

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 26, NO. 35 RUSSELL, KENTUCKY, SEPTEMBER 28, 1957 WHOLE NUMBER 1005

Man's Free Will

By Bob L. Ross

What is the will? It is simply a man's desire, longing, determination, purpose, and pleasure. The will is the expression of the man. Man's nature motivates, directs, and controls, his will. The will is not separate from man's being. It is rooted in his being. It is like the hand—it does what the man dictates. Man's will is nothing more than man's desire.

How free is man's will? In one sense, the will is perfectly free. But in another sense, it is in bondage. The will is free in that it is not forced by outward power to act as it does; it is motivated from within. It is in bondage in that it is the servant of the depraved nature of man. This is not an unwilling servitude, however, for as has just been said, the will is not forced. "Will, whether divine or human, does what it does, to it good or evil, not by any compulsion, but by mere willingness or desire, as it were totally free" (Martin Luther).

Man's will is to have his own way (Isaiah 53:6). His nature is to love and practice sin (Job 15:16; Romans 1:28-32, Eph. 2:1-3). His will is thus motivated in these directions. **TO DO THESE THINGS IS MAN'S WILL, HIS DESIRE, THE LUST OF HIS NATURE.** This is how free man's will is. Man is in bondage to the depraved, sinful nature. No one forces or coerces man to remain in bondage; he willingly and affectionately follows the course of his nature. Free-will? Yes. But

oh, how great the bondage of man!

In this respect, man's will is similar to the will of God. It is not beyond the power of God to commit sin; but God's holy and righteous nature will not (and cannot) motivate a desire or will to sin. God's nature being holy and righteous, only wills those things which are holy and righteous. This is why it is impossible for God to do wrong: **there is no wrong in Him.** Certainly, God's will is free; but it is only free to will things holy and righteous. His will is in bondage, if we may call it such, to an absolutely holy nature. Likewise, the sinner's will is free; but it is only free to will things sinful, for it is moved by a corrupt, sinful nature. To teach that God could possibly will to sin, is to teach that His nature is not immutably and absolutely pure, holy, and righteous. And to teach that the sinner can will to do spiritual acts (such as repentance and faith) is to teach that the sinner is not spiritually depraved and dead, but very much spiritually alive.

Now a question: What part (supposing there is a part) can man's will have in salvation? Answer: Only so much as his nature will motivate him to have. How much is that? What good thing will the depraved nature motivate man to do? **To repent!** Of course not, for the nature of man is to follow his own way only. **To believe?** Why no, for man's nature is a nature of self-righteousness, and faith would

imply that man needed the righteousness of Christ (Romans 10:4). **To come to Christ?** No, for man loves darkness rather than Christ the Light (John 3:19).

How profitable, then, is man's fleshly nature? Jesus answers: "The flesh profiteth nothing" (John 6:63). Paul echoes: "In my flesh dwelleth no good thing" (Romans 7:18). And to these testimonies could be added scores of others from the Word of God.

How, then, does a sinner ever have a will to come to Christ? Simple enough (that is, simple to God). God's Spirit quickens (regenerates) the sinner, imparting a new, divine, spiritual nature (John 3:6, 6:63; Eph. 2:1). This new nature, naturally, has a holy desire (will). Its initial desire is to turn from sin to righteousness (repentance and faith). This is the will to come to Christ. The sinner comes, though fought against by the old nature's will of rebellion to God. That holy desire (will) of the new nature continues to express itself. Thus, the regenerated sinner now lives a life of righteousness, though fought continually by the will of the old man (Galatians 5:17, Romans 7:14-25).

This definitely is contrary to the false notions of the Arminians. The Arminians teach that man can either will (desire) spiritual things, or evil things. If this be true, then man's nature, which moves the will, is both spiritually good and evil. Then, it is not totally depraved and un-

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GOD'S DECREE

(Predestination And Election)

In The Philadelphia Confession Of Faith

1. God hath decreed in Himself, from all eternity by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever comes to pass; yet so as thereby is God neither the Author of sin nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established; in which appears His wisdom in disposing all things, and power and faithfulness in accomplishing His decree. (Isaiah 46:10; Ephesians 1:11; Hebrews 6:17; Romans 9:15, 18; James 1:13; I John 1:5; Acts 4:27; John 19:11; Numbers 23:19; Ephesians 1:3-5.)

2. Although God knoweth whatsoever may or can come to pass, upon all supposed conditions, yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions. (Acts 15:18; Romans 9:11-18.)

3. By the decree of God, for the manifestation of His glory, some men and angels are predestinated or foreordained to eternal life through Jesus Christ, to the praise of His glorious grace; others being left to act in their sin to their just condemnation, to the praise of His glorious justice. (I Timothy 5:21; Matthew 25:34; Ephesians 1:5, 6; Romans 9:22, 23; Jude 4.)

4. These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number so certain and definite that it cannot be either increased or diminished. (II Timothy 2:19; John 13:18.)

5. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any other thing in the creature as a condition or cause moving Him thereunto. (Ephesians 1:4, 9, 11; Romans 8:30; II Timothy 1:9; I Thessalonians 5:9; Romans 9:13, 16; Ephesians 2:5, 12.)

6. As God hath appointed the elect unto glory, so He hath by the eternal and most free purpose of His will, foreordained all the means thereunto; wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified, and saved, but the elect only. (I Peter 1:2; II Thessalonians 2:13; I Thessalonians 5:9; Romans 8:30; John 10:26; 17:3.)

7. The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election; so shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel. (I Thessalonians 1:4, 5; II Peter 1:10; Ephesians 1:6; Romans 11:33; Romans 11:5; 11:20; Luke 10:20.)

Interdenominationalism & So-Called "Non-Essentials"

In mingling in an interdenominational church or movement with other churches we are admonished to "forget non-essentials" in order to further the common good. But we ask, what are the "non-essentials"? We run down through the things for which we stand and we can't find a single one of them non-essential. We think that every one of them are essential to OBEDIENCE to the Lord Jesus Christ. If for one moment we had one tenet that had not been adopted and retained that was not necessary to obedience to the Lord Jesus, then we would dispense with it LONG BEFORE contemplating a union interdenominational movement. It would be wrong to possess it if it were not for that fact.

Now we concede to every other believer and group of believers the same right that we assume, namely, to practice and believe the things that they feel are essential to obedience to the Lord Jesus Christ. We do not feel it our right to walk up to them and strip them of anything that they think is essential to their obedience, and we do not give them the right to take away any of ours. Yet, when they urge us into interdenominational activity they are really trying to strip us of the things that we consider necessary to our obedience. Of course THEY don't think of the things that we stand for as being necessary to obedience, but they have no more right to impose their tenets on me than I have on them, and I am not trying to impose my views upon them.

The first thing that we Baptists are asked to "forget" in inter-

denominational movements is our baptism by immersion. They look with broad tolerance upon our views, BUT will they permit me to arise and address the united assembly on the subject of a Baptist's baptism? Not if they can help it. That, they say is "non-essential." We ask, "non-essential" to whom? Certainly not to me. To them, possibly, but not to those of us who stand by the Word.

Suppose we shelve the things that THEY consider non-essential. (Continued on page eight)

THIS LETTER BROUGHT JOY TO OUR HEARTS

Just a few days ago we received the following letter from Brother Eugene Ramsey of Alhambra, Illinois:

Dear Brother Gilpin;

Just a line to let you know that THE BAPTIST EXAMINER has been a real blessing to me ever since I have been receiving it, which has been for quite sometime now. It certainly has straightened me

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A Brief History Of The Philadelphia Confession

You have, no doubt, been much interested in the statements taken from the Philadelphia Confession of Faith, which we have been publishing on the front page of TBE, and I feel that some might appreciate knowing something about the history of this Confession.

The history of the confession itself goes back to England, for actually, the Philadelphia Confession is the same confession as the London Confession of 1689, excepting two articles and an essay which the American Baptists ad-

ded. These additions were later dropped, however, so the confessions are the same.

The London Confession was drawn up in 1677 by the Calvinistic Baptists of London and vicinity. Then, in 1689, after the Act of Toleration, messengers from over 100 Calvinistic Baptist churches gathered in London and endorsed the confession.

In America, the oldest Baptist Association is the Philadelphia Association, which, in times past, was Calvinistic, as were the majority of all who wore the name "Baptist." The Philadelphia Baptists, feeling a need of a statement of faith so that the Baptist position as to the teachings of the Scriptures might be clearly understood, adopted the London Confession, in the year 1742. This confession was first printed in America by Benjamin Franklin, and numerous editions have since appeared.

In the year 1859, Mr. C. H. Spurgeon, the most outstanding Baptist preacher of England, led his church to build a larger building. Under the cornerstone of the Metropolitan Tabernacle, Mr. Spurgeon deposited a copy of this Confession of Faith, and said, "In the bottle which is to be placed under the stone, we have put no money—for one good reason, that we have none to spare. We have not put newspapers, because albeit we admire and love the liberty of the press, yet that is not so immediately concerned in this edifice. The articles placed under the stone are simply these: the Bible, the Word of God, we put that as the foundation of our church. Upon this rock doth

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The Baptist Examiner Pulpit

"STEADFAST"

By PASTOR JOHN R. GILPIN

(Reprinted by request.)

"For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."—Col. 2:5.

Paul had been preaching in the regions of Colosse and as a result souls had been saved and a new church had been organized. When he goes away, he hears from the brethren at Colosse, and he writes this letter of the book of Colossians to them. He tells them that he is with them in the spirit, and that it is a joy to him to know of their steadfastness in the faith of the Lord Jesus Christ.

A short time ago, a young couple worshipped with us, who are members of a Baptist church in this area. I have known them for a good long while and they are two of the finest young Christians that I know of. They love the Lord and they love the Lord's work. They have a pastor who hasn't been with them too long. At first they thought that he was going to stand fully for the Word of God, but as time has passed by, they are finding that there are more people in the church who are interested in programs than they are who are interested in the faith. As I was speaking with this couple when they wor-

shipped with us, I asked them how their church was coming along. They said, "Brother Gilpin, we are sorry to say it, but our pastor is not as steadfast in the faith as we had hoped he would be."

