

The Baptist Examiner

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

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JESUS — SAVIOUR

By Charles Haddon Spurgeon

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



C. H. SPURGEON

I First, He shall save His people from their death in sin. By nature, all men are dead in sin. They do not merely live in sin, but they are "dead in trespasses and sins." They haven't the will nor the power to renounce sin, and lay hold on eternal life. We may preach to dead sinners all the thunders of the law, but we cannot make them alive, so that they should run to Christ for refuge. We may try to woo them, but we cannot win their hearts for Jesus Christ. If all the preachers in the world were to attempt to win a soul for God, apart from the quickening power of the Holy Spirit, they would find they had undertaken an impossible task. Man by nature is dead, incapable of doing anything for his own salvation, until first of all he has been quickened into spiritual life. Some say, "If a sinner takes the first step, Christ will do the rest." The Romanists boast that Saint Denis, after his head was cut off, picked it up, and walked

two thousand miles. That would have been an easy matter if he could have taken the first step. It is just the same with the sinner. If the sinner can take the first step, he can take all the rest, for it is in the first step that the difficulty lies. If the sinner can, by nature, make himself willing to be saved, he has no need afterwards for the Holy Spirit, for the nature which gave him the first right thing can give him all other right things unto the end; but there never was found yet in actual experience one man who came to Christ of himself. All who love Jesus, love Him because He first loved them. His sovereign power made them willing, or they had still remained a stranger to him. Men, like sheep, wander of their own free will; but neither sheep nor men ever returned of their own free will. As long as the world standeth, and human nature is what it is, we shall all have to say when we are brought to receive Christ's

salvation—

"Why were we made to hear Thy voice,
And enter while there's room;
When thousands make a wretched choice,
And rather starve than come?"

"'Twas the same love that spread
The feast,
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin."

We would not preach with any
(Continued on page eight)

Here's A Warning To All — 'Touch Not My Anointed'

Judgment is God's prerogative, not man's. His word is, "Touch not mine anointed, and do my prophets no harm" (Psa. 105:15). The statements made may be absolutely true, but since no mere man may capably judge, God's servants are accountable to Him and to Him alone. And woe betide the man who dares to set himself up as judge, and publicly slander his fellow workers! God will not let it pass.

I could tell of more than one, guilty of the awful sin of slander, who has been judged by death, and in some cases, by sudden death. For all that take the sword shall perish with the sword. Drastic measures may be used. Who art thou that judgest another man's servant? to his own master he standeth or falleth—but why dost thou judge thy brother? Or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ—Let us not therefore judge one another any more. (Rom. 14:4, 10, 13). Oh, that we might make that our life resolution! In the face of the words of our Lord, how can we do otherwise? For the things of which we accuse others, in all probability, we are guilty, and more so though we know it not.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, Let me pull

out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye (Matt. 7:1-5).

Remember this, my friend; he who slanders is working with the Devil. Satan is a slanderer. He is continually accusing us before God. That is his biggest job and his most destructive work. O my brother, are you going to do the Devil's work? Are you letting him use you as one of his slanderers? God help you! What carnality! Oh, what a tragedy! God's child, but the Devil's agent!

"I would rather play with forked lightning," says A. B. Simpson, "or take in my hands living wires, with their fiery currents, than speak a reckless word against any servant of Christ, or idly repeat the slanderous darts which thousands of Christians are hurling on others, to the hurt of their own souls and bodies."

"You may often wonder, perhaps, why your sickness is not healed, your spirit is not filled with the joys of the Holy Ghost, or your life not blessed and prosperous. It may be that some dart which you have flung with an angry voice, or in an idle hour of thoughtless gossip, is pursuing you on its way, as it describes the circle which always brings back to the source from which it came every shaft of bitterness, and every idle and evil word. Let us remember that when we persecute and hurt the children of God, we are but persecuting Him, and (Continued on page eight)

POSSUM RIDGE LETTER

bro. Gilpeens—

The Bible sez that Godliness is contentment in grate gain. The trouble with most of us is we aint kontent. hit aint never been no truble fer me tu mak a livin, even fer mi big famly. however, i aint never ben kontent with jist makin a livin. i hav always wanted a leetle mor. i hav wot out many a pillow kase, i figure out how i kud mak jist a leetle mor than a livin. long ago i lerned that lif wuz mor than a struggle fer this wulds goods. i no fer yers i hav ben tryin tu mix kontentmint with mi Godliness.

I am glad fer Bob goin to Gorgy for the meetin. i no hit did him good and i no he dun the church a powerful site uf good 2. i no he no do not beleav that he wud kompromise the Bible. ef he noed he wud not git enuf pay fer his preachin to pay his RR fare hoam, and he had tu walk and kount the kross ties all the way frum Gorgy tu his hoam i no he wud will preach the Bible.

sum preachers preach lik they no aferd they air goin to starv to deeth, and reely they air the wot shom on eny preacher what wont stand fer his konvikshuns. i no ort tu be willin tu be buried in the poorhous rather than kompromise. he wud be better off tu pay his haid cut off with a dull kase nife rather than kompromise.

I run uf the meny reezuns i lik TBE is that u and bro. Bob aint never wunse run up a white flag in the presense uf the Devil. the may hurt in that u kant git the kondulics u may nede but hit there is a blessin tu lots uf us readers.

last sundy in church we sang I A Soldier Of The Cross, and it led me tu do a lot uf thinkin i was weak, and mi kogitashuns along this lin. the Episcopalians hav a wel equipped regimint that they hav ben in kamp now (Continued on page eight)

EXCUSES FOR RUNNING OFF PASTORS

By R. F. HALLFORD
Deland, Florida

While talking, some time ago, with an experienced, intelligent, highly-respected preacher about the conditions of our churches and the growing difficulties involved in the Gospel ministry, I heard him make this statement: "There is a WAR being made on preachers." This becomes increasingly and painfully obvious. The attitude of belligerence against the ministry shows itself in many ways, but especially in running off pastors from their place of service and means of livelihood, or in making conditions for them and their families so unpleasant as to block all their efforts and make their continued residence and work there practically unbearable. In fact, this practice of "putting on the pressure," and getting rid of pastors has become so prevalent that most of us recognize quite readily the truth of the statement made by another: "The practice of running off pastors has assumed the proportions of an 'indoor sport' with many churches."

Why this rapidly-increasing and

prevalent practice of running off pastors? We grant that, occasionally, there is good reason for it, and that some preachers, like some people in other types of work, richly deserve to be run off; however, common sense investigation will show that, in the majority of cases, mere EXCUSES are used for a bad practice which is rapidly becoming worse. What are some of these excuses? We list some of the more prevalent ones, and largely in the historical order in which they have been used:

First, "He doesn't PRACTICE what he preaches." There have been a comparatively few isolated cases in which this was true. However, we dare say that most people in the present day, preachers and others, have been forced to the conclusion that a man must be, first of all, a Christian gentleman, and then a preacher of the Gospel, in order to get anywhere. Usually, this accusation springs from the wicked source of the wish being father to the thought. The isolated case is made to appear as the regular. The exception to the rule is made to appear

as the rule itself. Such a situation is unfair, and more and more people are coming to discredit the usually-unfounded claim.

Second, "He won't pay his bills." This excuse was used more in the past than in the present. The explanation for it was this: Sometimes the pastor COULD NOT pay his bills because his congregation WOULD NOT pay him, thereby making the fault theirs, not his. In general, churches treat their pastors better now than formerly, by paying them a regular salary, thereby making it possible for them to pay their obligations.

Third, "He's involved in WOMAN TROUBLE." Until comparatively recent years this was considered the "star accusation" against a preacher — the report that he was too friendly with the ladies, or had become involved in immoral relations or marital difficulties. Like men in other walks of life, some preachers did become involved in this manner, and they richly deserved criticism and censure. However, in too many cases, the accusations (Continued on page eight)

"I SHOULD LIKE TO KNOW"

1. I have read that I John 5:7 was added, and cannot be taken as inspired. Is this true?

The passage says, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Most of those who say that this verse is not original are those who reject the Bible doctrine of the Trinity, such as Russellites, "Jesus only-ites," etc. We are of the same opinion as John Gill, and we here quote his vindication of the verse's originality:

"The genuineness of this text has been called in question by some, because it is wanting in the Syriac version, as it also is in the Arabic and Ethiopic versions; and because the old Latin interpreter has it not; and it is not to be found in many Greek manuscripts; nor cited by many of the ancient fathers, even by such who wrote against the Arians, when it might have been of great service to them: to all which it may be replied that as to the Syriac version, which is the most ancient and of the greatest consequence, it is but a version and a defective one. The history of the adulterous woman in the eighth of John, the second epistle of Peter, the second and third epistles of John, the epistle of Jude, and the book of Revelation, were formerly wanting in it, till restored from Bishop Usher's copy by De Dieu and Dr. Pocock, and who also, from an eastern copy, has supplied this version with this text. As to the old Latin interpreter, it is certain it is to be seen in many Latin manuscripts of an early date, and stands in the Vulgate Latin edition, of the London Polyglot Bible, and the Latin translation, which bears the name of Jerom, has it, and who, in an epistle of his to Eustochium, prefixed to his translation of three canonical epistles, complains of the omission of it by unfaithful interpreters. And as to its being wanting in some Greek manuscripts, as the Alexandrian, and others, it need only be said, that it is to be found in many others; it is in an old British copy, and in the Complutensian edition, the compilers of which made use of (Continued on page eight)

The Baptist Examiner Pulpit

"LORD, OR LUCK"

By PASTOR JOHN R. GILPIN

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."—Isa. 1:3.

"Upholding all things by the word of his power."—Heb. 1:3.

I am sure that no more serious charge could be brought against any people, than that which was brought against the children of Israel by God. It is a most serious indictment that we find in this text, as to their stupidity and their ignorance and their spiritual insensibility, for God said that they did not have as much sense as a dumb beast. Actually, He said that they did not have as much sense as an ox or an ass.

There are at least three things that an ox knows that God's people do not know.

First of all, an ox knows that his dinner comes from his master's crib. There are a lot of God's people who do not have sense enough to know that what they have materially, comes from the Lord. Many of God's people think that what they have comes because of their intelligence, or it comes as a result of their industry or comes because they strive hard and thus are able to make ends meet. May I remind you of a text of Scripture which certainly shows that all we have comes from God.

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth."—Deut. 8:18.

I would insist that you and I do not have one single thing because we work for it. We do not have one single thing because of our intelligence or because we have traded and trafficked and thus secured it. Everything we have, we have because God gave it to us. I say, beloved, that an ox knows that his dinner comes from his master's crib, and a lot of God's people need to learn the same lesson, that what they have comes from Almighty God. (Continued on page two)

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"Lord, Or Luck"

(Continued from page one)

There is a second thing that an ox knows, that a lot of God's people need to learn, namely, he gets a licking whenever he gets out of line, and accordingly, the ox tries to get back in line as soon as he can. I say, beloved, that the ox knows that every time he gets out of line he is going to get a licking, and usually it just takes a few strokes of the lash to get him in line, and keep him in line. I say, beloved, there are a lot of God's people in this respect who do not have as much sense as an ox, for they fail to recognize the fact that sicknesses and droughts, and disasters of various types are but God's whippings in order to get God's people in line, and to keep them in line.

Then, beloved, there is a third thing that an ox knows that a lot of God's people do not know. An ox knows that the best way to take a licking is not to kick against the goad, but to be submissive. This is surely a lesson which many of God's own have never yet learned. Many of God's people, beloved, when they have sickness, sadness, disaster, and the Lord's chastisements to come upon them, only murmur and complain. That just brings more stripes from the Lord, whereas humility and submission always bring about the favor of Almighty God.

