

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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How The Church Of England Helped Make Charles Spurgeon A Baptist

In the month of July, 1889, Mr. Spurgeon paid a short visit to the town of Maidstone. On that occasion, he obtained a photograph of the College in which he was a pupil for about twelve months, in 1848-9. It was his intention to use the view in connection with an article upon his school-boy days, and accordingly he had the block prepared. This portion of his autobiography was, however, never written; but, on the Sunday evening after his drive into Kent, he preached a sermon upon Psalm 71:17, in which special reference was made to one incident that had great influence on his future career. We thought that our readers would be interested in the following extract from the *Metropolitan Tabernacle Pulpit*, No. 318, the sermon intended for reading on July 23, 1893, and entitled, "God's Pupil, God's Preacher: An Autobiography":

I went down, last week, to Maidstone in Kent. It is as near

as possible to the day, forty years ago, when I left the school called a "College" there. I thought that I must go down and look at the spot, and specially at a tree which stands by the river Medway. Under that tree I spent many hours, and many days, and even many weeks, reading all day long. "In school-time?" say you. Yes, my master thought that I should do better under that tree than in the class; and he was a wise man. He gave me my book, and left me to myself; and as I stood last week under that tree, with the smoothly-flowing river at my feet, I could thank God for His mercy to me for all these forty years, and I could say, "O God, Thou hast taught me from my youth; and hitherto have I declared Thy wondrous works." There may be some young people here tonight, just come back from school, some young people who are just finishing their school days. I would to God that they would spend some time in holy, quiet thought about their future, about whom they

will serve, who shall be their Teacher, for whom they will become teachers, and how the life which has now become more public than before, shall be spent.

As I stood there, last week, I could not help praising God that, not long after I left that school, He led me to faith in Christ, and to rest in Him, and find eternal life; and I could not but thank God that I went to that school for twelve months. It was a Church of England school. I had never seen anything of Church of Englandism till that time; but there was a turning in my life, through being there, to which I owe my being here. The Church of England catechism has in it, as some of you may remember, this question, "What is required of persons to be baptized?" and the answer I was taught to give, and did give, was, "Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe in the promises of God made to them in that sacrament."

(Continued on page three)

We are confronted with the greatest problem we have ever had since this paper was launched on February 4, 1939—nineteen years ago.

We begin our twentieth year with this issue and the material prospects were never as dark as they are today.

Financially We Are Embarrassed

In fact, we don't know which way to turn. Really, it doesn't make too much difference as to which way we turn — we have a material problem facing us in every direction.

In 1956, we lost heavily on our shop operations — about \$4200.00. That is ancient history, for I have mentioned it before. In 1957, we made ends meet but we were only able to pay about \$700.00 on the obligations of the preceding year, leaving us with a deficit of approximately \$3500.00 to begin 1958.

Since January 1, business has been most unusually quiet. You may call it a recession or depression or panic or shortage — it all adds up to the same thing. There just isn't any business compared to last year.

Furthermore, collections are virtually impossible on the work we have done. This morning, my son John Jr., went out to call on several of our customers relative to their accounts. In all, those he called on owed about \$400.00 to our shop. He came back at noon with one \$10.00 check to show for his morning's work.

Many of our readers are out of

work and contributions have been only about half way up to normal during the month. This was also true in the last part of 1957. Our Thanksgiving offering fell short of what God usually gives us. Even our income from subscriptions is only a small fraction of what it should be.

For three weeks in succession I have had to borrow money to meet the payroll. In addition, our bills for paper and other supplies are naturally delinquent.

I have no salary to fall back upon. The small salary which our little church gives me does not reach very far in these days of inflation.

Not Quitting Today

In spite of the difficulties enumerated above, I'm not quitting. I have lived for the work of TBE. It has been my life. A few years ago, before either of my girls were married, one of them said that ever since she could remember TBE had come first in my life. Many and long have been the hours that I have put into it, and I love the work. I feel that it was laid on me by the Lord, and that this printed ministry is my ministry today.

One banker friend who has been most helpful and encouraging to our work, said concerning the problems of TBE, "The average man would have quit long ago." I would have too, if I were just working for a living, but a man does not quit when he feels a burden of the Lord resting upon him.

(Continued on page eight)

If You Are The One, You Had Better Take Warning

A few nights ago our printing shop was broken into. The local paper carried a brief account of the event, as follows:

Night Watchman Foils Burglars

Harold Sparks, night watchman at Economy Printers, 336 13th St., foiled an attempted breaking and entering of the printing company last night at 12:15 a.m. today, police reported.

Glass in a rear door was broken by the would-be burglars but Sparks heard the noise and, on his arrival in that portion of the building, apparently frightened away the thugs.

They sped away in an automobile, parked behind the printing company building.

Editor's Comment

As of this date, we are giving the night watchman new instructions. Act first and ask questions afterward — that is if the one breaking in, is able to answer. This has happened too many times within the past few years and our patience is exhausted.

We have some papers which are most valuable to us — papers which some folk who live about five miles away and some who live about 350 miles away would like to have. While our enemies have done much talking, we have kept still, but remember, those papers are our ammunition, and they are deadly. They will be used when the proper time comes, and God directs.

For the benefit of those who want them, please be advised that our night watchman will hold future conversations with prowlers at a later date — that is provided the prowler comes to in the hospital.—JRG.

The Jew -- The Enigma Of The Ages

The eyes of all the world are focused, today, upon Palestine and the Jews. The ceaseless and tireless fight waged by the Jews to gain admission to Palestine, their homeland, and the right to call it their land was rewarded by the official proclamation of the United Nations in partitioning the land, giving half to the Arabs and the other half to the Jews. This was hailed by Jews, everywhere, with great jubilation as a victory of their claims to their age-old inheritance, Palestine—the Jewish homeland.

The Jews, scattered to the earth's four corners, are becoming more and more "Palestine-conscious" and are seeking entrance to this land from nations, worldwide. What does it all mean? Why are the Jews eager to migrate to Palestine now? Why are they becoming increasingly nationalistic in spirit and fervor in their endeavors to plant their feet on Palestine's soil and call it "home"? Persecution and the prevalent Jew-hatred as found in many nations is not the answer to this frantic effort by thousands of Jews to get back to Palestine.

True! Persecutions and satanic programs of Jew-extermination as practiced before and during the war-years, by Hitler and his satellites, have caused thousands of Jews to look with longing eyes to Palestine as a haven from their enemies. But, persecution and anti-Semitism are not the reason for this movement of Jews, worldwide, to go back to Palestine. The answer is—this is God's time, in fulfillment of age-old prophecies, to move the Jews back to their own land. Persecutions, suffering and Jew-hate are means to this end, allowed by the permissive will of God to drive the Jews back to their own land, even though it be in "unbelief." BUT, GOD is behind this frantic, feverish desire of the Jew to go back to Palestine. It is His time NOW, to fulfill His promise and give this land back to the Jew, to whom it was given unconditionally, almost four thousand years ago, when God promised the land to Abram and his seed "forever." "... Unto thy seed will I give this land"—Genesis 12:7. This promise was NEVER abrogated by God. It is just as true today,

as when uttered by God ages ago. God NEVER can and NEVER will go back on His Word. Centuries and millenniums may intervene before final fulfillment of some of His promises, but fulfilled, they WILL BE. "... the WORD of the LORD endureth FOREVER." —1 Peter 1:25.