Beloved, since my conversation with that couple, that word "steadfast" has stuck in my memory, and I have thought of it time and again, and how they made use of it, when they said, "Our pastor is not as steadfast in the faith as we had hoped."

Webster's Dictionary gives us four definitions as to the meaning of "steadfast." It means to be

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Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION PRICE (anywhere in the world) 50c per year

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent.

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

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.



Examiner Editorials

By Bob L. Ross

JUDGING

PETER TAUGHT that no Scripture is to be yanked out of its context and interpreted "privately," apart from the rest of the Bible (II Peter 1:20). Many people adopt and practice error because of their doing just what Peter said not to do.

For instance, Matthew 7:1 says, "Judge not . . ." This is as far as many people care to go with regard to the matter of judgment. They perhaps have something sinful which they don't want exposed, or some perhaps are not strong enough in Christian faith, character, and knowledge to do spiritual judging, so they say, "Judge not! Judge not!" ("An ungodly witness scorneth judgment"—Proverbs 19:28.) This is one way for those who are wicked and guilty to justify themselves (or others), but it doesn't satisfy the demands of God's Word.

Matthew 7:1 doesn't mean that we are not to exercise spiritual judgment and discernment. It simply means that we aren't to judge others in the sense of condemnation. As sinful creatures, it is not our place to sit in the judgment seat to pass condemnation. That seat is God's alone.

But we are plainly told to judge. And every person on earth exercises judgment with regard to the things of life, unless his mind is incapacitated for judging. Of course, such a person is mentally handicapped, and no one expects him to exercise judgment. But all persons of normal mind do and should exercise judgment, especially Christians.

Paul said in I Corinthians 2:15, "He that is spiritual judgeth all things." A person who does not exercise spiritual judgment in regard to all things within the realm in which he is to judge, is evidently not very spiritual. "He that is spiritual judgeth all things."

In John 7:24, Jesus taught, "Judge righteous judgment." Christians are to judge righteously, guided by the Word and Spirit of God.

Now, what are some things we are to judge?

(1) **We are to judge our own sins.** We read in I Corinthians 11:31, 32: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord." We are to examine ourselves in the light of God's Word and be judged by it. We are to turn the Word toward our own selves and have our sins and iniquities judged. If we thus judge ourselves, then it will spare us the chastening rod.

(2) **We are to judge doctrine.** How are we to judge doctrine? Why, by God's Word, of course (Isaiah 8:20). The Berean folk didn't immediately judge whether Paul's doctrine were right or wrong, but they "searched the

scriptures, whether those things were so." We are not to judge a doctrine as true or false just because a relative said so, just because we were taught it all our lives, or just because a preacher said it is so. No, we are to see what the Word says; then we can judge righteously. At this point, many people fall short. When the Word of God is turned upon their heresies, instead of accepting the judgment of the Word, they cry, "Judge not! Judge not!" This is the attitude of the "non-essentialists," the unionists, the non-, and inter-denominationalists. May God protect us from this self-righteous attitude.

(3) **We are to judge preachers.** And understand, this judging is not in the sense that we pass the sentence of condemnation upon them, but we are to judge whether or not they are of the Lord and true to the Word. How? By the Word itself. Jesus taught, "By their fruits ye shall know them" (Matthew 7:20). This is how we may know false prophets. If their fruits are "not in harmony with the Word, then they are false prophets. Paul judged some to be false prophets, for he said (of Hymenaeus and Philetus) that they taught that the resurrection is past already (II Timothy 2:17, 18). Also, he judged Alexander, Phygellus, and Hermogenes to be false, in view of their "fruits" (I Timothy 1:20, II Timothy 1:15). Practically every epistle that Paul wrote warned against heresy and heretics. Certainly, he had judged in these matters. We are to do likewise. Let no one's hypocritical "Judge not!" plea keep you from exercising spiritual and righteous judgment with regard to doctrine and preachers.

(4) **Churches are to judge with regard to who is to be baptized and partake of the Lord's Supper.** John the Baptist judged that the Pharisees were unfit for baptism, so he refused to baptize them (Matthew 3:7, 8). The church was given the commission to baptize (Matthew 28:19, 20), and it is the responsibility of each church to judge with regard to those requesting baptism. A church is not to baptize just anyone; it is to baptize only the saved (Acts 2:41, 9:47, 48).

As to the Lord's Supper, the church is to judge "them that are within," as to whether they should partake of the Supper. If one is unfit, and discerns it not himself, then the church is to forbid him (see I Corinthians 5). The power of "binding and loosing" is in the hands of each church (Matthew 16:19; 18:15-18). To do this, a church must exercise righteous judgment.

(5) **We are to judge the enemies of the faith.** Paul said to "mark them which cause divisions and offences contrary to the doctrine ye have learned; and avoid them" (Romans 16:17). How are we to mark and avoid persons if we do not first judge that they are doing contrary to the Word? Paul also taught that we are to "withdraw" from every brother that "walketh disorderly." How are we to know whether or not a brother walks

disorderly? By judging—compare his walk with the walk God sets down in the Bible as our standard.

Paul told the young preacher, Timothy, to "reprove, rebuke, exhort with all longsuffering and doctrine." Timothy had to exercise spiritual judgment in such matters. Titus also had to use judgment to "rebuke them sharply," as Paul wrote to him to do. With regard to one man, Paul judged thusly: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10). We are to "try the spirits whether they are of God: because many false prophets are gone out into the world."—I John 4:1.

The foregoing things are only a few that we are to judge. As Christians, we are daily called upon to exercise spiritual judgment. That means we are desperately in need of a thorough understanding of the Word of God, for if we know it not, we have not the proper rule by which to judge.

BRO. BECK'S ARTICLES

The articles by Brother Frank Beck on "The Five Points of Calvinism" will continue in TBE shortly. When Bro. Beck sent us the first article, we presumed that he had the articles ready, and that the others would follow immediately. However, Bro. Beck is a busy man, and wanting to give the articles the best presentation possible, he has not yet completed them. So we hope to publish the remaining four articles in TBE very soon. Incidentally, if you are blessed by any of these articles by Bro. Beck and by any articles by our contributors then write to them and say so. It will be an encouragement to them to hear from you.

PRAY FOR BRO. FREEMAN

We have just received a letter from Bro. T. B. Freeman of Bristol, Tenn., telling us that he has had to have an operation. We do not know how serious the matter is, but we ask our readers' prayers on his behalf, that he won't be hindered by this affliction, if it be the Lord's will.

A GREAT BOOK ON BAPTISM TO BE REPRINTED

B. H. CARROLL SAID that a person need not read another book on baptism, to settle one's mind as to the mode and subject of it, if Alexander Carson's "BAPTISM AND ITS MODE AND SUBJECTS" were consulted. And Carson's book has been as highly esteemed by many other great scholars as by Carroll. It is remarkable that the book has not been available to the Christian public in recent years. It is a book of such solid philosophy and sound argument that those who accept the truth as to baptism should never have permitted it to be on the "out-of-print" list. We are happy that the Sovereign Grace Book Club is bringing this volume back once again. Of course, we will be handling this book in our book shop, and orders may be sent now, for the book will be ready soon. The price will be \$3.95.

"THE FAILURE OF JESUS CHRIST"

The heading of this editorial is the title of an article appearing in the August 15 issue of the *Golden State Baptist*, a paper published in California and edited by Johnnie Womack. In the article, we have the following statements:

"The first lesson that we need to learn early in Christian infancy is that all of Christ's efforts sometimes fail."

Write for a Free Copy of Our BOOK CATALOG Containing Descriptions of Our Bibles, Books, and Tracts

"I Should Like To Know"

1. In I Corinthians 12:13, Paul seems to include himself in that company who comprised the church at Corinth. Would that be because he was in on the founding of that church? If so, was he baptized in company with them, apart from his baptism at Damascus?

The Greek should be, "were we all baptized . . ." Paul had been baptized into one body, the church at Damascus. The Corinthians had been baptized into one body, the church at Corinth. We have no record that Paul was ever baptized again, or that he ever was a member of the Corinthian church. In I Corinthians 12:27, he plainly says, "Now ye" (the Corinthians) "are the body of Christ, and members in particular."

2. Are we Scriptural in the matter of letters of transfer for a Christian from one body to another?

A letter is nothing more than a testimony to the good standing of a person within a church's

"Lost man, woman or child, are you shunning Christ now? You will determine Christ's success or failure in your decision."

In view of these statements, it would appear that we should not pray to God to save sinners, but should pray to the sinner to have mercy on the Lord, so that He won't be defeated. Were we not ourselves once engulfed by Arminianism, it would be hard to imagine how one could have such low conceptions of Christ, after reading the Word of God. The thoughts of man are truly not the thoughts of God (Isaiah 55:8, 9). Man's mind is truly in darkness (Eph. 4:18). All of us were by nature (Eph. 2:3) possessed of the mind of darkness, and were it not for the grace of God, we would still entertain such blasphemous thoughts of the Lord as are set forth in the above mentioned article.

Who is the rankest of blasphemers: he who says there is no God; or he who says there is a God, but He is a defeated God, having had His purpose and power thwarted by the devil and man?

We are in agreement with Mr. Toplady's estimate of the Arminian scheme. He said that this scheme "ascends, on the ladder of blasphemy, to the mountain top of atheism," to set forth its vagaries.

EMINENT QUOTATIONS

"ELECTION having once pitched upon a man, it will find him out and call him home, wherever he be. It called Zaccheus out of accursed Jericho; Abraham out of idolatrous Ur of the Chaldeans; Nicodemus and Paul from the college of the Pharisees, Christ's sworn enemies; Dionysius and Damaris out of superstitious Athens. In whatsoever dunghills God's jewels are hid, election will both find them out and fetch them out."—Arrowsmith.

"ZION'S KING gets no subjects but by stroke of sword in the day of his power. None come to him but such as are drawn by a divine hand."—Boston.

"IT IS BETTER to have the praise of evil men's hatred than the scandal of their love and approbation."—Manton.

