

By J. W. PORTER

Bro. Porter, now in glory, was editor of the Western Recorder for many years and pastor of the First Baptist Church, Lexington, Kentucky.

Last, but by no means least among the items of the world's indebtedness to Baptists, is the fact that they have verified Christ's promise of perpetuity to His churches. Concerning His churches Christ said: "On this rock I will build my church, and the gates of Hades shall not prevail against it."

If these words teach anything, they teach that the churches instituted by Christ and the apostles would never die, but would reproduce and multiply and perpetuate themselves to the end of all time. If the words of the Master are true, and they are, there has never been a moment since the days of Christ when His churches were not in existence. If there has been such a time, then the words of Christ have failed of fulfillment. Our contention is that Baptists have been used to fulfil the words of Christ, and that Baptist churches are not

only identical in faith and policy with the churches instituted by Christ, but are the legitimate successors of the churches organized by Christ and the apostles.

Has Christ's Promise Failed?

As has been said: We must either suppose that there has been a Christian people existing in every age from the apostolic to the present, characterized by the same doctrines and practice, or that there were periods in the intervening history when apostolic faith and practice had absolutely no representative on the face of the earth.

Are we prepared to take the latter alternative? Have there been such hiatuses (gaps) in the history of Christianity? No church, no Christian people, to uphold the standard of a pure gospel, and bear witness to the truth as it is in Jesus amid a perverse and crooked generation? What, then, becomes of the Saviour's promise? Reasoning "a priori," we must infer, I think, that there must be a continuous line of witnesses for the truth, not only as individuals, but as organized bodies, keeping the faith as originally delivered to the saints, and practicing the ordinances as instituted by the Head.

It cannot then be "arrogant" to say, it is a duty we owe to the truth—to go into a careful and thorough investigation of historical sources, to find out if possible, such an uninterrupted line of witnesses.

We beg leave to ask, if the continuous line of witnesses from the apostles to the Reformation were not Baptists, what were they? Surely no one of the present sects having no earlier origin than the Reformation will claim them. Were they, then, Latins, Greeks or Baptists?

Differences—Succession And Perpetuity!

It is well to bear in mind the difference between church succession and church perpetuity. Apparently, it would be impossible to establish the uninterrupted succession of any given church through the years, even should such a church have a continuous succession. As a matter of fact, many Baptist churches have had no successors. Our contention is not for apostolic succession, or church succession, but for the perpetuity of Baptist churches, from the organization of the First Baptist Church of Jerusalem to the present time, and to the end of all time.

Should any Baptist deny the fact that the first church established in Jerusalem was a Baptist church, we would like to insist that he kindly tell what kind of a church it was. To know that it was not a Baptist church implies a sufficient amount of knowledge to determine the character of the church.

John—A Baptist Preacher

We may even go so far as to assert that there was a Baptist preacher before the organization of a Baptist church. The first Baptist preacher was John the Baptist. We learn from the Scriptures that he was a Baptist and a preacher, and certainly it is impossible for a man to be a Baptist and a preacher and not be a Baptist preacher.

Alexander Campbell says: "It was for having his brother's wife in his brother's lifetime which procured a rebuke to Herod from the first Baptist preacher. In ranking John among the Baptists, I hope they will forgive me; for although John lived before the Christian kingdom began, he was, upon the whole, as good a Christian as most of us Immerser preachers." (Alexander Campbell, Christian Baptist, Vol. VI, p. 70.)

For more information on this subject order "The Trail of Blood" and "Orchard's History."

—Ashland Avenue Baptist

The Little Baptist

Chapter XII (Continued)

"O, I see!" said Mellie, as a new idea flashed into her mind. "I see now the difference. You believe that the virtue or significance of baptism is in the water, or in the application of water, while I believe that it is in an action performed in water. You believe that the application of water is beneficial to the subject, while I believe that the action in water only illustrates or symbolizes a benefit already received. I now better understand the language of the Confession of Faith where it speaks of baptism being a 'sign and seal,' etc. I never before realized the difference that there appears to be in the objects intended by Baptists and Pedobaptists. They do not baptize for the same purpose, I discover.

"But to give you my reasons for believing the Baptists to be right, would require me to go back over the same ground that we have already traveled in this discussion, and as I do not expect to convert you to my belief, I will only give you one or two illustrations, which, I think, are to the point.

"When Pilate could not prevail on the people to release Christ, they cried out, 'Crucify Him.' Then he took water and washed his hands in the presence of the multitude, and said: 'I am innocent of the blood of this just man.' Pilate declared his innocence by words, and symbolically illustrated the fact by the washing of his hands in, or with water. The action spoke a language—it had a meaning—it was not to produce or insure his innocence, but to declare it.

"Again: To teach them a lesson of humility, Christ washed his disciples' feet. The illustration, the symbolical import of the declaration was humility; but was this signified by the water? Most assuredly not, but by the act itself. Now, could this lesson of humility have been impressed by pouring or sprinkling a few drops of water on the disciples' feet? or on their shoes only? Would this act have illustrated innocence or humility? No, but it would have come just as near to it as the sprinkling of a few drops of water on a lady's false hair and ribbons (as I saw the Methodist preacher do), represents a death to sin and a resurrection to a new life. The more I investigate the two theories, the more they seem to diverge from each other. I am amazed at the difference."

"But, Mellie," replied Dr. Farnsworth, "baptism by pouring represents the pouring out of the Holy Spirit, and the water is symbolical of the influence of, or the purification of, the Spirit. Don't you see how this is?"

"Yes," said Mellie, "I comprehend your idea of it. It seems to me that you assume to do a thing that can't be done. The Spirit is poured out, not in form, but only in power. You cannot tell how the Holy Spirit works; therefore, you cannot illustrate its manner of working. That the wind blows, we know; of its power we know, but how it blows, we do not know, nor can we illustrate it. Can you, by pouring a few drops of water, illustrate the manner in which the sun pours his rays down on the earth on a hot summer day? No, because you can conceive neither the shape, form, nor manner of its action. Neither can you illustrate the manner of an act of the Holy Spirit.

"But immersion illustrates a professed fact, experimentally realized, an effect previously produced, and it beautifully illustrates some of the most important doctrines of the gospel. But

I beg pardon, Doctor, for talking so long, and will close by suggesting that we read the Bible thoroughly, and pray for more light on the subject."

Dr. Farnsworth arose, saying: "I see that you are joined to your idols, Mellie, so I may as well let you alone. But I hope that you, Sister Brown, will reconsider the matter, and become convinced of the impropriety of expressing sentiments that you know to be prejudicial to our church."