"Partition Of Land," A Prophecy—Now Fulfilled

Today, we have witnessed the fulfillment of this age-old prophecy: "... and PARTED MY LAND"—Joel 3:2. This prophecy (latter part of verse), uttered by the prophet Joel approximately 800 B. C., has been fulfilled in the year of our Lord, 1947, or 2747 years later. The first part of this verse, the gathering of the nations for judgment, is still future. What a thrill it gives to every Christian's heart to SEE this prophecy fulfilled before our very eyes. THIS, and the Jewish trek to Palestine, which will increase in numbers in the near future, is a sure sign-post that the Lord is even now on the threshold; coming for His Bride, all the saints, (Continued on page four)

Several Reasons Why Christ Took A Human Body



By ROY MASON
Tampa, Florida

The Modernist is not willing to admit that Jesus was God come to earth inhabiting human form. Moreover they make Jesus into a mere moral reformer, or teacher, or example. According to the Scriptures God the Son did not come to this earth to be primarily a teacher, reformer or example. WHY THEN DID HE COME? Let us suggest some reasons—

He Came To Reveal God More Perfectly To the Human Race

(See John 14:9) "He that hath seen me hath seen the Father." Jesus so completely revealed God —his attitude toward human beings—his compassion — his love, that Jesus could say that. Apart from Jesus, men would have had to gain all of their information concerning God from a Book — the Bible. When you read about somebody in a book, you do not know him as you know him after you have seen him and have lived with him. Jesus as God come to earth enabled men to have a conception of deity otherwise impossible.

He Came To Become Experientially Acquainted with the Things That Are Common to the Experiences of Humanity

(See Heb. 4:15) "He was tempted, (tested) in all points like as we are." He knew poverty for he was born poor. He knew hunger for on one occasion he fasted for 40 days. He knew weariness for tired from his travel he sat on the curb of Jacob's well. He knew pain, for he suffered crucifixion. His life ran the whole gamut of (Continued on page eight)

The Baptist Examiner Pulpit

"The Bible And Water Baptism"

Sermon Preached by Pastor John R. Gilpin; Mechanically Recorded for Publication

"Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."—Matt. 28:19.

I know of but few things that are more impressive than the ordinance of baptism. From the day in which this ordinance was initiated, it has been attended by large crowds. Thus in the days of John the Baptist, we read:

"Then went out to him, Jerusalem, and all Judea, and all the region round about Jordan." —Matt. 3:5.

As a child I attended a service at which this ordinance was ad-

ministered. For weeks my older brother and I played at "baptism," going through the ceremony and even repeating the baptismal formula over each other. We said that that was baptism, and in our childish way of thinking, it was. However, there were certain things lacking which God says are necessary for valid baptism. What are these necessary requirements?

I

THE PROPER SUBJECT

Only a believer can be such. Only such as have repented of

their sins, believed with saving faith on Christ, been born again by the power of the Holy Spirit, and whose sin stains have been washed away in the Blood of the Lamb, can be fit subjects for baptism. There is absolutely no authority for the administering of this ordinance unto anyone who has not passed from death unto life; but if we are dead unto this world of sin and alive unto God, through faith in Jesus Christ, we are then ready to obey this command of baptism.

If you will notice the command (Continued on page four)

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Examiner Editorials

By Bob L. Ross

Back Issues Available

We have several extra copies of back issues of THE BAPTIST EXAMINER on hand. We will have to get rid of these issues one way or another, and we would rather send them to some of you who could be able to use them, distributing them to your friends and neighbors. If you want some of these, write to us and tell us how many you can use. Otherwise, we will have to destroy these papers to make space for other uses. Please don't let this good material go to waste. Although they are back issues, what is contained in them is no less the truth and is still needed by the masses.

Unfaithful Unionists Having To Eat The Quail's Flesh

The disobedient always have to "eat of the fruit of their own way." (Prov. 1:31). When Israel, in the wilderness, complained and wanted flesh to eat, they got it—but more than they wanted! God gave them the quail to eat, but such proved to be a curse to the people. (Num. 11:31-34). They ate the "fruit of their own way."

David committed adultery with Bathsheba, the wife of Uriah, and God sent Nathan the prophet to David with this message: "Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun." (II Samuel 12:11). God took these wives out of David's own house, gave them over to adultery, and recompensed David for his iniquity. David ate the "fruit of his own way."

Many times God has made men eat the fruit of their own way by giving them the quail to eat and by taking some one out of their houses to recompense for evil doings. We think the case of Billy Graham and the "fundamentalists" is another case in which God is thus recompensing the disobedient unionists. Graham is of the house of modern "fundamentalism," but God has taken him out of this house and has given him unto the modernists. He now never holds a meeting without the modernists being in the thick of it. "In the sight of this sun" has all this taken place.

For years now the unionistic "fundamentalists" have cried up the unionism of the various denominations in revival campaigns. Rice & Co. have unionized and

committed spiritual adultery with the paedobaptists, holy rollers, baptismal regenerationists, legalists, etc., all over the country. All manner of heretics have been fellowshiped, just so long as they have said "Lord, Lord," and professed to believe four or five "fundamentals." These unionists have been told of their disobedience, yet instead of heeding the truth, they have scorned all who endeavored to strictly adhere to the Word, as being "bigoted, narrow, sectarian, and denominational idolaters." They have severely criticized those who refuse to wear the unequal yoke of unionism, and have cried long and loud for unionism. Well, God is giving it to them. But it is more than they want! It is like the quail's flesh God gave to Israel!

The unionism of this age is outstepping that of the last half century, and it is really putting the pinch on Rice & Co. They are between a rock and a hard place, and are having to fight with both fists to ward off Grahamism. Yes, Billy Graham, one whom Rice has pushed and defended in unfaithful unionism, has been taken from the house and given to the modernists to recompense unionists for their spiritual adultery. By God's giving David's wives unto his neighbour, God manifested what He thought of David's iniquity; and by God's doing the same with Graham, He is manifesting to those who have committed spiritual adultery what He thinks of their unionism with the harlots of Rome, etc.

This is the quail's flesh they have pleaded for, and this is the quail's flesh they now must eat.

The Unknown Preaching Of Spurgeon

We are becoming more and more convinced that the majority of those who make mention of and refer to C. H. Spurgeon know little, if anything, about the message he preached. Indeed, one seriously wonders if some of these persons have even so much as read one of his sermons.

We say this in view of the widespread ignorance and unbelief of the doctrines of grace on the part of religious leaders. Hyper-Arminianism holds in its bonds most of the ministry today. And the grand old doctrines which are nick-named "Calvinism," are looked upon with contempt and utter disgust by most preachers. Yet, the preaching of Spurgeon was rooted and grounded in the Calvinistic principles.

He believed unconditional eternal election, and preached it. He declared the total depravity of man, the effectual call, the limited atonement, and eternal security. These doctrines were loved by Spurgeon, and he preached them most warmly. They undergirded his great preaching. In one message, Mr. Spurgeon declared that if he were not fully assured that God had an elect remnant before appointed to eternal life, then he would never go into the pulpit again to point men to Christ. If men are depraved, Spurgeon taught, then there must be election, if there be salvation for any.

But in our day, practically every preacher who gives the

praise of the lip to Spurgeon, despises the doctrine of sovereign grace. And those who stand for what Spurgeon would have gladly died, are denounced as the rankest of heretics. For instance, we are thinking of four editors who, in their publications, have mocked the doctrines of election and predestination as held by Calvinists. But what do they say of Mr. Spurgeon? Why, to hear these editors speak of him would convince their hearers that the man was no less than the greatest preacher since the apostle to the Gentiles.

We do not find ourselves in full agreement with Mr. Spurgeon on every detail, naturally; but we are fully assured of the fact that the great truth of salvation by Christ's free, sovereign, unconditional, elective grace for which we contend, is the same truth for which Mr. Spurgeon contended.

Spurgeon says: "Many of our Calvinistic preachers do not feed God's people. They believe in God's elective grace, they say, but they do not preach it. They think particular redemption is true, but they keep it hid in their creed, and never bring it out in their ministry. They hold to perseverance but they persevere in keeping quiet about it. They think there is such a thing as effectual calling but they do not think they are effectually called to preach it."