"IT IS GRACE, the grace of faith in the heart, that puts a difference between the 'Abba Father' of the saint and the 'Ava Mary' of the papist."—Anon.

"ARMINIANS represent the universe as the governess of God, instead of representing God as the governor of the universe."—R. Hill.

"NONE CAN MAKE a Christian but He that made the world."—Hart.

membership. Paul's letter to Philemon is such a letter. In that the church sends such a letter, the person has the testimony of all the members to his Christian character. I hardly see how such a simple practice would be called into question with regard to Scripturality. It is simply the testimony of a church to the good standing of a member.

3. Is Acts 20:6-12 the Lord's Supper?

No. There is no indication that it is. We have intentions of publishing an article on this subject in the future.

4. Would you care to comment about the publican's prayer of Luke 18:13?

This has often been offered as proof that lost sinners have to pray to be saved. The chief difficulty here is the mistranslation of the King James Version. The proper translation is as follows: "Be thou propitiated to me the sinner." So the publican wasn't praying to God for forgiveness of sins, but was by faith looking to the sacrifice on the altar (typical of Christ) for the remission of sins. Anyone who uses this verse to teach the "altar" had better get a real altar and slay an animal on it, else the verse won't apply. And if he does such, then he is resorting to the Old Testament system, which has been fulfilled in Christ.

5. What about John Calvin on missions? What church did he belong to?

He founded Presbyterianism, after he left Roman Catholicism. He believed in and practiced missions.

6. Explain John 13:14, 15.

This is a lesson of humility. It is not an ordinance, as some teach. If our Master stooped to wash the feet of His servants, then we ought to do the meanest task for them also.

7. Where is the permanent abode of the saved?

We read in Revelation 21:1-3: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

We read also in II Peter 3:10-13: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for (Continued on page four)

A STANDING OFFER

To all young preachers who have been called, licensed, or ordained to preach in the past two or three years or so, we will send a free one-year subscription to TBE, if the person is not now nor ever has been a subscriber to TBE. It is up to our readers to furnish us with the names and addresses of these young preachers, else they may never hear of TBE, much less receive it free for a year.

If you can't be a source of good, you can at least be a channel.

From Spurgeon's Pulpit

by

H. Spurgeon



JESUS — SAVIOUR

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

IV. Fourthly, He shall save His people from the power of sin in their lives.

We have in England a class of people who like good high Calvinistic doctrines, but who do not set much value on good, high, and holy living. With this class I have no sympathy; I detest above all things the Antinomianism which leads people to prate about being secure in Christ while they are living in sin.

In my young days, I knew one man who stood on a public-house table, with a glass of gin in his hand, and said he was one of God's elect. They kicked him out of the place, and said they did not want any such elect people there; and they treated him as he deserved to be treated.

There are some men who can live in sin, and drink and swear, and yet say they are God's elect people. I heard one man say—"I know I am one of God's elect people."

"So you are," I said, "dear at any price, either to be given or to be thrown away."

He did not like my plain speaking, but it was true. We cannot be saved by or for our good works, neither can we be saved without good works. Christ never will save any of His people in their sins; He saves His people from their sins. If a man is not desiring to live a holy life in the

sight of God, with the help of the Holy Spirit, he is still "in the gall of bitterness, and in the bond of iniquity."

We have very little of that error of doctrine, but I fear we have something of its practice. Alas, that it should be so anywhere! Believe me, whatever else you are right in, if you are wrong in your practice, you are wholly wrong. By your fruits we must judge you. If you bring forth the sour grapes of Sodom, depend upon it you are a Sodomite. You are not of Eshcol if you bring not forth the fruits of Eshcol. The thing we want in these times is practical piety.

I heard a man talking, the other day, about "saving faith." He was living in sin, and I could not make out what he meant. When, however, the collection was taken, and I noticed him carefully put his finger-nail round a threepenny piece for fear lest it should be a fourpenny, then I understood what he meant by "saving" faith.

But the idea of "saving faith" apart from good works, is ridiculous. Jesus Christ saves His people from, not in, their sins. The saved man is not a perfect man; but his heart's desire is to become perfect, he is always panting after perfection, and the day will come when he will be perfected, after the image of his once crucified and now glorified Saviour, in knowledge and true holiness.

(Number Five next week.)

"Steadfast"

(Continued from page one)

firmly established; it means to live in such a way that there is no wavering; it means to live in such a manner that there is no fickleness, it means to be unswerving. Put it all together and it means this: a person who is steadfast is one who is the same today as you would expect to find him tomorrow, and tomorrow he will be the same as he was today and yesterday. He is steadfast. He stands true all the time.

As I was thinking of steadfastness, John the Baptist came to my mind. One day Jesus appraised the ministry of John the Baptist and He said to the crowd that gathered about Him:

"What went ye out into the wilderness to see? A reed shaken with the wind?"—Mt. 11:7.

In His remarks whereby Jesus spoke highly of the character of John the Baptist, He said that John the Baptist was not a man that was to be moved by every wind of doctrine, but rather that he has stood firm and stalwart and steadfast.

As I was thinking about the word "steadfast," my mind went out to my house, and I thought of my weathervane and my rooster on top of the cupola. Every morning when I come out, I look up to Mr. Rooster to see which way he is looking, and I don't think that in the months I have lived in my new home, he has looked in the same direction any two mornings. He turns with the wind.

Beloved, I can't help but think that there are lots of professing Christians today who are just like that rooster—they turn with the

wind. If they are with a crowd that is standing stalwartly for the things of God, then they stand in the same manner; if they are with a group that is weak relative to the doctrines of the Book, then they themselves are weak. They change with the wind and are moved about with every wind of doctrine that may blow.

Now, beloved, that is not the kind of man that John the Baptist was. That was not the kind of individuals that these Colossian Christians were. That is not the kind of a Christian that the Lord expects and wants and demands of you and me. God wants individuals who are steadfast so far as His work and His Word are concerned.

I

GOD IS STEADFAST.

By this I mean, God doesn't change. He is always the same. We read:

"I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and STEADFAST FOR EVER, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end."—Dan. 6:26.

This, beloved, is the decree of

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old King Darius. King Darius had had Daniel cast into a lion's den because Daniel stood steadfast and did not waver, and because he refused to bow to the whims of those who hated him. When Daniel was put into the lion's den, God took care of him through that night. The next morning when they brought Daniel out of the lion's den, immediately the King realized how wonderfully God had blessed Daniel—to the extent that he elevated and honored Daniel, and had Daniel's accusers cast down into the lion's den where they were destroyed by the lions. Then it was that he made this decree, that all the people of his kingdom were to tremble and fear before Daniel's God, whom he declared was a living God that was steadfast forever, as if to say that Daniel's God is a 'steadfast God—a God that doesn't change.

In the New Testament, we find the same truth. Listen:

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1:17.

This would tell us that God is a God that doesn't change. He doesn't vary enough that He would cause a movement of a shadow. In fact, James declares to us that God is a God in whom there is no variableness—He is a steadfast God—He remains the same.

David tells us the same thing, for we read:

"I say, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but THOU SHALT ENDURE: yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed. But THOU ART THE SAME, and thy years shall have no end."—Psa. 102:24-27.

How our hearts thrill when we read this Scripture concerning God! The heavens change. They change now. Some days the heavens are cloudy and some days they are filled with sun. The heavens are now subject to change. One of these days God is going to burn this world over with fire, and, as the book of Revelation tells us, after that we will have a new heaven and a new earth.

Yes, beloved, the heavens are subject to change. They wax old like a garment that must be changed, but God, in contrast, is the same, and His years have no end. I tell you, beloved, the God of the Bible is a God that is absolutely steadfast.

Malachi tells us the same truth. We read:

"For I am the Lord, I CHANGE NOT; therefore ye sons of Jacob are not consumed."—Mal. 3:6.

God, beloved friends, is steadfast. He is not a changeable God. There is not one thing about the Lord that is subject to change. He remains unswerving, without fickleness. He remains the same day by day.

We read again:

"And also the Strength of Israel WILL NOT LIE NOR REPENT: for he is not a man, that he should repent."—I Sam. 15:29.

Samuel is speaking unto Saul. Saul has just disobeyed God in refusing to kill Ahab, and when he brings Ahab and the best of the sheep home, as he said, for sacrificial purposes, he disobeys Almighty God who had declared that all of Ahab's possessions were to be destroyed. When Samuel rebukes him for it, then it is that Saul finally admits in a reluctant manner that he has sinned and he asks Samuel to pray for him, and he says, "The Strength of Israel will not lie nor repent: for he is not a man, that he should repent." As if to say, beloved, that God, who is called the Strength of Israel, never lies. He never repents. He never changes. He is not a man that He should repent or change.

I tell you, beloved, it blesses my heart and thrills my soul when I realize that God is a steadfast God. What a blessing to me to know that the God who led the Jews through the wilderness,



False Notions About Tithing

By PASTOR ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

The tithe is simply the tenth. To tithe is to give the tenth of one's increase to the Lord. There are many wrong notions about this matter of tithing. Suppose we take note of a few of them:

1. There is the wrong notion that tithing is wholly Jewish and that we Christians are under no obligation to tithe. This is not so. In the first place tithing was begun before the Jewish law was ever given (see Gen. 28:22). In the second place the Bible teaches that God's plan for the support of the New Testament ministry is "even so" or "just as" was His plan for the support of the Old Testament ministry of the Levites (see I Cor. 13:14). That Old Testament plan was that of tithing.

2. There is the wrong notion that when one pays all business and family and every other expense, then they are to tithe what is left. That isn't tithing, for in many cases there won't be anything left. The business expense incident to making an income may be deducted of course—but not personal and family expense. If a man is a farmer his seed, fertilizer, hired help, etc., necessary to produce his crop may be deducted, but his personal and family expenses may not, if he is to really tithe.

3. When one takes tithe money and throws it about for this and that—personally disbursing it, that is not tithing at all. Some take tithe money and use it in a loose fashion that they would not use

that that same God leads us through the wilderness and the solitary places now. How it blesses my soul to know that the God who had the ravens bring food to Elijah is the same God that we serve, and He can feed His own today. How it thrills my heart to hear David say:

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37:25.