"I have taken but little part in the discussion today, said Mrs. Brown, "because I preferred to listen rather than talk, but I have noticed one thing especially: you rely but little on the Bible to support the usages of our church. And if I should say some things not endorsed by you, if the Bible sustains me in it, I think that I would be justified. It seems to me that if you have to go to history to support a practice of the church that the Bible says not a word about, you should not be surprised if the people think very strange of you when you preach to them the duty of reading and obeying the Scriptures, and taking it as the manner of their counsel.

"John Calvin was an honest man; he said that the original mode was immersion, but that the church had changed it to affusion. He received the Bible teachings on the subject, but thought that the church had the right to make the change. I don't believe that the church has any right to change one of Christ's ordinances.

"Then John Wesley, whose followers preach against immersion, said that it was 'the ancient manner of baptizing.' His writings are here in the library by the side of John Calvin's, and if you doubt what I say, you can get the books and read for yourself."

"I am much surprised, Sister Brown," said the Doctor, "to find your mind in such a state. I had become convinced that Mellie would go off from us, but I must express my deep sorrow that you, too, will persist in speaking against the doctrines and usages of our church, as you are doing. Your own self-respect should cause you to say less, or voluntarily leave the church."

Mrs. Brown replied: "To God and my own conscience, I appeal for the rectitude of my purpose and conduct. And as God will judge me in the last day, I shall make His Book the guide for my future course. I will not let the church dictate to me what I shall believe, or what I shall say."

The pastor left in not a very pleasant humor, reflecting on the weakness of the human intellect, especially when it has a leaning toward Baptist sentiments.

Chapter XIII

THE CHURCH TRIAL—STRANGE VISITOR

Doctor Farnsworth having, as he considered, used all the means in his power to influence Mrs. Brown to cease from her public criticisms regarding the customs of the church, summoned the ruling elders to a session meeting, and with expressions of regret for the necessity of such a course, laid before them the state of affairs in the Brown family. He thought himself not lacking in liberality of feeling, nor averse to a free exercise of opinions by others, and had no inclination to deny the right of conscience in all matters of religion.

(Continued next week, D. V.)

THE GOOD BLACK DOCTOR

Some years ago Dr. C. J. Davis, a native of West Indies, familiarly called the "Good Black Doctor," was traveling by train in England. As the train moved along the black doctor became conscious that an elderly lady sitting opposite was regarding him with marked attention.

"What an interesting looking person that is," she at length remarked to her companion. "What a fine race of people he must belong to! I wonder who he is?"

"I think he is an Indian," said the young lady.

"I wish we could speak to him," continued the elder lady; "I long to tell him the way to Heaven. How sad it is that such a fine, intelligent looking person should bow down to images and stones! What a pity we can't speak to him, for he doesn't seem to understand a word we say."

"Perhaps he may be able to read English, if he cannot speak it," suggested the young lady.

"You might offer him a tract," said one of the gentlemen.

The elder lady opened her bag and from a number selected one, which she presented to him with a smile and a motion to read it. He received the tract, bowed his thanks, and read it in silence. Having finished reading he thanked the lady for her interest in his welfare, telling her it was an all important subject to him, adding:

"I heard you say, Madam, you long to tell me the way to Heaven; will you kindly tell me how I may be sure of going there? This tract does not tell me how I may be sure I shall be saved. It tells me to repent of my sins, and to pray, and to confess; but how can I know when I have repented and repented, and confessed enough? Can you tell me plainly how I may be sure of getting to Heaven?"

"If you read the Bible and pray," replied the lady, "you will be sure to go to Heaven."

"Have you a Bible, Madam? And can you tell me where it says that if I read the Bible and pray I shall go to Heaven? I am very anxious to be sure of so important a matter."

She had no Bible in her bag. The other passengers were appealed to for one, but no one carried a Bible with them. At length the colored doctor drew the precious volume from his pocket, holding it out, said, "Is this the book you mean, Madam?"

Will you not show me where it tells me just how I may be saved and sure of going to Heaven?"

The lady took the Bible and, turning over the leaves confusedly, said, "I do not know exactly where to find what I want to show you, but it says if you repent of your sins and pray earnestly you will be saved."

"How can I know when I have prayed enough to satisfy God? Can you not find where it tells me that?"

Turning to her companion, she can, "Can you find it?"

"No," she answered.

The poor lady asked the others in turn and the Bible was offered to each, with the entreaty that they would point out some portion that told plainly how a sinner was to get to Heaven; but all confessed their inability to recollect where such passages were.

The lady returned the Bible and said, "Well, I cannot find the place, but if you call upon Mr.—when you reach Folkestone he will tell you. He is a very good man, and he will be happy to direct you."

"But, Madam, we may never reach Folkestone. The train may run off the line, and we may all be killed. I may not live to see Folkestone. Can none of you 'Christians' tell a poor foreigner how he may be saved? You are moved with pity for his darkness and ignorance; can you not help him to the light?"

"I told you, you must pray," said the lady. "The Bible says so."

He took the Bible, and opening it, read John 3:16. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And John 5:24: "Verily, verily, I say unto you, he that heareth my word, and believeth him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Also Acts 13:38, 39: "Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things."

"Are these the portions you mean, Madam?" he asked.

"Yes, that is what I could not remember."

"But you told me that I must pray. This precious Book tells me to believe on the Lord Jesus Christ, and I shall not perish, but have everlasting life. Praise His Name! The poor foreigner can

trust that blessed word, and know he is safe for Heaven — saved through the work of the Lord Jesus Christ, finished on the cross. He is happy in knowing he is justified from all things by the blood of Christ shed for sinners, and not by his own good works, prayers, penance or confessing."

Our colored friend then proceeded to set forth to his astonished fellow-travelers the love of God in giving His Son to die for sinners, and the love that led the Son to do the will of His Father. He told them how. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him.

"Stop, sir," said one of the gentlemen angrily. "This is no place for such holding forth. It is neither the time nor the place, sir."

"When is the time and where is the place in this Christian (?) land, for a Christian to speak of Christ?" calmly, but earnestly, asked the doctor.

"Sunday is the time, sir, and the church is the place, but not a railway carriage. This is a very improper place."

"Allow me just one word more," earnestly pleaded the doctor. "We are nearing our journey's end and may never meet again on earth. Let me tell you, on authority of this Book, there is only one way to Heaven. Jesus said: 'I am the way, the truth and the life, no man cometh unto the Father but by me.'—John 14:6. 'Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.'—Acts 4:12. It is a good thing to read your Bible, but if you do not receive the Lord Jesus Christ and trust Him and Him only for salvation, all the praying, repenting

"Thou, O Christ, art all I want,
More than all in Thee I find."

and confessing this side of Heaven will not save you. God has provided a salvation in His beloved Son and He bestows it on you as a free gift, not to be asked for, not prayed for, not to be worked for, not for anything that you can do, but just to be received. God has bestowed upon you a gift, even His own beloved Son. The moment you offer the smallest thing, a prayer, a tear, a good resolution, an act of charity, you are refusing the gift and seeking to buy your way into Heaven with things God says are filthy rags. In parting, let me give just one more portion from this blessed Book: 'By grace are ye saved, through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast.' Eph. 2:8, 9."

