

# 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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## The Cross

By PROF. A. McCRAIG  
Contemporary to C. H. Spurgeon,  
And A Teacher In The  
Pastor's College

Doctrine is a necessity to a thinking man. It is idle to say, "Let us keep to the facts of Christianity, never mind the doctrines." You cannot have an intelligent grasp of the facts without having doctrine. Your doctrine is simply your judgment about a fact. New Testament doctrine is the judgment of inspired men about the facts of Christianity.

You take two marbles, and place them beside two other marbles, these are facts; but when you go on, and say, "Two and two make four," you announce a doctrine. Arrange three lines in a certain way, and you get the fact of a triangle; but you are not content with seeing that it is a triangle; you go farther, if you are a disciple of Euclid, and you formulate the doctrine that any two angles of a triangle are together less than two right angles.

When we say, "Christ died," we announce a fact; but when we add, "for our sins," we declare a doctrine, as we also do when we answer to ourselves the question, "Who was this Christ?" We

cannot talk intelligently about Christ's death without stating doctrine. We believe in doctrine, and we hold that, in the noble system of Christian doctrine, the doctrine of the Cross—Atonement—holds the central place.

**Election**—unpalatable to many, and yet in some form believed even by those who scout the name of Calvinist—is closely connected with the Cross, for God's people are elect unto salvation, "unto obedience and sprinkling of the blood of Jesus Christ."

**Regeneration** is the work of the Spirit, but the Spirit is given as the purchase of the Cross, and He uses the truth of the Cross as the instrument to accomplish His regenerating work.

**Justification** cannot be dissociated from the Cross; we are justified by God as the Author, through grace the source, through Christ the Medium, through the Resurrection the evidence, through faith the instrument, but through His blood, as the ground—the basis of it all.

**Sanctification**—the Cross is the power to sanctify; we are crucified with Him that the body of sin might be destroyed. In the power of the Cross, as brought to bear upon us by the Spirit, we are enabled to mortify the deeds of the body. The Spirit of life in Christ Jesus makes us alive, but it is through reckoning ourselves dead—dead through the Cross.

So we might look at all the other doctrines, and find that they are all bound into one harmonious system by the central Sun of the Cross.

Incarnation and Resurrection are the only two doctrines that can be thought to compete with the Cross in importance. The Incarnation leads to the Cross, and is never in Scripture contemplated

ed in separation from the Cross. The doctrine of the Resurrection might sometimes seem to claim the central position in the apostolic system of doctrine, but it is only seeming. We can hardly over-estimate the importance of the Resurrection. We often speak of it as fundamental, but it is fundamental **evidentially**. It is the great demonstration of the truth of Christianity; if it could not be established, the whole system would fall into ruins. Most emphatically does Paul assert the utter futility of preaching, or of believing, if the Resurrection is not a fact. Preaching is vain, and faith is vain; vain in a threefold way as the three different Greek words used show. "Unless ye believed in vain," rashly, unreasonably, without sufficient evidence.

"Your faith is vain," empty, unsubstantial, a shell without a kernel; again, it is "vain," foolish, resultless.

"If Christ be not raised, our preaching is vain," but what was the "preaching"? Not the preaching specifically of the Resurrection; that is dealt with in the next clause: "We are found false witnesses of God," but the preaching which is vain, if the Resurrection is not true, is the gospel, the story of the Cross, containing first of all the great truth that saves, "that Christ died for our sins."

The Resurrection is like the attestation to a will, without which the will would be void, vain; but with it, the contents are reliable, and bring blessing to those interested. The Resurrection establishes the fact that God has revealed Himself to men, come near to them, then we must emphasize the Incarnation; if we would prove the truth of Christianity, then we must emphasize the Resurrection; but the very heart of the Revelation which the Incar-

There is a good deal of talk abroad in the land now-a-days



By H. B. TAYLOR, SR.  
(Now With The Lord)

about remembering Christ in your will. If we understand the Scriptures, all such teaching is contrary to the plain teachings of the Word of God.

The plain command of the Lord Jesus Christ was for men not to lay up for themselves treasures on earth. This teaching (to remember Christ in your will) encourages men not only to disobey God in laying up treasures for themselves; but also to hoard their treasures for themselves just as long as they hold on to life.

This teaching disobeys and dishonors the Lord Jesus in another way. His Word commends David because he served his own generation by the will of God. That is what men, who are stewards of God's money ought to be taught everywhere, namely, that it is their business to use their money themselves, while they live, to serve their own genera-

tion brings, and the supreme glory of the truth which the Resurrection establishes, we find in the Cross.

How closely connected with the Cross are **Baptism** and the **Lord's Supper**, whether viewed as ordinances or as doctrines! In Baptism, we certainly do think of the Resurrection, but first and chiefly of the death: "We are buried by baptism unto death." In the Supper, we are pointed forward to the glorious Second Advent; but "till He come," "we shew forth His death." In the bread broken and the wine outpoured, we read afresh in "large letters," written by the Saviour's own hand, the solemn yet joyful story of the Cross.

Michelet, speaking of the fountain at the Coliseum, where the gladiators were wont to wash their wounds, says—"The pillar of this fountain was also the first milestone of the Empire, all roads of the Roman world were reckoned from this monument of slavery and death."

May we not say that all the roads in the world of Christian doctrine are reckoned from that monument of shame and death,

tion according to the will of God. Every Christian business man should make money, if God will let him; but he should give it away himself, not leave it for the next generation; make it serve the generation in which he lives, according to the will of God. Let the next generation make their own money according to God's will and then use it to teachings of serve that generation as God wills.

But plainer than either of these is the text which says that when the Lord Jesus comes again, men are to be judged by Him, "according to the deeds done in the body." If that means anything, it means that post-mortem gifts will get no word of approval, no commendation, no regard from the Master. God's stewards must do their own giving if they would have any rewards. If you simply direct someone else to give your money away, after you can use it no longer, then somebody else will take thy crown and receive thy reward. That is both Scriptural and just. If men will not give their money themselves, but hold to it for self as long as they live, and direct that after they have to turn it loose, some of it be given away, the one into whose possession it comes ought to have the reward for the giving; for he does the real giving, in that he turns loose what is in his possession without his hold on it being loosed by death. He is the one who is serving God with that which is in his possession, not the man who made it; for the man who made it does not serve God or his generation with it, if he holds to it until his icy fingers can grasp it no more. Remember, beloved, that you will be rewarded only for "deeds done in the body." Post-mortem bequests bring neither praise nor reward from the Judge of all the earth.

## "I SHOULD LIKE TO KNOW"

1. I was wondering if the expression, "much water," in John 3:23, had any significance as to baptism. Will you please comment?

Yes, the expression is definitely significant. It is evidence of the fact that baptism is an immersion. It doesn't take but a small amount of water to sprinkle or pour; but for an immersion, it takes a great amount of water. John, who baptized by immersion, thus baptized "in Aenon near to Salim, because there was much water there."

2. Was the Holy Spirit created? No. Read Hebrews 9:14. He is here called, "the eternal Spirit." God—Father, Son and Spirit—are all eternal. (Isaiah 9:6, Micah 5:7, John 1:1, Deut. 33:27, Romans 1:20, Psalm 90:2, 93:2).

3. Can it be said that one who believes that God absolutely changes not, doesn't believe it does any good to pray?

The one who would say this would, of course, be an Arminian free-willer, one who believes that the will of God is tossed to and fro by the will of man and that God can't do anything unless man "lets" Him do it. The ignorant Arminian doesn't know anything about man's total depravity; thus he doesn't realize that even Christians "know not what we should pray for as we ought." If he had any spiritual sense, the Arminian would realize that "no good thing" (no acceptable thing) can proceed from the flesh (Job 14:4), no, not even an acceptable prayer. And realizing these truths, he would then know that the Holy Spirit of God is the author of all true prayer (Romans 8:26), and that such prayer is certainly according to the will of God. And if prayer be according to the will of God, John says, "He heareth us; and if we know that he hear us, whatsoever we ask, we know

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## LAST DAYS-- PERILOUS DAYS

"THIS KNOW ALSO, that in the last days perilous times shall come."—I Tim. 3:1.

With prosperous times on every corner of our good land, men forget the above words of prophecy. Modern inventions have brought to pass a swift movement of events and times. For instance, it was but yesterday, that our ways of travel were done by slow moving vehicles. But not so today. In automobile and air travel one does not linger, but in a matter of minutes miles are covered. But does this make for perilous times?

From the standpoint of morals, the evil effects of sin upon the lives of men has not lessened. Fewer people receive the Lord Jesus, for in all of these flourishing times, Satan has had his forces at work. Prosperity in material things never brings men closer to God.

From the standpoint of an enlightened age, it seems that more people should become aware of the dangers of sin, but not so. With atomic destruction of whole cities, even in our day, men do not repent. Eminent danger of mass death does not move them to forsake their sin and turn to God's righteousness. Science has made living easier, and it seems that men pray less. "Men's hearts failing them because of fear," is seemingly fulfilled before our very eyes.

What about the saints of God? Much can be said for their lives. Many that this writer knows personally seem to be more interested in things that perish than in the "Kingdom of God and his righteousness." Families and friends are on the road to a Devil's Hell, and this is no condition of theirs. Seemingly not. And such conditions are in every community and church. Cold wars go on. The iron curtain of sin does not raise with perilous times.

—W. S. Gordon

### TRUST

"Put your trust in the Lord" (Psalm 4:5).