Beloved, we have the same God that David served before the coming of the Lord Jesus Christ.

I tell you, it blesses my heart when I see Daniel go down into a lion's den and come out alive; when I see those Jews led into a fiery furnace and yet come out unscathed and unhurt by the fire, even to the extent that the smell of smoke was not upon their clothes. It blesses my heart when I see old Jonah swallowed by a whale and yet was miraculously and supernaturally preserved for three days' time; and when he came forth from the belly of the whale, he was just as hale and hearty as the day when he was swallowed.

I tell you, beloved, it blesses my soul when I read these in—
(Continued on page seven)

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their own money. They give handouts to tramps, help neighbors and kinfolk in need, and carry on a personal charity campaign. Such is not tithing. Malachi 3:10 says, "Bring ye ALL THE TITHES into the STOREHOUSE." That storehouse in the ancient time was the temple. Today it is the treasury of one's church. Some evangelists and radio preachers, with the ulterior motive of wanting to get in on people's tithes, have argued against what they call "storehouse tithing." Their argument seems to be that people are warranted in dispensing their tithe money according to whatever notion strikes them. That isn't tithing at all—that is self-delusion. Jesus started His church to have charge of His business during this age, and one's tithe money should go through the treasury of that church. Among the Jews, who tithed their crops, the wheat for instance, didn't really become the Lord's until it was deposited in the storehouse. In like manner the Christian's tithe isn't really the Lord's until it is given into the institution that Jesus started to be in charge of His work.

4. Tithing through church auxiliaries is not tithing in the Bible sense. Many have given their tithe to a missionary society, or to some other auxiliary. This does not recognize or honor the church. It honors something that Jesus never started or authorized. We have known churches to have a system in which giving was done through the Sunday School. Jesus never started a Sunday School—He started a church.

What about a Sunday School class? Jesus never started a Sunday School class—He started a church. To tithe to a class is to tithe to the wrong thing. In fact such is not Bible tithing at all, for God is to be glorified through His church (Ephes. 3:21)—not through some class. The church is the BRIDE OF CHRIST, and Satan likes to minimize the importance of the Bride in favor of some organization that Jesus never started. It is easy to let one's allegiance come to belong to a class, rather than to the church. People often attend a class and go home and thus forsake the church. This is wicked. It is the function of a class to teach the Word of God, and strictly speaking that is its only function. If a class does any work of that kind, the matter should be cleared with the church, and funds should be turned into the church treasury, and the work should be done in the name of the church—not in the name of, or for the glory of a class. The human tendency is always in the direction of wanting "something of OUR OWN." (Gen. 11:4) is still the temptation that leads people to exalt some other organization above the church. A highly organized class can become a sort of "auxiliary." Many a Men's Bible Class has overshadowed a church, with attendance that was larger than that of the church services. No class should reach the place of self-sufficiency where it is a sort of little church within itself. Money given to a class should be over and above the regular tithe, which should always go into the church treasury. A class can easily become an agency through which church funds are siphoned away from the church, and such should not be.

Jesus started His church, and nothing should be allowed to take its place!

THE BAPTIST EXAMINER

PAGE THREE

SEPTEMBER 28, 1957

LABOR DAY WEEK-END GUESTS

VISITORS FROM PENNSYLVANIA



MR. AND MRS. ROY SUTHERLAND OF CHESTER, PA.

Here is another fine young couple who have a special reason for loving TBE and its editor. Brother Sutherland was a Mennonite, and it was through TBE that he was brought to the Truth of God's Word which led him to break with the Mennonite Church, and ask for Baptist baptism. Yet this was only the beginning, for he has since so grown in the Truth of God's Book that his church has now elected him as deacon.

It was a real pleasure to have Brother Sutherland and his charming wife, Nancy, not only in our worship services, but as guests in our home on Labor Day. How good it is to have fellowship with these friends God has given unto us!

VISITOR FROM DETROIT, MICHIGAN



BROTHER CARL OWEN

From Detroit, Michigan, came Brother Carl Owen to worship with us on Sunday of the Labor Day weekend also; it was a blessing to have him with us in all our services that day, as well as in our home.

Here is a fine young preacher that just to know him, you have to love him. What a pleasure it was to hear him tell publicly on Sunday evening what THE BAPTIST EXAMINER had meant to him.

Well, come again, Brother Owen, for your kind of Baptist will always find a welcome in our home and in our church.

THESE FLORIDIANS VISITED US



MR. AND MRS. CLIFFORD McTAGGART AND WALLY

For years we have been hearing from the McTaggarts of Florida and it was a genuine joy to welcome them to Calvary Baptist Church, and to our home on Sunday, September 1. On Sunday morning they heard Brother Bob preach a great message on the typology of Exodus 12, and then God gave us a rich fellowship together. Although we had never seen one another before, it was only a few minutes until we felt that we had known each other for years.

Last year, when on vacation their son, Ronny, and wife, Connie, visited with us. Now we have had the joy of having Clifford and wife and son, Wally, in our home. There is one more portion of this family we want to see, namely the father and mother of Clifford, Brother and Sister William McTaggart, from whom we have likewise heard most often. They are about eighty years old and if we don't get to meet them in Kentucky, we will meet them in the next best place, and what a glorious time we will have together in Heaven.

These folk love us for the Truth's sake and for our stand for it. What a joy it was to hear Brother McTaggart speak of the blessings of THE BAPTIST EXAMINER. I'm glad that I am its editor, after what it has meant to the lives of these dear friends.

"I Should Like To Know"

(Continued from page two)
new heavens and a new earth, wherein dwelleth righteousness."

I believe it will be on an altogether new earth. Jesus is now preparing those mansions (John 14:1-3), and one day this new Jerusalem shall descend from above to the new earth.

8. If Acts 2:38 means "because your sins are forgiven," please explain Matthew 26:28, "This is my blood of the new testament which is shed for many FOR THE REMISSION OF SINS."

'All right, but if the word "for" in Acts 2:38 means "in order to," you explain Luke 5:13, 14: "And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them."

The word in Acts 2:38 is "eis," and means "with reference to." The folk were commanded to be baptized "with reference to" the remission of sins. You say it means in order to have them remitted; but it doesn't say that. The case in Luke 5 of the leper is a striking parallel to the place of baptism. The leper was to give a testimony, by an ordinance, of his cleansing which he already had. In baptism, a Christian gives a testimony of his salvation through the death of Christ, which he has before he is baptized.

9. Explain Galatians 3:27.

This is speaking of outward profession. We put on Christ — that is, we profess salvation by Him and allegiance to Him publicly — in the act of baptism. Someone has explained it in this manner: A soldier is inducted into the Army. Later, he gets into his uniform, which makes it public. Without the uniform, the public wouldn't know of his being in the Army. In baptism, we put on the uniform of Christ, publicly.

10. Our preacher said, "Sure, salvation is by grace. But there is a condition. You must do the believing." What kind of double talk is this?

Faith is given by God's grace. See Eph. 2:8, 9; I Cor. 3:5; Rom. 12:3; Phil. 1:29.

11. In the same sermon, he said, "Nothing can tie the hands of God, but unbelief."

Poor, weak Arminian god. Let's pray for him.

12. He also said, "There is nothing to keep God from saving every man, woman, and child in the world but their own stubborn wills."

Please express our regrets to the pastor that his god is not strong enough to do what he would like. Then tell the pastor about the God of the Bible who "worketh all things after the counsel of his own will" (Eph. 1:11).

(Answered by Bob L. Ross).

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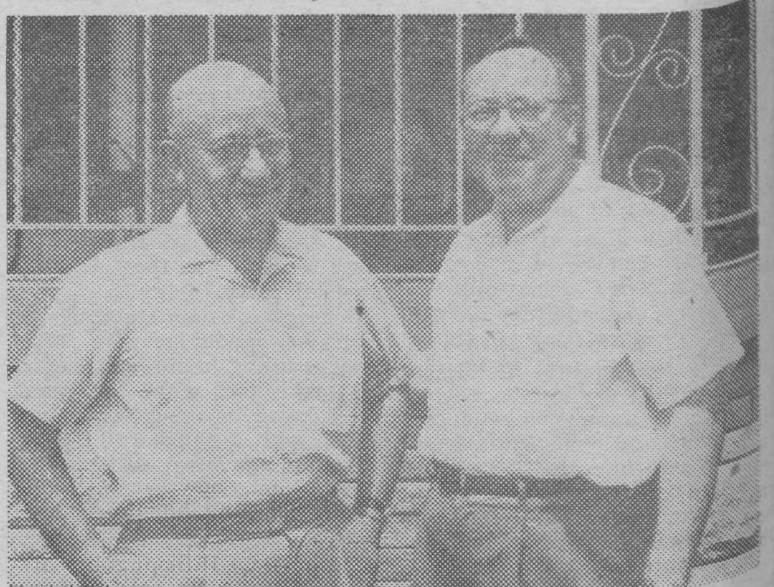
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A VISIT WITH OLD FRIENDS



MR. AND MRS. T. B. GRISSOM

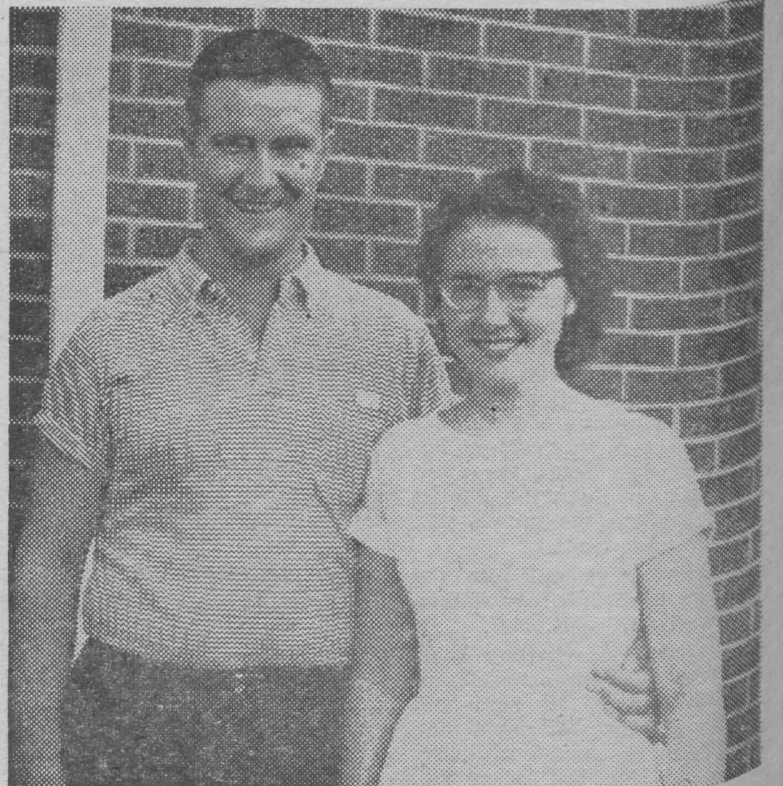
Of recent date it was your editor's happy privilege to visit again in the home of Mr. and Mrs. T. B. Grissom of Burnside, Ky. Many are the happy experiences we have had with these Christian friends in the past. It has been a benediction to know them, and their home has been a blessing to many of God's saints through the years gone by.