Eminent Quotations

There can scarcely be a greater or more dangerous error than to suppose that the guilt of Adam's first sin is the only guilt with which we are chargeable, or that it is exclusive of the personal guilt of individuals. Such an idea could only be entertained on one, or other, of these two suppositions—either, that there is no law to which man is now subject—or, that there is no want of conformity to that law, and no transgression of it. But the doctrine of Scripture, while it affirms the direct imputation of the guilt of Adam's first transgression to his posterity—and of that only, for he was their representative with reference merely to the one precept of the covenant—affirms also the transmission of hereditary depravity, arising from his loss of original righteousness, and the corruption of his whole nature by sin.—James Buchanan.

The Doctrine Of The Blood, No. 11—

Sanctification By The Blood

(THE BLOOD IN THE NEW TESTAMENT)

The New Testament refers to three agents in sanctification: the **Word**, the **Spirit**, and the **Blood**, the latter, of course, referring to the work of Christ. This message deals only with sanctification by the blood, which is the ground of all sanctification.

The word "sanctify" is defined simply, "to separate," or "to set apart." Sanctification, of course, would simply be separation. We have numerous examples of sanctification in the Bible. God sanctified the seventh day of the week as a holy day. It was not better than any other day, but because God sanctified it, it was a holy day.

God also sanctified the nation of Israel; that is, He set Israel apart as His nation.

Also, in Israel, certain persons were sanctified (set apart) to conduct the ceremonial worship services of Israel.

And in those ceremonies, all manner of garments, utensils, and equipment were sanctified (set apart).

Now, in every case of sanctification, the purpose was to set something apart for use in the service and worship of God. Such objects or persons were considered holy. It wasn't because of the holiness of the object (or person) that it (or he) was considered holy, but simply because God had set the object or person apart. Thus, Israel is referred to as a holy nation, though in many instances, Israel was everything but holy. But because God set the nation apart, that is, sanctified it, the nation was holy.

With this definition in mind, let us go to the Bible and see how the blood of Christ sanctifies us.

"I Should Like To Know"

1. Why do you persist in using the words "Arminian" and "heretic," since both are most offensive to many individuals?

There are some other words that also are quite offensive, yet they too are good descriptive words, since they tell the truth. The words "bastard" and "liar" are both most offensive, yet they are used in law, in business and in society. There is no other word that will take their place and tell the same truth. Thus it is with the words "Arminian" and "heretic." You never call a man a liar unless you have reason to believe he is such. I wouldn't call anyone either an Arminian or a heretic unless I had good reason to believe that these epithets were appropriate.

The fact of the matter is we don't go around branding men with either of these terms. We do earnestly contend for the truth of God's Word and men brand themselves by their actions. If one is listed on the editorial staff of a paper, which is noted for its heresy or its Arminian position, then naturally the world at large is entitled to consider that he has definite leanings in that direction. Two old adages come to my mind: "The hit dog always whines." "Birds of a feather will flock together."

It is time that men everywhere positionalize themselves, and let the world know in which camp they may be found. We expect to go on in the future pounding away for and with the great truths of God's Word. Those who do not accept the truths we stand for will just have to classify themselves. We will continue to use the terms "Arminian" and "heretic" just as we have in the past. Any man who is such is also an infidel in the same proportion as he is an Arminian or a heretic.

2. Should we call on a visiting Methodist or Campbellite preacher, who attends our services, to pray, out of ministerial courtesy?

There was a time when I would have answered "yes" to this question. In fact, I used to do so, but one evening an Arminian Methodist preached a whole sermon

on falling from grace and salvation by works when I called on him to pray. From then on, I decided that I did not want the crowd to pray for me. He prayed to a different God than to the One whom I preach and teach.

After all, to call on such a one to pray is nothing short of unionism. A man may be a unionist in praying just the same as in preaching. The same is true of singing. We ought to be mighty careful as to whom we bring into our churches to sing. After all, unionism is unionism wherever it may be found, and true Baptists will stay away from its entanglements just the same as the will stay away from a rattlesnake.

3. Is there ever a time when grape juice might be used for the observance of the Lord's Supper?

Yes, any time that you want to disobey God, and prove that you are a heretic, and that you do not care for the authority of the Bible, you may use grape juice. Those who love God and who bow to His authority, will always use wine for the memorial supper.

We have discussed this matter in the past, yet this question is one that continually comes up. I'll not enter into a full discussion of it now, but will say that the heretics all use grape juice, and those who bow to God's authority use wine.

A church might as well practice sprinkling as to use grape juice for the Lord's Supper. One is just as near right as the other. Each is a perversion of the truth. If you don't accept what God says in the Lord's Supper, why accept baptism? what He says about baptism? you insist on being a heretic, one of the ordinances, you might as well go on and be a double-barrelled, double-dyed heretic both of them.

4. Should women be called up to pray?

Yes, call on them to pray every day, many times a day, pray without ceasing, and pray day and night at HOME, but never orally in God's House. In God's House, (Continued on page three)

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Through the message of the resurrection we have an endless hope instead of a hopeless end.

Calvinists

The holiest and most God-blessed men who ever lived held to the doctrines which are usually classified "Calvinistic," oftentimes called "The Doctrines of Grace." Truly, Calvinists have been so influential for the cause of the Christian faith that it may be said with perfect candor, as it was said of men of old, they have "turned the world upside down." Seemingly, they have transformed nations, shaken empires, founded colonies, prayed down God-sent revivals, and have been literal Samsons in the earth. Their works are testimony to the truthfulness of that passage which says, "He that humbleth himself shall be exalted." These men have counted themselves and their righteousnesses as dung, being totally depraved sinners, void of any good thing; yet through them God has showered blessings upon the world.

Indeed it would take many volumes to make mention of the great hosts of the men who, in doctrinal principles, were Calvinistic. In all phases of life they have exerted a mighty and moving testimony for God. Though we could not begin to name all, we do want to mention a few of these men.

Poets and Hymn-writers

Christian poetry and hymnology have been well salted by those of Calvinistic principles: **John Milton** (1608-1674), the author of "Paradise Lost" and "Paradise Restored;" **William Cowper** (1731-1800), author of the immortal "There Is a Fountain," and other great hymns; **John Newton**, (1722-1807) — who hasn't sung with illustrious voice and thrilling heart his "Amazing Grace!" And "Rock of Ages," that glorious hymn, was from the pen of a great lover and defender of Calvinistic truth, **Augustus Toplady** (1740-1778). What joy the saint has felt in singing "O Happy Day," by **Phillip Doddridge** (1702-1751), a great exponent of grace. And of course, there are others who have given blessings to us through their poems and hymns, including such men as **Horatius Bonar** (1803-1889), and **Isaac Watts** (1674-1748).

Reformers

Before the days of the Reformation, the doctrines of grace could not be so freely expounded, though undoubtedly they were certainly there. Roman Catholicism, with its "beggarly elements" kept the masses in the bondage of darkness. But with the Reformation came a greater interest in grace; yea, a love for grace sparked the Reformation.

Reformers such as **Martin Luther** (1483-1546), **John Calvin** (1509-1564), and **John Knox** (1505-1572), all who believed in absolute sovereignty, followed after the strong believer in Divine Predestination, **John Wycliffe** (1320-1384), the father of the Reformation. With these men at the forefront, along with others such as **Jerome Zanchius** (1516-1590), **Theodore Beza** (1519-1605), **John Bradford** (1510-1555), **Thomas Cranmer** (1489-1556), **William Tyndale** (1492-1536), **Hugh Latimer** (1485-1555), **Nicholas Ridley** (1500-1555), and **Martin Bucer** (1491-1551), the Reformation advanced rapidly in Europe and Great Britain. The Reformers, almost to the man were strong believers in the doctrines of grace. These we have named are some outstanding ones, and did so believe. Of course, here and there, there was an Erasmus, but very few.