Here is another Scripture which presents the same truth:

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord."—Jer. 8:7.

Surely these two texts from Isaiah 1:3 and Jeremiah 8:7 reveal the stupendous ignorance on the part of the people of God.

In spite of man's ignorance, and irrespective of the fact that he is more dumb than a dumb beast, it still remains that God holds all things together. This is what our text tells us in Hebrews 1:3:

"UPHOLDING ALL THINGS by the word of his power."

We find the same truth in Paul's letter to the church at Colosse.

"By him all things CONSIST."—Col. 1:17.

The word that is translated "consist" in this text is the same word that is translated "held together" in Hebrews 1:3. This would tell us then that everything in this world "consists" or is "held together" by Almighty God.

What a blessing this is that in spite of all of man's ignorance and his spiritual stupidity, God holds all things together and all things consist, or are held together by the power of Almighty God.

That leads me to declare, beloved, that nothing runs by chance. There is no such thing as an accident in a world that is controlled, and held together, and which consists by the power of Almighty God. There is no such thing as chance or luck within this world. The Lord Jesus Christ, in contrast, is the manager of this world. By Him, all things consist, and by Him, all things are held together.

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Suppose I should go into a big department store and walk around and observe how smoothly and how efficiently everything is in operation. I would certainly be a big fool to say this department store was a tremendously big concern to run itself. The fact of the matter is, beloved, it does not run itself. It has a manager, and so it is with the world. Nothing is left to luck or chance. The Lord Jesus Christ is the manager of this world.

I remember the first time that I visited Chicago, I went to see the mail order house of Sears, Roebuck and Company. I had heard about it from the time that I was a child. I had gotten the biggest part of my education from looking through their mail order catalogue, so naturally I wanted to see the store of Sears, Roebuck and Company. It is a tremendously large place. As I recall, it is at least 150 yards wide, fully eight or ten stories tall, and it would appear to me that it is fully one-half mile in length. Maybe my dimensions of it are not exactly true, but at least it is a tremendously large building, and in that building are housed the various departments of that mammoth store. Well, to this store, couple all the retail stores, and all the catalogues stores of Sears, Roebuck and Company that are scattered throughout the nation. There are hundreds of these outlets in addition to the mail order house in Chicago. Now, suppose I should say that Sears, Roebuck and Company is a mighty big concern to run itself. Why, you would know, beloved, that I was nothing short of a fool if I were to make such an assertion. Brethren, that store does not run itself. It is thoroughly, completely, and efficiently managed, but what is that store in comparison with this world and what is that store in comparison to all of the universe? Surely, beloved, the Lord Jesus Christ is the manager of this universe, this world and this nation, and nothing is left to luck or chance, but rather, everything works according to the well-ordered plan of the Lord Jesus Christ Himself.

I

THERE IS NOTHING TOO LITTLE FOR HIM TO OBSERVE.

In this respect, I would remind you that He is the God of the infinitesimal. That is, there is nothing too little for the Lord Jesus Christ to keep His eyes upon.

Here is a text which presents this truth to us in a marvelous manner:

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."—Mt. 10:29, 30.

Notice the meaning of this text of Scripture. It tells us that two sparrows are sold for a farthing. In another text in the New Testament, we are told that five sparrows are sold for two farthings. In other words, the sparrow, which was a common article of ordinary diet in the land of Palestine, was such a cheap commodity that if a man were willing to spend as much as two farthings, the seller would throw in an extra sparrow. You understand that one farthing would buy two sparrows, but two farthings would buy five sparrows. Now that little sparrow that was of so little consequence both to the buyer and the seller couldn't fall to the ground without the Lord Jesus taking note of it.

If the little sparrow might cease in its flight, and if its little wings were to cease to flutter, and its heart were to cease to beat, and it were to fall to the ground, you and I would think little of its fall, yet this text tells us that the Lord Jesus Christ takes note of even the fall of the sparrow. I say in the light of this, that there is nothing too little for Him to observe, and nothing too little for Him to take note of.

But notice the next part of this text which says that even the hairs of our head are numbered. You and I have no knowledge as to the number of hairs which we have in our head. It has been said (Continued on page three)

Examiner Editorials

BY BOB L. ROSS



QUICKENING OF THE SPIRIT PRECEDES REPENTANCE AND FAITH

THERE IS A HERESY among some Baptists that the new birth or the quickening of the Spirit is the fruit or consequence of the sinner's repentance and faith. This is definitely salvation by the works of the sinner. But sound Baptists have always taught otherwise. The New Hampshire Confession of Faith states that "regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life." This confession has been adopted by the majority of Baptist churches in America, and has been the confession that other statements of faith (such as that of the Baptist Bible Fellowship) have been patterned after. Yet, let some God-called preacher preach this Scriptural truth to a modern Baptist church, and to say the least, the preacher will be despised and rejected. Most so-called Baptists have been inoculated with the free-will heresy that repentance and faith are of the flesh, not of the Spirit. They believe that the spiritually dead sinner (Eph. 2:1) performs the spiritual acts of repentance and faith. This shows how ignorant some so-called Baptists are of the truth of total depravity. Contrary to modern ideas, the New Hampshire Confession states that repentance and faith are "wrought in our souls by the regenerating Spirit of God." Lazarus had been in the tomb for four days when Jesus said, "come forth." (John 11). Certainly, that physical corpse was quickened to life by God's Spirit before it could respond to that command of Jesus. So it is with the spiritually dead. The command goes forth to repent and believe, but the Spirit must quicken the sinner to life before he can do so. When will Baptists turn from the doctrine of salvation by the power of the flesh, and believe and preach what their own confessions state?

WHY NOT BE A MASON?

THERE IS ONE REASON that is greater than any other for not being a Mason (or anything else). And that reason is this: For a Christian to belong to a Baptist church and a Masonic lodge is for him to have a divided allegiance. God's church deserves (and Christ, its Head, demands) the full allegiance of a member. Lodge membership divides that allegiance. If there were not another thing about Masonry that is wrong, this is too much. In fact if Masonry were 100 per cent 'to the good,' a church member could not belong to the lodge, for his allegiance is not to be divided between church and lodge. The Scripture says, "Unto Him be glory in the church." (Ephesians 3:21). If you are a Mason, Christian reader, is it not true that you have a divided allegiance?

BOARD BAPTIST NONSENSE

OFTEN WE HEAR some board Baptist defend his unscriptural mission machine with a remark such as this one: "Well, this is the most Scriptural thing I know of, so until something better comes along, I will support it." This is a pack of nonsense. Don't such Baptists ever study the Bible to see how mission work was performed in New Testament days? If they would do so, they would learn that the "most Scriptural" plan has been here for quite awhile now, even before boards, committees, programs, etc.

THE DIFFERENCE

SOMEONE HAS ASKED what the difference is between the method of supporting the mission work we support and the board method. The difference is simply this: God appointed the church over His mission work and not a board or committee. Why can't Baptists see this? They all preach that the church is God's missionary body; why don't they practice what they preach? Why organize the boards? Why the man-made programs? Why the committees, etc.? Can such Baptists lay claim to practicing Scriptural mission work the Bible way?

NOTES

BROTHER L. E. JARRELL of Lordsburg, New Mexico, author of the excellent little tract on "Christmas," requests that orders for this tract may also be sent to Mrs. George W. Duncan, 54-A Wichita Gardens, Wichita Falls 14, Texas. So write to either Brother Jarrell or Mrs. Duncan, and get a supply of this tract, and distribute it widely.

AN ARMINIAN who doesn't believe the Bible doctrines of election and particular atonement,

yet argues strongly for the eternal security of the believer, says, concerning security, "If God's grace cannot keep us after we are saved, it was wasted grace to begin with, for we cannot keep ourselves." (John R. Rice, in "Sword of the Lord.") This is an excellent point, but let us apply it to some of the preacher's own doctrines. (1) He says that God does all He can do to save men, yet some go to Hell despite His grace. Was this not "wasted grace to begin with"? Did God not know beforehand that He was simply wasting His grace upon those whom He failed to save? Surely He foresaw that His grace would be of no avail; so was it not "wasted grace" if this preacher's doctrine be true? (2) The preacher also says that by grace Christ died for every single individual that ever lived. Was it not "wasted grace" for Him to die for those who were already in Hell? Again, was it not "wasted grace" for Him to die for those whom He knew would not be saved? Is it not "wasted grace," if Christ died for a man, yet that man goes to Hell? This preacher also preaches "crossing the dead line," or "sinning away your day of grace." This is it not "wasted grace" for the Holy Spirit to work with one who will soon "cross the deadline"? Does the Holy Spirit think that He can save one whom He absolutely foreknows will "cross the deadline"? If He knows He can't save the man, is it not "wasted grace" to attempt it? This Arminian preacher needs to apply his argument to some of his Arminianism, and perhaps he will not only see the truthfulness of eternal security, but also of election, particular atonement, and effectual calling.

AN EDITOR of an interdenominational paper ("Sermon Builder") has boasted that there are preachers from nearly one hundred denominations on the paper's mailing list, yet there hasn't been a single critical objection to the paper's doctrine. We thank God that this certainly cannot be said of TBE. Incidentally, this editor read some articles in TBE which he didn't like, so he asked us to cancel his exchange subscription. However, we do not regret that we aren't skillful enough in the most holy art of pussyfooting to please such a he is.

A BROTHER FROM MISSISSIPPI writes and urges that "Whatever you do, don't soften up on the 'Works For Salvation Boys!'" The reason why TBE is hated so bitterly and loved so earnestly and deeply is because it unceasingly emphasizes the great theme of salvation by free grace and continually lays the axe to the doctrine of salvation by free will. We have no intention of wavering from emphasizing free grace or from tearing down free-willism. Many so-called Baptists say that salvation is by grace, not by works; but then they come back with their "decisionism," "accept Christ-ism," "mourner's benchism," "open the door-ism," etc. This is nothing more than salvation by works. It is salvation by the will of man. We aim to lay the sword to the vein of this heresy.

AN ARMINIAN HERETIC writes, and criticizes our position on man's total depravity. He objects to the truth that man is spiritually dead—just as dead as a corpse is physically. He asks, "Can a corpse hear; can a corpse come; can a corpse enter in by a door?" The answer to all these questions is "no." And just as a physical corpse can't do these things, neither can the spiritually dead sinner. But this Arminian thinks that a sinner can spiritually hear, come, and enter. He thus thinks differently from our Lord who said that one must have "ears to hear" before he could "hear." This He spoke of spiritual hearing, not mere physical hearing. Concerning "coming," Jesus said in John 6:65, "No man can come unto me except it were given unto him of my Father." And, of course, what is true of "coming" to Christ is true in regard to "entering" the Door. These are spiritual acts, and man is spiritually dead. That grace—the grace of the Spirit's quickening—must precede these acts. They are not performed by the depraved, spiritually helpless flesh.

"What I Saw In Mexico"

AGAIN NEXT WEEK

Due to the fact that we failed to get "cuts" made of pictures in time for this issue, the article on Mexico is left out this week.

However, it will be in next week's issue, Lord willing. The topic will be "The Virgin of Guadalupe."

"Lord, Or Luck"

(Continued from page two)

by scientists that the average brunette with a full growth of hair, has about 130,000 hairs, while the blonde has just a little less, perhaps 120,000, and the red-head has considerably less with about 95,000. Now, beloved, you and I have no knowledge whatever of the number of hairs that we possess. However, this text of Scripture tells us that even the hairs of our heads are numbered by God. You and I cannot run the comb through our heads to get a handful of hair fall, without Almighty God taking note thereof. You and I might never give our falling hair a moment's consideration, but the great God of all the universe takes note of the falling of one single hair.