T. B. GRISSOM AND YOUR EDITOR

When Bunyan penned Pilgrim's Progress, he had Christian spend one night with Gaius and another with Mnason on the way to the Celestial City, they being the perfect hosts of the Bible. If Bunyan were writing today, he would add another home to the list of perfect Christian hosts — he would surely have Christian spend one night with the Grissoms. Wonderful friends, perfect hosts and marvelous Christians are these two. Truly we do thank God for them.

NEWLYWEDS HONEYMOON WITH US



MR. AND MRS. CLETUS SNYDER

Less than twenty-four hours after their marriage these two fine young Christians drove into Ashland on Sunday evening, August 25, to worship with us at Calvary Baptist Church, and spend a portion of their honeymoon with us.

And what a blessed time we had together! Us old folk (Mrs. Gilpin and I) truly rejoiced with Bob and Ruth and Cletus and Mary Ann. How good God is to give us friends and Christian fellowship, and the visit of these friends was truly a blessing to us.

Of course, Heaven will be exceedingly wonderful in that we will have just one continuous season of fellowship together, but while we are waiting for that glorious experience, it is good to have a little oasis of spiritual delight with our friends, such as we enjoyed with these dear young Christians. They are now at their new home in North Carolina, but their benediction lingers with us here in Kentucky.

What I Saw In Mexico

By Bob L. Ross

IN TABASCO

On Sunday morning, June 23, we got up quite early in order to go to the bus depot in Coatzacoalcos to get bus tickets. We wanted to get seats on the first bus out, so we had to go early, for on Sundays, there are more people traveling than usual. When we got to the bus depot, we found that all the seats on the first bus had been sold, and only a few were left on the next bus. So, we had to get tickets for standing room on the first bus.

At about 8:00 o'clock, we said good-bye to our wives, who were to remain in Coatzacoalcos, and we boarded the bus for Cardenas, a town in the state of Tabasco. The bus we rode was very crowded, and especially uncomfortable to us three from the U. S. — Bro. Moser, Brady Shafer, and myself. The bus was much like our rural school buses, but it wasn't made for people from the U. S., it was made for the little Mexicans. Thus, when we stood up, we had to bend over about six inches to avoid bursting our skulls. When we sat down (we didn't on this particular ride), we had to turn our legs sideways, else we couldn't have gotten into the seats.

After we had traveled for a few miles, the ticket-man came through the bus to punch our tickets. (In Tabasco, you get on the bus, and buy your ticket later; then it is punched a short time afterwards.) We had bought our tickets in Coatzacoalcos, so now the ticket-man was checking them. There were some sixty people on the bus, and only about thirty-two seats, so you can imagine the ordeal of checking those tickets. I don't see how the poor man ever made it, it was so crowded.

There is only one road from the west into Tabasco, and we were on it. It was little more than dirt, and was it bumpy! However, our driver paid little attention to the bumps; he drove as fast as he could, all the way. In view of the fact we were too tall to comfortably stand in the bus, plus the heavy crowd, the bumps, the dust, and the old rattling bus, you can understand what I mean when I say that the three and one-half hours we spent on that bus were not exactly luxurious.

We arrived in Cardenas at about 11:30, and from there we caught another bus (?) to a city called Huimanguillo (pronounced: "wee-mahn-gee-yo"). In Huimanguillo is where Brother Julio Morales, one of our faithful missionaries, lives (see picture of Julio and wife on this page). His name is pronounced, "Hulio"). We got on the frame, wooden bus,

and got a seat, for which we were thankful, even though it was hard wood. An amusing thing happened on the bus. A man got on the bus with a dog he had bought (in Tabasco you can carry anything on the bus). The ticket-man tied the dog to the door at the back of the bus, and the way the poor dog was tied, caused him to be choked. After riding on the rough road awhile, the poor animal was so sick that he emptied his breakfast on the floor.

The bus was stopped, and the ticket-man came back to clean up the mess. In the meantime, the driver was trying to get the dog untied from the door. He thought he had the dog loose, and he pushed open the door. But the rope was still hung on the door, and the poor dog dangled in the air for a moment. But then the rope came loose, and the dog ran as fast as he could away into some high weeds. (I don't blame the poor creature!)

The dog's owner looked bewildered. He said to Bro. Moser, "I paid fifty pesos for him." We were all laughing, but then we felt sorry for the man, in view of his paying so much for the dog. (Fifty pesos is \$4.00 in U. S. money). Everyone tried to get the man to go after the dog, but he said, "No, he doesn't know me, and I don't know him." However, about two miles down the road, the man finally decided to get off and go back to hunt the dog. When he got off, the Mexicans started laughing again, and said, "The dog doesn't know him, and he doesn't know the dog; he will probably find him in a few years!"

We arrived in Huimanguillo at 1:00 o'clock, P. M. Bro. Moser had been there before, so he knew the way to Bro. Julio's home. We had a warm welcome (in more ways than one—it was really hot!) at Julio's, and were happy that the day's traveling was over. I was beginning to wonder what a week's traveling through Tabasco was going to be like! I only hoped that it would be better than today's.

The remainder of the afternoon, we spent in visiting the people who attend the mission here, telling them of our arrival, and that services would be held that night. In one man's house, a few stalks of bananas were hanging. He invited us to have some, and we had a small feast on these bananas. He said he paid only two pesos (16¢ U. S. money) for each stalk, and he told us that on the plantations, they could be bought for one peso (8¢) a stalk.

That night, we had services in the house next door to Julio's. The man of the house is not a believer, but he attends the services. There was a large crowd inside—about 30—and there were many people on the outside. Bro. Julio led the singing, and Bro. Moser preached the message (in Spanish, of course). Brady and I could not discern very much of what Bro. Moser said, but the other people seemed to be greatly blessed by the message.

After services, I took some pictures, then we went to Julio's to spend the night. When I first saw the bed on which I was to sleep, I wasn't sure I would sleep very well. It only had stout strings—as a hammock—on which to lie. On top of this, Bro. Julio laid a thin mat. I went to bed, and in the morning, I found that I had slept unusually well. (It wasn't long until I really learned to appreciate that strange bed at Julio's, as you will see from what I will record in future articles).

In closing this article, I want to briefly tell you about the work in Huimanguillo. There is an average attendance of about 15, and there has been as many as 40. Our Baptist work is the only work in this city, except one Catholic church and the so-called Jehovah's Witnesses. The Presbyterians were here, but are not any

TABASCO MISSIONARY



Julio Morales and Wife

Bro. Julio went with us to practically all of the missions which we visited in the state of Tabasco. He is truly a dedicated servant of the Lord, and as humble as most of us can ever expect to be. Evidence of his faithful and Godly work met us at every place. How he gets around and does such a wonderful job of mission work, I do not know.

Over a year ago, Bro. Julio was ordained in Guanajuato. Bro. Gilpin did the questioning of Julio and four other Mexican preachers, and though Julio has had the least education of all five, Bro. Gilpin said that he was just as sound as any of the others.

Please pray for this servant of God.

longer. Our work in Huimanguillo has only been since August of 1956. Bro. Julio said, "Baptists are new in Tabasco, so it has taken a good while for people to understand our faith." The population of the city is about 7,000. Fifty per cent of the people are Catholics, and the rest are nothing, excepting, of course, the above mentioned. The city is somewhat of a center for the so-called Jehovah's Witnesses. They had a meeting here of recent date, and about 700 people from the surrounding states of Veracruz, Chiapas, and Campeche attended. I asked Bro. Julio if he could use a tract exposing the cult, and he said, yes. So I told Bro. Moser that I would pay the cost for publishing the tract we have entitled, "Jehovah's Bible Versus So-Called Jehovah's Witnesses." If you would like to help me with the expenses of publishing the tract, then your help will be greatly appreciated.

I will have more to tell about our Tabasco trip next week.



Letter

(Continued from page one) out on some of the deeper things of the Bible, especially the doctrine of election and predestination. The more that I study this blessed truth and the more I have it explained in your sermons in this paper the more I am amazed at my blind state before. Why

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2. Present Situation—In horrible bondage to Pharaoh; bearing grievous burdens; cried out to the Lord; Moses raised up; the plagues.

3. The Passover—The tenth plague—for each family; a lamb of the first year without blemish; to be kept to fourteenth day, then killed in evening; blood to be put on door posts and lintels; flesh to be roasted and eaten with unleavened bread and bitter herbs. The Lord was to pass through the land.

I. ISRAEL—GOD'S CHOSEN NATION—WAS IN BONDAGE—Exodus 1:7-14.

Parallel: God's elect were (are) in bondage.