In the measure in which we truly recognize Him as our Lord, and ourselves as His possession, will it be easy to "put our trust" in Him. Do not we all take the charge of those things that we purchase? If the shepherd purchases a flock of sheep, does he not intend to provide for and take care of them?—Selected

### ASKING FORGIVENESS

"It is much easier to persist in the position that we have taken than to confess that we were wrong or that we said the wrong thing. To ask forgiveness will sometimes take all the manhood or womanhood there is in us. Some will backslide rather than do it. But it is better to take the humiliating way if by so doing we are restored to Divine favor and to peace."—Sel.

### UNMOVED

He did not say, none of these things hurt me. It is one thing to be hurt, and quite another to be moved. Paul had a very tender heart. But the Apostle had determined not to move from what he believed was right. He did not count as we are apt to count; he did not care for ease; he did not care for his mortal life. He cared to be loyal to Christ, to have His smile.—Selected.

## The Baptist Examiner Pulpit

### "WHO MAKETH THEE TO DIFFER?"

By PASTOR JOHN R. GILPIN

"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"—I Cor. 4:7.

I am satisfied that every one of you have heard the expression that such and such an individual is a "self-made" man. I am sure that this is no new expression to you. Well, beloved, if there is any one of you who thinks in any wise at all that he or she is a self-made individual, and that there is certain praise that is becoming unto you, I would like to disillusion you, and tell you that I have no place in my thinking for

that expression—a self-made man. Instead, beloved, I do not think of us as deserving praise in any wise at all for what we are, or what we may be.

Take for example, Abraham Lincoln. When I was a boy, school teachers held up before me Abraham Lincoln as a model. He was born in a log house, and as a result of his striving and his persistence, and by lying down to study at night in front of an open fireplace, he was able to learn a little of the rudiments of this world so far as education was concerned, and by continuous striving on his part, Abraham Lincoln became a great man in

the eyes of the world. I think every school teacher that I had up through high school days held up Abraham Lincoln as such a model, as if to say, "If you strive, if you work hard, if you do the best you can, you will be able to imitate, and maybe even surpass, Abraham Lincoln." They held him up as being a self-made man—that he made himself by his own persistence and hard work.

Now, beloved, when I read the fortieth chapter of Isaiah, I can not believe in a self-made man. At best, God refers to us as grasshoppers. He speaks of us as

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**THE BAPTIST EXAMINER**  
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## Editor Enjoys Recent Weekend With Saints Of Pleasant View

On the weekend of July 28, it was the happy privilege of your editor to visit with the saints of the Pleasant View Baptist Church near Dille, of Clay County, West Virginia.

Elder C. W. Shafer has been pastor of this church for quite sometime. He is a faithful preacher of the Word of God and has wrought well, and God has blessed his ministry. It is truly a joy to count him not only as a friend, but a true yoke-fellow who loves God's Word.



ELD. C. W. SHAFER

This is a very small church but it is always a real joy to be associated with the families of Dillon Mullins, Buster Hamrick, and Virgil Grogg. It is their families that comprise, in the main, the membership of this church, and truly they are wonderful Christians, who always give us real inspiration and encouragement every-time we visit them.

On Saturday evening, Brother McNeil, pastor of the Randolph Street Baptist Church of Charleston, W. Va., brought six of his brethren for the services, and their presence was truly an inspiration and most deeply appreciated. Also from Rosedale, W. Va., came the Marks family, and from Belva, W. Va., came the Rule family. Then on Sunday morning Brother Olin Campbell and son Dorsey came in from Philippi, W. Va., to worship with us. These four groups drove a total of about 700 miles to be in the services.

One interesting feature that rose out of this trip was the visit of Brother J. S. Chase, who is eighty-four years of age, who got a taxi to bring him from Clay, W. Va., on Sunday morning—a distance of nearly thirty miles, that he might attend the services.

Well, we had a glorious season of fellowship with these fine folk, and I truly thank God for their friendship and for their love for the truth, and for the way in which they support THE BAPTIST EXAMINER.—J.R.G.

**THE BAPTIST EXAMINER**  
PAGE TWO  
AUGUST 31, 1957

## ILLINOIS PASTOR VISITS AND GIVES ENCOURAGEMENT

One of the most gracious visitors we have had at Economy Printers in many moons was Brother Arthur Corcoran of Cottage Hills, Ill., who briefly visited with us of recent date when en route home from a trip into West Virginia.

For a long time we have been hearing from Brother Corcoran and, to say the least, his letters have always been most encouraging. Some folk write a letter in which the facts are stated in a cold, business-like manner. A few others have the ability to present the same facts but in a warm, spiritual manner, which encourages and inspires the reader. Brother Corcoran is one of the few possessed with that ability. Ever since he began getting this paper in 1954, we have been hearing from him and his letters have always been a spiritual stimulus.

Brother Corcoran's background, religiously, is interdenominational, being a Moody Bible Institute man. Within the last three years, since he has been receiving this paper, he has come to revise his theological position on church, the doctrine of election, and other great truths.

What a blessing it was to have him visit us and hear him tell what THE BAPTIST EXAMINER meant in his life. His one testimony is enough to offset all the burdens we have had within the past year in keeping this paper in the mails.—J.R.G.

## "Who Maketh Thee To Differ?"

(Continued from page one)

**drops in a bucket.** He speaks of us, more or less, as animated dust. If God looks upon us as grasshoppers, and as drops in a bucket, and as animated dust, then how could we ever talk about anybody being a self-made man?

Instead, I come to this text in I Cor. 4:7 and I read, "For who maketh thee to differ from another?" Instead of being a self-made man that has lifted himself from a position of obscurity and poverty to a position of prominence and financial success, actually everyone of us, whatever we have, we have it just because God has granted it to us. He is the one that makes us to differ.

If you will read this passage in I Corinthians and study it in its context, you will see that the only way you and I differ in any wise at all is because God makes the difference so far as our lives are concerned. There is no praise due us. No one should pat us on the back because we have achieved fame or success in this world. Rather, all the difference there is in any individual over any other individual, is there because God has put the difference there Himself.

## WE DIFFER IN GOD'S PROVIDENTIAL DEALINGS.

Here is one man that is born with the proverbial silver spoon in his mouth and another fellow that is born that doesn't even have a spoon in the house. I tell you, beloved, we differ in God's providential dealings with us. Listen:

"But thou shalt remember the Lord thy God: for IT IS HE THAT GIVETH THEE POWER TO GET WEALTH, that he may establish his covenant which he sware unto thy fathers, as it is this day."—Deut. 8:18.

If you are wealthy, beloved, you have the wealth because God gave you the power to get it. If you are surrounded with wealth or abounding poverty, then I would remind you that that wealth or that poverty, is your experience because of God Almighty's providential dealings with you.

Down in Mexico they just have two classes of people. Here in America we have a middle class, but in Mexico they just have the "ups" and the "downs." They just have the folk who have "it" and (Continued on page three)

# Examiner Editorials

BY BOB L. ROSS



## A LETTER TO A NAZARENE WHO THINKS THAT TOPLADY WAS SOMEWHAT WESLEYAN

I HAVE BEFORE ME a copy of "Herald of Holiness," a paper published by the Nazarenes. In it there is an article by a writer by the name of Al Ramquist, entitled, "Save From Wrath and MAKE ME PURE," and it is supposed to be a brief sketch of the life and ministry of Augustus Toplady, the author of the hymn, "Rock of Ages." Some readers of TBE sent us copies of this magazine, and asked for comment. We recently had time to examine the article more carefully, and we were so disgusted with it that we wrote the author. And instead of offering further comment, we will just print our letter.

However, there is one thing we wish to add before the letter. The words, "save from wrath and make me pure," were never written by Mr. Toplady. The original hymn says, "cleanse me from its guilt and power." (Works of Toplady, page 912.) So, this magazine article was actually written upon a line that Toplady never even penned! We did not call Mr. Ramquist's attention to this, for we wanted him to know that Toplady was no Wesleyan sinless perfectionist heretic, and we centered our letter around this point.

Now, here is the letter to Mr. Ramquist:

Mr. Al Ramquist  
C/o "Herald of Holiness"  
Kansas City 41, Missouri.

My Dear Mr. Ramquist:

Some folk have sent us copies of the March 6 issue of "Herald of Holiness," in which appears an article by you, concerning the life and ministry of the eminent Augustus Toplady. And whether the erroneousness of the article be occasioned by ignorance or sly, deliberate falsehood, be it known that not a few Christians who hold to the doctrines of grace, as did Toplady, were and are thoroughly disgusted with what was said concerning Toplady's ministry and blessed hymn, "Rock of Ages."

Your statement that "the fervor of that early Wesleyan revival characterized his (Toplady's) ministry" is as far from the truth as could possibly be. If there were or is anything that Toplady despised more than Wesleyanism, it is beyond my knowledge. Mr. Toplady did not even consider Mr. Wesley to be a child of God. In a letter to Mr. Samuel Naylor, dated November 27, 1772, Mr. Toplady wrote: "What a mercy it is that the enemies of the gospel, amidst all their plenitude of malice, have little skill and less power! Mr. Wesley, considered as a reasoner, is one of the most contemptible writers that ever set pen to paper. O that He, in whose hand the hearts of men are, may make even this opposer of grace a monument of His almighty power to save! God is a witness how earnestly I wish it may consist with the divine will to touch the heart and open the eyes of that unhappy man. I hold it as much my duty to pray for his conversion as to expose the futility of his railings against the truths of the gospel."