The Good Black Doctor went on his way rejoicing, leaving his would-be teachers to consider the sad consequences of neglecting to learn what God has spoken.

Reader, have you learned, do you know, are you saved?



For Little Children

JESUS SAVES A SINFUL WOMAN

(John 4:4-30)

Boys and girls, Jesus went into many places to preach to the people. And one time He went through a country called Samaria. While passing through Samaria, He stopped at a well. This well was called Jacob's well.

Jesus' disciples were hungry, so they left Jesus at the well and went to buy some food in the city that was nearby. Jesus sat down, and it was not long until a woman came to draw some water from the well.

Jesus asked her for a drink of water. But she did not understand why Jesus would ask her for water. For Jesus was a Jew, and the Jews did not have anything to do with Samaritans.

Then Jesus began to talk to her about the water of eternal life. Of course, Jesus was speaking

of Himself. For what water is to a thirsty throat, Jesus is to a thirsty soul.

Jesus talked to the woman a good while about the water of life. Then He told the woman about her sinful life, and how that she needed to be saved. She had had five husbands, and was then living with a man who was not her husband. She was a wicked person.

But Jesus can save the wicked. And He saved this woman. For she saw that Jesus was truly God's Son, when He told her so many things. She believed on Him, and went back to the city to tell others. When she told others of Jesus, they all came out to see Him, and many were saved.

Thank the Lord, Jesus is a Saviour of sinners. We all are sinners, and we all need Jesus. For He alone can save us, by His death for our sins.

was made and published by John Eliot, the so-called "Apostle to the Indians." This is the earliest example of the whole Bible translated and printed in a new language for the purpose of evangelization.

The first English Bible printed in this country was in 1782.

The first translation of the Bible made in America was printed in 1808. It was the work of Charles Thomson.

The first translation of the New Testament published in America was printed in 1826 by Alexander Campbell. It first appeared under the title, "Sacred Writings"; later, "Living Oracles." It was largely a compilation of the works of Doddridge, Macknight, and George Campbell.

It is not generally known that Noah Webster, author of the famous "Webster's Dictionary" and the "Blue-Back Speller," made a translation of the Bible, which was published in 1833.

The King James Version of the Bible was first published in 1611.

The Revised Version of the whole Bible was issued in 1885.

The American Standard edition was published in 1901.

The Bible was divided into chapters by Cardinal Hugo in 1250.

The New Testament was di-

vided into verses by Sir Robert Stephens in 1551.

The whole Bible, divided into chapters and verses, first appeared in 1560 in what is known as the "Geneva Bible." It was so called because it was prepared by the Reformers in Geneva. It is also called the "Breeches Bible," because Genesis 3:7 is translated: "They sewed fig leaves together and made themselves breeches."

The Bible is the most translated book in the world. It has been translated into more different languages and dialects than any other book that has been written.

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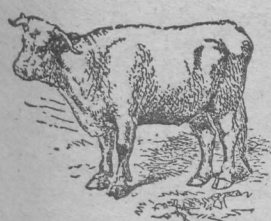
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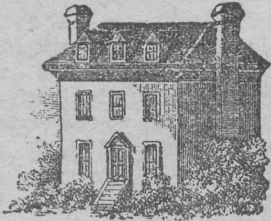
Above all things, the Bible should be studied and obeyed and taught.—Tract

READ THE BIBLE BY SYMBOLS

I will take no



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and the



upon a thousand hills.

"I will take no bullock out of thy house nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills." —Psalm 50:9, 10.

Interesting Facts

(Continued from preceeding page) Testament is Acts 17:17.

The middle chapter and the shortest is Psalm 117. It contains only two verses.

The shortest verse in the New Testament, in English, is John 11:35; in Greek, 1 Thessalonians 5:16.

The longest verse in the Bible is Esther 8:9; it contains ninety words.

The longest word in the Bible is found in Isaiah 8:1.

All the letters of the alphabet, except j, are in Ezra 7:21.

The nineteenth chapter of II Kings and the thirty-seventh chapter of Isaiah are nearly identical.

The Bible holds the distinction of being the first printed book; it was first printed in 1450 A.D.

The first Bible printed in this country was in the Indian language in 1663. This translation

COME, THOU FOUNT

Come, Thou Fount of every blessing;
Tune my heart to sing Thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.
Teach me some melodious sonnet,
Sung by flaming tongues above;
Praise the mount, I'm fixed upon it!
Mount of Thy redeeming love.

Here I'll raise my Ebenezer,
Hither by Thy help I'll come;
And I hope by Thy good pleasure,
Safely to arrive at home.
Jesus sought me when a stranger,
Wandering from the fold of God;
He, to rescue me from danger,
Interposed His precious blood.

Oh, to grace how great a debtor,
Daily I'm constrained to be!
Let Thy goodness, like a fetter,
Bind my wandering heart to Thee.
Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here's my heart, O take and seal it,
Seal it for Thy courts above.

—Robert Robinson

FROM SPURGEON'S PULPIT

God Makes Calvinists

By Charles H. Spurgeon

ED. NOTE — Last week we stated that Mr. Spurgeon became pastor of the New Park Street Baptist Church of London, at the age of sixteen. This was an error on our part. He became pastor of a church at Waterbeach at that age, but he was not called by the London congregation until in his nineteenth year. Please forgive our error.

After I had found grace and salvation, a little time elapsed before I had surveyed the work of the Lord upon me; and when I did I learned much. Sitting down one day, I meditated upon where I was, and what I was. I said to myself, "I have believed in Jesus Christ, and I have passed from death unto life. To God be praise!" Then my train of thought run thus: "How have I come to be in this condition? Did I make this change in myself? No. Must I praise my own free will? No. Was there originally in me some betterness which led me to Christ, while my companions have not come?" I dared not say so, and therefore I perceived that the difference was made by the sovereign grace of God.

I do not know whereabouts in theology I might have wandered else, but those reflections made me a Calvinist, that is to say one who traces salvation to the Lord alone. I saw that my sal-



vation was of the Lord from first to last, and I have never had a doubt about the matter since.