A. To the devil—Ephesians 2:2.

B. To the flesh—Ephesians 2:3.

C. To the Curse of the Law—Galatians 3:10.

II. THE LAMB WAS ISRAEL'S (NOT EGYPT'S) DIVINE-LY ORDAINED SUBSTITUTE—Exodus 12:1-3.

Typology: Christ is the divinely ordained substitute for God's elect.—John 10:1, 15; I Peter 1:18, 19; 2:9.

III. THE LAMB WAS WITHOUT SPOT OR BLEMISH—Exodus 12:5.

Typology: Christ, our Lamb, was without spot or blemish (sin)—II Corinthians 5:21; Hebrews 7:26; I Peter 2:22.

The Passover Lamb typified the absolute righteousness of Christ, performed on behalf of His elect.

IV. THE LAMB WAS TO BE SLAIN—Exodus 12:7.

Typology: Christ, our Passover, was "sacrificed for us."—I Corinthians 5:7; Revelation 13:8; I Peter 3:18.

(The Lamb was to be slain by the whole assembly. It was for the sins of all—the elect of God that Christ died).

This typifies the second phase of Christ's work of establishing righteousness for His elect: First, He kept the Law for them; second, He died to satisfy Law for them. (Romans 8:3, 4).

V. THE BLOOD WAS TO BE SPRINKLED—Exodus 12:7.

Typology: Christ's blood is sprinkled for us.—Hebrews 12:24.

VI. THE BLOOD WAS TO BE SEEN OF GOD.—Exodus 12:24.

Typology: God sees Christ's blood now.—Hebrews 9:12. "When I see the blood, I will pass over you."

VII. THE LAMB WAS TO BE EATEN.—Exodus 12:7.

Typology: Christ is to be eaten.—John 6:51. (The roasting typifies the fire of God's wrath against our sins, which "roasted," as it were, our Lamb.—Lam. 1:13; Psalm 88:7, 16).

VIII. THE LAMB WAS TO BE EATEN "WITH" UNLEAVENED BREAD AND BITTER HERBS.

Typology: To "eat" Christ, one must have repentance (bitter herbs) and faith (unleavened bread). (II Corinthians 7:10; I Timothy 1:5; I Corinthians 5:8).

IX. THE ISRAELITES WERE PREPARED TO JOURNEY AFTER EATING THE LAMB.—Exodus 12:11.

Typology: I Peter 2:11; Ephesians 6:13-18. After one "eats" of Christ by faith, he is on a spiritual journey.

—BOB L. ROSS.

couldn't I see the truth before? It is so clear to me now. Why can't others see it? That is the thing that I think that I am most thankful for, that the truth has been revealed to me. So maybe your paper can be the means whereby some of my friends and relatives may find grace in the eyes of God. Therefore I am sending you some names of some of whom I would like to receive your paper now. Instead of sending only two each month for a year I am sending the full amount for one year now so they all will be receiving it now. A year from now might be too late.

This letter speaks for itself. Here is a man who has been blessed himself by the message of this paper, and he in turn is seeking to be a blessing unto others. I am satisfied that THE BAPTIST EXAMINER has brought the same genuine blessing to many others, the same as it has to Brother Ramsey. If this be true, then why don't you share your "find" with your friends, too?

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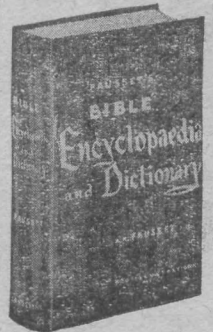
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GOD'S WORK—DO IT NOW!



time's a wasting

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9:10.
 "I must work the work of him that sent me, while it is day; the night cometh, when no man can work."—John 9:4.

"Avalanche Is Coming"

Do you remember how in our histories we used to read about the Johnstown flood in Pennsylvania, and the hundreds of people who were drowned? One young lad was alert to the awful danger and hurriedly throwing saddle and bridle on his sturdy horse, he rode with all possible speed warning families in the valley to flee to the hills for safety and lose no time. "The dam has broken—the water is coming!" was his cry. There may have been some who never heard the warning, but there were scores who did hear, but did not heed, until they saw the great wall of angry waters bearing down upon them, sweeping everything in its path. Others hurried to get ready to leave, thinking they had "plenty of time." They loaded their wagons and arms with their earthly possessions, then frantically tried to escape, but it was too late, and they went down in the swirling waters. That was one of the first great tragedies of our early American history! This young man, nameless as far as history goes, rode on and on, rode till his steed was white with foam, rode till its breath came in short, sharp heaves, ever urging him on, till at last, the horse could go no further. Surely he did all he could to save his family, friends, and neighbors from destruction and death.

We, too, have seen the awful avalanche of death and destruction that is now bearing down upon us. We can feel a subtle unrest, uncertainty, instability every hour of every day. Great standards that have stood the test of centuries are toppling to the ground. Thrones and governments are falling; decency, modesty and

morality, for the most part, have been excluded from the age in which we now live. Statesmen, leaders and politicians are vainly and frantically pulling wires trying to make things come out right.

God's Word is immutable—it says, "The nations, governments or men that forget God shall be turned into Hell." The dam has broken—even now we hear the mutterings of the coming storm and the roar of "The Great Tribulation" (such as never has been) about to break over this sin cursed world. We write in haste to warn you to flee to safety. "Flee from the wrath to come."—Tract.

In The Presence Of God

An old minister of a small church in a country town had one day in his audience a very distinguished statesman. To the surprise of the congregation, the service went on as usual, and the old minister preached with his accustomed earnestness and plainness.

At the close of the service several members of the congregation gathered about him and asked:

"Did you notice that we had a distinguished visitor today? Why, that was a member of the cabinet, but you did not seem to be at all embarrassed."

Thereupon the old man replied: "I have been preaching in the presence of Almighty God for forty years, and do you think that, with Him as one of my constant hearers, any man can embarrass me by his presence?"

—Evangelical Visitor

"Later Than We Think"

Zeke Jones, the farmer, had two small boys. One winter's day when they were house-bound, these youngsters decided to take the mantel clock apart and put it together again.

Early the following morning, Zeke was astonished to hear the clock striking 87 times without a break. "Wake up, Maw! Git up, boys!" he shouted in amazement. "It's later than we think, later than I ever heard it before!"

Said the Apostle Paul: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). Yes, "the night is far spent, the day is at hand." Soon it will be too late to serve Him here on earth. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."—Selected

BETTER THAN THE WORLD'S BEST

Some years ago, an Oxford undergraduate was giving his testimony for the Master, at a meeting in the Town Hall. He was a famous oarsman, one of the university eight, and had only lately come up from Eton. Since coming up to Oxford, he had been brought to a personal knowledge of the Saviour; and this was his account of it, given in a simple, manly, and perfectly natural manner:

"Friends," he said, "when I came up to Oxford, I thought I was the luckiest fellow in the world. I had all this world could give: splendid health, plenty of money, lots of friends, had been to the best school, and got on splendidly; in fact, I thought it was too good to last. I felt as though something would be sure to happen to spoil it all. Well, something has happened, which, in a sense, has spoiled it all, because it is so much better that it has thrown it all into the shade. That is, I have Christ, and got the love of God in my heart."

And all who heard him saw that he spoke from his heart. So, when this world seems brightest, remember there is something better, and keep your heart fixed on Jesus and His love.—F. S. WEBSTER.

EVERYONE BUT GOD

It was Mark Twain, if we mistake not, who, while traveling through Europe with his little daughter and being feted in many cities by celebrities in different spheres of life, was met with a profound question.

"Papa," the humorist's little girl asked him, "you know everyone but God, don't you?"

Alas, there are multitudes of whom such a question might be asked. They know many people, have hosts of friends, and are accepted just about everything, but they do not know God and are not accepted of Him because they have never known His beloved Son, our Lord Jesus Christ. Of what value is everything else if we do not know Him?—Our Hope.

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PETER AND JOHN HEAL A LAME MAN

Read Acts 3 and 4.

Boys and girls, one day John and Peter went up to the big temple in Jerusalem. As they came close to the gate leading into the temple, they saw a lame man sitting at the gate, begging for money. As they came nearer to the gate, the Lord told Peter to heal the lame man, in Jesus' name. So the Lord gave Peter power to heal the man, and the man stood up well and healthy. He was so happy, too, that he went into the temple with John and Peter to praise God.

Many people were inside and outside the temple that day, and they saw that the poor old lame man was able to walk now. And so they wondered about him, and they gathered around him to look at him.

Well, boys and girls, Peter saw that there was a big crowd around him, John, and the man, so he began to preach the Lord Jesus to this large crowd of people. And as he preached, the Pharisees and Sadducees and the captain of the temple didn't like for Peter to preach. So they brought John and Peter into the

court to keep them until the next morning.

Next morning, all the important men came together into the court to talk to Peter and John about the lame man who could now walk, to see how Peter and John had done it.

Peter immediately told them that the power of God working in them had caused the lame man to walk, and he gave the Lord all credit for the healing. Peter also told these men in the court about the Lord Jesus Christ dying for sins on the cross, and he told them that Jesus is the only one who can save sinners.

Of course, these men in the court were surprised at Peter's preaching, and they didn't know what to do. So they decided to tell them not to speak or teach any more in the name of Jesus. But Peter answered to them:

"For we cannot but speak the things which we have seen and heard." Acts 20:4.

And, boys and girls, this verse is certainly true. When the Lord Jesus has saved us, we can't do anything but tell others about our salvation. Just like Peter and John, we can't do anything else but tell of the Lord Jesus Christ and what He has done for us. And when we do tell others of Him, He will take care of us just as He took care of Peter and John.

Are you telling others of the Lord Jesus Christ?

READ THE BIBLE BY SYMBOLS EITHER WHAT



"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost."—Luke 15:8, 9.

"Steadfast"

(Continued from page three)

stances to realize that the God we serve is the same God that they had back yonder, that He is steadfast, that He isn't swerving, He isn't fickle, and He remains the same day by day.

II

THE BIBLE IS STEADFAST. "For if the WORD spoken by angels was STEADFAST, and every transgression and disobedience received a just recompense of reward."—Heb. 2:2.