Again, in an article called "An Old Fox Tarred and Feathered," Toplady said of Wesley: "Whereunto shall I liken Mr. John Wesley? and with what shall I compare him? I will liken him unto a low and puny tadpole in divinity."

Certainly, the Wesleyans of old did not consider Mr. Toplady's ministry to be characterized by the "fervor of that early Wesleyan revival." In Wesley's Journal, Mr. Toplady is described as "a ruthless controversialist on behalf of extreme Calvinism."

Furthermore, there is none of "the fervor of that early Wesleyan revival compressed into" his beloved hymn, "Rock of Ages;" neither does the "double cure" and "make me pure" refer to "sinless perfection." Mr. Toplady said that the hair-brained notion of Wesley as to sinless perfection, was "a tenet raked from the dung-hills of Pelagianism and Ranterism." Further, he said, "According to the account which Paul here (Romans 7:14-25) gives of himself, he no more dreamed of being a self-determiner, than of his having attained to sinless perfection. No wonder that some flaming Arminians have a peculiar spite against the apostle!"

The "double cure"—the saving from wrath and making pure—to which Mr. Toplady referred, consists of (1) salvation from the curse of the law through the death of his Substitute, and (2) holiness or perfection by the imputed righteousness of Christ. To quote from Toplady: "The justification of God's people, thus founded upon, resulting from, and secured by, the imputed righteousness of Christ; this justification, according to Latimer, and according to the Scriptures, is absolute and total," a doctrine despised, rejected, and blasphemed by all Wesleyans, Arminians, and hypocritical, self-righteous "perfectionists."

Toplady also wrote:

"Jesus, thou tried foundation stone,  
From whose prevailing blood alone  
Thy saints expect salvation,  
My robe thou art, I feel thy grace,  
And triumph in thy righteousness,  
Made mine by imputation."

Again,  
"Our souls his watchful love retrieves;

Nor lets them go astray,  
His righteousness to us he gives,  
And takes our sins away:

"We claim salvation in his right,  
Adopted and forgiv'n,  
His merit is our robe of light,  
His death the gate of heav'n."

That, sir, is the "double cure" of which Toplady wrote, not of "sinless perfection" or the "second blessing."

Enclosed is a clipping containing other quotations from Toplady, showing that his ministry was characterized by a fervor opposed to Wesleyanism. In fact, he said, "It pleased God to deliver me from the Arminian snare, before I was quite eighteen."

Yours by His grace,  
Bob L. Ross

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## WHAT MR. BOOTH'S ANSWER WOULD HAVE BEEN AS TO THE ORIGIN OF MORAL EVIL

A FEW DAYS BEFORE Abraham Booth left this world, he read a manuscript pertaining to the origin of moral evil. And since we recently have had some inquiries and comments relative to this subject, I here quote the sound and discriminating statement made by Booth, after he had carefully read the aforementioned manuscript:

"Were my opinion asked respecting the origin of moral evil, the answer would be, I have no opinion upon the subject; nor dare I form conjectures about it. Having long been fully persuaded that a satisfactory solution of the question lies far beyond the reach of human intellect, I consider it as more becoming my feeble reason, and much more respectful to Divine Providence, to exclaim with Paul, 'O the depth!' than to indulge in speculation on a subject so mysterious; lest I should fall under the righteous reproof of Jehovah's interrogatory to Job, 'Who is this that darkeneth counsel by words without knowledge? Of this, however, I have no doubt, that the existence and prevalence of moral evil in the rational creation, are completely consistent with all the perfections of God, and with all His eternal decrees; and that under the management of Supreme Wisdom, when the great system of Providence respecting both angels and men is finished, the conduct of God in reference to evil, both moral and natural, will be to the praise of His glory, in the eyes of all holy creatures."

(From "The Reign of Grace," by Abraham Booth.)

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## NOTES

ARMINIANS, CALVINISTS, AND HARDSHELLS differ widely as to the purpose of the Gospel. The Arminians think that the Gospel is to be preached in order to give all men a chance to save themselves by the efforts of free will. Calvinists teach that the Gospel is to be preached to all men in all nations to call the elect unto Christ, who has already purchased and secured their salvation; and who now, through the Word and Spirit, administers this salvation unto them (II Thessalonians 2:13, 14). The Hardshells teach that the Gospel is only for the saved, and that it is not to be preached to lost sinners. (Some Hardshells, however, are getting away from this position, and are beginning to see the truth, for which we are thankful.) The Arminians and Hardshells have no scriptural ground to stand upon, while Calvinists have mountains of it. (See Acts 13:48; I Cor. 4:7, 15; Ephesians 1:4, 13; I Thessalonians 1:4-10; II Thessalonians 2:13, 14; II Timothy 1:9, 10; 2:10.)

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AN EXCELLENT SCHOOL for all Arminians to attend is "Whale Seminary." Such famous preachers as Jonah the prophet are among its distinguished graduates, and he is quite a testimony to the excellence of the Seminary's ability to indoctrinate its students. Why, Jonah wasn't there three days and three nights until he had altogether discarded the heresies of free-will and anti-missionism. Whereas he once was an Arminian as to God's sovereignty, and a Hardshell as to missions, after a few hours under the capable faculty at "Whale," he soon was shouting, "Salvation is of the Lord," and went down to Ninevah on a missionary trip. In view of the fine job "Whale" did for Jonah, teaching him of God's sovereignty and of missions, TBE unreservedly recommends this Seminary. We need more preachers today like Jonah—men who believe and preach that "Salvation is of the Lord," and who practice missions. And if "Whale" helped Jonah to see these truths, then we know that it will help all others who may have the privilege of attending this excellent school. May God see to it that a lot more free-willers and anti-missioners get to spend some time there!



Men show their character in nothing more clearly than by what they think laughable.

## From Spurgeon's Pulpit

by

C. H. Spurgeon



### Arguments For The Perseverance Of The Saints

"The righteous shall hold on his way."—Job 17:9.

The SEVENTH and last argument shall be drawn from what has already been done in us.

I shall do little more than quote the Scriptures, and leave them to sink into your minds. A blessed passage is that in Jeremiah 31:3: "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." If He did not mean that His love should be everlasting He would never have drawn us at all, but because that love is everlasting therefore with lovingkindness has He drawn us.

The apostle argues this in a very elaborate manner in Romans 8:9, 10: "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life." I cannot stop to show you how every word of this passage is emphatic, but so it is: if God reconciled us when we were enemies, He certainly will save us now we are His friends, and if our Lord Jesus has reconciled us by His death, much more will He save us by His life; so that we may be certain He will not leave nor forsake those whom He has called.

Do you need me to bring to your minds that golden chapter, the eighth of Romans, the noblest of all language that was ever written by human pen? "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." There is no break in the chain between justification and glory: and no supposable breakage can occur, for the apostle puts that out of all hazard, by saying, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen

with new limbs as old ones are lost? Nay, being members of this body, we shall not be divided from Him. "He that is joined unto the Lord," says the apostle, "is one spirit," and if we are made one spirit with Christ, that mysterious union does not allow of the supposition of a separation.

The Lord has wrought another great work upon us, for He has sealed us by the Holy Spirit. The possession of the Holy Ghost is the divine seal which sooner or later is set upon all the chosen. There are many passages in which that seal is spoken of, and is described as being an earnest, an earnest of the inheritance. But how an earnest if after receiving it we do not attain the purchased possession? Think over the exceedingly weighty words of the apostle in 2 Corinthians 1:21, 22: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."

To the same effect the Holy Spirit speaks in Ephesians 1:13, 14: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Beloved, we feel certain that if the Spirit of God dwelleth in us, He that raised up Jesus Christ from the dead will keep our souls and will also quicken our mortal bodies and present us complete before the glory of His face at the last.

Therefore we sum up the argument with the condiment expression of the apostle when he said (2 Timothy 4:18): "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen."

### "Who Maketh Thee To Differ?"

(Continued from page two)

the people who "ain't got it." You are either a Gonzales as an heir or an heiress to the millions, or else you are one of the peons — one of the poor of Mexico. You either have a hacienda with thousands or maybe hundreds of thousands of acres surrounding the house that you live in, or else you have a little adobe hut of which you would be almost ashamed to tell anybody that it was your home.

Now, beloved, who makes the difference? As you ride along the road and see a big hacienda off in the distance and then look in the other direction and see little mud huts, I ask you, who makes the difference between the man of wealth and the man of poverty? Beloved, I say to you, we differ in God's providential dealings because of God Himself. God makes the difference.

You haven't money, beloved, because you are a little bit smarter or because you are a little better trader than someone else. You have what you have, whether it be great or small, whether it is a business or whether you labor for someone else — you have what you have because of God's providential dealings with you. It is God that makes us to differ.

II

### IT IS GOD THAT MAKES US TO DIFFER PHYSICALLY.

I have observed of recent date a few quiz programs on television, and I have been amazed at some of the child prodigies that seem to know the answers that ought to stump a college professor. Just recently, I saw a lad probably ten or twelve years of age, who was answering questions, the like of which would have caused college professors to have scratched their heads and thrown up their hands in defeat, yet he was answering those questions and earning thousands of dollars with every answer that he gave.

In contrast, when I think about those child prodigies that have



## The False Idea That Salvation Is Through An Institution

By Roy Mason, Tampa, Florida

Institutional salvation! Many people believe that salvation is and through an institution. The Catholic Church has promoted the idea for centuries, and Catholics consider that excommunication from the church would be an unspeakable calamity. During the last war the pope threatened to excommunicate Adolph Hitler if he didn't "be good" but he never quite got around to doing it. No salvation outside the church, is the Catholic idea.