It is no wish of mine to preach salvation by the will of man, or by the will of the flesh, but salvation all of grace, from beginning to end, according to the eternal purpose which the Lord purposed in Christ Jesus or ever the world was.

It did not need any intricate reasoning to land me on the rock of free grace doctrine. If the Lord save me, then He intended to save me; He did not do so by accident or inadvertence. Then if He intended to save me, there could be no reason why that intention should begin at any one moment; He must have purposed to save me from all eternity. God has His plan and purpose, and what He actually does must have been known to Him, and purposed by Him, from of old.

Then I saw, as in a glass, the ways of God toward me; but it was not till the Lord Himself, had appeared unto me that I had this conception of His ways. He Himself, by His spirit, expounded to me the whole system after this fashion: "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." We understand the drawings of the Lord after we have seen the Lord Himself, but not till then.

"Astonishment"

disrespectfully?

VII

(Continued from page three)

ter, listen to me, don't tell me that we don't treat Jesus Christ disrespectfully today. Don't tell me that the Son of God isn't disrespectfully thought of and disrespectfully treated when we shut Him out of His own church.

I am reminded of the Jews in the Old Testament who were being led by Moses through the wilderness. The Word of God tells us that they sinned. Moses went up into the mount to receive the law, and while he was gone for forty days, Aaron made a golden calf and the people worshipped that golden calf. The Word of God tells us that when Moses came down from the mount, that Moses broke that golden calf into pieces and put it into the water and made them drink it. But, beloved, that wasn't all the punishment that fell upon those Jews because of their sin. The Word of God tells us that God had Moses to move the tent of meeting outside the camp. That tent of meeting was the place where God came down to commune with Moses and to give to him directions, and God had Moses to move the tent of meeting outside the camp. In other words, because of their sin, God was made an outsider to the camp of Israel.

Beloved, I come over to the book of Rev. and I find that the same God that was outlawed by the Jews and was made an outsider by the camp of Israel, that God stands outside His church and knocks to gain admission to His own church. In view of this, I say, is it not astonishing that Christians should treat the Lord Jesus Christ so

IS IT NOT ASTONISHING THAT SO MANY ARE DECEIVED AS TO THE ONE AND ONLY WAY OF SALVATION?

I look around about me and I find people on every hand who are definitely deceived. God's Word says:

"I am THE DOOR: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

He didn't say, "I am a door," but He said, "I am the door," as if to indicate that there was no other door whereby a man could come to God.

Notice again:

"Jesus saith unto him, I am THE WAY, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

Listen, beloved, that is the only way that anybody can come to God. That is the only way that anybody can be saved.

We read in the book of Luke that Simeon came into the temple and took that little baby Jesus into his arms, and said:

"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen THY SALVATION."—Luke 2:29, 30.

What is salvation? It is a person. It is the person of the Lord Jesus Christ. Salvation isn't a creed. It isn't an ordinance. It isn't church membership. Salvation, beloved, is a person—the person of Jesus Christ Himself.

Isn't it astonishing that so many people today are deceived relative to the one and only way to salvation? If you will tell people that if they will stretch out on the ground and measure where their feet and their hands come to, and then get up and stretch again on the ground, and do that all the way for ten miles that they would be saved, there would

be people in Ashland that would start immediately, stretching themselves upon the ground, hoping to gain salvation.

If I were to go out and tell individuals if they wanted to be saved that if they would mutilate their body or if they would inflict some suffering upon themselves, that they would be saved, there would be people that would do it. Beloved, I come before the microphone on Sunday to preach by way of the radio, I stand here to preach to you before this sacred desk, and I try to the best of my ability to send out a message of salvation every week through THE BAPTIST EXAMINER; yet people go on their way deceived and deluded to their damnation and to everlasting destruction. I ask you, is it not astonishing that so many people are deceived as to the way of salvation?

VIII

IS IT NOT ASTONISHING THAT MEN RISK THEIR FUTURE?

You may ask, how can an unsaved man risk the future? Beloved, he risks the future in that he thinks that there might be another day, another time, another tomorrow. But you say, "Isn't it true that God will call His own, in His own time?" Yes, yet there is an element of human responsibility on the other hand. That human responsibility is that so far as an unsaved man is concerned, every time he hears the Word of God and turns a deaf ear to the Lord Jesus Christ, he is risking his soul and his salvation on another opportunity that he hopes will come his way.

I ask you, can you think of anything more astonishing that unsaved people would continue to risk their eternal salvation on another opportunity that they hope might come to them?

Let's go back for a moment and think of these Jews. God had led them through the wilderness and had blessed them, yet they turned their backs upon Him. They had committed two wrongs, in that they had turned from Him as the fountain of living waters, and they had hewed them out cisterns which couldn't hold water. In other words, they had turned to idolatry, and God said, "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord."

CONCLUSION

I say to you, both saint and sinner, isn't it astonishing that so many are careless concerning the things of God? May God help you to go from this place with the realization, anew and afresh, that there is something for you to do if you are saved; and if you are lost, may you trust Him and be saved. May God help you to go out to realize this truth, that the most astonishing thing in this world is the way in which you and I live and act and re-act every day to Jesus Christ and to the cause of God.

May God bless you!

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Saved By Jesus

(Continued from page one)

ness for His people, and to save His people from their sins. That righteousness makes us acceptable before God. Without Christ's righteousness which was wrought out for us, we are yet before God "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:19). We are but as filthy rags in His sight, except for the Robe of Righteousness which covers us. That Robe is given us from Christ. He pieced it for us; He sewed every stitch of it; He has prepared and designed it for us. In it we are clothed, and God looks upon us with delight.

From whence cometh this righteousness? I will tell you: Christ was made of a woman, took upon Him a suit of flesh, and under the law He lived. In our stead, He kept God's law in the flesh. Though Satan hurled dart after dart at the sinless, yet frail flesh worn by our Master, and though He was heavy with great temptations, being "tempted in all points like as we" (Hebrews 4:15), He stood firm; He did no sin, neither was there guile found in His mouth. And all the while, He had one goal—to establish a righteousness in the flesh to impute to His beloved elect. It was not on His own behalf that He lived under law. He has ever been the "Sun of Righteousness." Yet righteousness must be established in the flesh! No Adamite was or is possessed of such. And God's law permits no unrighteous creature to enter the gates of the Heavenly City.

So Christ comes. He lives under the law, and not only keeps that

law, but honors it as no other could. He has then established righteousness in the flesh. No He can impute it to the account of the elect. And their cry: "I will greatly rejoice in the Lord; my soul shall be joyful in Him; for he hath clothed me with the garments of salvation, hath covered me with the robe of righteousness" (Isaiah 61:10).