Martyrs

Augustus Toplady once challenged the Arminians of his time to produce evidence that an Arminian had ever gone to death in martyrdom. But Calvinists and martyrs are quite synonymous terms. The **Waldenses**, for instance, our Baptist progenitors, are well known for their Calvinistic faith and numerous martyrdoms. **John Huss**, (1369-1415), the proselyte of Wycliffe, and a believer of the tenets of grace, was burned to death. **Jerome of Prague** (1360-1416), was likewise burned. **William Sautre**, **John Claydon**, **Thomas Bilvey**, **James Bainham**, **John Lambert**, **Tyndale**, and **Robert Barnes** were all burned to death for the Christian faith. **Cranmer**, **Ridley**, **Latimer**, and **John Hooper**, (1495-1554) also died in flames of fire. **John Foxe**, (1517-1587), not a martyr, but martyr-historian, was a Calvinist. Outstanding in this field, the **Baptists**, whose blood marks a trail back to the Lord Jesus, have with but scant exceptions, held to the doctrines of grace.

Revivalists

Next we mention some of those men whom God has used to stir revival fires. Calvinism and Revival are as synonymous as the Calvinists and the martyrs. In fact, Mr. Spurgeon says that he never heard of a revival apart from Calvinistic truth. Even the Wesleyan revival had the flaming Calvinist **George Whitefield** (1714-1770), and a historian has said that Wesley's success was due to what Calvinism he had obtained and retained. As England was the chief field for Mr. Whitefield's labors, so was it for **John Bunyan's** (1628-1688), the author of "The Pilgrim's Progress." Also, **Rowland Hill** (1745-1833), preached to Englishmen the great truths of grace. Certainly, **C. H. Spurgeon** (1834-1892), can be considered under this head, for in a very real way revival characterized his ministry. In Scotland, the preaching of **Robert Murray M'Cheyne** (1813-1842) was accompanied with blessings, too. In America, the ardent Calvinist, **Jonathan Edwards** (1703-1758), was used of God in a mighty way. So was the missionary to the Indians, **David Brainerd** (1718-1747). We might also mention that it was **William Carey** (161-1834) a Calvinist, who labored long on the mission field in India, and became the most well-known missionary of recent years.

Scholars and Theologians

Calvinists have long dominated among these. From Luther and Calvin to the present day, a great host of scholars and theologians have adorned the Calvinistic train. We mention such men as **Stephen Charnock**, **John Owen** (1616-1683), **Thomas Chalmers** (1780-1847), **John Howe** (1630-1705), **John Ryland**, **Abraham Booth** (1734-1806), **Andrew Fuller** (1754-1815), **Alexander Carson** (1776-1874), **A. H. Strong**, **Charles Hodge**, **A. A. Hodge**, **B. B. Warfield** (1861-1921), **John A. Broadus**, **B. H. Carroll** (1843-1914) **J. P. Boyce**, **R. Graves** (1820-1893), **J. M. Pendleton**, and **Alvah Hovey**.

Commentators and Expositors

Matthew Henry (1662-1714), whose commentary is probably the most popular ever published, was a Calvinist. **John Gill** (1697-1771), the greatest of all commentators, was one of the ablest exponents of the doctrines of grace that ever lived. **Thomas Goodwin** (1600-1679), **Thomas Manton** (1620-1677), and **John Brown** (1784-1858), three Puritans, were great commentators and expositors. And what could not be said in praise of **Robert Haldane** (1764-1842), **Charles Simeon** (1759-1836), **John Trapp** (1611-1669), **John Collinges** (1623-1690), **Richard Sibbes** (1577-1635), **Jeremy Taylor** (1613-1667), **Robert Leighton** (1611-1684), **J. C. Ryle** (1816-1900), **Christopher Ness** (1621-1705), **Arthur Pink** (1886-1952), and the host of others? What would the Christian world be like without the inspiring literature of these giants?

Preachers

These are simply too numerous to mention. To the names that

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Spurgeon

(Continued from page one)

I looked that answer up in the Bible, and I found it to be strictly correct as far as repentance and faith are concerned; and, of course, when I afterwards became a Christian, I also became a Baptist; and here I am, and it is due to the Church of England catechism that I am a Baptist. Having been brought up amongst Congregationalists, I had never looked at the matter in my life. I had thought myself to have been baptized as an infant; and so, when I was confronted with the question, "What is required of persons to be baptized?" and I found that repentance and faith were required, I said to myself, "Then I have not been baptized; that infant sprinkling of mine was a mistake; and if it please God that I ever have repentance and faith, I will be properly baptized."

I did not know that there was one other person in the world who held the same opinion; for so little do Baptists make any show, or so little did they do so then, that I did not know of their existence. So I feel grateful to the Church school, and grateful to the Church catechism, for what I learned at Maidstone. I do not know that I have any vivid gratitude for any other question in the catechism; but I am very thankful for that particular one, for it led me where it was never intended to lead me by those who wrote it. It led me, however, as I believe, to follow the Scriptural teaching that repentance and faith are required before there can be any true baptism.—From *Sword and Trowel*, 1893.

"I Should Like To Know"

(Continued from page two)

House, a woman's position is that of silence. Read I Cor. 14:34. Men are to do the public praying. See I Tim. 1:8. The word for men is not the word for mankind in general, but it is the word for the male sex in opposition to the female. For a preacher in America, or a missionary on a foreign field, to either call upon a woman to pray, or to sit idly by when someone else calls upon one to pray publicly, without rebuking the the heresy and using the experience as an opportunity to teach the truth as to a woman's place in a New Testament Church — is a definite compromise on the part of the preacher. By personal observation, I have learned that one who will compromise in one instance will compromise elsewhere. We need to be exceedingly careful lest we become entangled thereby.

5. Is it right to teach children to pray?

There is not one command, precept nor example in the Bible in favor of teaching children to pray. We are admonished to teach them the Bible. Cf. Deut. 4:10. We are to teach them the fear of the Lord. Cf. Psalm 34:11. We should teach them how they should go. Cf. Prov. 22:6. In spite of these injunctions as to teaching and training our children, there is not a hint nor an illusion in the slightest degree that we are to teach them to pray.

6. Don't you think that it would be better to compromise just a little — at least don't be too strict — in order that you might get along better? Maybe you would not have such a diffi-

cult time in getting support for THE BAPTIST EXAMINER, and your influence would be widened and increased.

This question comes from a genuine friend of TBE. He is also an instrument of Satan for the moment in that he offers this suggestion to compromise. The editorial position of this paper has always been a militant one. Through the years it has never dipped its colors to favor man at the expense of God's Word. Now that Bro. Bob is the editor-in-chief, it is continuing as it has for years. There just isn't one ounce of compromise about Bob.

It is true that we have a hard time making ends meet. Just now things look exceedingly dark for us and I certainly do not know what the future holds for us, but I would rather TBE were never published again than to publish it with the slightest compromise within it.

If we were to compromise or "soft pedal" some truth we might get along better for awhile. Some folk would perhaps support us who won't do so now, but in the end, we would surely fail, since we could not have God's approval and blessing on our ministry. If we were to compromise, I know we would fail, since we would have God on the other side against us.—J.R.G.

Faith and Practice

Sound doctrine is at the foundation of a vitalized church. What a church believes determines what a church does. She acts on the actuation of a fact and not on a fable. When a thing is most surely believed among a people and that thing is the Divine fact of the Gospel of God concerning His Son, there is no command of God they will not speedily obey.