### Lodge Salvation

Many who have never paid any attention to Christ or a church either, have come to substitute a lodge, and they have the idea, "If I live up to the teachings of my lodge, all will be right with me." A member of the Odd Fellows asked a Methodist minister of a town where we served as pastor, "If I live up to the teachings of my lodge I'll be all right, won't I?" That minister said, "Yes." Some days later the man died suddenly from a heart attack. The minister had confirmed him for Hell. No one is saved by "living up to the teachings" of lodge or church either. We know some unsaved people who are very prominent in the American Legion organization, and they do not feel the need of Christianity, because they feel that it is quite enough to be faithful to the American Legion. Now the Legion doesn't teach that membership saves—that is their own idea. But there is danger that people will come to trust even an institution that does not profess to save.

### Can A Baptist Church Save?

No, a Baptist church has no more power to save than a lodge or club or the Roman Catholic Church. Salvation is simply not in an institution — any institution. Yet often when someone dies the fact is dug up that he was a member of a church somewhere. Recently a man died in Tampa and the newspapers stated that he was a member of a church in another state. That was 31 years ago. Great dependence for the eternal future was placed in the fact that 31 years ago that man belonged to a Baptist church. That membership no more saved that man than if he had belonged to the society for the prevention of cruelty to blind mice.

Following revival meetings we

enormous brain capacity, I think about some little child that is born today that isn't even normal mentally. A lady visited in our home sometime ago who is the mother of two Mongoloid children — children who are not bright enough to take care of themselves. Although it was the first time that I had met the lady, she seemed to me to be an unusually fine, high-type lady. There isn't a doubt in my mind that that lady knows the Lord and loves the Lord and serves the Lord to the best of her ability. I am satisfied that she is a good Christian woman. I have thought so many times since she told me about those two children that she has, without the mental capacity to really care for themselves and must have constant attention from someone else, and I contrast those two children with these child prodigies that know the answer on things that would baffle a college professor. Now, beloved, who makes the difference? I say, every difference comes because God has made the difference.

I was in Richmond, Virginia, years ago, and I heard for the first time about the home for incurables there. If you ever get down in the dumps and want something to cheer you up, I suggest that you just visit the home for incurables at Richmond and

hear talk of so many "joiners." Ask many if they are saved and the answer comes back, "I am a church member." The idea seems to be that one entrusts his soul into the hands of a church to be looked after, just as one deposits money in a bank for safekeeping. There are tens of thousands of people who believe that their church membership guarantees their salvation. What a lie of the Devil! It is not the function of a church to save. A church is properly composed of saved people who band together to reach the lost with the Gospel.

### What Then Does Save?

Christ saves. Ephes. 2:8: "By grace are ye saved through faith." That faith is faith in Christ. John 3:16: "That whosoever believeth in him... should have everlasting life." "He that hath the Son hath life." "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

There must be a new birth. John 3: "Ye must be born again." That new birth is in connection with faith in Christ. "If any man be in Christ Jesus, he is a new creature."

Faith that is placed in an institution, needs to be placed in Christ plus nothing. The one who trusts an institution simply trusts the wrong thing. Such misplaced trust is fatal.

### What Trust In A Church Does For People

1. It results of many joining a church for "fire insurance" purposes. Such people often join, then rarely attend, and rarely do anything. Their idea is that if they get their name on the roll they are covered by a sort of eternal fire insurance policy.

2. It results in many members being unwilling to exclude a church member for any offense. They feel that it would be terrible to turn a person out and thereby send him to Hell. But of course exclusion from a church does not consign anybody to Hell.

3. It results in people being lulled into a sense of false security. It is far more dangerous to be in a church lost, than to be outside of a church and lost, for it is easier to reach a lost sinner who makes no profession and has no church membership.

Satan is the sponsor of salvation through an institution.

I'll guarantee when you come away, you will come away singing the Doxology and thanking the Lord because of what God has done for you, in that He has given you sufficient physical strength and mental power to take care of yourself. Beloved, when I came away, I couldn't help but marvel at this fact: why is it that I am not in that place? Why is it that I don't have a body that is bent double until maybe my head drags along the floor just in front of my feet? Why is it that perhaps my body hasn't turned in the shape of a hairpin in the other direction until my head drags along the floor behind my feet? Why is it that I have a body whereby I can move about under my own power while others have to be carried about as children? Why is it that I have a mentality that is sufficient to enable me to carry on my work from day to day while others have such poor mentality that they are a care upon society? I tell you, beloved, it is God that makes the difference. In all the physical differences that we have, that difference comes from God.

(Continued on page five)

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AUGUST 31, 1957



## EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK  
North East Baptist Church  
Millerton, New York

Title: "HELL—THE PLACE OF  
THE DAMNED."

Scripture reading: Luke 16:19-31.

We shall endeavor to answer five of the most common questions concerning the place called

Hell.

1. IS HELL A FACT OR A FABLE? IS THERE A HELL?

A. Hell a fable—according to many people.

1. The Christadelphians: "The popular theory of hell and 'eternal torments' is a fiction" (Heresies Exposed, p. 56).

2. Christian Science: "No final judgment awaits mortals" (Science and Health, p. 391).

3. Spiritism: "There is no burning hell" (Outlines of Spiritualism for the Young, as quoted by Biederwolf).

4. Jehovah's Witnesses: "The doctrine of a burning hell where the wicked are tortured eternally

after death cannot be true" (Let God Be True, p. 80).

5. Seventh Day Adventism: "The theory of eternal punishment is one of the false doctrines" (Heresies Exposed, p. 148, Loizeaux Brothers).

6. Modernism: "The judgment is already here." "Not a distant, vague, judgment day" (Chester Warren Quimby, The Gospel Today, p. p. 125, 128, Abingdon-Cokesbury Press).

B. Hell a fact—according to the Word of God.

"The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17).

"Hell and destruction are never full . . ." (Prov. 27:20). Also Prov. 15:24; Isa. 30:33; Ezek. 32:27.

"I like the teachings of the meek and lowly Master, Jesus," says one. The meek and lowly Jesus spoke more on hell than any other prophet or apostle! Hear Him:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matt. 10:28). (Also Matt. 11:23).

If Christ is a "way-shower" (Science and Health, p. 30) as Christian Scientists affirm, ought we not to believe Him that there is a hell! "Since you are unable to prove that Jesus is wrong, do you not think that you ought to accept His clear statement of fact, that there is a hell?" (B. A. Kettner).

II. WHERE IS HELL? IS IT IN THIS LIFE, OR IN THE EARTH?

1. "The only hell you have is in this life," says some unbeliever. This is said because it is hoped it is true. It is not true.

"It is appointed unto men once to die, and after this the judgment" (Heb. 9:27).

Judgment of God is "eternal" (Heb. 6:2). We are not in this world forever.

2. Hell not on the earth, in the earth. (The difference in the Hebrew and Greek words not considered here; am using the commonplace thought of Hell as used in the world).

a. Hell "beneath" (Isa. 14:9; Prov. 15:24).

b. Numbers 16:30-33 cannot be spiritualized. Literal, historical. Korah and company against Moses and Aaron. Test before God. Moses: "If the Lord make a new thing and the earth open her mouth and swallow them up . . . and they go down quick (old English language for "alive") into the pit (sheol, translated "hell" elsewhere) then . . . these men have provoked the Lord" (v. 30). Moses finished: "The ground clave asunder that was under them and the earth opened her mouth and swallowed them up and . . . they went down alive into the pit (or hell) and the earth closed upon them" (v. v. 31-32). New York rose and fell the thickness of half-dollar on November 4, 1952, "supporting evidence for the theory that the earth's core is liquid and not solid" (N. Y. Times); liquid fire! Every volcano a smokestack of hell.

III. ARE THERE SINNERS IN HELL NOW?

A. Word of Christ, Luke 16:19-31. Parable? Only makes the reality it pictures greater. Not said to be a parable. No names ever mentioned in parables (as "Lazarus"). Rich man's name not mentioned, could be traced. Beggar's name given who lay at his gates. He had five brethren (v. 28). Christ spoke parable in Matthew 13:3. Yet sowers do sow seed. Also true, "certain rich man died" and went to hell (v. v. 22-23). He was in hell right then! If parable, teaches that souls are suffering now in existence after death.

B. Witness of history. Sodom and Gomorrah overthrown with fire almost 1900 years before Christ came (Gen. 19). Shortly after Christ's ascension Holy Spirit: "Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves

(Continued on page five)

## WHAT I SAW IN MEXICO

By

BOB L. ROSS

THE BAPTIST EXAMINER

Ashland, Kentucky



"CHRISTO REY"

OUTSIDE the city of Guanajuato, on the highest mountain of this section of Mexico, the Roman Catholics have constructed a giant statue, supposedly of Christ, called "Christo Rey" (meaning "Christ the King.") The undertaking was begun in 1944, and is not yet completed.

The road up to the statue is very winding, and from the place where we left the highway to go up to the statue, we traveled some ten miles before reaching the top. The road is not only winding, but very narrow, and there have been several vehicles to topple over the deep edge, killing many people.

The road is now being worked on by free laborers, who do what they do as penance. They think that they shall be blessed as a result of their keeping the road in good condition.

The mountain on which the statue is built is an old, inactive volcano. The statue stands right on the very top of this volcano. The height of the statue itself is over 65 feet. From the stand on which the statue is supported to the top is 115 feet, and from the base of the entire structure to the top is over 157 feet. The statue is made of bronze and concrete, and weighs some 200 tons.