It is by Christ's grace that we have this Robe! You who have fled by faith unto Jesus for salvation, can truly sing:

"My hope is built on nothing less Than Jesus' blood and righteousness."

II. He Saves His People By His Substitutionary Death

But I would have you know a surety, beloved, that the elect of God are not only in need of the Robe of Righteousness, skillfully and gloriously wrought by the Master Weaver; they are guilty of sin, they have broken God's law, and they are due to receive a "just recompense of reward" for every last one of their sins. They need more than positive righteousness, imputed; they are condemned for sin, and their sin must be punished. And your sin — all sin — shall be punished. The sins of the lost, and the sins of all whom God saves, all sins have been, or shall be, punished.

You note that I said that some sins "have been" punished. That God for that! Yes, the sins of those who shall ever be saved have been imputed to the Son of God, and the "Just for the unjust," as Peter says, "hath once" (Continued on page seven)

More Evil Trends Among The American Baptists

Note: The following article appeared in the Chicago Sun-Times, April 21, 1956 and is reproduced here without comment verbatim from the newspaper.

FIRST BAPTIST AMENDS ITS ADMISSION RULE

The First Baptist Church of Chicago has altered its constitution to admit members by confession of faith as well as the historic Baptist concept of believer's baptism.

Jitsuo Morikawa, minister of the 122-year-old congregation, regards the change as an outgrowth of Baptist contact with other religious traditions represented in interdenominational organizations.

The church's position, he said, developed "not from expedience but from a theological concept. Though we subscribe to the one principle of believer's baptism, we also subscribe to the principle of oneness in the body of Christ."

The change, voted by a congregational meeting last month in the church at 935 E. 50th, allows it to accept as full members per-

sons baptized in infancy.

Baptists historically have opposed infant baptism on the ground that it violates the religious freedom of the individual, since an infant or young child cannot appreciate the significance of the rite, Mr. Morikawa said.

In a recent study of their church's constitution, members of the congregation concluded that it might be an infringement of a person's religious freedom to insist that he be baptized for membership, the pastor said.

His church had operated since 1916 with two classes of membership—full and associate. The full members were those who were adult believers in Christianity before they were baptized. Persons baptized before adulthood in some other denomination were admitted as associate members when they presented statements of their faith in Christ.

(A bulletin from Con. Baptists.)

of New Orleans Baptist Seminary, a Convention-sponsored school. On one page, he said that Jesus would not have had to die, if men would have died the death to self. Yes, if men would have only spiritually crucified themselves, our Lord would never have had to shed His blood! This man said that Jesus tried to make men realize that they needed to die to self. But men would not listen. So what of it, then? Christ had to die to teach men to die! Christ had to die to reveal to man man's depravity, so that man might see the need of crucifying self! And they say, beloved, that such rot is theology. If it is the true theology of the cross, then I shall be damned! for I believe it not. I cannot see it on the pages of Holy Writ. I can see it only as it flows from the mouth of a son of Satan, a child of him who slew our first father (John 8:44).

Sinner, your only hope is that Christ died for your sins, to satisfy divine law for you. Love is manifested in God's sacrificing His Son to bear away the sins that kept His elect from full salvation. God, instead of executing upon the elect the righteous and just punishment due unto them, graciously covenanted with His Son, and the Son said, "I will bear their sins! I shall redeem them unto Thee." And lo, in the volume of the Book we read that the Son joyfully came to do the will of the Father, in bearing the punishment due unto the elect of God.

If you are saved, my friend, you are saved by His death, as well as by His imputed righteousness. He satisfied law for you, as well as fulfilling the law in a positive manner on your behalf. John Newton, after years in slavery to sin and Satan, was found of our Lord. John Newton wrote:

"A second look He gave, which said,
I freely all forgive,
'This blood is for thy ransom paid,
'I die that thou may'st live.'"

Then sing, beloved; sing the song of redemption by blood! This shall be our chant in the heavenlies, for we read in Rev. 15:3, "And they sing the song of Moses the servant of God, and the song of the Lamb." Moses' song was a song of redemption by blood; Israel was passed over by the death angel when the blood was seen upon the door posts and lintels. And when we get to glory, our song shall ever be,

"Redeemed! Redeemed! Redeemed by the blood of the Lamb."

III. He Saves His Elected People By His Bodily Resurrection

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MARCH 17, 1957

JESUS AT THE FEAST OF TABERNACLES

JOHN 7:1-53

Memory Verse: "Never man spake like this man."
—John 7:46.

I. Self Preservation. John 7:1.

Our Lord used prudence and care to avoid persecution until His time was fully come. It is our duty to preserve ourselves for service as long as possible.

II. Christ's Brethren. John 7:2-6.

Jesus's own brothers in the flesh urged Him to go to Jerusalem for the feast of Tabernacles. They, doubtless, thought that He should go to the capital city, away from the illiterate crowd whom He had been associating with there, and display Himself before the learned Sanhedrin. They possibly thought that they would share the honors that would be heaped upon Him. Remember that this suggestion came from unsaved people.

III. A Searching Test. John 7:7-9.

Jesus said that the world would never hate unsaved people, but He plainly said that the world hates those who are truly His. Here is a test for Christianity. Does the world hate you?

IV. Christ Or A Feast. John 7:10.

Christ's own brothers in the flesh left Him in order to go to the feast at Jerusalem. They preferred a religious festival instead of the fellowship which they might get with Christ. How characteristic of the unsaved today. They prefer religion festivities, forms and ceremonies, but have little or no heart for Christ.

V. Why Christ Went To The Feast. John 7:11.

Christ originally refused to go with His own brothers to the feast. Later, however, we find Him going to Jerusalem. Why did He make the change? In order that He might be obedient to the law in every detail, He went to this feast. Cf. Deut. 16:16.

VI. Opinions Concerning Christ. John 7:11-13.

At Jerusalem there was much murmuring and there was a variety of opinions as to who Christ was. There was much difference of opinion concerning Him. This is as Jesus had said. Cf. Lu. 12:51. Whenever God's Word is faithfully preached, in all probability, there will be many divisions.

VII. Jesus, Not A School Product. John 7:14, 15.

Since Jesus was not the product of any Jewish school, the multitude marvelled greatly at His messages. The question of the Jews of verse 15 is much like the spirit that is abroad in the world today. Many believe that unless a preacher is a product of some school, he can know nothing. If a school believes this, the sooner such an institution goes out of existence, the much the better.

VIII. How To Attain Spiritual Knowledge. John 7:16, 17.

Jesus explained that it was not through a school nor through study that He had acquired His knowledge and proceeded to tell His hearers that the condition of obtaining spiritual knowledge is a desire to carry out the will of God within our lives. If we are willing to do what God has revealed to us as His will, then it is possible for us to obtain the knowledge we desire.