Those churches, we have observed, which most firmly hold the Gospel most faithfully give the Gospel.—Tucker.

THE BAPTIST EXAMINER

PAGE THREE

FEBRUARY 1, 1958

Primitive Baptist Believes In Preaching To All Men

EDITOR'S NOTE: Without claiming full agreement with the following letter, we publish it to show that not all Primitive Baptists (commonly known as "Hardshells") believe that the Gospel is not to be preached to the lost of the world. Since we had recently published that the position of the Primitives is that the Gospel is to be preached to the saved only, we now publish this letter to clarify that not all the Primitives take this position.

Editor, Baptist Examiner, Ashland, Kentucky.

Dear Sir:

In a recent issue of "Old Faith Contender," there appeared an excerpt from an editorial of yours that interested me very much. The subject treated on the purpose of the Gospel as taught by the Arminians, the Calvinists, and the Hardshells. As a preacher among the "Hardshells" you refer to, I wish to challenge your statement as to what they preach concerning this. I do this, of course, with all kindness and charity as I feel you did not publish this with any animosity or ill will toward us.

In our part of the country there are more Primitive Baptists than any other part of the country that I know of. I have been associated with them for twenty-five years and have preached for them for the past seven years. In all my association with them I have never heard one say that the Gospel was to be preached to the saved only. They (and I) have always taught that the Gospel should be preached to all people, everywhere, and that the design of the Gospel is to gather the elect together unto Christ. Do not mis-

understand me. We do not teach that the Gospel being preached to all people is a means of inducing the regenerating Spirit of God into the hearts of men and causing them to be born again even though they are the elect. We believe that the Power of God in regenerating the elect is independent of any and all the Gospel preaching.

The Gospel, I agree, is a power. The greatest gift given unto men. But it has its limitations and that to the saved. This is summarized briefly in I Corinthians 1:18. "For the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God."

So, the Gospel has no power except with the saved. Yet, we preach to the world. Why? Because the elect are in the world and we must fulfill the command of Christ to "teach all nations whatsoever I have commanded you." Here is one of the greatest commandments ever given: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Note again the limitation of the Gospel. Only to those who are burdened and are laboring under their burden. The Gospel preached to all people expose these peculiarities and is a means of distinguishing the saved from the lost.

Yes, we preach to the lost and we preach to the saved. To the lost it is foolishness, to the saved it is wisdom.

As far as Calvinism is concerned, I must be frank, I have no desire to pattern after John Calvin but rather after Christ Jesus my Lord.

Your truly,

E. B. Watts,
Albertville, Alabama

The Jew

(Continued from page one)
young and old, redeemed by His precious blood.

Why Jew-Hate, Suffering?

The question naturally arises in the minds of the masses: Why has the Jew suffered so much through the ages? Why has the Jew been a homeless vagrant, wandering over the face of the earth, a stranger from his own homeland, Palestine? These questions, naturally, arising in the hearts of the unsaved, are simply another fulfillment of Scripture, which says that these very questions would be asked by men and women everywhere: "... why hath the Lord done thus unto this land, and unto this house" (Temple)?—2 Chron. 7:21.

God Answers This Question
"Because They (the Jews) Forsook the Lord God of Their Fathers..."

"... If ye (Jews) turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them: then will I pluck them out by the roots out of my land (Palestine) which I have given them; and this house, which I have sanctified for My Name, will I cast out of My sight, and will make it to be a proverb and a byword among all nations.

And this house (Temple) which is high, shall be an astonishment to every one that passeth by it; so that he shall say, WHY HATH THE LORD DONE THUS UNTO THIS LAND, AND UNTO THIS HOUSE?

And it shall be answered, BECAUSE THEY FORSOOK THE LORD GOD OF THEIR FATHERS, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served

them; THEREFORE HATH HE BROUGHT ALL THIS EVIL UPON THEM.—2 Chron. 7:19-22.

Jew-Hate Is Satan's Work Of Darkness

As Haman was hanged upon the cross he built for Mordecai, so Hitler found his Waterloo, to be the Jew. Great nations of antiquity, Babylon and Egypt, have either ceased to exist as a nation (Babylon) or have become an inferior nation (Egypt) because of their persecution and evil dealings with the Jews. God pronounces woes upon the individual or the nations that deal treacherously and vindictively with His earthly people, the Jews.

"... I will bless them that bless thee (the Jews), and curse him that curseth thee...—Gen. 12:3.

"Behold... I will undo all that afflict thee."—Zeph. 3:19.

"... All that devour him shall offend; evil shall come upon them. saith the Lord."—Jer. 2:3 (Read Ezek. 25:1-17).

Jew, Proof Of Bible's Inspiration

The Jew is indeed an unanswerable proof of the Bible's divine inspiration.

A chaplain when asked by Frederick, the Great, to give proof in one word of the inspiration of the Bible, replied, "Israel, your Majesty."

The Jew, A Threefold Miracle

The Bible predicts Jewish preservation, unassimilated by the nations; the Jewish national revival; their return to their own land.

This has been predicted by God in order that His Name may be magnified and sanctified in His earthly people before the nations of the earth.

Therefore, my dearly beloved in the LORD, when you see a Jew think kindly of him and utter a prayer for his conversion to the God and Father of our Lord Jesus Christ, that his eyes may be opened to see the Christ of God, as the suffering Messiah—Redeemer, pictured for us in Psalm 22 and Isaiah 53.

Remember Jesus said, "Inasmuch as yet have done it unto

"Water Baptism"

(Continued from page one)
of our Saviour, you will see that baptism is an act which comes after belief, or the making of disciples:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19.

Christ's first command in this text, to teach all nations, is rendered from the Aorist Imperative, "matheteusate," which means "to make disciples." Thus Christ's order is that of making disciples, baptizing, and teaching disciples. To change Christ's order would bring chaos to the Christian system.

But how did the early church interpret this command of Jesus? "But when they believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8:12.

Please note that no infants nor those who were unable to believe are mentioned.

"... And the eunuch said, See here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest, And he answered and said, I believe that Jesus Christ is the Son of God."—Acts 8:36, 37.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10:47.

Acts 10:43, 44 tells us that they had received the Holy Ghost

one of these, the least of My brethren, ye have done it unto Me."

The Jew, A Blessing

The suffering Jew, the hated despised Jew will in the future become a blessing and benediction to mankind and the nations of earth.

Indeed the Gentile of the future day will feel it a privilege and blessing to befriend the Jew.

"As ye were a curse among the heathen, (Gentile nations) ... ye shall be a blessing."—Zech. 8:13.

Can you picture the popularity of the Jew of tomorrow in God's program, when He uses the Jews to bless the Gentiles, who have so sorely mistreated them. This is surely returning good for evil, and thus fulfilling God's will and command.

"Thus saith the LORD OF HOSTS; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—Zech. 8:23.

Israel's Glorious Future

Israel has a glorious future in store, when God plants them again in their own land, Palestine.

God said, "Unto thy seed will I GIVE this land." (Gen. 12:7; Deut. 4:20, 21).

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos 9:13, 14).

Christians, keep your eye on the Jew in these closing days of the dispensation of grace. Israel has been well called God's Sun Dial. The Jew is God's unerring timepiece.

"Pray for the peace of Jerusalem: they shall prosper that love thee."—Psalm 122:6.—(From "The Evangel.")

Stand with anybody who stands right and part with him when he goes wrong.—Abraham Lincoln.

Scriptural, Spiritual



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through believing in Christ.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved... And he took them the same hour of the night, and washed their stripes; and was baptized."—Acts 16:30-34.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptized."—Acts 18:8.