In the light of this great text of Scripture, you can see then that nothing is left to chance. You can easily see that there is no such thing as luck so far as this universe is concerned. The God who looks after the sparrow and notes his fall—the God who observes the very hairs of our head and sees them fall to the ground—surely that God is the God of the infinitesimal. He notes everything so that we can truly say, there is nothing too small for God to observe.

II

THERE IS NOTHING TOO BIG FOR HIM TO OBSERVE.

Not only is He the God of the infinitesimal. He is also the God of the infinite. There is nothing, absolutely nothing, that is too big for God to observe, nor manage, nor control. In order that I might prove this to you, let me read to you a portion of God's Word.

"I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve HIM, and HIS SON, and HIS SON'S SON, unto the very time of his land; and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the king of Babylon, shall be the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand."—Dan. 2:37-45.

Notice in this text of Scripture that God declared in prophecy that there would be three kings to reign over Babylon. He said that

following Nebuchadnezzar, there would be his son and his son's son, or in other words, there would be father, son, and grandson, and with these, God declared that there would be no more kings for the country of Babylon. Now Jeremiah gave this prophecy at least a hundred years before the time of Daniel, yet in the book of Daniel we find the fulfillment of this prophecy. Babylon did have three kings, and only three kings, just as Jeremiah had predicted. Those three kings were Nebuchadnezzar, Nabonidus, and Belshazzar. When those three kings lived and passed out of existence, the country of Babylon did have three kings, and only an end. Let me read it to you from the book of Daniel.

"In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."—Dan. 5:30, 31.

It is rather interesting that after Nebuchadnezzar came Nabonidus, and after Nabonidus came Belshazzar. After Belshazzar, the kingdom passed into the hands of the Medes and Persians.

On that night when Belshazzar staged a tremendously large banquet on behalf of his lords and nobles, wives and concubines, there came forth the fingers of a man's hand which wrote on the plaster of the wall of the king's palace. When the king called for his wisemen and all the members of his brain trust to read this mystic writing, he found that they were unable to do so. Naturally, beloved, they couldn't read it, for the Devil's children are never able to read and understand God's writing. Then Daniel was called in and he interpreted this writing unto the king. However, before he did this, he preached unto Belshazzar and reminded him of the experience that his grandfather, Nebuchadnezzar, had had. He told Belshazzar that his grandfather had been turned into a beast and had eaten grass like an oxen for seven years until he learned that God was ruling in the heavens. Listen to this Scripture:

"Till he knew that the most high GOD RULED in the kingdom of men, and that he appointed over it whomsoever he will."—Dan. 5:21.

From this text of Scripture, we can see that Daniel did not believe in luck or chance. He did not believe that this world was running by blind fate. Instead, beloved, he recognized the fact that God was ruling and accordingly reminded Belshazzar of this fact.

Here is another passage that would show you that there is nothing too big for God to handle:

"And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."—Dan. 8:21, 22.

Following the days of Nebuchadnezzar, the Medes and the Persians became the dominant world power, and still later, Greece, under Alexander the Great, became the leading world empire. Now this portion in Dan. 8 which I have read, was written fully 200 years before Alexander the Great was born, yet it came to pass just as it was written. After Alexander's death, his country was divided among his four generals, as indicated in this text. Surely God controls the destinies of the nations.

Here is another Scripture which indicates that He is the God of the infinite:

"Who hath measured the waters in the hollow of his HAND, and meted out heaven with the SPAN, and comprehended the dust of the earth in a MEASURE, and weighed the mountains in scales, and the hills in a balance?"—Isa. 40:12.

God's hand is big enough that He can hold the waters of the world therein. We have a hard time controlling the Ohio River. We must spend thousands and millions of dollars on pumps and levees to keep it out of our town, yet God can hold all of it, as well as the waters of all the rivers and seas and oceans of the world, in His hand. How big then is God

that His hand is great enough to hold all the waters of the world!

This text also tells us that He is able to measure the heavens with a span. The ordinary individual is able to span with his hand about eight inches, but God is able not only to span the earth, but the heavens, including the moon, the stars, the sun, and all the constellations with one hand. When we remember the size of this earth, and in addition, the size of the sun, the moon, and the stars and all the constellations, and we recall that multiplied millions of these stars are far bigger than our earth—truly, we can get a faint picture of God's greatness when He can measure this whole earth and heavens with His span.

This text also tells us that He is able to weigh the mountains in a scale and the hills in a balance. I am sure that most of you remember the old-fashioned scales that used to be found on most all farms. Well, this text would indicate that God is able to take up a pair of those old-fashioned scales or balances in His hand and weigh the entirety thereof. Can you imagine One that is so great that He is able to do this? Pile into the scale the Appalachians, then pick up the Rockies and pile them upon the Appalachians; we will pile up the Alps, the Pyrenies, and all the mountains of the world in those scales. God stands to hold all the balances of the world in His hands and to tell us the weight of the world thereby.

I do not know whether this text helps you to realize how big God is or not, but, brethren, just to realize that God is big enough to hold all the waters of the world in His hand, that God's hand is so big in size that He can span the entirety of the heavens and the earth, and God's arm is so strong that He can hold up the balances whereby the hills and the earth can be weighed—when you come to realize all of this, you come to faintly realize how big, and how sovereign God really is. I say to you, beloved, there is nothing that is too big for Almighty God.

Let's notice another verse:

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as NOTHING; and they are counted to him LESS THAN NOTHING, and vanity."—Isa. 40:15, 17.

God declares in these verses that the nations are but a drop in the bucket. Suppose you take a bucket and pour out all of the contents so that there is nothing left in the bucket, and then take that bucket and shake it so that all of the water is completely removed therefrom. Well, perhaps you might find just a little drop that is left within the bucket. God declares that when He measures all of the nations of the world as compared to Himself, in all of their mightiness, and their beauty and their wisdom, their grandeur, and their elegance, they are but as a drop in the bottom of a bucket. What a contrast this is between God and the nations of this world! We are prone to think of ourselves as something, but God, in contrast, is prone to look upon us as nothing.

This text even declares that the nations are less than nothing. I do not know just how much anything would have to be to be less than nothing. Ordinarily, we think of a zero or a cipher as being absolutely worthless, but God tells us that the nations of the world are not only accounted to Him as nothing, but actually they are accounted to Him as less than nothing. Certainly, beloved, when we read this text, you come face to face with the fact that the God we preach to you is a God of sovereignty, and He is so big and so sovereign that even the nations of this world in comparison with Him, are virtually nothing in His sight.

I say then, beloved, that while there is nothing too little for God to observe, at the same time there is nothing too big for God to control. He is not only the God of the infinitesimal, but He is also the God of the infinite. He is not only the God of the little things, but al-



By Roy Mason, Tampa, Florida

False Notions Concerning The Worship Of God

Worship and service are two different and distinct things entirely. An employee might serve an employer whom he cordially dislikes. This is often the case. Or one may serve someone whom he just does not care anything about. We believe that many people render a form of service, which they deem to be the service of God, when they have no devoted love for Him. "Church workers" readily fall into that habit. Especially those who get mixed up in a denominational program. We have seen church workers that kept as busy as bees, getting up programs, arranging socials and doing "church work" in general, yet they were not spiritual people, and there was nothing to indicate that they really loved the Lord or enjoyed His worship.

Service is activity. We can serve with our hands, but we can't worship with our hands. Worship is a spiritual exercise in which the love and adoration of our very souls is involved. Note some Scriptures in this connection: (Gen. 24:26, 48; Matt. 28:9; Acts 17:5; Rev. 5:14).

Churches of today are long on activity and "service" and short on worship. One doesn't have to have spirituality in order to render "service," but such is necessary to real worship. A church that continually has drives for money, and that specializes in programs and "activities" will usually have little spirituality. People who want to worship God usually find little spiritual food

so the God of the big and mighty things.

Surely, in view of these facts, we can come to but one conclusion, namely, that God is a sovereign God, and that He rules and reigns within this world and there is nothing that is left to luck or to chance in a world that is ruled by God.

III

GOD CONTROLS THE WEATHER.

Whether it be a flood or a drought, sunshine or rain, snow or fair weather — irrespective of what it may be, it is all God's plan for us. I insist that God controls the weather. I have three texts of Scripture to read to you whereby you can see that the weather is controlled by Almighty God.

"Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things."—Jer. 14:22.

This text declares that God controls the waters that come to this world. Whether He gives us a gentle rain or whether He gives us a torrential downpour — whether He gives us a normal amount of water for the control of crops and for vegetation, or whether He gives us a flood which will wash away our homes — whether He gives us an abundance of rain or whether He gives none at all and sends a drought instead—irrespective.

(Continued on page seven)

and little real worship at such services.

Sing-Song Spiritual

There are churches that have set forms of worship. Even the Scripture that the minister is to read on a certain Sunday is prescribed. Prayers are "intoned." (That means they are sing-songed through the nose). Likewise responses are to be sing-songed by the congregation. In the Catholic Church interminable "Hail Mary's" are chanted. The same old stuff, written out by men, is recited to God. And this, despite the words of Jesus, "And use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking." Does not God get awfully tired with that sort of bore-some stuff? More probably He doesn't even listen to all that rigamarole. Ritual is borrowed from paganism. Heathen peoples have their ritual in which certain rigamaroles are supposed to bring certain results from their deity. Baptist leaders have for several years been clamoring in their publications for more "dignity" among Baptists. To this end the Sunday School Board markets choir robes and things of the sort. "Dignity" is as dry as dust. Churches dry up and die on ritual, form and dignity. The Bible says, "Where the Spirit of the Lord is, there is liberty." The clatter and noise of Holy Rollerism is to be preferred to the "dignity" of many a dead congregation.

A prayer that wells up from a sincere heart may not be expressed in an educated phraseology, but it means more to God than the most elegant prayer that is recited as a formality. Because, the Holy Spirit puts our earnest but imperfectly worded prayers into proper form before God. (Read Rom. 8:26, 27, 34).

The worship of God should be carried on decently and in order (I Cor. 14:40) yet there should be life and vitality and freedom, and the absence of all that is stilted and formal. Read about the worship of heaven as John saw and heard it, and you will find that the inhabitants are not too dignified to fall down in worship and adoration, nor are they too stilted to cry "hallelujah!" People starve spiritually around a formalistic church. Some are so aesthetic that everything must be so so, but they are thinking about what is dignified in their sight—not about what constitutes the real worship of God. What parent would want a child to read a little love ditty, or to recite it over and over? Any parent would appreciate a few loving words spontaneously spoken more than a whole realm of that sort of thing. We may be sure that the Heavenly Father feels the same way about it. He loves the unstudied, spontaneous expressions of love that come from grateful hearts.

To Be And Be Seen

Another false notion people have is that they worship God, when in truth they attend church mainly to see and be seen, and to get the latest low-down on somebody. Often people clatter and chatter, then when the pastor has preached, they go forth to find fault with some trifling thing relating to his manner or delivery, failing to get anything of a spiritual nature from his message. It is well to ask ourselves, "Do we really worship God, or do we just meet and go through a pretense that means nothing to us or to Him?"

Lectures To My Students



By C. H. Spurgeon

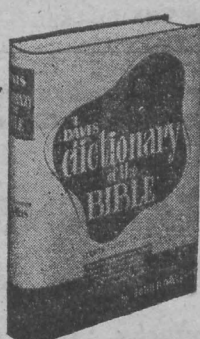
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THE BAPTIST EXAMINER PAGE THREE

SEPTEMBER 7, 1957

"None Other Name"

JOHN CHARLES RYLE

"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).