IX. Blasphemy And How To Answer It. John 7:18-23.

Yes, beloved, Christ saves us by imputed righteousness and by His vicarious, law - satisfying death. But more, His resurrection is our real hope, most assuredly. For what of a man who would make such claims as He, if He did not arise, as He promised? Could you trust a dead Christ? Could you lay your head upon your pillow at night trusting in the promise, "when thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet." I say, could you trust that promise, if He who made it is not risen from the dead? When I was lost, without God and without the Anchor of the soul, both sure and steadfast, I went to bed many nights, and sleep would leave me, for fear of dying and awakening in Hell. Once or more, when a youngster, I awoke at night, weeping with fear of Hell. Sleep left me. And but for the hope that I now have in the resurrected Lord, I should find no rest in sleep to this day.

What does the resurrection of Christ mean to you? If you are a saint of God, or if you are of that number of whom Christ spoke when He said, "Other sheep I have, which are not of this fold," then the resurrection means all to you. It means that you died with Christ, were buried with Him, and were resurrected in Him. How so? "In Him," for He

acted on your behalf. As the first Adam sinned for you, the second Adam died and was resurrected for you. He, then, is your salvation. I love that hymn, written a few years ago, which says:

"Living, He loved me,
Dying, He saved me,
Buried, He carried my sins far away;
Rising, He justified freely forever,
One day He's coming, Oh glorious day!"

That is what the resurrection of Christ means to me! It means that I am saved by the substitutionary life, death, and resurrection of my Lord.

IV. He Saves His People By His Heavenly Intercession

I come now to my fourth heading. Christ saves those given to Him of the Father by His Heavenly, Priestly Intercession. Like unto the Jewish high priest of old, our Great High Priest hath entered into the Most Holy Place to sprinkle His blood in token of His sacrificial death, and to intercede on our behalf. Until we reach that purchased possession which is ours by the grace of Christ Jesus, we shall never know how efficacious the intercession of the Son has been, is, and shall ever yet be in our behalf.

Some think that they are so holy that they need no Advo-

Jesus' hearers had no heart for the truth, but rather, their hearts were set against it. Likewise, they were at enmity against Christ. They blasphemously said that He was doing His work through the power of the Devil (V. 20). Instead of answering them with a counter-charge, Jesus made no answer to them at all. In this, He perfectly illustrated I Peter 2:22, 23.

X. Judging By Appearance. John 7:24.

Jesus exhorted His hearers to be fair and to take things into consideration before passing judgment. This is a great exhortation to us. Many of us are deceived by an air of piety, while others of us are too harsh and critical without first weighing all evidence.

XI. Why They Could Not Take Christ. John 7:25-30.

Although they wished to get rid of Jesus, yet it was impossible for the crowd to have their way until God's appointed hour for them to take Christ (V. 30). This should be of comfort to God's people. It is wonderful to know that everything is under the immediate control of God.

XII. A Solemn Message. John 7:34.

This is a great message for the unsaved. It is possible for one to put off his salvation so long that when he might seek Jesus, it would be too late for him to be saved. Cf. Prov. 1:24-28; Luke 13:24, 25; Isa. 55:6. It is well to notice whom it was that Jesus was speaking to. He was not addressing illiterate men, but men of education and religious training. This shows us again that religion is not sufficient, but that a man must be drawn by the Spirit of God to be saved.

XIII. Three Great Words: "Come-Thirst-Drink." John 7:37.

Jesus took nothing for granted. His audience was a religious crowd. However, He knew they needed salvation the same as the vilest sinner. Thus, He invited those who were thirsting for something better, to come to Him for satisfaction.

XIV. A Normal Christian. John 7:38.

This verse does not describe an outstanding Christian, but only what each normal Christian ought to be, since out from the life of each Christian should be flowing "rivers of living water."

Notice that part of one from whence Christ said the living water should flow—the belly. What is the belly? It is that part of man which constantly craves. Notice then the meaning of Jesus' words; if one comes to Christ, he will not only be saved, but will be so completely satisfied, that even out of that part of his body which is continuously craving, there shall flow rivers of living water.

XV. Divided Over Christ. John 7:40-45.

The people were divided greatly in their opinion of Christ. Some of them were religious enough that they were even well acquainted with the Scriptures. Although they could quote prophecy, still they rejected Christ. His words stunned them, they marvelled at what He had to say. Every unsaved person would marvel greatly at the words and wisdom of Jesus, if only that one would stand still and hear what the Lord Jesus has to say.

cate with the Father. "We have had the old nature 'burnt out,'" is their boast. "We are free from sin, in word, thought, and deed." And truly, were the boast of such reprobates true to fact, they would not have need of our Heavenly Intercessor. But you who know by spiritual experience of what Romans 7 is speaking, realize what the term "depravity" means. You look into John's statement in I John 1:7, and find that even those who are walking in fellowship with our Lord and with one another, need to have sin cleansed by the blood of Christ. We hear Paul cry, after many years of godly service, "I am chief of sinners," and all who have strived to follow the example of Paul in living for Christ, have found that the closer they walk with Him, and the more they learn of Him, the more sin is exposed, the more depravity do they see in the flesh; and they are made to say, "I, too, am the chief of sinners. I, too, am a wretched man."

But that is why we have a high priest who can be touched with the feeling of our infirmities. He lives to bestow grace (Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

MARCH 9, 1957

Saved By Jesus

(Continued from Page Six)

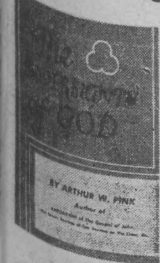
suffered for sins." And for what purpose? "That he might bring us to God."

I read in the epistle to Titus of this truth. Paul says that our Saviour, the Lord Jesus Christ, "gave himself for us." And why so? Paul answers, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." That is in Titus 2:13, in God's inspired Book.

Scoff at substitutionary redemption, if you will. But do not name the name of Christ, and call yourself "Christian." Mock "Christ and him crucified," if God hath given you up to such a reprobate mind; but look not to God's Word to gain any comfort. The only comfort in God's Book is for the weary and heavy laden—that is, those weary of sin, those heavy-laden by it; the only comfort for such is in Him who loved us, and gave Himself for us.