Thus in every instance the early church interpreted Christ's command by baptizing only those who had believed in Christ. If it is the Master's command to baptize only believers, then that same command would of necessity forbid us to baptize unbelievers. Since faith comes before baptism, I cannot baptize unbelievers, in order to save them, as the Catholic, Episcopalian and Campbellite churches do. Until I have seen some evidence of one's faith in Jesus, God's Word stands as a locked door forbidding me to lead anyone into the waters of baptism; faith in the Son of God as Saviour, unlocks the door into the baptistry.

Since faith comes before water, infants are necessarily excluded from the ordinance of baptism. One might as well baptize an idiot with no mind at all as to baptize an infant, for neither would be the proper subject, until the capacity to believe had become theirs. That infants have not the capacity of believing in Christ needs not be argued. That they know nothing as to the meaning of the rite can be seen from the following: In a staunch formal southern church, a child of about two years of age was to be baptized (?). As the mother held the child in her arms and as the minister dipped his hand into the font, the child voiced its disapproval of the whole affair by crying out, "I don't want a jink; I don't want a jink."

Some months ago I was talking with a Presbyterian concerning infant baptism. In the course of our conversation, I suggested that he have his pastor give him ONE verse of Scripture that would justify its existence. I have seen this brother a number of times since, but as yet I haven't the passage of Scripture. From the dawn of infant baptism, the world has been waiting for ONE verse that would give proof for this rite. Over 800 years have elapsed and the world is still waiting. If over thirty-two generations can not find Biblical authority for this procedure then it is high time to call a halt and discard that which God condemns.

The advocates of infant baptism uphold it on the grounds that it is a beautiful ceremony. Evidently Eve thought the same about the forbidden fruit, but she brought a world of trouble upon herself and trouble upon a whole world, by partaking of that which was forbidden. I grant you that it may be beautiful, but beauty doesn't justify what God condemns. Your neighbor's wife or

automobile may be beautiful, that doesn't give you the liberty of appropriating either the wife or the automobile to yourself. The ceremony of heathen worship may be beautiful, but it is no reason why I should tempt to add it unto the church which Jesus established, for do so would be to add to completion. To add infant baptism equally as bad.

II

A PROPER MODE

There are certain churches and individuals that are saying today, "There are three modes of baptism: immersion, affusion, sprinkling; either is as good as the other; the candidate may choose his choice." Paul, speaking of given him of God says:

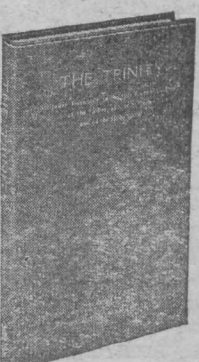
"One Lord, one faith, and ONE BAPTISM."—Eph. 4:5.

Heathen peoples have through the ages turned from one Father, one Lord, and one Spirit, and have thus ruined the hope of eternal life. Christ's peoples have turned from the one body which Jesus established, from the one faith which He gave to the body, and instituted three baptisms, instead of the one which He gave. If sprinkling be the proper mode, then immersion and affusion are wrong; but if immersion is right then affusion and sprinkling are wrong. One and only one can be right.

For many reasons, I believe that immersion and only immersion is the proper mode. If immersion is the only proper mode, then any other mode is improper.

1. The example of Jesus.
That Jesus was immersed is a question that is settled beyond dispute. Commentators of (Continued on page five)

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It is when our faces are turning heavenward that the sunshine lights upon them.

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Baptist Youth Witness

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

"BOY SAVED"

Little Benjamin Hooper, 7, fell into a treacherous, sandy well pit in the rear of the family's modest bungalow in rural Manorville, Long Island, 69 miles east of New York City.

He was entombed 21 feet down for 23 hours and 42 minutes. News of the boy's plight spread rapidly. Soon there were hundreds of willing rescuers on the scene.

There was a jam of trucks, police cars and scores of different types of equipment. Nearly fifty rescue workers in "hard hats" and white coveralls, policemen in blue, state troopers in gray, and several hundred others clustered around the pit.

Various methods of rescue were attempted — most of which were abandoned because loosened sand kept falling on the hapless lad.

Rescuers dug a parallel shaft 12 feet away from the well. Then they tried to cut across horizontally at a level with the boy's body. They were aided by shields furnished by the Atomic Energy Commission.

As the workers toiled, there was every indication that death had outpaced them.

There had been no signs of movement from the well bottom in hours. Benny lay wedged in almost total immobility in the

damp pit, with only the thin rays of a flashlight from above as a beacon of hope against overwhelming terror.

It was harrowing, heartbreaking work for the rescuers who squeezed into the ever-narrowing point of the horizontal rescue shaft as they forged toward the well.

At one point in the long, grueling effort, a reporter asked Dr. Kris, "Look, Doc, it would be a miracle if he's still alive now, wouldn't it?" The doctor agreed that it would indeed be so.

Then came the breathless moment when the first rescue worker — Sam Woodson — scrambled through the narrow steel tunnel and touched the body. At first he feared the boy was not alive.

Word shot through the crowd of spectators that Benny's body had been reached. Sphinx-like silence reigned while everybody awaited the answer to the question, "Is he alive?"

When assured that he was alive came a mighty roar of, "Thank God!" rent the air.

The big, black headlines of the New York Daily News consisted of two words—"BOY SAVED." There was no need to say more just then to the millions of peo-

Bear The Burden Of The Hour

God broke our years into hours and days,

That hour by hour, and day by day,

Just going on a little way,

We might be able, all along,

To keep quite strong.

Should all the weight of life be laid

Across our shoulders at just one place,

And the future, rife with woe and struggle,

Meet us face to face:

We could not go;

Our feet would stop, and so

EVERY DAY.

And never, I believe, in all life's way,

Will burdens bear so deep,

Or pathways lie so steep,

But we can go, if, by God's power,

WE ONLY BEAR THE BURDEN

OF THE HOUR.

ple who were waiting to hear just those two words!

No one misunderstands what is meant by the word "Saved" in this instance. And when Benny completely recovers from all the ill effects of his fall and speaks of himself to others as the boy that was "Saved," no one will accuse him of taking a stand of superiority over other boys.

However, when a person uses the word "Saved" in the Biblical sense, eyebrows are often lifted and some hearers say to the "Saved" person, "So you think you are better than other folk, do you?"

The "Saved" person has difficulty making people understand that he is not assuming a "holier than thou" position. What he means is this—he was sinking in the sands of sin and unbelief, and had it not been that the Lord Jesus Christ by His grace and power, rescued him, he would have perished. All glory goes to the Rescuer, the Savior, the Redeemer!

"Christ died for our sins," was buried and rose again. Now the message is, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9).

Surely Benny Hooper shall be glad to show to his rescuers, his appreciation of their efforts in saving him, in every way he can. And believers should show their thankfulness to the Lord for saving them, by living to His glory.

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Indebted To Grace

"I came, I saw, I conquered," says Toplady, "may be inscribed by the Saviour on every monument of grace." "I came to the sinner; I looked upon him; and with a look of omnipotent love, I conquered."

My friend, we would have been this day wandering stars, to whom is reserved the blackness of darkness — Christless — hopeless — portionless — had not grace invited us, and grace constrained us.

It is grace which, at this moment, keeps us. We have often been a Peter—forsaking our Lord, but brought back to Him again. Why not a Demas or Judas? "I have prayed for thee that thy faith fail not." Is not this our own comment and reflection on life's retrospect? "Yet not I, but the grace of God which was with me!"

Oh, let us seek to realize our continual dependence on this grace every moment! "More grace! more grace!" should be our continual cry. But the infinite supply is commensurate with the infinite need. The treasury of grace, though always emptying is always full: the key

of prayer which opens it is always at hand: and the almighty Almoner of the blessings of grace is always waiting to the gracious. The recorded promise never can be cancelled or reversed — "My grace is sufficient for thee."