Surrounding the court below the statue, there are sixteen booths now being constructed on each side. In these booths altars will be built in honor of the various "gods" that are worshipped by the people from all over Mexico.

Located beneath the statue is a little souvenir stand where pictures and trinkets may be purchased. To the right of the stand, there is a wall covered with pictures drawn by some of the Roman Catholics who have been helped by "Christo Rey." These pictures are pictorial testimonies of how "Christo Rey" has blessed them in some great danger. For instance, there was a picture of an overturned bus, with "Christo Rey" in the background. The person who had drawn this picture wrote on the bottom something such as this: "I give thanks to Christo Rey for his protection in the wreck of a bus on such and such a day of such and such a year, in which so many were killed."

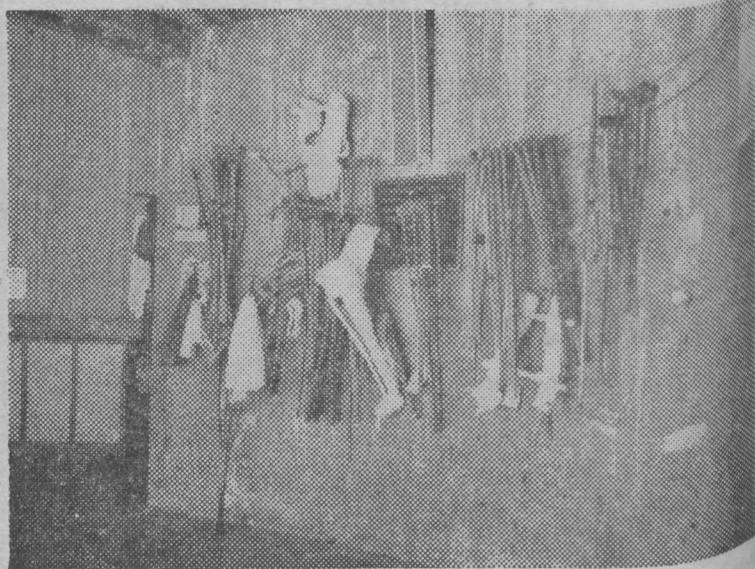
To the side of this, there are hanging a number of walking canes, crutches, casts, etc. "Christo Rey" had supposedly healed these folk of their afflictions so they hanged these things on the wall as a testimony of the healing power of the statue.

Brother Moser told us that Brother Oscar Cruz, a teacher in the seminary at Guanajuato, once came up to see the statue, and while there, the lady who manages the little souvenir picture and trinket stand, told him about the pictures which hung on the wall in testimony of the power of "Christo Rey" to save from death those who were in the bus wreck, etc. Brother Oscar, who is a jovial type fellow with a pleasant disposition, asked the lady what "Christo Rey" had done for those who died in some of the bus wrecks, etc. Was his power not strong enough to save them, too? This made the lady very angry, and she would not tell Oscar anything else about the statue.

Well, this is a sample of the rank idolatry that characterizes Mexico. Although the people profess to be Christians, they know nothing of Christ. The only Christ they know about is the "Christ" of stone, some statue or image. They worship the works of their own hands.

You can help turn these people from their idols by supporting our mission work in Mexico. The boys of our seminary and the preachers on the mission fields are preaching the Gospel of Christ, which is the power of God unto salvation. If you feel led to support this work, send your offering to M. L. Moser, Jr., care Central Baptist Church, Little Rock, Arkansas.

### "TESTIMONIES"



These crutches, casts, walking canes, etc., are supposedly here in testimony to the fact that "Christo Rey" healed those who were afflicted. But I believe in the power of this statue to heal about as strongly as I believe in Oral Roberts' "healing."

### "CHRISTO REY"



This is the statue, some 65 feet from head to foot, and some 115 feet from the bottom of the stand. At night, the stand on which the statue rests is lighted up, and can be seen for miles and miles in all directions. Coming from Morelia to Guanajuato one night, we saw it from about forty miles away.

### "TESTIMONIES"



Here are little pictorial testimonies which tell how "Christo Rey" has protected in time of great trouble. Maybe one person out of a carload of six wasn't killed in a wreck; he will say that "Christo Rey" protected him, and will draw a picture illustrating it. But what about the five that were killed? What did the statue do for them???

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# Too Big

remember" (v. 25), and remembered his five brethren on earth (v. 28). I plead with you, do not go to hell!

V. IS HELL ENDING OR ETERNAL? DO THE LOST SUFFER FOR EVER?

What other meaning than this is Christ's solemn saying of Mk. 9:43-48? Three times He said "The fire . . . never shall be quenched, where the worm dieth not and the fire is not quenched."

The unsaved go into "everlasting fire" (Mt. 25:41) and "everlasting punishment" (v. 46). Everlasting, same word used of the saved (v. 46) and God (Rom. 16:26). Wicked Christ rejecters punished with "everlasting destruction" (2 Thess. 1:7-10). Must exist forever to be punished forever (Mt. 25:46). No end! No end!

Look at your loved ones. See them sinking down into endless hell?

If unsaved could hear screams of damned in hell—!

Flee to Jesus Christ for salvation now! (Jn. 5:24; 6:37). Amen.



## "Who Maketh Thee To Differ?"

(Continued from page three)

I go to the hospital quite often for visitation and I stand and look, perhaps, in a ward. Maybe there will be three or four or five people lying there in bed sick, unable to move—unable, at least, to get out of the hospital. I think as I walk out, how fortunate I am, and how thankful I ought to be. What a difference there is between me, able to walk about, and those individuals lying there upon sickbeds, maybe some of them unable to get out and walk again. Beloved, who maketh us to differ physically? The God that causes us to differ mentally and causes us to differ in His providential dealings is the same God that causes us to differ physically.

### III

IT IS GOD THAT CAUSES US TO DIFFER IN THE MATTER OF GRACE.

The Apostle Paul said:

"BUT BY THE GRACE OF GOD I AM WHAT I AM; and his

# Bunyan's Last Sayings

ON REPENTANCE AND COMING TO CHRIST

The end of affliction is the discovery of sin, and of that to bring us to a Saviour. Let us therefore, with the prodigal, return unto Him, and we shall find ease and rest.

A repenting penitent, though formerly as bad as the worst of men, may, by grace, become as good as the best.

To be truly sensible of sin is to sorrow for displeasing of God; to be afflicted that He is displeased by us more than that He is displeased with us.

Your intentions to repentance, and the neglect of that soul-saving duty, will rise up in judgment against you.

Repentance carries with it a Divine rhetoric, and persuades Christ to forgive multitudes of sins committed against Him.

Say not with thyself, Tomorrow I will repent; for it is thy duty to do it daily.

The gospel of grace and salvation is above all doctrines the most dangerous, if it be received in word only by graceless men;



JOHN BUNYAN  
(Long Ago In Glory)

if it be not attended with a sensible need of a Saviour, and bring them to Him. For such men as have only the notion of it, are of all men most miserable; for by reason of their knowing more than heathens, this shall only be their final portion, that they shall have greater stripes.

grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."—I Cor. 15:10.

Beloved, it is God's grace that makes us to differ spiritually. Just as it is God that causes us to differ materially, and it is God's dealings with us whereby we differ physically, so it is likewise in the matter of God's grace. We differ spiritually as the grace of God is manifested in our lives. Paul says, "By the grace of God I am what I am."

Several years ago, a young preacher friend of mine went back to his old home in Western Kentucky, and on his return trip he thought he would go by the penitentiary at LaGrange, Kentucky, just after it was moved from Frankfort to LaGrange. When he drove up, he noticed that there was a crowd of people standing over to one side, ap-

parently looking down at the ground. When he came near, he found that a man had tried to escape just a few minutes before and a guard had shot and killed him. When this preacher friend stood there and looked down upon this individual, he found it to be the same person who had sat beside him the night that he, himself, was saved. In other words, back yonder some months or years before, those two young lads in their teens had sat side by side. God's grace had reached down and saved one and made a preacher out of him, and the other one was let alone and he went to the penitentiary and came to an untimely death by being killed by a guard when he was attempting to escape. I ask you, beloved, who makes the difference spiritually in this world? It is none but God.

When I think of an experience like that, my mind goes to dozens (Continued on page seven)

## Evangelistic Outlines

(Continued from page four)

to fornication and going after strange flesh, are set forth for an example; suffering the vengeance of eternal fire" (Jude 7). They were suffering 1900 years after Jude wrote his epistle. "The fire is eternal, not the suffering." Answer: They could not suffer if they did not exist.

IV. WHAT IS HELL LIKE? IS HELL A PLACE OF TORMENT?

A. Word of Christ: "Where the worm dieth not, and (the) fire is not quenched" (Mk. 9:46). Far better to cut off the hand or foot, pluck out the eye, than suffer the pain of perdition in the pit (Mk.

9:43-49).

Luke 16, man lifted up his eyes "being in torments" (plural—how many??? (v. 23). Rich man: "I am tormented in this flame" v. 24). He was there. He should know. He is told: "Thou art tormented" (v. 25). He calls hell, "This place of torment" (v. 28). Notice: place of torment. A personality always demands a place.

Description of hell as place of torture. A place of "fire" (Mt. 5:22), tormenting "flame" (Lk. 16:24); where they weep and gnash their teeth (Lk. 13:28). They have full use of their faculties. The rich man had the use of his eyes in hell (Lk. 16:23), begged for water for his tongue (v. 24), had his memory, to him: "Son,

—Sheldon

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

## Baptist Youth Witness

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

### SOMETHING WORTH READING, BELIEVING AND TRUSTING

A young man made the remark some time ago that "this old world is really rough."