I was reading only recently, a lecture by one of the professors

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Ashland, Kentucky

LUTHER REPLIES TO ERASMUS AS TO PREACHING OF ELECTION

"If my Erasmus, you consider these paradoxes (as you term them) to be no more than the inventions of men, why are you so extraordinarily heated on the occasion? In that case your arguments affect not me; for there is no person now living in the world who is a more avowed enemy to the doctrines of men than myself. But if you believe the doctrines in debate between us to be (as indeed they are) the doctrines of God, you must here bid adieu to all sense of shame and decency thus to oppose them. I will not ask, whither is the modesty of Erasmus fled? But, which is more important, where, alas! are your fear and reverence of the Deity, when you roundly declare that this branch of truth, which He has revealed from Heaven, is at best useless and unnecessary to know? What! shall the glorious Creator be taught by you, His creature, what

is fit to be preached, and what is to be suppressed? Is the adorable God so very defective in wisdom and prudence, as not to know, till you instruct Him, what would be useful and what pernicious? Or, could not He, whose understanding is infinite, foresee, previous to His revelation of this doctrine, what would be the consequence of His revealing it, till these consequences were pointed out by you? You cannot, you dare not say this. If, then, it was the Divine pleasure to make known these things in His Word, and to bid His messengers publish them abroad, and to leave the consequences of their so doing to the wisdom and providence of Him in whose name they speak, and whose message they declare, who art thou, O Erasmus, that thou shouldst reply against God?"—As quoted by R. Haldane in "Romans."

"I Should Like To Know"

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fies anyone to prove otherwise. He also uses James 1:12. What do you think?

It is a revelation of the blindness of a person to truth, when one uses Galatians 5:4 to bolster the theory of a believer's apostasy. For this passage is referring to the very thing that apostasy teachers propagate. The passage says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Some in this passage are "fallen from grace." Who are they? Those who endeavor to be justified by keeping the law. This is the very thing that the Campbellites and apostasy teachers tell their hearers to do. They do not submit to the righteousness of Christ, which is imputed (Rom. 4:5-8), but they go about to establish their own righteousness. Now these are the folk that are fallen from grace. Not that they ever were in grace; but they have fallen as far away from grace as possible, for they endeavor to establish their own righteousness, which is filthy in God's sight (Isa. 64:6; Rom. 10:3).

As for James 1:12, this passage has no reference at all to the idea of apostasy. It simply states that the tempted saint, who endures the temptation will receive a reward which he would not have received if he had not endured. The "crown of life" is not eternal life, for we have eternal life now (John 3:36; 5:24; 6:47; I John 5:11, 13).

6. This same preacher uses Acts 22:16 and Mark 16:16 to prove that a person must be baptized in order to be saved. How would you answer him on this?

The language of Ananias to Paul in Acts 22:16 must be understood literally or figuratively. This "washing" cannot be literal, for water does not really wash sin away (I John 1:7; I Peter 3:21; Rev. 1:5; 7:14). It is therefore figurative.

Three days prior to this meeting of Paul and Ananias, Jesus told Paul that the forgiveness of sins was by faith (Acts 26:18). Paul wrote 13 or 14 of the 27 books of the New Testament, and nowhere does he state that sins are washed away in baptism. In fact, he wrote in I Cor. 1:14, 17: "I thank God that I baptized none of you, but Crispus and Gaius . . . Christ sent me not to baptize, but to preach the gospel." Paul's gospel was not the same "gospel" as that of the Campbellites, for they teach that baptism is a part of the gospel. The Campbellites have committed the same error on Acts 22:16 as the Catholics have on John 6:

53-58. Both passages are figurative, not literal.

Baptism pictures the washing away of sins. It is a picture of the believer's death, burial, and resurrection in Christ, his federal Head and Representative.

Mark 16:16. According to this verse, faith, precedes baptism. A believer is saved before baptism (John 3:36); he is justified before baptism (Acts 13:39); he has the remission of sins (Acts 10:43); he has peace with God (Rom. 5:1); he is not condemned (John 5:24; Rom. 8:1), etc. If he has these things, as well as other similar blessings, then baptism does not procure salvation. This passage simply has reference to the fact that only faith that bears fruit, is saving faith. One who says that he believes, yet refuses to follow Christ Jesus, is evidently void of true faith. The works of the professor tell whether or not he has faith (James 2:17-20). Baptism, and other acts of obedience, only prove the genuineness of our faith. The works do not save; they only evidence the fact that one is saved.

7. If a sinner marries, divorces and remarries, can he be saved, and will God forgive him?

Certainly God will forgive him. Jesus said, "All sins shall be forgiven unto the sons of men" (Mark 3:28).

Christian

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hath made us, and not we ourselves" it says in the Bible. Since we have received our lives from God, and are sustained by Him, then certainly we ought to be on His side.

4. One should be a Christian because the Christian life is the best life here and now. Of course the eternal hereafter is the main thing by virtue of the fact that most of our life will be lived in the future. But this present life as a Christian is better than the life lived under Satan's domination. The Bible says, "The wicked shall not live out half his days." Why? Because the Devil guided life of indulgence of appetite will naturally shorten his life. We know that drinkers and dissipators cut short their lives. Also, as Christians we have better friends and associates, and there is a peace that the people of the world do not have.

5. One ought to be a Christian because only by being one can he save his life. The life of the follower of Satan is in the end thrown away, but the Christian is "created in Christ Jesus UNTO good works." For those works he shall receive eternal reward. Thus, not only is the soul saved—the life is saved also, such that one does not live in vain. We read that "men of this world, have their portion in this life." That portion is all.

What The Fire Insurance Idea Of Religion Leads To

1. It leads to uselessness. Thousands have attended revivals and under great emotional stress have made a profession of faith. They heaved a sigh of relief with the feeling, "Well I am sure not to go to Hell now, so that worry is over." Perhaps they never even followed Christ in baptism. All they were looking for was escape from Hell. It is pretty certain that such persons have never really been born again, for the new birth results in new life, and that new life will manifest itself.

2. It leads people to think of conversion as "graduation." The truly saved person is only at the start of his Christian life when he has been saved, but the person who is merely seeking fire escape—he seems to think that all is over when he has made a profession and has perhaps joined a church. He may appear on Easter, Christmas and Mother's Day—and that's about all. Such profession is doubtless of a spurious nature. Yet we have thousands of people in churches who show forth no good works, and who bear no fruit. Jesus said, "Every tree that bringeth not forth fruit shall be cut down and cast into the fire." So—such persons won't even escape the fire. There is an immense difference between born again believers, and those who are merely seeking escape from Hell.

Book Catalog

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Court Holds

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erative Program of the Southern Baptist Convention is not a doctrine. At the trial last fall Tennessee Baptist Convention ministers swore that the Cooperative Program is Baptist doctrine in the same sense that the Virgin Birth of Christ, Deity of Christ, and Resurrection of Christ are Baptist doctrines, and that to depart from the Cooperative Program was the same as departing from the other doctrines.