These words are striking in themselves but they are much more striking if we observe when and by whom they were spoken. They were spoken by a poor and friendless Christian, in the midst of a persecuting Jewish council. They were spoken by the Apostle Peter, who a few weeks before had forsaken Jesus and fled, the very man who three times over had denied his Lord. There is another spirit in him now as he stands up boldly before priest and Sadducees, and tells them the truth to their face: "This is the stone that was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Let us make sure that we rightly understand the apostle's words. What does he mean? He means that no one can be saved from sin's guilt, power and consequences, except by Jesus Christ. He means that no one can have peace with God the Father, obtain pardon in this world and escape eternal wrath in the next, except through the atonement and mediation of Jesus Christ. In Christ alone God's rich provision of salvation for sinners is treasured up; Christ's blood alone can cleanse us; Christ's righteousness alone can clothe us; Christ's merit alone can give us a title to heaven. Jews and Gentiles, learned and unlearned, kings and poor men, all alike can be saved only by the Lord Jesus.

The Apostle declares emphatically: "There is none other name under heaven given among men, whereby we must be saved." There is no other person commissioned, sealed, and appointed by God the Father to be the Saviour of sinners except Christ. The keys of life and death are committed to His hand, and all who would be saved must go to Him. Accordingly the XVIIIth Article of Religion affirms: "Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved."

There was but one place of safety in the day when the flood came upon the earth: that place was Noah's ark. All other places and devices—mountains, towers, trees, rafts, boats—all were alike useless. So also there is but one hiding-place for the sinner who would escape the storm of God's

anger he must venture his soul on Christ. There is but one name that will avail us when we stand at the gate of heaven; we must name the name of Jesus as our only hope, or be cast away. Such is the doctrine of Peter. No salvation but by Jesus Christ; in Him, salvation to the uttermost, salvation for the very chief of sinners; out of Him no salvation at all.

We are to venture the whole salvation of our souls on Christ, and on Christ only. We are to cast loose completely and entirely from all other hopes and trusts. We are not to rest partly on Christ and partly on doing all we can. In the matter of our justification Christ is to be all. Heaven lies before us, and Christ is the only door into it; hell lies beneath us, and Christ alone is able to deliver from it; the law stands against us, and Christ alone is able to redeem us; sin weighs us down, and Christ alone is able to put it away. This is the doctrine taught by the Apostle Peter.

I.

The doctrine must be true because of what man is. What is man? There is one broad, sweeping answer which takes in the whole human race: **man is a sinful being.** All children of Adam born into the world, whatever be their name or nation, are corrupt, wicked and defiled in the sight of God. Their thoughts, words, ways, and actions are all, more or less, defective and imperfect.

Is there no country on the face of the globe where sin does not reign? Is there no happy valley, no secluded island, where innocence is to be found? Is there no tribe on earth where, far away from civilization, commerce, money, gunpowder, luxury and books, morality and purity flourish? No! there is none. The most solitary islands of the Pacific Ocean, islands cut off from the rest of the world, when first discovered, have been found full of impurity, cruelty, and idolatry. The footprints of the Devil have been traced on every shore. The veracity of the third chapter of Genesis has everywhere been established. Whatever else savages have been found ignorant of, they have never been found ignorant of sin.

Look over the biographies and lives of the holiest Christians;

mark how the brightest and best of Christ's people have always had the deepest sense of their own defectiveness and corruption. Patriarchs and Apostles, Fathers and Reformers, Puritans and Evangelicals, Episcopalians and Presbyterians, all are alike agreed in feeling their own sinfulness. The more light they have, the more humble and self-abased they seem to be; the more holy they are, the more they seem to feel their own unworthiness.

Now what does all this prove? To my eyes it seems to prove that human nature is so tainted and corrupt that, left to himself, no man could be saved. Man's case appears to be a hopeless one without a Saviour, and that a mighty Saviour too. There must be a mediator, an atonement, an advocate, to render such poor, sinful creatures acceptable with God; and I find this nowhere, except in Jesus Christ.

It is one of the hardest things in the world to realize the sinfulness of sin. To say that we are all sinners is one thing, to have an idea what sin must be in the eyes of God is quite another. Sin is too much part of ourselves to allow us to see it as it is, we do not feel our own moral deformity. But this we may be sure of, if we could see our own lives with the eyes of the angels who never fell, we should never doubt this point for a moment. In a word, no one can really know what man is and not see that the doctrine of our text must be true. We are shut up to the Apostle Peter's conclusion. There can be no salvation except by Christ.

II.

The doctrine of our text must be true because of what God is. What is God? That is a deep question indeed. We know something of His attributes: He has not left Himself without witness in creation; He has mercifully revealed to us many things about Himself in His Word. We know that God is a Spirit, eternal, invisible, omnipotent, the creator and preserver of all things, holy, just, all-seeing, all-knowing, all-remembering, infinite in mercy, purity and wisdom.

Alas, how low and grovelling are our highest ideas when we come to put down on paper what we believe God to be! How many words and expressions we use whose full significance we cannot fathom! How weak and inadequate are our poor, feeble intellects to form any conception of Him who is perfect in all His works! How little can our busy helplessness comprehend a being who is ever ordering all things in heaven and earth, by universal providence; ordering the least step in the life of the humblest among His people, and all for His own glory.

The blind man is no judge of the paintings of Rubens or Titian; the deaf man is insensible to the beauty of Handel's music; the Greenlander can have but a faint notion of the climate of the tropics; there is no faculty in their minds which can take in these things; they have no set of thoughts which can comprehend them; they have no mental fingers to grasp them. And just in the same way, the best and brightest ideas that man can form of God, compared with the reality we shall one day see, are weak and faint indeed.

One thing is clear, however, the more any man considers calmly that God really is, the more he must feel the immeasurable distance between God and himself; his conscience will tell him that God is perfect, and he imperfect; that God is very high, and he very low; that God is glorious majesty, and he a poor worm; and that if ever he is to stand before Him in judgment with comfort, he must have some mighty helper, or he will not be saved.

(Continued on page five)

Pastor Halliman Announces...

Evangelist T. B. Freeman

Dearly Beloved in the Lord:

It gives me great pleasure to make this announcement in behalf of one whom I consider to be one of my best friends, one of God's most humble servants, and the soundest Evangelist that I know of.

Just to know T. B. Freeman is to love him, for one cannot be around him long without having heard of "our Lord Jesus Christ, who is the only Potentate, the King of kings and the Lord of lords." But, to hear him preach one has indeed, been made "... to sit in heavenly places with Christ Jesus."

Bro. Freeman is still a young man, yet he has had many years in the ministry and much of this has been evangelistic work. He has a family and is pastor of Temple Baptist Church, Bristol, Tenn.

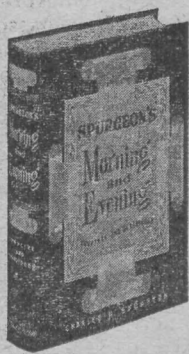
I have known Bro. Freeman for some time through THE BAPTIST EXAMINER, but it was my privilege to meet him personally at the Bible Conference held at the Woodlawn Terrace Baptist Church, Memphis, Tenn., in July, 1956. He was one of the speakers at the Bible Institute, held at Macedonia Baptist Church, Chicago, Ill., in March of this year, and it was then that I really began to know and love him. Also it was at that time that I first learned that he had felt the call to be a full time Evangelist.

At the Bible Conference held at the Woodlawn Terrace Baptist Church in July of this year we discussed the matter, privately, and then on the last day of the Conference, with Bro. Freeman's permission, Pastor Wayne Cox made an announcement to the brethren, emphasizing the need of such work, of how it would be carried out, and supported, and asked the brethren to pray about the matter, for at that time Bro. Freeman was still not sure of the Lord's will as to what he should do.

Please permit me now to share with you a portion of the letter that I received from Bro. Freeman, dated August 5, 1957—

"In reply to your letter, Bro. Fred, I am fully convinced that it is the will of my Lord to send me out into the full time work as a Missionary Church Evangelist. I am now fully surrendered by the grace of God to resign my pastoral work and give my full time to this call. God is blessing the church here and it is painful to leave this beloved flock, but God is my Lord and His will must be done. I therefore purpose to resign my pastorate here at

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BRO. T. B. FREEMAN

Temple Baptist Church shortly. . . . This is a great undertaking and I hail it with trembling. Only through Christ will I be able to carry out this call. . . . Wherever God leads I plan to go."

If any man ever deserved the prayers and support from Bible-loving, believing, and practicing people this man does. Our country has become so infested and overrun with high-pressure, card-signing, decision-making, and unionizing evangelists, until it is time that we get behind a man of the caliber of Bro. Freeman and send him out as a Missionary Church Evangelist, supplying him with whatever his needs be that he might carry out the work the Lord has laid on him to do.

To go out as a Missionary Church Evangelist, Bro. Freeman would:

1. Be sent out by a New Testament Church.
2. Having church authority to baptize and organize when and wherever material is available and interest shown.
3. Direct any others to a New Testament Church.
4. Hold revival meetings wherever he is called.

Friends, this is **Constructive Evangelism**, the only kind in the world that is worthy of support. Therefore as Pastors, Churches, and individuals let us get behind this man with our prayers and financial support, now that he has surrendered to this work.

When more information is available relative to this work we shall inform you through THE BAPTIST EXAMINER. In case you would like to write to Bro. Freeman for any reason his address is: Elder T. B. Freeman, Route No. 3, Bristol, Tenn.

I recommend Bro. Freeman to any church for evangelistic services.

PASTOR FRED T. HALLIMAN
Macedonia Baptist Church,
Chicago, Illinois.

EDITOR'S COMMENT

It is indeed a joy to us to write a brief commendatory notice relative to Elder T. B. Freeman and his entrance into the evangelistic field.

It has been a joy to know and to associate with him for many years, and from the depths of my heart I can say that I know of no one more satisfactory nor qualified to do the work of a Scriptural evangelist than Bro. Freeman.

It is our sincere prayer that God's people will keep Brother Freeman busy in the evangelistic field. Any church which today is looking for a preacher for revival meetings will surely do well to contact Brother Freeman.

THE BAPTIST EXAMINER
PAGE FOUR

SEPTEMBER 7, 1957

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During the month of September we will send you either of the following books—

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EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK
Millerton, New York



BROTHER FRANK BECK has been a contributor to TBE for quite a few years now, but just recently, we asked him for a regular, weekly feature for the paper. "Evangelistic Outlines" is this new feature. We have also asked Bro. Beck to write a series of articles on "The Five Points of Calvinism." We hope to publish these in TBE, and then put them into booklet form for wider distribution. Certainly, the readers of TBE have a weekly feast on the writings of our contributors, and these articles by Bro. Beck are among the best yet.

vocate on our side—an advocate who can answer every charge that can be laid against us, and plead our cause with God on equal terms. We want this, and nothing less than this. Vague notions of mercy will never give true peace. And such a Saviour, such a friend, such an advocate is nowhere to be found except in the person of Jesus Christ.

III.

This doctrine must be true because of what the Bible is. If we do not believe the doctrine we must give up the Bible as the only rule of faith. All through the Scriptures from Genesis to Revelation, there is only one simple account of the way in which man must be saved. It is always the same: only for the sake of our Lord Jesus Christ, by grace, through faith; not for our own works and deservings.

We see it dimly revealed at first: it looms through the mist of a few promises, but there it is. We find it more plainly afterwards. It is taught by the pictures and emblems of the law which was "our schoolmaster to bring us unto Christ." We have it still more clearly by and by: the prophets saw in vision many particulars about the Redeemer yet to come. We have it fully at last, in the sunshine of New Testament history: Christ incarnate, Christ crucified, Christ rising again, Christ preached to the world.