Let us seek to dwell much on this inexhaustible theme. The grace of God is the source of minor temporal as well as of higher spiritual blessings.

It accounts for the crumb of daily bread as well as for the crown of eternal glory. But even in regard to earthly mercies, never forget the channel of grace through Christ Jesus. It is sweet thus to connect every (even the smallest and humblest) token of providential bounty with Calvary's Cross — to have the common blessings of life stamped with the print of the nails; it makes them doubly precious to think this flows from Jesus. Let others be contented with the uncounted mercies of God. But it ours to say as the children of grace and heirs of glory — "Our Father which art in heaven, give us this day our daily bread." Nay, reposing in the all-sufficiency in all things, promised by the God of all grace.—Author Unknown.

DANGER SIGNALS

To those who are reckless, danger signals are an unwelcome sight; but to the wise and prudent they mean everything. "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished."

The fact that a man belongs to the church is not conclusive evidence that he belongs to God, for if he belongs to God he will not talk and live contrary to the Word of God. Watch out for any church which easily tolerates such a thing. Laxity of discipline is a danger signal—it shows that that church is in a backslidden condition, and you ought not to join it.

The downfall of the children of Israel began when they desired to be like the nations round about, and the spiritual downfall of many a church begins in the same way. The desire of some in the church to conform to the world, or to the custom of worldly churches, is a danger signal. Watch out for it.

Unless checked it portends evil.

A church spiritually alert watches out for the danger signals. To ignore them is to invite disaster. God's Word is full of warnings—against false doctrine, counterfeit discipleship, loose living, worldly conformity, prayerlessness, debt-incurring, immoderation and extravagance, self-exaltation, evil criticism, and a thousand and one other individual and ecclesiastical sins. We do well to heed both the danger signals of the Word and their counterpart in our personal and church life.—Moody Church Herald.

Victory

As young David was enabled by the Lord to kill the giant Goliath, so may each of us get victory over the giant Satan when the Lord is Commander-in-Chief of the battle. Even though Satan is armed with a helmet and coat of brass and has many today who bear his shield, God's grace can swallow him up in victory.

Read The Bible By Symbols



and live; and my law as the



of thine



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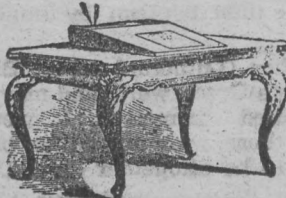
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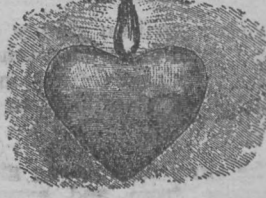
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"Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart."—Proverbs 7:2-3.

"Water Baptism"

(Continued from page five)
ordination it is void and is not binding upon us.

Now Christ in giving the command to baptize, designated the one to perform this ordinance. That authority rests upon the church alone. When Jesus spoke the words of our text, it is certain that the eleven disciples were present and possibly the entire membership of the church. So it is upon the church and not upon any individual that the authority of baptism rests.

I would perform no baptism without being authorized of the church to do so. At least once in my ministry, I have been asked to baptize without the church or anybody else knowing aught of it. I refused for two reasons: first, the man expected his baptism to save him, and second, I had no authority to administer the ordinance, since Jesus gave that ordinance to the church.

Some months ago, a woman talked with me about joining our church. She had been a member of the Campbellite Church and had had immersion for baptism. I told her that it would be necessary to rebaptize her, as Baptist baptism was the only door into a Baptist Church. I explained to her that the Campbellite Church baptizes in order to save, whereas the Baptist churches baptize because folk have been saved. She replied, "But I was saved before I was baptized." I said "But to whom did Christ give the ordinance of baptism? To you or to the church?" That ended the

MY BIBLE AND I

We've traveled together, my Bible and I
Through all kinds of weather with smiles and with sigh,
In sorrow or sunshine, in tempest or calm
Thy friendship unchanging, my Lamp and my Psalm.

So now, who shall part us, my Bible and I?
Shall ism or schism, or new lights who try?
Shall shadow or substance or stone for good tread
Supplant its sound wisdom, give folly instead?

Ah no! my dear Bible, Revealer of Light,
The Sword of the Spirit, put error to flight,
And still through life's journey until the last sigh,
We'll travel together, my Bible and I.

—Selected.

conversation for she knew that Christ gave the ordinance to His church. A few days ago in talking with this one, she told me that she was now ready to become a member of our church, coming to us by the door of Baptist baptism, for now she saw that only the church was the proper administrator.

B. H. Carroll used to tell of a Welshman, who desiring to be naturalized, went to an Irish friend, for information. The Irishman, wishing to assist his friend procured a form of the oath of naturalization, administered it solemnly to his Welsh friend, and gave him a certificate of the fact as evidence thereof. At the next election the Welshman's vote was challenged. He submitted his certificate which was rejected. He remonstrated, "But I am a citizen at heart; I intend to comply with the law; and here is the evidence from the good man who administered the oath." The election judge replied, "I do not doubt your sincerity, but the law which prescribed the oath that you took also prescribes who shall administer it."

So with baptism. The Christ who gave the ordinance of baptism also prescribed the administrator as the New Testament church.

THE BAPTIST EXAMINER

PAGE SEVEN

FEBRUARY 1, 1958

But someone asks, "Why all this ado about the administrator?" My answer is, "In order to show why we do not receive alien immersion as valid baptism." All will admit the Y. M. C. A., the B. T. U., the Christian Endeavor, the Epworth League and similar organizations have not the right to baptize since they are not churches. When Wesley, Luther, Campbell, and others started their churches, they were no more churches than the above named organizations are churches now. Campbell had been excluded from a Baptist Church for heresy. Luther was excommunicated from the Catholic Church. Wesley didn't even call his organization a church, but rather the Methodist Society.

Christ had given the command to baptize to the church; Luther, Wesley, Campbell, and others were only men, with no more authority to baptize than any man today. If they had no authority then, when and where did they get this authority? If they were wrong then in assuming this power of baptism, when did their organizations become right? How long must a wrong remain wrong before it becomes a right? FOR EVER AND FOREVER!

"But," says the objector, "Are you sure the Baptist Churches have the power to administer this ordinance?" If I did not believe that the Baptist churches went back to the days of Jesus and that such churches had been in existence since Jesus said, "Upon this rock I will build my church and the gates of hades shall not prevail against it" (Mt. 16:18), I would at once leave the Baptist Church and search for the New Testament church, for I know that it is somewhere in the world since Jesus pledged to it perpetuity.

Again, says the objector, "Wouldn't I be making a mock of baptism to go down into its waters a second time?" Not at all, beloved, for you haven't been baptized for the first time yet. Acts 19:1-5 tells of twelve who were baptized the second time since their first baptism had been by a faulty administrator. Someone, over in Palestine had been baptized by John the Baptist and had gone to Ephesus, some 1000 miles from the scene of John's baptism and without any command or authority at all administered baptism to these twelve. When Paul came by and explained to them the error of their baptism, without a murmur or complaint, they were immersed for a second time. Why the WPA or Red Cross has as much right to baptize as has any Protestant or Catholic Church.

The perpetuity of any organization is at stake when the administration of its laws is left to aliens. So with baptism. In the north particularly, Baptist churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of the Baptist Churches of the north, while hoped for by all is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving any or no baptism, and are gradually coming to foster an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

So we see from the Scriptures that there must be a proper subject, a believer; a proper mode, immersion; a proper purpose, the symbolizing of the death of the old life to sin, and the putting on of the new life in Christ; a proper administrator, a New Testament Church. And if these who are waiting, are willing to accept this as Scriptural baptism and this church is willing to administer it, then the question asked at the house of Cornelius, logically follows, "Can any man forbid water, that these should not be baptized?"