"There is much testimony here," said the court, "that the Cooperative Program is doctrinal and there is also considerable testimony to the contrary. This court supports the latter view—that it is not doctrinal. Yet it does appear that this program has developed into a policy, custom, usage and practice of the church and is an identifying trait of Southern Baptist churches participating and affiliated with the Tennessee and Southern Baptist Conventions. But under analysis the Cooperative Program is at best a mere vehicle to organize and expedite the systematic receipt and orderly distribution of gifts. It is a method and nothing more. As a procedural matter as differentiated from a doctrinal matter, local churches may or may not subscribe to this method. The Cooperative Program is entirely voluntary and refusal or failure to give to this program in and of itself would not cause a Baptist church to lose its identity as such."

Saved By Jesus

(Continued from page seven)
upon us in the time of need. And we have this grace because of our Mediator's pleading our cause on the basis of His work for us. This He continually is doing before the throne of God. He pleads our case, grants us grace, and we are thus enabled to live unto Him. Take comfort, beloved, from this passage: "Wherefore He is able to save them to the utter—

POSSUM RIDGE LETTER

dere bro gilpeens—

last nite as i had mi kofy mill betwixt mi nees grindin mi kofy fer brekfust this mornin, i got tu thinkin how Arbukles kofy that we used tu git yers ago was much better than the kofy we git toda. that wuz the kind the kids alwas brot hom sinc they got the stik uf kandy each package contained.

thinkin about that kofy kaused mi mind tu tak an exkurshun bak over the past. i no u dont rikolekt hit but we used tu sun the milk kroks, we dried our dish towels on the gooseberry bushes, the yunguns wore bras toed shus, everybody karried a Barlow nife, we had portiers mad uf wall paper and beads danglin at the parlor dor, and the table wuz alwas set with the plats downward with nives and forks under them.

and by grannies, churches wuz different in thos das to.

the preacher preeched lik he had religun and that he oxpektet everybody else tu git hit to.

the preacher didnt entertain foakes fer thirty minits but burned them up fer ther sins fer about two ours time.

we wint tu church wunc a month but not in a kar. ether we driv our two mule wagon or father muther and the least yunguns rode mule-back and the rest uf us walked.

we didnt spend all sundy afternun kritisissin the preacher fer his mistakes. we wer thankful enuf to here eny kind uf sarmon. nether did we spend all sundy afternun reedin the sundy edishun uf the nuse-paper or sum novel. we red the Bibul and Pilgrim's Progress instead. the only uther book we had wuz a mail order katalog.

when we wint to church in thos das, everybody wuz invited to go hom with everybody else, and all asked the preacher. they never thot uf puttin him off in a hotel to git rid uf him. uf koarse we didnt hav eny hotels, but we wud hav took him hom with us enyhow. on thos das when they kam hom with us all uf us yunguns had to wait fer the second third er fourth tabul. wun da mi bruther and i watched the proeadins thru the keyhole uf the dor. two preachers wer presunt that da. wun uf them praid at the start uf ther talk-eat-gab-fest. then after a spell

most that come unto God by Him, seeing He ever liveth to make intercession for them" (Hebrews 7:25). What does it say? He saves us to the uttermost, for He lives to intercede for us. As one of old has said, "That is a sweet morsel; digest it to thy comfort."

V. He Saves His People By His Second Coming

I come now to the glorious truth of His coming for the saints. Truly, that shall be glory. We shall appear before Him clothed in His righteousness, set free from law-condemnation, dwelling in a resurrected body like unto His own. The song writer says:

"Oh that shall be glory for me!"

I am looking for my Lord to come. He has promised in His Word, "I will come again, and receive you unto myself" (John 14:3). MacArthur left the Philippines and said, "I shall return." Our Lord, forty days after His resurrection, stood on Mount Olivet, and after He had spoken to His disciples, was "taken up; and a cloud received Him out of their sight." The amazed and bewildered disciples were then comforted by the two angels who said, "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven" (Acts 1:11).

True it is, beloved, that we are

which seamed ages tu two hund yunguns, after finishin the maw and almost all Maw had put the tabul they konkluded leav. befor they got up they sided tu pray agin. when they bowed ther heds, mi bruther grate scott, they are startin over agin.

when we wint tu church the hole famly from the eldest tu the yungest sat with father and muther in the sam seat. pater didnt beleve in yunguns sittin in the back uf the hous tu chat gum and talk out loud even dur prair.

in thos das everybody wint church and klosed his ise wun prairs wer histed and never luk around.

our neerest naybors lived miles awa and lik mi pater they kud nether reed nor write but they wint to church and seamed tu be far mor happy than most foakes that kan speek five languages not kountin prair.

in thos das the preacher used the Bibul fer a text-buk. didnt preech on politiks kings presidints.

when we wint tu church himbooks wer passed tu all and everybody wuz expektet to sing. we didnt hav eny hi soprano that sounded lik a kow abayn er a mule abrayin.

then the preacher had a frum abov. i think many times toda he heres the jingle uf lukre abuv the kall uf Divinity.

sumtimes then as now a father had an onruly boy. he didnt off tu sum old maid what new had a baby tu ask her what do. nether did he promis her a gold watch, bicycle and kart to be gude. he usualy applide a bord to that porsh uf the suns anatomy provided by natur fer that purpos. sum methods uf disciplin generaly wurked.

well whether yore readers in ther tender teens, ther teen abul twenties, ther tireless thies, ther firey forties, ther fuff fuffies, ther serus sixties, the sakred seventies, er ther aties, maby they will reed old mans ramblins as he dreed uf the gude old das with meetins at possum ridge be the das uf the anty sun skulers.

Yore frend
i s hardtufule

saved by Christ's imputed righteousness, by His substitutionary atonement, by His resurrection and by His intercession; yet assured, there is yet salvation to be experienced at the second coming of Christ. Now is our salvation nearer than when we believed. Our Christ, who was offered to bear the sins of many, even all the sins of the elect, God, shall one day draw back the canopy of Heaven and "show appear the second time without sin unto salvation" (Hebrews 9:28).

Brethren, beloved, just when that great day of unspeakable blessing is to be born by the appearance of the Sun on the eastern horizon, we know not. But we do know, we have His promise, that we shall see Him as He is, when His Father says, "Bring scend unto thy people; bring them up hither!" That will be salvation in the fullest sense of the word.

Are you dressed in the righteousness of Christ? Is His dear your hope of freedom from the broken Law? Is His resurrection your joy? Do you commune with Him as your Advocate with the Father? And are you looking for His second appearance?

Lift up your eyes, for your salvation draws nigh! It will mean glory for the saints, and Hell for the lost. Even so, come, Lord Jesus!