One golden chain runs through the whole volume—no salvation except by Jesus Christ. The bruising of the serpent's head foretold in the day of the Fall; the clothing of our first parents with sins; the sacrifices of Noah, Abraham, Isaac and Jacob; the passover, and all the particulars of the Mosaic law—the high priest, the altar, the daily offering of the lamb, the holy of holies entered only by blood, the scapegoat, the cities of refuge; all are so many witnesses to the truth set forth in the text. All preach with one voice, salvation only by Jesus Christ.

In fact, this truth appears to be the grand object of the Bible, and all the different parts and portions of the book are meant to pour light upon it. I can gather from it no ideas of pardon and peace with God except in connection with this truth. If I could read of one soul in it who was saved without faith in a Saviour, I might perhaps not speak so confidently. But when I see that faith in Christ—whether a coming Christ or a crucified Christ—was the prominent feature in the reli-

IMPUTED RIGHTEOUSNESS

(A Sermon Outline)

"The Lord hath brought forth our righteousness: come, and let us declare in Zion the work of the Lord our God."—Jeremiah 51:10. Also read Romans 3:24-26.

By way of introduction, let us note the definitions of the words "impute" and "righteousness."

IMPUTE—To charge to the account of another. Read Philemon 18 for an example of this. Also, Romans 5:12 teaches us of Adam's sin being imputed to the whole race.

RIGHTEOUSNESS—A positive holiness or perfection. It is more than mere innocence; Adam was innocent, but Christ was righteous. It is not just an outward conformity to law, but an inward character.

"Imputed Righteousness" would thus be defined as absolute righteousness charged to the account of another. In other words, one is made righteous by the righteousness of another being given to him.

I. LET US NOTE THE LAW'S DEMANDS—Exodus 20:1-17.

- A. It demands a positive obedience—"Thou shalt . . ."
- B. It demands absolute innocence—"Thou shalt not . . ."
- C. It demands spirituality of its subjects—Romans 7:14.

II. LET US NOTE THE FLESH'S TOTAL DEPRAVITY AND INABILITY—John 6:63.

- A. The flesh is opposed to righteousness—Isaiah 53:6.
- B. The flesh is prone to do only evil—Romans 7:7, 8; Ephesians 2:2, 3.
- C. The flesh is totally void of spirituality—I Cor. 2:14; Romans 7:18.
- D. The flesh cannot atone for sin—Isaiah 64:6; Romans 3:19; Heb. 9:22.
- E. The flesh cannot produce the new birth—John 1:13, 6:44, 63-65.

III. LET US NOTE THE SAVING RIGHTEOUSNESS OF CHRIST.

This is the righteousness by which we are saved. This righteousness is imputed, charged to our account.

- A. In His life, Christ fulfilled the Law of God; He kept it.—Gal. 4:4.
- B. In His death, Christ satisfied the justice of God, suffering the penalty due to sin—Gal. 3:13; II Cor. 5:21; Isaiah 53:10-12; I Peter 3:18; Titus 2:13, 14; etc.

Christ has thus established the righteousness demanded by Law. His righteousness is imputed to us, His people, and we are made righteous. His death is our death to sin and the Law, and we are alive to God by Christ's imputed righteousness.

Isaiah 61:10: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." — Bob L. Ross.

gion of all who went to heaven; when I see Abel owning Christ in his "better sacrifice" at one end of the Bible, and the saints in glory in Saint John's vision rejoicing in Christ at the other end of the Bible; when I see a man like Cornelius, who was devout, and feared God, and gave alms and prayed, not told that he had done all and would of course be saved, but ordered to send for Peter and hear of Christ; when I see all these things I feel bound to believe that the doctrine of the text is the doctrine of the whole Bible. The Word of God, fairly examined and interpreted, shuts me up to the truth laid down by Peter. No salvation, no way to heaven, except by Jesus Christ.

Let me close with the words of old Robert Traill, to which I desire humbly to subscribe: "I know no true religion but Christianity; no true Christianity but the doctrine of Christ; the doctrine of His divine person, of His divine office, of His divine righteousness, and of His divine Spirit, which

all that are His receive. I know no true ministers of Christ but such as make it their business, in their calling, to commend Jesus Christ, in His saving fulness of grace and glory, to the faith and love of men; no true Christian but one united to Christ by faith and love, unto the glorifying of the name of Jesus Christ in the beauty of Gospel holiness. Ministers and Christians of this spirit have been for many years my brethren and companions, and I hope shall ever be, whithersoever the hand of God shall lead me."

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THE BAPTIST EXAMINER

PAGE FIVE

SEPTEMBER 7, 1957

Title: THE BEST CURE FOR MENTAL ILLNESS.

Scripture reading: Mark 5:1-20.

INTRODUCTION: Can you give facts as to alarming spread of mental illness? (see year-book of any good encyclopedia, or almanac for figures). Do you know of any personal case? This maniac we liken to the sinner. The sinner is insane to gamble with his soul and time (Heb. 2:3). As to this poor man, consider—

I. HIS DWELLING:

"Among the tombs" (v. v. 2-3). A place of death.

A. Sinner is dead to God. (Eph. 2:1). He is alive physically and worldly (Eph. 2:2—a walking dead man!), and pleasurely (I Tim. 5:6; Heb. 11:24-25).

B. The sinner may be dead to God and yet possess—

1. Religion. The Pharisees did. (Matt. 15:1-14; chap. 23). Also Judas Iscariot (Matt. 10:1-4; an apostle, miracle worker, Matt. 7:21-23; treasurer of the group John 12:6).

2. Reverence. Rich young ruler had it, but forsook Christ (Mark 10:17-22). He ran to Christ (wonderful public profession!). He kneeled. His words, "Good Master." (v. 17).

II. HIS DOINGS:

"Now the works of the flesh are manifested" (Gal. 5:19-21). The children of the Devil are manifested by their deeds (1 John 3:10).

A. He could not be resisted (verses 3-4, another Samson in strength).

1. Reformation useless. Bind a mad bull with rubber bands. All right when he is asleep (John 8:7-8; Rom. 8:7-8). Sinner needs more than broom of philosophy, psychology, psychiatry (Matt. 12:43-44).

2. Regulation useless. Pass law prohibiting maniac from his actions and abode. Sign a petition! Not that we must be lawless. But sinner needs more than law; needs Lord! (Defend the law, Prov. 29:16; Rom. 7:12, 14, 16). Christ, not the commandment, saves (Gal. 3:16; Rom. 4:5).

B. He could not be rested. "Alas" (v. 5). Sad word! "Cannot rest" (see Isa. 57:20-21), "no peace" because no purity—"casting up mire and dirt." (Isa. 32:17, not acquainted with this verse. Use it often. No righteousness, then no peace!)

1. Tears cannot save. "Crying" (v. 5). (Realize that this may not mean tears, but shouting). Indeed there is not a tear in Greek word (krazo). What is lacking in translation one may place in interpretation if sense is not contradicted.

2. Torture cannot save. "Cutting himself with stones." Penitence! Martyrdom to gain mercy! Self-denial to win salvation! Not teaching of Luke 9:23, for Christ left out. (Titus 3:5-6. Eph. 4:10).

III. HIS DELIVERANCE.

A. REGENERATION.

"When he saw Jesus." That's when they see Jesus in our lives, in our business dealings, in

our preaching, in our homes.

1. Acquaintance—"He saw . . ." Others looked on Jesus but did not see. (Job 22:21). Blessed are your eyes (Matt. 13:10-17).

2. Action—"He ran." Do it! In your soul, do it now! Run, not to Virgin Mary, to disciples, to baptism, but to Jesus! Do it! (John 6:37; John 14:6; John 6:35; John 10:9). Do it!

3. Acceptance—"He worshipped Him." Faith that does not worship Christ is no good. Psalm 29:2. Heaven a place of worship of Christ (Rev. 5:6-14).

See how complete his faith and surrender? With his eye he saw, with his legs he ran, with his heart he worshipped.

B. RESULT (v. 15).

1. As to his attitude—"sitting at the feet of Jesus" (Luke 8:35; Job 34:29; Rom. 5:1, 4:25).

2. As to his appearance—"clothed." Modesty, ct. nakedness in our day on streets, beaches, theater. (I Tim. 2:8-9). But this man was in his right mind! Clothed spiritually (Isa. 61:10; 2 Cor. 5:21).

3. As to his alteration—"in his right mind." "We have the mind of Christ" (1 Cor. 2:16). A sound mind (2 Tim. 1:7). "Let this mind be in you" (Phil. 2:5). Avail yourself of it.

IV. HIS DESIRE:

That he might be with Jesus (v. 18, ct. v. 17!) Desire of every true Christian. Will keep us out worldly places as to fellowship (1 John 2:15-17—"the love of the Father," notice).

1. To be with Christ in Heaven (Phil. 1:23; Rev. 22:20).

2. To be with Christ in house of God, Church (Ps. 27:4; as did Saul of Damascus right off, Acts 9:19 and 26).

Not always will of God. Christians must stay out of heaven little longer to help others in the world (Phil. 1:24). Missionaries must leave Christ's presence in great church to go to lonely mission fields (Acts 13:1-4).

V. HIS DEPARTURE:

V. 19 - 20. Not Christ's will. "Go home to thy friends . . . tell them."

1. As to place—"home," among acquaintances. Hardest place sometimes! No good on foreign field if no testimony around own fireplace! Stress importance of home, family worship. (Jn. 1:41; John 4:16; we all know John 3:16, what about 4:16?).

2. As to preaching—tell them what the Lord has done for you! Blind beggar did it (John, chapter 9; Psalm 66:16; Acts 1:8).

He obeyed (v. 20). Christ save and send you! cure and commission you! Amen.

"None Other Name"

(Continued from page four)
And what is all this but the very doctrine taught by Peter the Apostle? With such an one as God to give account to, we must have a mighty Saviour. To give us peace with such a glorious being as God, we must have an almighty mediator, friend and ad-

WITHOUT CHRIST

He is the Way—Men without Him are like Cain, wandering vagabonds.

He is the Truth—Men without Him are dead in trespasses and sin.

He is the Light—Men without Him walk in darkness and know not whither they go.

He is the Vine—Men who are not in Him are withered branches prepared for the fire.

He is the Rock—Men not built on Him are carried away by the flood of judgment.

He is the Bread and Water of Life—Men without Him will hunger and thirst through all eternity.

He is the Alpha and Omega—Men without Him have neither beginning of good nor end of misery.—Selected.

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

Baptist Youth Witness

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

GODLY OR SINFUL AMUSEMENTS?

By J. W. Snider

This is an age of amusements and worldly pleasure. It is a problem with the Christian as to what and how much of these pleasures to indulge in. Wholesome recreation and diversion is indispensable.

A diversion or recreation that lifts us up and renews us physically, mentally, morally, and religiously and makes us forget, for a time, the daily tasks of life is always safe.

An all-wise Creator has abundantly provided for all these in nature. Behold the beautiful flowers and scent their fragrance, hear the song birds as they pour forth their melody. At night, look at the firmament as it showeth forth the handiwork of God, the mountains and the hills, the deep, dark, blue ocean always restless and never still.

God is always making changes for us, a change of seasons, some days warm and bright, some cold and dreary, some windy, some are still. Nature and nature's God when we consider them, how they lift us up and refresh us!

We have two temporary heavens on earth, the home and the sanctuary. At the close of the day's toils, it is the God-given privilege of the members of the home to gather together, refresh themselves physically at a devoted mother's table, read good books and papers for mental and moral benefit, sing songs of praise, read a Scripture selection and before retiring for the night's rest breathe a word of prayer and thanksgiving to Him from whom all blessings come.