Yes, sooner or later, in one way or another, we all come to this conclusion. The world has a lot of nothing that is worth anything to offer us. Millionaires have reached the conclusion that life is not worth living and have thrown themselves out of skyscraper windows to death. Pleasure seekers have drunk the cup of worldly delights until they have found that

"Pleasures are like poppies spread,

You seize the flower, the bloom is dead."

The fact that people commit suicide daily reveals that the world can only satisfy men and women "for a season" (Heb. 11:25).

But, beloved reader, there is something better. There is more to life than what you've been getting out of it. Let me introduce you to the one and only source of life, joy, and peace that is to be found between here and eternity. Let me introduce you to a Book. Not just an ordinary book, but the Book of all books. Of course, I am speaking of the Bible.

The Bible is God's sure Word. It is true; it never fails. The Bible is a Book worth something. It is worth reading, believing, and trusting. It is worth all this because of the truth it gives to us. And what is the truth it gives?

First, let us read from this Book about you and me — about human beings. In Romans 3:23 we read: "All have sinned and come short of the glory of God." That means that men are sinners. They have sinned against God. "So what? What if we have sinned against God?" someone asks.

To answer this question, let's look again into this Book. Read Romans 6:23: "The wages of sin is death." And we read in Psalm 9:17, "The wicked shall be turned into hell." This is God's answer to the question. Sinners are con-

demned to Hell to suffer because of their sins against God.

But let's read from God's Word about something else. Let's read John 3:3, "Except a man be born again, he cannot see the kingdom of God." Friend, here is a verse worth believing. No one has ever reached Heaven yet by his own merits, nor have any reached Heaven on the merits of some other sinner, whether preacher, priest or rabbi. Only by being born again can one go to Heaven.

"Well, how is one born again?"

Let's turn again to the Book. In I John 5:1, "Whosoever believeth that Jesus is the Christ is born of God." And in John 1:12, 13 we read: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Friend, seeing Jesus as your Saviour is salvation. Christ died for our sins, and all who trust Him — believe in Him — shall be saved.

Yes, believing on the Lord Jesus as Saviour is worth something. May God grant faith unto you this very moment to trust Him for salvation!

### Daily, Hourly, Salvation Sought

God's people want a daily salvation, and sometimes an hourly salvation. Herein the Lord's exercised family are distinguished from all others. They cannot be satisfied with looking back through a long vista of years upon something which, in times past, they hoped was a visit from the Lord, and rest secure upon that; as though having their title deeds safe in a chest at home, no present manifestations of the Lord's mercy and love to their souls were needed now. How many do we see in that wretched state! They

to take care of it, but now it was gone, so she was very sad. Mary didn't know, though, that Jesus had arisen from the dead. She didn't know that He was Lord of Heaven and earth, and had all power, and could do as He so pleased.

As Mary stood there crying, Jesus turned to her and spoke to her. She recognized His voice, and was so happy that He was alive. Then the Lord Jesus told her to go tell His disciples to come to Him, because He wanted to talk with them. Mary did as Jesus told her, obeying her Lord because she loved Him.

Boys and girls, do we love the Lord Jesus Christ as much as Mary did? Do we do everything He tells us to do? No, I am afraid that we don't. But what did Jesus say? He said:

"If ye love me, keep my commandments."—John 14:15.

May we each learn to love Him more each day and to serve Him better as the days go by.

### Eternal Punishment

A venerable minister, with compassionate earnestness, once delivered a sermon upon eternal punishment. On the next day some thoughtless man agreed that one of their number should go to him, and, if possible, draw him into a discussion. He went accordingly, and began the conversation, saying, "I believe there is a small dispute between you and me, and I thought that I would call this morning and try to settle it."

"Ah!" said the good man, "what is it?"

"Why," he replied, "you say that the woe of the finally impenitent will be eternal, and I do not think it will."

"Oh, if that is all," he answered, "there is no dispute between you and me. If you turn to Matthew 25:26, you will find that the dispute is between you and the Lord Jesus Christ, and I advise you to go immediately and settle it with Him."

can speak of something they experienced some ten or twenty years ago; but what has been their intervening experience? What exercises, temptations, trials, inward tribulations have been since felt? What battles have they been engaged in? What victories gained? What conquests achieved? What deliverances? What powerful applications of God's Word to their soul? What bright testimonies from the Lord of life and glory? Their religion is like a sluggish pool; and the green weeds of carnality and sin have, for the most part, overspread that sluggish pool of lifeless profession.

But the Lord will not leave His dear people here. To keep the water sweet, it must be perpetually running; and to keep the life of God up in the soul, there must be continual exercise. This is the reason why the Lord's people have so many conflicts, trials, painful exercises, sharp sorrows, and deep temptations — to keep them alive unto God; to bring them out of, and to keep them out of that slothful, sluggish, wretched carnal security and dead assurance in which so many seem to have fallen asleep — fallen asleep like the sailor upon the top of the mast (Prov. 23:34), not knowing what a fearful gulf is boiling up below. The Lord therefore trieth the righteous. He will not suffer His people to be at ease in Zion; to be settled on their lees, and get into a wretched Moabitish state. He therefore sends afflictions upon them, tribulations and trials, and allows Satan to tempt and harass them. And under these feelings the blessed Spirit, from time to time, raises up in them this sigh and cry: "Say unto my soul, I am thy salvation." "None but thyself, Lord, can save me; nothing short of thy voice can whisper to my conscience; nothing short of thy blood can speak away guilt from lying as a heavy burden upon my heart; nothing short of thy love shed abroad by the Holy Ghost can make my soul happy in thyself. . . ."

There may be those who are amply satisfied with something short of this. But if so, oh what is your standing? What evidence is there that God is dealing with your souls, that the blessed Spirit is at work upon your consciences? If you can be satisfied with anything short of God Himself as your salvation coming into your soul, fatal mark, fatal mark! If you can be satisfied with the mere doctrine of salvation without knowing the sweet manifestation of it

## The Solid Rock

Edward Mote

My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.

On Christ, the solid Rock, I stand;  
All other ground is sinking sand,  
All other ground is sinking sand.

When darkness seems to hide His face,  
I rest on His unchanging grace;  
In every high and stormy gale,  
My anchor holds within the vale.

His oath, His covenant, His blood,  
Support me in the whelming flood;  
When all around my soul gives way,  
He then is all my hope and stay.

When He shall come with trumpet sound,  
Oh, may I then in Him be found;  
Dressed in His righteousness alone,  
Faultless to stand before the throne.

## Appreciated Comments

"I believe that your paper is the biggest value I, or anyone, can get today for 50c. What this country needs today is more Bible believers that cling to the Word of God like independent Baptists. I praise the Lord God for you men who stand upon the Faith as did the apostles of the times of Christ's earthly ministry."—F. Jacobs, Ohio.

"May I say that I certainly enjoy reading THE EXAMINER and that I have learned so much from Truly the Lord shall continue to bless the publisher and all those who have a part in making possible such a wonderful paper as THE BAPTIST EXAMINER."—Mrs. Martha Griffin, Kentucky.

"The paper has been a great help to a number of our church and has helped them stand for what Baptists believe. I feel that I cannot repay you for the part you have had in keeping our church from going interdenominational."—Mrs. James G. Lowe, Missouri.

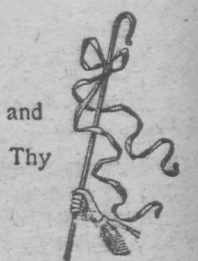
"I have only recently subscribed for THE BAPTIST EXAMINER, and although I've subscribed for others. He has been a great help to me since its beginning in May, 1910. THE BAPTIST EXAMINER comes nearest to what I need, and measuring up to what my idea of what a Baptist paper should be."—Elder W. S. Henard, California.

### READ THE BIBLE BY SYMBOLS

Yea though I walk through



no evil:  
for Thou  
art with  
me; Thy



and  
Thy

they



me.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psalm 23:4.



### For Little Children

#### THE RESURRECTION OF JESUS

JOHN 20:1-18

Boys and girls, after the Lord Jesus died on the cross, His disciples came and took His body away and buried it. And after three days and three nights, a woman named Mary Magdalene came to the tomb, but found that the stone which covered the opening of the grave, was taken away. She didn't understand this, and was frightened.

John and Peter also came to the grave and saw that the Lord Jesus was not inside the grave, and they didn't understand what had happened. So they returned to their homes.

But Mary was crying because she thought that Jesus' enemies had stolen His body. She wanted

THE BAPTIST EXAMINER

PAGE SIX

AUGUST 31, 1957



# SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN  
LESSON FOR SUNDAY, SEPTEMBER 8, 1957

## PETER PREACHES THE GOSPEL TO THE GENTILES

ACTS 10:1-48

Memory Verse: "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."—Acts 10:43.

### I. Cornelius' Spiritual Pedigree.

1. He was devout (v. 2). That means he was pious, reverent, religious, godly and saintly.
2. He feared God (v. 2). He revered all that God did.
3. He gave alms (v. 2). One of his characteristics was his charity.
4. He fasted (v. 30).
5. He zealously obeyed God's commands (v. 5, 31-33).
6. His servants said he was a good man (v. 22).
7. He prayed always (v. 2). Here was one man who couldn't "pray through."
8. He respected and even revered the ministry (v. 25).