I take for granted that this word spoken by the angels was the message of God—God's Book. If this be true, then this verse declares that the Bible is steadfast. It doesn't change.

Men try to change it. A few years ago men came out with what they called the Revised Standard Version of the Bible, which was, instead a perversion; instead of it being a version to promote truth, it was a perversion to promote error and heresy; and it was definitely an attempt on the part of the revisers to do away with the virgin birth of the Lord Jesus Christ. Although they attempted to do so, I thank God that all over America there was a little nucleus who dared to rise up and declare that the Word of God is the same, and that God's Book is not to be changed.

Not only what it says concerning the virgin birth remains the same down through the centuries, but every message of the Bible remains the same. We don't need a new message for this day. All the message that we need we have in the Word of God.

Do we need anything new relative to the church? Not one thing, beloved, for everything that we need to know about a church we had twenty centuries ago when the Word of God was completed. I insist, beloved, that on the question of baptism and on the question of the Lord's Supper, or on the position of silence that a woman is to take in a New Testament Church — I contend that we had all that we needed to know two thousand years ago when the New Testament was completed. This Word of God does not need to be changed.

There are individuals today who want to change the Word. There are individuals who would like to change the Word, and there are individuals who, because of their errors and their heresies, would be happy if they could succeed in changing the Word. But, beloved, this old Book is steadfast. The message that it gave to us through Paul is the message that we need in this hour, and there is not a message that you and I need today that is not recorded within the Word of Almighty God.

Take for example the message of salvation. When Jesus was brought into the temple when he was but a few days old, it was then that Simeon took the baby Jesus in his arms and blessed Him and said:

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

Beloved, what is salvation? Salvation is a person — the person of the Lord Jesus Christ. Salvation is not a creed that you accept. It is not some tenet of religious teaching that you adopt. Salvation is not a ritual to which you subscribe. Salvation is not something that you do yourself. Rather, salvation is a person — the person of God's own Son, the Lord Jesus Christ.

My brother, my sister, all we need to know about salvation we have within the Word of God. Men may come up with new ideas, new philosophies, new sects, and new ideologies. Men may come up with new thoughts relative to the Bible, but, beloved, they can't supplant the message of the Book because it is steadfast. It doesn't change. It is just

exactly like its Author — God Himself.

Sometime ago a printer in a nearby town came to see me and wanted me to take a job of printing which some woman had brought in to him. It so happened that in his shop he wasn't equipped to do the job. When he asked me if I would do it, I looked at the manuscript to see what it was. He said, "This is a new religion that this woman has gotten up and she is getting her textbooks printed." He went on to tell me that she was a wealthy woman and that she had gotten up a new religion that never had been heard of before until it was evolved out of her own corrupt, depraved brain. When I looked at it, I said, "My brother, I can't accept this job of work. If I were to print it, it would be definitely and positively contrary to everything that I believe and contend for." I said, "We don't need a new religion. What we need is an application of the old principles of the Word of God, for the Word of God doesn't change; it remains the same."

Thank God that the God of the Bible is a steadfast God, and the Bible of God is a steadfast Book!

III

WE HAVE A STEADFAST HOPE.

"Which HOPE we have as an anchor of the soul, both sure and STEADFAST, and which entereth into that within the veil."—Heb. 6:19.

Listen, beloved, the God of the Bible is a steadfast, unchangeable God; the Bible of God is a steadfast, unswerving, unchangeable Book; the hope that you and I have is a steadfast, unchangeable hope.

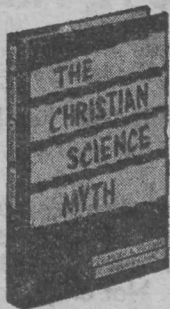
I am glad that my salvation doesn't depend upon my feelings. I am glad that my salvation does not vary with my own personal mental, and physical feelings. Rather, I am glad that in this life my hope is a steadfast hope that remains the same every day.

I turn to the Word of God and I find that the hope that we have is one that gives to us absolute assurance. You say, "Now, Brother Gilpin, I am not so sure of that. I made a profession and I joined the church, but I have never had an assurance that I was all right with the Lord. I have never had an assurance whereby I can close my eyes and go to sleep happy at night." God pity your soul, beloved, if you have not.

I thank God for this fact, that if I awaken tomorrow, I hope to go about my Master's business; but if I don't awaken tomorrow morning, you can know assuredly that your pastor has gone to be with the Lord Jesus Christ. I tell you, beloved, it is a joy when you have an assurance and a hope that is steadfast — a hope that doesn't change.

Paul, in writing to Timothy, said:

"For God hath NOT GIVEN US THE SPIRIT OF FEAR; but

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SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, OCTOBER 6, 1957

THE CLOSE OF THE FIRST MISSIONARY JOURNEY

ACTS 14

Daily Bible Readings: Mon., 11 Tim. 3:1-16; Tues., II Cor. 11:24-28; Wed., Job. 1 and 2; Thurs., Acts 14:1-7; Fri., Acts 14:8-18; Sat., Acts 14:19-28.

Memory Verse: "Thou therefore endure hardness as a good soldier of Jesus Christ."—II Tim. 2:3.

I. The Work At Iconium. Acts 14:1-5.

1. Paul and Barnabas preached that men might be saved (V. 1—"so spake"). In the knife-throwing act in the circus, the object is to miss the individual at whom the knife is thrown. Some preachers are experts at missing the audience they preach to. Not so with Paul and Barnabas.

2. Opposition arose from the enemy (V. 2). Wherever the Gospel is faithfully preached, opposition arises.

3. They remained at Iconium, however, until their work was finished (V. 3).

II. The Work At Lystra. Acts 14:6-19.

1. The message Paul preached (V. 7—"the gospel"). Cf. I Cor. 15:1-4.

2. The miracle of healing was accomplished by faith (V. 9). All God does for man comes as a result in faith, given of God.

3. Paul and Barnabas refused the honors the people would have heaped upon them (V. 14, 15).

of power, and of love, and of a sound mind."—II Tim. 1:7.

Beloved, God hasn't given you a spirit of fear. If you are afraid that you might lose your salvation, that is the best evidence in the world that you are unsaved.

We read again:

"And the work of righteousness shall be peace; and the effect of righteousness quietness and ASSURANCE FOR EVER."—Isa. 32:17.

Beloved, when the righteousness of Jesus Christ covers your soul and you realize that you are clothed with the righteousness of God's own Son, it gives you peace on the inside, and furthermore, it gives you assurance that lasts forever.

I am glad for the assurance that I have. I am glad that I can put my hand upon my heart and say, "I know that my Redeemer liveth." I am glad for the assurance that is mine, that whether I live or whether I die, I am the Lord's. Like Paul, I can say:

"For me to live is Christ, and to die is gain."—Phil. 1:21.

It makes no difference about the future to the man or woman who has this assurance, because he has a hope that is steadfast in God.

IV

GOD'S PEOPLE ARE TO BE STEADFAST.

If the God of the Bible, and the Bible of God, and the hope that God gives us through His Bible is steadfast, then, beloved, ought not you and I seek to be steadfast too in the service of the Lord. God's people ought to be a steadfast people.

That wasn't true of Israel. You would think that after all that God did for Israel in leading them through the wilderness, Israel would have sought to be the most steadfast people in all the world, but that wasn't true of the Jews. They were not, steadfast; they were fickle, and they wavered. They would have their periods once in a while when they would love the Lord and serve Him, and then they would have their periods when they were down in the depths of degradation and backsliding of the worst type. We read:

"And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit WAS NOT STEADFAST with God."—Psa. 78:8.

Notice, this is speaking about Israel, and it says that their spirit was not steadfast with God.

Beloved, we ought to be steadfast. There ought not be any changeableness, any fickleness, any wavering about any of us. We ought not be like the Jews, but we ought to be steadfast in His service.

In the New Testament, we have an example of an early church which was steadfast.

"And they CONTINUED STEADFASTLY in the apostles' doctrine and fellowship, and in breaking

Many professed servants of the Lord today delight in the applause of the "religious world."

4. God gave the apostles grace to reject such worldly honors.

5. In their action, they exemplified Christ's teaching in Mt. 4:10.

6. Paul was not a believer in evolution (V. 15). 7. There was no stiffness nor formality in Paul's preaching. Oh, that we might get rid of such today and preach to men just as they are!

8. Paul stoned because of his convictions (V. 19). It costs to be faithful. Cf. Jer. 38:6; Dan. 6:16; Mt. 14:10; Acts 7:58-60; II Cor. 11:24-28.

9. In being stoned, Paul reaped as he had sown. Cf. Acts 7:58-60; Gal. 6:7, 8.

10. The Devil sought to kill Paul. However, God didn't permit this. The Devil can go no farther than God allows. Cf. Job. 1:12; 2:6.

11. This persecution came about by Jews from Iconium and Antioch who were incensed at Paul's preaching. They followed Paul to Lystra (V. 19). The Devil always works thus; he keeps on our track.

12. It was God who delivered Paul from death here. Cf. II Tim. 3:11.

III. Further Work Of This First Missionary Journey. Acts 14:20-28.

of bread, and in prayers."—Acts 2:42.

Notice, this early church, just after it had been empowered on the day of Pentecost, was described as being steadfast in the apostles' doctrine and fellowship. Listen, beloved, you can never have the apostles' fellowship if you fail to have the apostles' doctrine. The only way that you can have the apostles' fellowship is to first have the apostles' doctrine. This church continued steadfastly both in doctrine and in fellowship.

I say to you, I thank God for our little church. It blesses my soul to be a member of it, and I am happy to be your pastor. Beloved, the thing that thrills my heart more than anything else is the same thing that we read in the Bible — "they continued steadfastly in the apostles' doctrine and fellowship."

We have an example in Paul's letter to the church at Corinth wherein the church at Corinth was exhorted to be steadfast. We read:

"Therefore, my beloved brethren, BE YE STEADFAST, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—I Cor. 15:58.