But, where are the members of the family at night? Where is Bobby, ten years old? He ran in before supper, grabbed a cold lunch and hastened to the picture show to see the wonders of safe-cracking, train-robbery, or Jesse James. Where are Henry and Mary? Henry is eighteen and Mary is sixteen. As soon as supper was over, they went to the theatre to see the vaudeville "clean and classy." Henry and Mary have high ideals of life, but have never realized the demoralizing effect of an exhibition they are to see. If their sister Martha was one of the troupe of girls to go on exhibition on the stage, would they get a reserved seat and yell and hiss during the performance?

If Bobby, Henry, Mary and

Martha continue this course of life, what will they make? What will the home be? What will the church be? After supper, where are father and mother? Are they with Bobby, Henry, Mary and Martha? Where are Mr. and Mrs. Church-member, Mr. Preacher, Miss Sunday School teacher, Mr. Superintendent, and Mr. Deacon? If they are in the home described above, the Lord be thanked for fatherly and motherly care for the home and Christian example and resistance against the low, base, and sensual, sinful amusements of the theater and all other kindred cesspools of infamy and shame.

Reader, if you profess to be a Christian, and sinners see you constantly in these dirty dens and witnessing the lewd performances in them, what do they think of your profession? Imagine yourself leading one of them to Christ and to a higher life.

"Love not the world, neither the things that are in the world."

"If any man love the world, the love of the Father is not in him."

"For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father, but of the world."

"And the world passeth away, and the lusts thereof; but he that doeth the will of God abideth forever."—I John 2:15, 16, 17.

THE BOOK OF LIFE — AN ANCIENT VOLUME

It was well said by Sir Francis Bacon, that "old wood is best to burn; old friends best to trust; and old books best to read." What vast value do scholars put upon an ancient manuscript! Doubtless, the oldest of all manuscripts is the book of life; and the writing our names therein, the firstborn of all God's favours. If God sets a value on the first-fruits of our services, how careful should we be to magnify the first-fruits of His goodness? If old charters be of so great esteem as they are in the world, what an immense estimate should we set upon the most ancient magna charta of our eternal election, having this seal, the Lord knoweth them that are His.

"Thou Fool"

By C. H. Spurgeon

Mr. John Ruskin came to see me one day, many years ago, and amongst other things he said that the Apostle Paul was a liar, and that I was a fool!

"Well," I replied, "let us keep the two things separate; so, first of all, tell me how you can prove that the Apostle Paul was a liar."

"He was no gentleman, and he was a liar, too," answered Mr. Ruskin.

"Oh, indeed!" I rejoined, "how do you make that out?"

"Well, there was a Jewish gentleman came to him, one day, and asked him a polite question, 'How are the dead raised up, and with what body do they come?' (I Corinthians 15:35). Paul began by saying to him, 'Thou fool,' which proved that the apostle was no gentleman; and then he continued, 'That which thou sowest is not quickened, except it die,' which was a lie."

"No," I answered, "it was not a lie; Paul was speaking the truth."

"How do you prove that?" asked Mr. Ruskin.

"Why," I replied, "very easily. What is death? Death is the resolution into its original elements of any compound substance which possessed life."

Mr. Ruskin said, "That is the most extraordinary definition of death that I ever heard, but it is true."

"Yes," I replied, "it is true; and that is what happens to the seed when it dies, it is resolved into its original elements, and the living germ which is within it becomes the center and source of the new new life that springs from it."

"Then," asked Mr. Ruskin, "what do you mean when you talk of the death of the soul?"

"I mean," I replied, "the separation of the soul from God; it was originally with God, and when it is separated from Him it dies to God, that is its death, but that death is not non-existence. The separation of the soul from the body is the separation of that which quickened it from itself, and it falls back into its original condition."

"Well," said Mr. Ruskin, "you have proved that Paul spoke the truth, but you have not proved him to be a gentleman."

"At all events," I answered, "the apostle was as much a gentleman as you were just now when you called me a fool."

"So you are," said Mr. Ruskin, "for devoting your time and talents to that mob of people down at Newington when you might employ them so much more profitably upon the intellectual and cultured few, like that Jewish gentleman who came to Paul, and others whom I might name."

I replied, "I always like to be the means of saving people whose souls are worth saving, and I am quite content to be the minister of that 'mob' down at Newington, and let those who wish to do so look after the cultured and refined."

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"AN ARTIST can take a fifty cent piece of canvas, paint a picture on it and make it worth \$1,000—that is art."

"GOD CAN TAKE A worthless, sinful life, wash it in the blood of Christ, put His Spirit in it and make it a blessing to humanity—that is salvation."

3 "I Knows" Of The Bible

Linacre, on his death bed, took up a New Testament, and read the words of the Lord Jesus, "Swear not at all" (Matt. 5:34).

He immediately closed the Book, with the exclamation, "Either this Book is not true, or we are not Christians."

It goes without saying that the Book is true, therefore, if men do not answer to its teaching, they must come to Linacre's conclusion—they are not Christians. An old writer has said, "Christ is not only the Root by which we grow, but the Rule by which we square." What, then, is the test of a man being a Christian? In answer to the question, let us take three "I knows" of the Apostle Paul.

1. Consciousness of Sin: "I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18).

The first step toward being right is to know that we are wrong; not merely that we have done wrong, but that the cause of wrong-doing is in the nature, which is altogether wrong. The fruit of the tree is bad because the tree itself is bad. The stream of the life is polluted because the source of the life—the heart—is defiled (Matt. 15:19). To know that we are lost, is the initiative to being saved. To see that we are under the curse, will urge us to crave the blessings of the gospel of Christ. Do we know, in the Biblical sense of knowing, that we are sinful—that is, do we not merely know it in the head, but is it a thing we have realized in our heart, so that it has made us cry out, "O wretched man that I am?"

2. Confidence in the Saviour:

"I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day." (II Tim. 1:12, R.V.).

There are many who know about Christ, but who do not know Him.

To know Christ as the Saviour, is to trust Him for salvation, and to deposit ourselves in His safe keeping, as the apostle says that he had done.

To know Christ as our High Priest, is to be continually saved from sinning as we come to Him in faith and prayer (Heb. 7:25). To know Christ as our Prophet, is to be instructed by Him, and to sit at His feet, even as Mary did (Luke 10:39).

To know Christ as our Lord, is to recognize that we are His property, and to submit ourselves wholly to His rule (John 13:13-17).

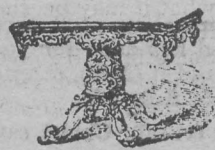
To know Him as the Christ, is to receive Him to live and reign in us (Gal. 2:20).

3. Conscience void of offence: "I know nothing against myself" (I Cor. 4:3, R.V.).

The apostle did not mean to say that he had no faults and failings. As Trapp well says, "Paul, a chosen vessel, but yet an earthen vessel, knew well that he had his cracks and his flaws, which God could easily find out." What the apostle said was that, as far as his consciousness went, he knew nothing against himself. To be able to honestly say this, there must be (1) implicit obedience to the Word of God, (2) initiation in the ways of God, (3) instruction in the will of God, and (4) intimate fellowship with God alone. —F. E. Marsh

READ THE BIBLE BY SYMBOLS

Thou preparest a



me in the presence of mine enemies; thou



"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."—Psalms 23:5, 6.



For Little Children

THE FISHING DISCIPLES

John 21:1-6

One day, boys and girls, several of the disciples were together fishing. They were out in a boat, trying to catch some fish. But they couldn't seem to catch a single fish. They fished from the boat all night, but didn't catch any fish at all.

The next morning, Jesus stood on the sea shore and asked them if they had caught any fish. They answered, no. He then told them

to cast the net into the water on the right side of the boat, and they would be able to catch some fish.

Then they did cast the net in on the right side, and they caught so many fish that they weren't strong enough to pull the net in.

Boys and girls, the Lord always blesses our work when we do it His way. If we obey Him, He has promised to bless us for it. Even if we do some little task for Him, He will bless us for it.

Be faithful witnesses for the Lord Jesus Christ, boys and girls, and see if He won't bless you in many, many ways! Be a "fisher of men" by witnessing for the Lord Jesus.

THE BAPTIST EXAMINER

PAGE SIX

SEPTEMBER 7, 1957

SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, SEPTEMBER 15, 1957

THE CHURCH AT ANTIOCH

MEMORY VERSE: "But the voice answered me again from heaven, What God hath cleansed, that call not thou common."—Acts 11:9.

I. Peter Vindicates His Ministry To The Gentiles Acts 11:1-18.

1. The church is sovereign over its members (V. 1-3). Not understanding what had taken place at Caesarea, the church at Jerusalem asked Peter to give an account of his ministry. The church receives its members. Cf. Rom 14:1; Acts 10:47; I Cor. 5:11-13; II Thess. 3:6, 14. Each member is responsible to the church for his teaching and deeds.

2. Peter, Not a Pope. The fact that he was asked to give an account of himself shows he was not a pope. Whoever heard of treating a pope like that!

3. God's Word is final (V. 8, 9). Peter took God's Word as final. Oh, for a church that would do the same! Cf. Num. 22:18; Deut. 12:32; Prov. 30:6; Isa. 8:20; Rev. 22:18, 19).

4. Following the Holy Spirit (V. 12). Our business of soul-winning requires that we follow the "still small voice" of the Holy Spirit today. Cf. Acts 13:1-4; Rev. 2:7.

5. God loves folk of all nations. This should teach us that the dividing line between Jew and Gentile is broken down. Cf. Eph 2:14. They are now one in Christ. This should make greater missionaries and evangelists of each of us—just to remember that God loves all nations alike. Cf. Acts 10:34.

6. How church strife should always end (V. 18). This strife temporarily disrupted the church. When they correctly understood all parties concerned and saw the evident leadings of God, they lifted their voices in praise. All murmurings and disputes in our churches can be settled thus.

7. Repentance is a gift of God (V. 8). Cf. Acts 5:31.

8. No salvation unless one hears the Word of

God (V. 14). Cf. Rom 10:17. The Book must be preached in order that sinners be saved.

9. How the concept of world-wide missions developed.

A. Abel's offering. Gen. 4. This was for the individual only.

B. Night of first Passover. Ex. 12. This was for the family.

C. Day of atonement. Lev. 17. This was for the nation.

D. Christ's death was for the elect of all nations, but this was not realized until this manifestation at the home of Cornelius. Acts 10:11.

II. The Church At Antioch. Acts 11:19-26.

1. The value of persecution (V. 19, 20). Cf. Acts 8:1, 4. By persecution a big church in one place (Jerusalem) was broken up to form numerous churches in many places. It is true that the blood of the martyrs has been the seed of the church.

2. The universal obligation of all men to make Christ known (V. 19). Cf. Mt. 28:19, 20; Acts 1:8.

3. Notice the simple message these persecuted disciples preached (V. 20).

4. Also notice the mighty Helper who prospered their work (V. 21). Cf. Mt. 28:20.

5. Barnabas, sent as missionary by the church at Jerusalem (V. 22).

6. Barnabas was not an idler (V. 23).

7. Barnabas sought out Saul, a strong man, for this great field at Antioch (V. 25, 26).

8. The disciples were nicknamed (V. 26). This term "Christian" was always used by outsiders. Cf. Acts 26:28; I Pet. 4:16.

III. Antioch Ministers To Jerusalem. Acts 10:27-30.

This famine came during the days of Claudius Caesar. Now the disciples could understand their previous persecution. God was preparing a way to sustain His saints at Jerusalem. God works out all of His providences thus. Cf. Rom. 8:28.