### II. Yet Cornelius Was Unsaved.

In spite of all the good that can be said concerning him Cornelius was not converted. If he were saved he didn't know it; neither did Peter know it (Acts 11:18); nor yet did the Lord know it (Acts 11:14). Many today, not half as good as Cornelius think they will be saved because of their good ideals. Not at all! In spite of a sinner's goodness he is lost without Jesus. Cf. Eph. 2:8, 9; Rom. 4:5; Titus 3:5.

### III. How God Works His Program. Acts 10:3-22.

Peter had always looked upon the Gentiles as unclean. His national Jewish pride would not permit him to associate with, nor preach to, the Gentiles. God thus gave him this vision of the sheet in order to teach him to preach to the Gentiles, whom he had been calling common and unclean. At the same time Cornelius was sending messengers from Caesarea to invite Peter to his home. Just after his vision, the messengers arrived. Ordinarily, he would have refused to receive them, but now prepared by God, he welcomes them, doubting nothing (v. 20). This shows us how God works. He not only prepared Cornelius to send for Peter, but prepared Peter to receive Cornelius' message. God thus works both ends of the line, to carry out His program.

### IV. Peter Not A Pope. Acts 10:23-26.

Strange to say, Peter didn't act like the popes of today, who have their devotees bow and prostrate themselves before them, and kiss the pope's feet. Instead, Peter strenuously objected by saying, "I, myself, also am a man" (not a pope). Notice that Peter is careful to disclaim the office of pope. He only claimed to be a preacher or an elder. Cf. I Pet. 5:1. As a result of Peter preaching to the Gentiles, he was asked to give an account of himself to the church. Cf. Acts 11:1-4. Whoever heard of a pope being called up "on the carpet" like that! In the council at Jerusalem (Acts 15:7-19), Peter had no supremacy over the others. He was withstood face to face by Paul. Cf. Gal. 2:11. Immediately after the institution of Jesus' church, Peter made a grievous error (Mt. 16:22, 23), while all popes are infallible (so the Catholics say). In view of this, we must conclude that Peter was not a pope.

### "Who Maketh Thee To Differ?"

(Continued from page five)

and dozens of similar experiences. Every time that I go to Chicago, I always take a trip down to Mid Row. Now I don't go there because I like to see the derelicts of society, but I go there in order that I might be blessed of God. It helps me to realize how much I am blessed of God whenever I see those moral derelicts of society. You can see the reeling drunkard as he staggers along, or you can see some erring woman, or you can see some individual who is nothing but an absolute bum so far as society is concerned. I tell you, beloved, whenever you look upon such individuals, and then look in the mirror to realize that God has forgiven your soul, when but for the grace of God you might be right where those derelicts are—when you realize that, you have something to thank God for. I tell you, I never did go down to Mid Row in Chicago and see those bums and moral and spiritual derelicts, but what, when I came back, I said, "But for the grace of God it might just as well have me down in the gutter." Beloved, it is God that makes us to differ.

I doubt seriously if in the last twenty-five years there has been

### V. Peter's Response. Acts 10:23, 24.

Immediately after Peter received the invitation from Cornelius to come to his home, he made the journey there to preach Christ. There was no delay nor hesitancy in his part. This call from this heathen man brought forth a speedy response from Peter. Oh how long we have waited and allowed the heathen to die in their sins. With God's Word before us, we know they are lost (Jn. 14:6; Acts 4:11, 12; Rom. 2:11, 12; Gal. 3:8). May we respond, like Peter, and give them the gospel without delay.

### VI. An Ear For God. Acts 10:27-33.

In reciting to Peter the reason why he had sent for him Cornelius said, "We are here . . . to hear all things that are commanded thee of God" (v. 33). Other things did not then count nor matter. All Cornelius desired was the message from God. Oh that all men might desire to hear God's Word and thus have an ear for God!

### VII. A Great Mission Text. Acts 10:34.

Prior to his vision (v. 9-16), Peter could not have said what he now declares. Now Peter saw that God's grace was wide enough and His mercy deep enough to save all men. Many so-called Baptists haven't progressed that far yet.

We have here a marvelous example of the breadth of God's grace.

Acts 8 tells us the conversion of a descendant of Ham.

Acts 9 tells us the conversion of a descendant of Shem.

Acts 10 tells us the conversion of a descendant of Japheth.

The lesson which Peter learned is true: God's grace knows no divisions.

### VIII. Sins Remitted. Acts 10:35-43.

In his message to these Gentiles, Peter emphasized the crucifixion of Jesus, declaring that all sins were remitted by faith in Christ. This is an important text. Many say that on the day of Pentecost, when preaching to the Jews, Peter declared baptism as necessary for salvation and they quote Acts 2:38 as proof. If so, he preached a different plan of salvation than in this instance in preaching to the Gentiles, for here he says that it is faith in Christ which secures the remission of sin. Shall we think that the great apostle contradicted himself? Not at all! His message in both instances, when correctly understood, is the same—faith in Christ.

### IX. Salvation Before Baptism. Acts 10:44-48.

While Peter preached, the Holy Spirit overpowered his audience and many of his hearers were saved. Following their conversion, they were baptized. Every Scriptural church follows this example of baptizing only the saved. Any who reverse the order (Campbellites who baptize unregenerated sinners, and Methodists who baptize babies, and others) prove themselves heretics of the worst kind.

### X. Should A Church Vote On The Members It Receives?

Acts 10:47. Cf. Acts 9:26, 27; Rom. 14:1.

a greater commentator of the Word of God than Arthur Pink. Now don't misunderstand me: I don't agree with Arthur Pink in a lot that he has written. I certainly don't agree with him on his latter position on the church any more than I agree with Mr. Scofield in his position on the church as stated in the Scofield Bible. In spite of the fact that I don't agree with Arthur Pink in his position on the church, I do agree with him relative to much of his interpretation of God's Word.

Beloved, A. W. Pink was a great Bible expositor. He came from a father who was a great Bible man. His father knew the Bible so well that no one could stump him by asking him to quote a Scripture. The last time that Arthur Pink visited his father in England, the elderly Mr. Pink said, "Now, Arthur, while you are here, if there is any time that you want a passage of Scripture, you just call on me, and if I fail to quote it, I will give you a crown." Beloved, I don't know how much an English crown is, but it is a sum of money, and he promised to give Arthur Pink a crown for every verse that he was unable to quote. Beloved, Arthur Pink said when he came back to this country that he never got a single crown from his father, because his father had his Bible at his tongue-tip all the time.

You would think from a father like that, that all the family would be great Bible students. There is this one son, Arthur Pink who is a great Bible student. But,

then, look at a sister of Arthur Pink, who is married to a Roman Catholic and who herself is a Roman Catholic and is in absolute ignorance of the grace of God. There is a brother over in England who is an out-and-out infidel, and who hobnobbed with H. G. Wells in his day, who was, as you know, the most outstanding modernistic infidel of his day. How are you going to account for it? Beloved, it is God that makes one to differ.

Oh, the marvel of God's grace! When you see an individual who is one of the moral and spiritual derelicts of society, just remember this, it is God that makes us to differ.

## IV

### IT IS GOD THAT MAKES US TO DIFFER IN OUR LOCATION.

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the BOUNDS OF THEIR HABITATION." — Acts 17:26.

Beloved, even the bounds of your habitation are determined by Almighty God. Do you realize that where you live is according to God's plan? Maybe you want to be someplace else. Maybe you would like to live someplace else. I tell you, beloved, we are where we are because it is God who has put us there. It is God who makes us to differ.

What is the difference between us here in America where we have an opportunity to hear the Word of God and where we can hear God's Book preached from Sunday to Sunday if we wish to

do so, and the man who is living in Mexico who knows nothing about Almighty God? Why didn't God put you down there and put him up here? He didn't, beloved. I say to you, we even differ in our location because of God's providence in our behalf. God has put you where you are.

I think often of the people that live in China, Japan, and Mexico. To me they are pitiable when you remember that in China and Japan, all they have known through the centuries has been heathenism and paganism of the worst type, and in Mexico, all they know is Catholicism. Beloved, boys and girls have been born in China, Japan, and Mexico, and have grown up to maturity without ever hearing the true Gospel of the Lord Jesus Christ. Why do they live there? Why is it that you are here? I tell you, it is because God makes us to differ in our location, and if God wanted you in China or Japan or Mexico, He would have had you born there, and if He wanted one of them here, He would have had Him born here.

## V

### IT IS GOD THAT MAKES US TO DIFFER IN OUR MORALITY.

Even in our morality it is God that makes the difference. Here is an individual that blasphemes the name of God every time that he speaks. Here is another individual that praises the name of God for everything that comes his way. Who makes the difference? It is God.

Do you realize, beloved friends, that it is God that made a preacher out of me, whereas He might have made a lecturer of infidels out of me? Do you realize that it is God that makes a deacon out of one man and allows another man to be a saloon keeper? Do you realize that it is God that makes a Christian out of one man and allows another man to become an habitual criminal? Do you realize that it is God who allows one man to become a condemned felon and another individual to be a law abiding citizen? It is God that makes the difference.

I am thinking of one individual whom I have known from the time of his birth, and I have seen him grow to maturity. Surely, the Devil has had a mortgage on that boy from the time that he first was born. I don't know one single thing that that lad hasn't been mixed up in. Why he hasn't gone to the penitentiary long ago is a miracle. It is only God's grace that has kept him

out. When I think of this lad, I think of others who were born near the same time and who have grown to maturity as useful citizens to this world, and some of them useful citizens to the kingdom of God. What makes the difference? I tell you, it is God that makes the difference so far as our morality is concerned.