Listen, beloved, this church at Corinth was a worldly church. It was a corrupt church. It was a depraved church. It was a church where they allowed their flesh to control them more than

the Spirit of God, and Paul wrote to them and closed the book of I Corinthians by exhorting them, first of all, to be steadfast and unmovable, and always abound in the work of the Lord.

Beloved, we ought to be steadfast. If the God of the Bible, and the Bible of God, and the hope that God gives us through the Bible are steadfast, then you and I ought to be steadfast in our doctrine, in our living, and in our practice in this world day by day.

We have examples in the Bible of individuals who were steadfast. Let's notice, first of all, Ruth. We read:

"When she saw that she was STEADFASTLY MINDED to go with her, then she left speaking unto her."—Ruth 1:18.

This refers to Naomi who was dealing with her two daughters-in-law, Ruth and Orpah. Orpah was concerned only about Naomi's people, and said, "I will go with you because of your people," but Ruth said:

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1:16.

When Naomi saw the faithfulness and the steadfastness of Ruth, she left off speaking with her and took her back to Bethlehem.

Beloved, if Ruth had failed in her steadfastness, and I say it (Continued on page eight)

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POSSUM RIDGE LETTER

dere bro. Gilpeens—

the huntin seesun has begun and whil i wuz kleening mi gun tother day, i got tu thinkin about sum uther huntin i wud lik tu do.

i wud lik tu go huntin fer a Baptist konshense. in the majority uf churches i hav ben in they dont hav wun. the most uf the preachers what i hav hurd, talk about our sister deenominashuns. they kan kal them sisters if they want tu but the Bible sez that the Kamelites and Methodists and all Protestants air jist darters and grand darters uf the old hore uf Rome. they aint sisters uf mine—they air the harlot darters uf Rome.

preachers talk about jining the church uf yore choice. fer instance, u kud go over to Nu York to the big meetin they hav ben havin and heer that every night. they aint got no Baptist konshense. that Billy boy kan shore kompromize with mor fokes than eny preacher what i ever saw. he tels them all tu jine the church uf ther choice. i no kause i dun hurd him say hit.

u no bro. Gilpeens that they aint but wun true church—the Baptist church and u and i air in hit. sum week need Baptists wil say If i wuz not a Baptist i wud be a Presbyterian. do u no what i wud be ef i wuz not a Baptist? wel i wud be ashamed tu tel hit.

and if u wer tu go over to the Louisville cemetery and hunt all day u wud not bag a single Baptist konshense. they akt lik they air ashamed uf being Baptists. that feller Raymond Waugh shore showed up the cemetery a fu yers back. he showed that they aint got no Baptist konshense ner Christian konshense ner eny uther kind. they aint got no mor konshense than a snake has hips. bro. Sampey did not hav eny Baptist konshense. he used tu refer tu the Protestants as our allies. he wuz a traitor when he sed hit. but that aint nuthin nu. the cemetery never wuz sound. in ther charter they say that they beleav in the

universal church. in Jesus day the foakes asked if enything gude kud kum out uf Nazareth. toda we ort tu ask if enything gude kud kum out uf this precher fak-tory.

thes yung fellers they turn out each yer rikolekts tu mi mind a hot dog. they air all made out of the same stuff, they air all jined together and they air all the same siz. the cemetery aint graduated an outstanding Baptist in the past 25 yers. the reesun is they aint got a reel Baptist on the fakulty and they dont ever hav eny reel Baptists tu lektur tu the boys. i wish they wud hav u ther sumtime tu speak tu them yung fellers in skule. i dont guess hit wud do eny gude tho. they wud probably listen 5 minits and then hit the sidewalk a mile a minit. why that krowd wud burn the shu lether rite off ther feet tu git awa so as not tu heer u. ef ever they were tu hav u speak tu them, they wud be a lot of tongue waggin the next day. a lot uf them yung fellers wud shore be stupperfounded, kase they aint never hurd no truth preached.

u kud not find a Baptist konshense in the publishin hous wher the deenominashun prints the Eastern Rekordur. they aint had nuthin in hit fer yers but the kofloperativ program. u kud reed the hole uf hit whil waitin fer supper and stil hav rum fer a big bate uf dandyline greens and hog jole. ef ther has ben eny Baptist doktrin in hit in the past 25 yers, u kan be sartin that hit got ther by mistak. erly day Baptists majored on doctrine but modern day wuns major on the kofloperativ program. i just wundur how the erly churches ever got along without hit, or without a religus census or a religus movie. and hit is shore is confoundin and dumfoundin how wel Paul got along without even an auto.

this is jist wun reesun why i lik TBE bettur all the time. i no ther is a Baptist konshense about hit. u dont go off half koked and say things u dont meen. every time u fire yore old musket, u pull the hammer kler bak, i lik hit, and i say this bekaws i am,

yore frend,
i s hardtufule

Philadelphia Confession

(Continued from page one)
Christ build the ministration of His truth. We know nothing else as our standard. Together with this, we have put **The Baptist Confession of Faith**, which was signed in the olden times by Benjamin Keach, one of my eminent predecessors. We put also the declaration of the deacons, which you have just heard read, printed on parchment. There is also an edition of **Dr. Rippon's Hymn Book**, published jist before he died; and then, in the last place, there is a programme of this day's proceedings.

Mr. Spurgeon went on to say, "As for our faith, as a church, you have heard about that already. We believe in the five great points commonly known as Calvinistic . . . Against all comers, especially against all lovers of Arminianism, we defend and maintain pure gospel truth."

We only wish that the Baptists of today loved the doctrines of grace, so clearly set forth in the Philadelphia Confession, as dearly as did Mr. Spurgeon and our forefathers of London and Philadelphia.—BLR.

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Man's Free Will

(Continued from page one)
profitable, as the Scriptures teach. How could the flesh be totally depraved, yet desire (will) to do that which is spiritual and good?

One can easily see that there is no such "free-will" as Arminians advocate. No Arminian can harmonize his theory of the will with the truth as to depravity, brought out in this article.

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." —Jeremiah 13:23.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." —John 1:13.

Interdenominationalism

(Continued from page one)
tial and keep silent on that part of the program for the sake of peace. What will happen to us? Listen, my friends, it is God who gives light. What I believe is God's will for me, I must follow, no matter what happens. Why even if I am wrong in my supposition that something is according to God's will for me, God commands that I be respected in it if it is not actual sin. Listen to God:

"Now as touching things offered unto idols, we know that we all have knowledge . . . we know that an idol is nothing in the world . . . Howbeit there is not in every man that knowledge . . . Wherefore if meat make my brother to offend, I will eat no meat while the world standeth" (1 Cor. 8).

Plain enough, isn't it. I am not to try to get my weaker brother to do or refrain from anything that he feels is the will of God for him. Rather than offend him, I am to pattern after his practice —if it does not involve sin.

But these interdenominational movements would whet the convictions of congregations and clergymen from them and induce them in the interests of peace and cooperation to "forget them." My friends, the greatest hindrance in the lives of the Heaven-born is that they forget too many things. They do not need to be admonished to forget anything, they need to be admonished to remember.

The urge to interdenominationalism is just the invitation to the "broad" way in another guise. Its intentions are to wean the followers of the Word from the "narrow" way that is obedience to the Lord Jesus Christ and work them into wicked ways from which they may not be able to return until they have been robbed of every vestige of spirituality that they have ever possessed. What we need today is more men of conviction who will stand by what they profess to believe, come Hell and high water. Then and only then will we have the kind of an awakening that awaits those who are waiting upon the Almighty for the sort of things that He alone is able to send and that are amply satisfying to the heart of the spiritually alive.

(From an article in "The Tabernacle Trumpet.")

"Steadfast"

(Continued from page seven)
reverently, my Jesus couldn't have been born, for she was one of the ancestresses of the Lord Jesus Christ. I like to read of her steadfastness and how she became a grandmother of David,

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The following books are out of print, so please disregard reference to them in our book catalog.

History of Baptists by Christian.

Menace of the Religious Movie by Tozer.

The Heart of the Rose by McKee.

and how through her ancestry came the Lord Jesus Himself.

Even Jesus gives us an example of steadfastness, for we read: "And it came to pass, when the time was come that he should be received up, he **STEDFASTLY SET HIS FACE** to go to Jerusalem."—Luke 9:51.

Jesus is leaving Galilee. This is His final departure from Galilee, and it says that He steadfastly set His face to go to Jerusalem. Beloved, nothing could deter Him; nothing could hinder Him; nothing could hold Him back; for He steadfastly set His face to go to Jerusalem.

I like to see men and women who steadfastly set their face to live for the Lord, who steadfastly set their face to walk in His footsteps, who steadfastly set their face that their lives might count for God. So far as we are concerned, we ought to be steadfast. We ought to be steadfast in our doctrine, we ought to be steadfast in our living, and certainly, beloved, we ought to be steadfast in our obligation to oppose the Devil. Peter said:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom RESIST STEDFAST in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—1 Pet. 5:8, 9.

Now, this doesn't mean that if you resist the Devil steadfastly, you resist him today and give in to him tomorrow. It means, beloved, that you fight the battle against him 365 days out of the year. If you are going to live steadfastly, it means that you live the same every day. If you are going to be steadfast in your doctrine, then that means that you believe the same about this Book, regardless of what crowd you are with or regardless with whom you associate. If you are going to be steadfast in your practice and in your living, then that means that you ought to be in God's house every time the doors are open, that your testimony might stand unswerving in a steadfast manner for the Lord. It is mighty easy for us to come to church one time, miss a time, come again, and then stay away. Beloved, God wants us to be steadfast in our obligation to oppose the Devil, in our living, in our doctrine, and in all that we do. We ought to be steadfast.

I insist then, beloved, that if the God of the Bible is steadfast, and the Bible of God remains steadfast, and if the hope that God gives us in the Bible is a steadfast hope, then you and I ought to be steadfast in our lives, our doctrine, and our practice every day. For how long? Even down to old age.

Oh, might it please God to take these feeble remarks and help you to realize what a wonderful God and a wonderful Bible we have. May we go out rejoicing for what we have in God, and may we strive to be steadfast, true, faithful, and firmly established in the service of the Lord every day.

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