"Lord, Or Luck"

(Continued from page three)

time of what comes to us, we are assured of this fact, that it all comes from the hand of God.

Here is a second text which tells us the same truth:

"When he made a decree for the rain, and a way for the lightning of the thunder."—Job 28:26.

This verse declares that it is God who makes a way for the lightning and for the thunder. When we have an exceeding great electric storm, we can be sure that God is speaking through the clouds. Thus we can see that He not only controls the weather, but the electrical display that comes to us by way of the weather that we have.

There is a third text that tells us that He controls the weather:

"Was the Lord displeased against the rivers? was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots of salvation?"—Hab. 3:9.

This is an unusual verse. It tells us, in substance, that God is not angry with the rivers when He causes them to overflow, but rather, He is angry because of the sins of the people. In the day of Habakkuk, there were certain sins in particular that the people were guilty of. They were pride, greed, graft, corruption of public officials, the fleecing of the poor, and widespread drinking and sale of liquor that Habakkuk had condemned in the three short chapters that bears his name. If you will read these three chapters, you will find that each of these sins had been definitely condemned by Almighty God, and now, summing up this condemnation, God makes it clear through the prophet Habakkuk that He controls the weather and controls the rivers—that He is not angry with the rivers themselves but that His anger is based on the sin of the people, and He causes the rivers to overflow the people, because He is angry against their

However, let me give you an illustration of this in the experience of the Lord Jesus Christ. Do you recall that day when He was asleep in that boat when He and His disciples crossed the Sea of Galilee? The Devil, as the prince of the power of the air, whipped the waves of that little sea in an effort to sink that boat in which Jesus was riding, and thus put an end to the Lord Jesus Christ. However, beloved, when the disciples awakened Jesus to remind Him of the fact that they were about to perish, He spoke, saying, "Peace, be still," and it was then that the wind subsided, and the waves became calm. The vessel was saved and those on board the vessel were brought face to face with a new power that they had never seen in Jesus before—the power of God to control the weather.

Would to God in this very hour that we would realize that all of the weather that comes to us, whether it be windy or calm, rain or sunshine, snow or sleet—regardless of what it may be, that it all comes from the hand of Almighty God. Sometimes He gives to us a drought that is so intense and prolonged that the ground may crack open to the extent that you can even run your hand down through the cracks in the ground. Sometimes He gives us rain to the extent that it causes the ground to be soggy beneath our feet. Irrespective of whether we have a drought all across the nation, or whether we have rain to the extent that the farmers are unable to harvest their crops—regardless of what comes, it is all from the hand of God.

IV

GOD CONTROLS ALL SICKNESS AND ALL DISEASES.

Of this, we are positively assured in the Word of God.

"He brought them forth also with silver and gold: and THERE WAS NOT ONE FEEBLE PERSON AMONG THEIR TRIBES."—Psa. 105:37.

Here is a most remarkable verse in that it tells us that among all the twelve tribes of Israel, there was not one feeble person among those twelve tribes. This, of course, is nothing short of a miracle. This presents to us a picture of the supernatural and the miraculous. There is doubtless not a town of fifty persons in this Commonwealth but what you will find at least one feeble person in that town. However, so far as Israel was concerned, even

though there were 3,000,000 of these Jews traveling from Egypt to Canaan, there was not one feeble person among all that multitude of Jews coming out of Egypt, traveling through the wilderness and journeying toward the land of Canaan.

There must be an explanation for this, and that explanation is found in the little three letter word, **God**. God saw to it that the health of the children of Israel was so perfect that there was not one feeble person among all the twelve tribes of the children of Israel.

There are other passages also that tell us the same thing, and present to us the same truth. Listen:

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I WILL PUT NONE OF THESE DISEASES UPON THEE, which I have brought upon the Egyptians: for I am the Lord that healeth thee."—Ex. 15:26.

"And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I WILL TAKE SICKNESS AWAY from the midst of thee."—Ex. 23:25.

You will notice from these two texts that God had declared that if the children of Israel would do His will and follow as He would direct, that He would take from them all sickness, all plagues and pestilences and would give to them perfect health. It was thus that God protected them and cared for them as they journeyed from Egypt to Canaan. It was because of this that there was no sickness in the camp and accordingly there was not one feeble person to be found among the Jews.

You can not read these texts without realizing that God controls all sicknesses, pestilences, and diseases. Whether you are blessed with good health, or whether there comes a period of illness within your life which lays you low and bankrupts you materially and physically as well—regardless of what comes to you, it is certain that it comes as a part of the definite and predetermined purposes of Almighty God, for He controls all sickness and all diseases and all pestilences.

I was just a boy when World War I was fought—a boy in my early teens. I remember that just about the end of the war, a medical authority in Chicago stated that there would not be any pesti-

lence after World War I. This spokesman for the Medical Society said that they were able to control all the diseases and pestilences that would ever come, and that it need not be feared that there would be any pestilence or outbreak of disease following World War I. Hardly had this been printed in all the newspapers throughout the country, than God answered this arrogant Medical Society by sending a plague or an epidemic which the doctors called the "flu." Now you and I have the flu ever so often, but the flu that we have is nothing to compare with what came upon America just at the close of World War I. People by the hundreds and thousands died all over America. I think that it was just God's way of answering the pride and the arrogance of the Medical Society. It certainly shows us that man does not control disease, and that man is unable to stop plagues and pestilences, but rather, that all of these come from the hands of a sovereign God.

We have a good illustration of this in the book of Acts. In the fifth chapter, we have the story of Ananias and Sapphira. These two individuals, the Word of God indicates, were in reasonably good health, yet, beloved, each of them fell dead in a single day because they had lied about the price of the land which they had sold. This would show us that God controls sickness, disease, and death.

This same truth is illustrated to us in the case of the Corinthian Christians. The church at Corinth observed open communion. I rather imagine that they were the first church in all the world that ever practiced open communion. As a result of their sin, God chastened them with sickness and ultimately with death. Let's read about it:

"For this cause many are weak and SICKLY among you, and many SLEEP. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—I Cor. 11:30-32.

From this Scripture, you can see that God chastened some of these Christians with sickness, and when they did not repent, then He even took some of them in premature death, all because of their sin of open communion.

This would show us then that the Lord Jesus is sovereign over sickness and health and disease and plagues. Therefore, beloved, if you are blessed with health or if you are suffering from some bodily ailment, you need to remember that it comes from the hand of God, and irrespective of whether your condition may be considered a blessing or chastisement, just remember that each alike comes from the hands of a sovereign God.

V

GOD IS SOVEREIGN OVER THE DEVIL.

There is no portion in God's Word that shows this truth more clearly than does the book of Job. If you will but read the first two chapters of the book of Job, you will see that God is sovereign over the Devil, and that the Devil only works by permission of Almighty God.

He declared when God asked him if he had observed Job, that Job was serving God only because that God was blessing him. Furthermore, he reminded God of the fact that the Almighty had placed some hedges around Job to the extent that he was unable to destroy Job. He reminded God that He had put a hedge around Job's family, around Job's property, and still another hedge around Job's possessions. I am sure that you recall from the story of Job how that God broke down those hedges and allowed the Devil to enter the hedge surrounding Job's property, and also surrounding his family and his health. You will remember that in one day's time, his property was carried away, his family was killed by a cyclone, and in a few days' time, his health was taken from him in that he broke out with boils from the crown of his head to the sole of his feet.

It was actually the Devil that brought these calamities into the life of this man Job, yet, beloved,

it is interesting to see that it was impossible for him to do this, until God broke down the hedge around Job and gave the Devil the permission to do so. Thus we can see that the Devil works only permissively as God allows and permits him. He can do nothing of his own accord unless Almighty God gives him the permission to do it. Thus we see, beloved friends, that the Devil is under the control of God, and that God is sovereign over the Devil. We can thus see from this truth that there is no such thing as luck or chance or accident, but rather, back of it all, stands Almighty God.

VI

GOD CONTROLS INDIVIDUALS.

"The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."—Prov. 21:1.

What God can do relative to the king, He can do concerning us. He can change our so-called friends, so that they become our worst enemies. He can do the same to those whom we consider our worst enemies, and make them become our friends. If the man to the right or the left of you is your friend and turns from you, or if, peradventure, he is your enemy and becomes your friend, you can be sure that God controls him, and turns his heart accordingly.

We have a marvelous illustration of this in the case of Joseph and his brethren. I am sure that you will recall that Joseph as a lad was sold by his brothers to the Ishmaelites and they in turn sold him as a slave in Egypt. I am sure that you will remember how that he was made manager in Potiphar's home and how that Potiphar's wife lied about him and caused him to be put into a dungeon for two years' time, and yet each thing that happened was God Almighty's purpose and plan for his life, so that ultimately, Joseph became the prime minister in the land of Egypt. After he had revealed himself to his brothers, he sent wagons back to Palestine, to bring his father and all the family down to Egypt where he sustained and nourished them throughout all the years of the famine. After the famine was over and after his old father had died, those brothers came to talk to Joseph, thinking that he would surely bring vengeance upon them because of what they had done. However, instead of wreaking vengeance upon his own brothers, Joseph reminded them of this fact, that what they did was but the working out of God's divine providence for his life and theirs. Listen:

"But as for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive."—Gen. 50:20.

You can not read this verse without realizing that God is a sovereign God, and that He was controlling the steps and the events of Joseph's life, to the extent that each step of the destiny of the lives of the children of Israel depended upon each step that Joseph was forced to take, through the pit, through the dungeon, and through the lies of Potiphar's wife, and through all of those varied and various experiences. He was merely being brought to the place where God might use him. Thus we can see that God was back of it all, and that God controls the lives of the various individuals.

In this respect, it is well for us to remember that sometimes our enemies heap wrath upon us. Well, God can control that as well.

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—Psa. 76:10.

Here is a verse that tells us that (Continued on page eight)

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Possum Ridge

(Continued from page one)

fer a fu hundred yers and they aint never fired a gun. then thers th kamelites. they hav ben around fer a leetle over a 100 yers. they jist pop off all the time, but they never hit nuthin. they aim 2 hi in that they shoot at a mans haid and not at his hart. the holy rollers jist kaus u tu rikolekt a passul uf yunguns with kap pistuls. they do a lot uf shootin but ther guns air loaded with blanks. well us Baptists hav ben here fer 2000 yers, ever sinse the days uf Jesus. we hav got the message and we no how tu preach hit. forward march.

sum uf our preachers tho air modurnists: they dont preach the Hell uf the Bible. ef a modurnist reeds this i shor wil be much-abliged tu u ef u wil drop me a line the day after u di an tel me wher u air and what the temperature is.

then sum preachers air evolushunists. not me. i dont think man ever kam frum the munky but i hav met a lot uf foakes i think air hed in that way. all i kan say is that ef we did kum up by way uf evolushun, i wonder when we air goin tu evolute agin.

i went tu a funeral in a Methodist church tother day and the preacher had everybody say the postles creed, so he kaled hit. ef ever i herd anything that wuz misnamed, this wuz hit. why every wun uf the postles had ben in heaven fer 250 yers befor that thing wuz herd uf. sum foakes shor air gullible.

bro. Gilpeens i hav kum tu this konklud that our churches air filled with babies and sum hav ben babies an awful long time. i say our churches air jist filled with trundle bed trash.

u kan shor tel that by the way they giv. they say when they giv, If u dont git enuf kum bak and see me agin. they kall tu mi mind a skrub kow what jist givs a pint uf milk at a time. she wont let u milk but wun tit at a time. and u hav tu run over all kreshun tu ketch her and hem her up tu milk her and when u git thru u aint got enuf milk fer yore mornins koffy.

well jist kepe on givin us the Bible thru TBE and maby sum uf us wil gro up a bit. i shore du luv TBE sinse hit stiks so klose tu the Bible. i am glad u and Bob aint aferd tu preach hit ner 2 lazy tu do so ether. i no sum preachers that ef they wuz a horse they wud not pull a settin hen off the nest. i am glad mi favorite idiots aint that way. i luv u both fer what u preach and i say this bekaws i am,

yore frend,
i s hardtufule

"I Should Like To Know"

(Continued from page one)

various copies: and out of sixteen ancient copies of Robert Stephen's, nine of them had it; and as to its not being cited by some of the ancient fathers this can be no sufficient proof of the spuriousness of it, since it might be in the original copy, though not in the copies used by them, through the carelessness or unfaithfulness of transcribers; or it might be in their copies, and yet not cited by them, they have scriptures enough without it, to defend the doctrine of the Trinity, and the divinity of Christ; and yet, after all, certain it is, that it is cited by many of them; by Fulgentius, in the beginning of the sixth century, against the Arians, without any scruple or hesitation; and Jerom, as before observed, has it in his translation made in the latter end of the fourth century; and it is cited by Athanasius about the year 350; and before him by Cyprian, in the middle of the third century

about the year 250; and is referred to by Tertullian about the year 200; and which was within a hundred years, or little more, of the writing of the epistle; which may be enough to satisfy anyone of the genuineness of this passage; and besides, there never was any dispute about it till Erasmus left it out in the first edition of his translation of the New Testament; and yet he himself, upon the credit of the old British copy before mentioned, put it into another edition of his translation." (Volume VI of John Gill's Commentary, pages 907 and 908.)