## VI

### IT IS GOD THAT MAKES US TO DIFFER IN OUR BACKSLIDING.

God's people ought not backslide. We ought never get cold in the service of the Lord, but we do. I ask you, isn't this true in your own experience? Don't you find that you get cold in the service of God quite often? Why is it that one individual backslides and gets cold in the service of God and another individual goes along day by day and seemingly is on fire for the Lord?

When God turned loose of Abraham, what happened? He lied about his wife. When God turned loose of Jacob, he just lied and lied and lied about everything. He became a rascal of unusual caliber. When God turned loose of David, what happened to him? He committed the sin of adultery and then committed the sin of murder to cover over the sin of adultery. When God turned loose of Simon Peter, what happened to him? Beloved, he denied his Lord. I tell you, beloved, the only difference between Abraham and Jacob and David and Peter when they were on fire for the Lord and when they had lost the joy of their salvation, is God. It is God who makes the difference.

## VII

### IT IS GOD THAT MAKES US TO DIFFER IN OUR JOY.

There are some people that are happy materially all the time, and there are other people who have troubles, and it looks like they never have anything to smile about. Here is one individual who has so many burdens and so many problems that he couldn't smile at all and another person goes right along every day just as happy as can be. What makes the difference? It is God, beloved, that makes even an increase or a decrease in your joys.

I was talking with a woman here in Ashland probably a year ago. The Lord sent her into the shop one day, and I got into conversation with her on spiritual things, after I talked with her on a matter of business. She said, "You know, Brother Gilpin, I have come to this conclusion, (Continued on page eight)"

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THE BAPTIST EXAMINER

PAGE SEVEN

AUGUST 31, 1957



## "Who Maketh Thee To Differ?"

(Continued from page seven) some people are just not meant to be happy."

In contrast, I think of another individual that I see walking along the streets every once in a while, who has a smile on his face, and I hear him singing as he walks along. "Joy bells in my heart today." Beloved, if he isn't talking, he is always humming, "Joy bells in my heart today."

I ask you, who makes the difference between the one who says that it is just not meant for some people to be happy, and this individual who is joyously happy every day. Beloved, it is God that makes the difference.

### VIII

## THERE ARE SOME LESSONS WHICH WE CAN LEARN.

**Lesson Number One:** How thankful you ought to be if you are saved, whereas some of your companions are damned. If it is

God that makes the difference, you ought to be mighty thankful that God saved you, whereas He has let others go on to Hell. Beloved, that is what every one of us deserve, and if God hadn't saved us, we would go to Hell.

We read concerning one individual:

"Is not this a brand plucked out of the fire?"—Zech. 3:2.

We who are saved are just brands that have been plucked or pulled out of the fire of Hell. How thankful we ought to be that we are saved. It is God that makes the difference.

**Lesson Number Two:** You can see God's power. If God makes you to differ, God can make others to differ too. Don't you see, beloved, how marvelous God's power is? It is great enough that it made you to differ from somebody else.

I tell you, beloved, you ought never give up praying for an individual. If God can make you to differ, then God has the power to make somebody else to differ too. There is one woman that God

laid on my heart twenty years ago to pray for. I guess I have prayed for God to save her more than I have prayed for God to save any other individual in all this world, but she is still unsaved. I have this assurance, beloved, that if God made me to differ from others, He has the power to make her to differ too, if it is His will.

### Lesson Number Three:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

Beloved, since this verse is in the Bible, and God makes us to differ, then what are you going to do? Are you going to fall back on God and say, "It is your will; I am not going to worry about the providences that come."

I prepared this message this last week under more difficulties than I have had for many and many a day. Humanly speaking, I stand here to discuss with you this truth in the light of Rom. 8:28, "And we know that all things work together for good to them that love God." God is a sovereign God. He is on His throne. Who makes us to differ from somebody else? It is God that does so. Then it is our business to submit to Him, for whatever comes to pass is His will for us.

### Lesson Number Four:

If it is God that makes us to differ, then we ought to serve Him more than anybody else in all the world. If it is God that makes you to differ from that man who is out on the streets—that is reeling in his drunkenness; if it is God, dear sister, that has made you to differ from that one who has gone down the scarlet road of sin and shame; if it is God that has made a difference in your life and has saved you, whereas you ought to have gone to Hell to get your just deserts for your sins; if it is God that has made the difference, then how you ought to serve Him.

When I think about how God has saved me, it makes me realize how much I owe Him and how much I ought to strive to the best of my ability to keep busy serving the Lord every day. He has made the difference, and if He has made the difference, certainly I ought to strive to serve Him. I ought to love Him, and I ought to show my love by my service.

Now, beloved friends, I say again, God makes the difference. There is no such thing as a self-made man. There is no such thing as praising any individual because he has achieved fame as a statesman or a politician, or an educator, or as a man of finance, or as an industrial executive. There is no such thing as praising a man, because whatever difference there is between him and you, it is God who has made the difference. That being so, let's go out with a new thought in our hearts, with a new light on our face, and with a new smile emanating from our lips, and let's go out to serve Him. He has made a difference in my life. If He has made a difference in your life, then God help you and me to live for Him and let our lives count for Him.

May God bless you!

## "I Should Like To Know"

(Continued from page one) that we have the petitions that we desired of him." (I John 5:14, 15). What the Arminian needs to understand is that prayer, like repentance, faith, and all good works, is wrought in a person by God, and does not involve Arminian "free-willism" in the least. Philippians 2:13 states: "It is God which worketh in you both to will and to do of his good pleasure." The prayers of God's people are in absolute harmony with the ab-

## POSSUM RIDGE LETTER

dere bro. Gilpeens—

i hav ben thinkin a lot about differunt Baptists that i kan rikolekt. u no i hav ben a Baptist fer nigh 50 yers and i hav seen a heap site uf them.

ther was fust uf all a pastur we used to have who was the laziest man i ever saw. ef he had uf ben a horse he wud hav let the single tree ride his heels all day long. he wud not study ner visit the parishoners ner nuthin. and i am aferd bro. Gilpeens that ther air a lot uf preachers jist lik him.

then ther is the song leeder we hav at our church now. he dont no a note frum a horse fly but he kan shore sing. he kan put mor vim and ginger into a song service than enybody i ever herd.

then ther is wun uf the trustees uf our church what never gits enything dun on time. he is a gude man but he is so dilatory. he ort tu hav ben kalled Benputtin-hit-off. i got after him wun day fer not havin had the deed to our church rekorded, and he sed, sez he, i hav only had hit in my possessun fer about 10 yers. first, ther wuz the spring plowin tu do and then choppin the weeds out of the korn and then come fodder takin time, and mity soon winter wuz on us. hit jist seams to hav run on that way yer after yer, but i aim ter du hit sum uf thes days.

then ther is anuther preacher we had who klaimed when he kam tu us that he kud drive mules er interpret the Bible. well i think he kud interpret mules alright, but he drov the Bible much too hard.

we hav had sum foakes in our church what wer rite smart kikers. they kik at the preacher, they kik at the singin, they kik at the teechin, and they kik jist about every thing and everybody but the wuns they ort to kik, which is themselves. did u ever ketch an abul bodied 2 yer old mutton by the hind laigs and feel the 750 volts uf kikin that he kan send thru yore arm 17 times

befoar u kan thro him into a dip pin vat? well that is tame as a hous kat kompared to sum kikin Baptists i hav nown.

on tother hand we hav sum memburs that jist seem to be changed kompletely since ther konvershun. jist now i rekomen bur wun what wuz a tuff old cloudburst befor he wuz saved. he wuz a klunker ef ever thy wun. he wuz fully instruktet in the line uf pernishus sprightliness. disturbanses uf indensens and indisturbanses of desensens wer his long suit. why he rode a mule rite up the ile uf our church wun day when meetin wuz goin on, stopped in frunt uf the pulpit tu offer tu shake hands with the preacher, and then rode on tother dor. but wun day the Lord saved him quiker than u kud skin a yearlin. he started reedin his Bible and hit jist looked lik the immediately he wuz bridle-wine and saddle-brok. the way he grewed so qwik made a lot uf us oldsters ashamed uf ourselves when i reelized how much he new about the Bible rite then and i begin to sagiate in his associashuns, so i kud learn frum him that is wun konklud that i aim never regretted fer we hav had sich a gude time together in the Lord. he has ben sich an inkouragemint tu me, and we stik together jist lik him and aigs er Sodom and Gomorroh er Tyne and Sidon.

i wish i kud be a membr of a church what wuz filled up with bruthers and sisters lik this feller. hit wuld be a reel joy tu hav fellowship with Baptists lik this. i dont hav that kind but i am so thankful fer what i du hav with this wun bruther what noes the Lord and fer the joy i git out uf reedin TBE. u will never no unil jist what blessins u hav brot to me and many uthers thru out dere old Baptist jernel. i luv u i am,

yore frend,  
i s hardtufule.

I suppose you are thinking of Acts 16:6, 7.

**5. How do the Arminians deal with this Scripture, in view of their idea that God is trying to save everyone?**

They deal with it as they deal with any passage of its kind—they reject and pervert it.

## WHERE TO LOOK

"When I see the blood. I will pass over you" (Exodus 12:13).

Banish every fear from your heart. God is not looking at your sin, but at the Blood of the Lamb. Now, if God is not looking at your sin, why should you keep dwelling upon it? He graciously triumphs in the fruit of His love. why should you not triumph in it also? The spring of your communion is your keeping your eye fixed upon the same object at which God is looking.—J. G. BELLETT.

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