2. Are any of the Southern Baptist Convention churches practicing "open" communion?

Yes, many of them. This is one of the many issues that divides Southern Baptists, and the liberals are trying to do away with "close" communion because it causes the heretics great offense. Southern Baptist churches that practice "close" communion, and use wine and unleavened bread, are looked upon rather scornfully by the heretics who advocate "open" communion.

3. Are the tracts of Pilgrim Tract Society sound?

I have read but very few of them that were sound. Most of them have Holy Roller slant to them. However, I have read some which this society published that were excellent. But these were usually those written by some person who has nothing to do with the society. I think that the society itself is Holy Roller.

4. What about Osterhus Publishing House's tracts?

Osterhus is also a Holy Roller of some kind. What's true of Pilgrim Tract Society's tracts is also true of Osterhus' tracts.

5. Was Spurgeon ever married?

Yes, and he had two sons who were twins; both became Baptist preachers.

A Warning

(Continued from page one)

hurting ourselves far more. "One of the greatest evils that afflicts the world today is that of gossiping and talebearing. You find it everywhere you go. It is rife in the business world, in the office, and the factory. Its evil influence has permeated every strata of society, from the palace to the slum, and it rears its ugly head in the church as many Christians have known from painful experience. The tongue of the gossip has destroyed empires and cast down mighty men. Ruined lives, blighted homes, broken hearts, and sundered friendships have been caused by the talebearer and through the chatter of idle tongues.

"Too late, sometimes, people learn what harm has been wrought by giving too ready an ear to rumor and too ready a tongue to pass it on. Behold, how great a matter a little fire kindleth! the apostle wrote. Nothing is more needed in this world today than the manifestation of the Spirit of Christ that will scorn to speak evil of another when no good purpose can possibly be accomplished. The flower of Christian character will never bloom in the atmosphere of slander and distraction."

May God help us live, think, act, and speak in the light of eternity. Then, instead of getting our eyes on man and judging him, watching for either his virtues or his faults, we will keep our eyes fixed on the Christ who indwells him and see no man save Jesus only.

If any man among you seem to be religious, and BRIDLETH not his tongue, but deceiveth his own heart, this man's religion is vain. (James 1:26).—Oswald Smith

Running Off Pastors

(Continued from page one)

sprang from nothing more or less than gossip, insinuation, implication, and deliberate desire and intention to discredit the victim and his ministry. Some of us have

even known of cases in which wicked, designing church members who wanted to find some excuse to get rid of a pastor, went to the dastardly lengths of bribing unscrupulous women into helping them "frame" an unsuspecting man!

Fourth, "The church is 'going down' under his leadership." This may be true, or it may simply be imagination, as we have known in some cases. Too, the church may be "going down," not under the present pastor's leadership, but under the non-cooperative, fault-finding, feet-dragging refusal of some of the leaders to be led by him! If the church is going down FINANCIALLY, it may be due, not to the pastor's poor leadership, but to the refusal of the members to bring in their tithes and offerings. If it is going down in ATTENDANCE, the fault may not be that of the pastor, but of the members who deliberately stay away and use their influence to keep others away. If the church is going down in the matter of CONVERSIONS and ADDITIONS, need we be surprised, when numbers of its members are chilling the atmosphere and discouraging people from joining it by their attitudes, slurs and hindrances?

Fifth, "He's just not 'at himself.'" You have heard this excuse, haven't you? Those who use it wish to appear so innocent, noble and concerned about the welfare of the church. They express themselves like this: "He's a good man and a fine preacher, and I have absolutely nothing against him; but he simply is not 'at himself' mentally — and we cannot afford to keep him as pastor. I am sorry for him, but you understand our position, I am sure." You see, this leaves his critics and opponents apparently in the clear—as if no one were really to blame in the matter—and at the same time gives them the desired excuse to get rid of an undesired pastor.

In the midst of this rapidly-growing practice, it is well to remind ourselves of some very significant statements and warnings from God's Word:

"Man looketh on the OUTWARD appearance, but the Lord looketh on the HEART" (I Sam. 16:7b); "Touch not Mine anointed, and do my prophets no harm" (Psa. 105:15); "And we beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake" (I Thess. 5:12, 13).

"Lord, Or Luck"

(Continued from page seven)

God controls the wrath of men to the extent that He even makes the wrath of man to praise Him, and when man's wrath goes beyond that which can glorify God, then God restrains any further wrath. What a precious truth it is for those of us who are God's children who have been forced to suffer for our stand for the truth. Every bit of wrath that man can pour out upon us that God can use for His glory, He permits, and allows, and when, beloved, it goes beyond that wherein God can be glorified, He restrains man from pouring out any further abuse upon His servants.

CONCLUSION

Thus, you can see, beloved, there is no such thing as luck. There is no such thing as chance. Nothing just happens. From these verses that I have read and have taken time to discuss with you, you can see that everything that takes place, takes place according to the plan of Almighty God.

Probably no text in all the Bible presents this more clearly than the text which Solomon gives to us in the Proverbs:

"The LOT is cast into the lap; but the whole disposing thereof is of the Lord."—Prov. 16:33.

This text tells us that even in the matter of voting, the result thereof is in the hands of the Lord.

During World War II, someone penned the following words, which are very forceful, in illus-

trating what I am trying to say by way of the sovereignty of God.

"They can not shell His temple, Nor dynamite His throne; They can not bomb His city, Nor rob Him of His own.

They can not take Him captive, Nor strike Him deaf and blind; Nor starve Him to surrender, Nor make Him change His mind.

They can not cause Him panic, Nor cut off His supplies; They can not take His Kingdom, Nor hurt Him with their lies.

Though all the world be shattered, His truth remains the same; His righteous laws still potent And 'Father' still His name.

Though we face war and struggle And feel their goad and road; We know above confusion, There will always be God."

Let me give you an illustration to show you that there is no such thing as luck. In I Samuel 5 and 6, you have positive proof that luck or chance is absolutely out of the question. The ark had been taken captive into Philistia and set up in Dagon's temple. God would not stand for His ark, which was symbolic of God's presence, to be put on a level with a heathen god or idol. The next morning when the worshippers of Dagon came into the temple, they found that Dagon had fallen over. They set him back into place, but when they came into the temple the second morning, they found Dagon not only fallen over, but that his hands and face were broken off. Well, the Philistines decided at once that an idol that could not take better care of himself than that could not help or hurt them, so they worshipped Dagon no more.

This should have been enough to convince them that God was controlling their destinies. However, it wasn't. Soon hemorrhoids broke out on the men, and mice ruined all of their crops. In order to get rid of the ark, for they feared that God was punishing them thereby, they sent it from Ashdod down to Gath. The same thing happened there, for hemorrhoids broke out on the men and killed them, and mice destroyed their crops, so they bundled up the ark and sent it on over to Ekron, which is another capital city of the Philistines. The people of Ekron would not have it, so the commissioners of Ekron called together the commissioners of Ashdod, Gath, Eskelon, and Gaza, which were the five capital cities of the land of the Philistines, and they held a conference to see what they should do with the ark. They decided to put God to a test, and God accepted the challenge. They built a cart and put the ark and their trespass offerings on it, and took two young heifers that had never yet been broken to work—that had never yet had a yoke upon them—put their calves in their stalls at home, and put these unbroken heifers to the cart. Then, they said, "If these cattle that have never yet been broken to work, leave this country and take the ark up into God's country, without a driver, we will know that it was His hand that struck the men with hemorrhoids, and it was His mice that destroyed our crops. If not, we will know that it was luck or chance that happened to us." Now, beloved, God accepted that challenge and the Word of God tells us that those two young heifers took that ark right along the highway to Bethshemesh, and went along the road lowing as they went, carrying the ark back up into God's country. Thus God proved to this heathen nation of the Philistines that there was no such thing as luck. So, beloved, they learned that if hemorrhoids killed their men, it was God's hand against them, and they learned that if mice destroyed their crops, it was God's hand against them because of their sin. God showed them that there was no such thing as luck or chance.

Would to God that we might learn the same truth!

Too many people have never learned just how big, and how sovereign, and how Almighty, God really is. I think that many people think about God the Psalmist declares. Many things of God as being just a little bigger than man. Well, beloved, God is not just a little bit bigger than man. God, beloved, is God. He is sovereign. He is almighty. He is powerful, and so much so that He controls this world, every particular from the least to the greatest, from the infinitesimal to the infinite. In all things, God is a sovereign God, and from this I rejoice in the fact that everything that happens in this world takes place according to a well defined plan that He has laid out for your life and mine.

Sometimes we become discouraged and sometimes we think things have gone contrary to us. We need to remember the words of the poet, when he said:

"Truth forever on the scaffold, Wrong forever on the throne; Yet that scaffold sways the future, And behind the dim unknown Standeth God within the shadow, Keeping watch upon His own."

Well, beloved, if this be true that God is a sovereign God, then He is omnipotent, then we need to get ready to meet Him. We need to be sure that we are bowing in submission before Him. We need to be certain that we recognize that He is God. In view of the fact, then for a closing Scripture will you heed this text:

"Kiss the Son, lest he be angry and his wrath is kindled but a little. Blessed are all they that put their trust in him."—Psa. 2:12.

May God bless you!

Jesus -- Saviour

(Continued from page one)

hope of success did we not believe that our Master's power is going forth with our preaching to make men willing to receive salvation. If men's salvation depended upon their voluntary acceptance of the truth we preach, we are assured that all our preaching would be in vain. We do not ask your will when we come to preach to you the gospel of God's salvation. You may be ever so willing; it is ours still to preach the truth of God, and He who commands us to preach His gospel to every creature will, in His own time and by His own power, turn your will, and change your mind, so that you shall lay hold of the things you once despised, and highly prize the things you once hated.

Jesus Christ has the key to man's will. He can put a bit in the jaws of the leviathan sinners. He can turn men's hearts by just lifting His finger. This, then, is the first work Jesus does for His people: He saves them from the death in sin.

(No. 2 next week.)

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