Logically my message should come to an end here. But that you may appreciate and understand my great affection for this ordinance, I beg your clemency for a further word. In the ceme-

LESSON FOR SUNDAY, FEBRUARY 9, 1958

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN

The First Epistle Of Peter

LIVING AND LOOKING FOR THE SECOND ADVENT

I Peter 4 and 5

MEMORY VERSE: "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?"—I Peter 4:18.

I. Like The Risen Christ, Believers Henceforth Have No More To Do With Sin. I Peter 4:1-6.

Peter has already declared that Christ is the Christian's example. Cf. I Peter 2:21. In this instance He has set an example as to how each Christian should live. The risen Christ has no more to do with sin. Each believer should strive to follow His example.

The world is exceedingly sinful (Vs. 3). Over and over again, the world tempts Christians to wrong-doing. They think it strange often that the Christian is not willing to do as they.

There is a real reason why the Christian should live rightly. There is a judgment coming (Vs. 5, 6). Of course the saved of this world will not be judged for their sins. That judgment fell on Christ when He became the Christian's sin-bearer. See John 12:31. However, the Christian's works must be judged for his rewards. Cf. II Cor. 5:10.

II. The Second Advent. I Peter 4:7-11.

Peter declares that such is at hand. A similar expression is used in many instances in the Bible. Cf. Phil. 4:5; James 5:8; Heb. 10:37; I John 2:8. This does not mean that the second coming of Christ is near at hand as man looks at time, but rather from God's point of view. Cf. II Pet. 3:8.

Peter admonishes his readers that they be "sober" in view of the second advent. He thus means to be of a sound mind. We need a sound mind in regard to the Scriptures at all times. Particularly is that true concerning this doctrine. Remember the Millerites, the Fifth Monarchy Men under Cromwell, and the Mad Men of Munster. The modest, most humble, sweetest everyday Christians are the best after all.

In view of the second coming, we are urged to love one another. Also to be hospitable. As we contemplate the coming of Christ, we should be certain that these two virtues are paramount in our lives.

As we think of His return to the earth, we should never forget that we are "stewards of His grace" (Vs. 10, 11). That is, we have received the Gospel as a trust. We are not to hold it to ourselves but we are to pass it on or give it out to others. Cf. Mt. 28:18-20; Acts 1:8.

III. Christian Sufferings. I Peter 4:12-19.

No Christian need think it strange if he has

teries all over the world there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and graves of sisters; graves of gray-haired saints and graves of babies. There are graves of your dead and of mine. With what pain to our hearts they left us. The clods that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby clothes, and think of those baby hands folded cold and pulseless upon a lifeless breast! Again and again we ask, "Is there no hope they shall live again?" Yes, as long as water stands in the baptism, as long as water flows in the Ohio, Miami, Mississippi, Kentucky and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in the voices of many waters. The

cataracts leaping in the sunlight, the roar of turbulent falls, the silent flowing of smooth streams, the white-caps of shoreless seas, these are the echoes of numberless baptisms, which cry with a voice that is heard around the world, "The dead shall be raised." But, wherein does the water give hope of a resurrection?" you ask. Listen to Paul:

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Romans 6:4, 5.

Will you hear Peter?

"... when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight

fiery trials and many sufferings. Christ Himself warned us to expect such. Cf. Mt. 10:22-26.

Instead of worrying over this experience, we should rejoice. Read Verse 14. Cf. Romans 8:28; I Thes. 5:18; Mt. 5:10-12.

God chastens the Christians here in this world (Vs. 17). Cf. Psalm 89:29-33; Heb. 12:5-11. Sinners often say, "I'm as good as Mr. So-and-So, and he's a church member." That sinner needs to be told that God will chasten the sinning Christian here in this world and if that be true, then the sinner had better watch out in the next world.

Verse 18 is one of God's very pointed questions. All of God's questions are such. Cf. Gen. 3:9; Mark 8:36, 37; Heb. 2:3.

IV. Admonitions To Elders. I Peter 5:1-14.

1. Feed the flock (Vs. 2).
2. Be God's servant willingly (Vs. 2).
3. Don't preach for money (Vs. 2).
4. Don't be a church boss, but an example (Vs. 3).
5. Young preachers should be submissive to older ones (Vs. 5).
6. Be humble (Vs. 5, 6).
7. Never worry; but cast all care upon the Lord (Vs. 7).
8. Be watchful, because there is a personal Devil going about (Vs. 8).
9. Fight against the Devil always (Vs. 8).
10. Remember that though God may permit you to suffer for a little while, in the end He will strengthen and perfect each suffering saint.

QUESTIONS FOR FURTHER STUDY

1. Why should saved people strive to live above the things of this world? (Vs. 1).
2. Should saved people seek the fellowship of the unsaved? (Vs. 4).
3. Does verse 5 mean that there will be a general judgment?
4. Why should watchfulness and prayerfulness characterize the lives of God's own? (Vs. 7).
5. What particular characteristic should be found in the lives of saved people? (Vs. 9).
6. Of what is every man a steward? (Vs. 10).
7. Should we be happy to suffer for Christ's sake? (Vs. 14).
8. When should a Christian be ashamed of his suffering? (Vs. 15, 16).
9. When does God chasten Christians? (Vs. 17).
10. If God's own suffer in this world, what should the unsaved expect in the next world? (Vs. 17, 18).

souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."—Peter 3:20, 21.

Go at the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them, they shall not sleep forever. Tell them the resurrection is coming. Tell them you saw its symbolism and heard its forecast last evening. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah! Hallelujah!

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POSSUM RIDGE LETTER

dere bro. Gilpeens—

i hav ben thinkin a lot about 2 grate text uf Scripture.

"Profesing themselves to be wise, they became fools." —Rom. 1:22.

"Be not wise in your own conceits." —Rom. 12:16.

me and mi leetle grandsun by mi fifth boy wuz awalkin over mi farm last weak and he spide a big yaller heded wudpekker sittin way up high on a ded gum tree. he wuz jist adrilla away with all his mite. mi leetle grandsun aimed at him with his air gun and i guess the bb must hav hit somewher ner the yaller hed. he did quit drillin fer a minit and loked down as ef tu say, Son did u say sumptin? then he went rite on with his pekkin and tappin. hit wuz threetnin rain and we hurried bak tu the hous. befoar we got hoam litenin hit that ded gum tree and split hit frum top tu bottum. that wudpekker got him a nise hoam without eny mor drillin and i guess tu his dyin day he will be tellin the rest uf the yaller-heds how he split that gum tree with wun mity stroke uf his powerful bill.

ther air lots of foakes that air jist lik him. they air wise in ther own konseets. we hav got sum uf them in our church. leastwise we kount them when we kount the membrship role. tak Tubby Tyler fer instanse. ef we wuz havin a tug uf war, we kud alwaze kount on him as another jerk. he wuz so konseeted that when he tuk his 2 dollars out uf the bank he thot the casheer wud be wurried.

then thers Grandma Hodges what is alwaze komplainin about her akes and panes as ef nobody else ever had wun. she sez that misry dont luv kompany; that hit jist luv her. she thinks she owns the patent on roomatiz and bone akes. she shore is konseeted with her ailments.

but the wurst wuz that yung preacher from the Looville cemetery we had tu supply fer us past sundy. that yaller heded wud-pekker never had nuthin on him. u kud tel by his akshuns that he jist thot himself plumb out uf this wuld. finally, jest befoar he quit harangin us, he sed he didnt feel gude and that his mind had jist gon plumb blank. the differunse betwixt him and

the rest uf us wuz that he didnt find hit out til he got tu the end uf his sarmont. the rest uf us noed hit when he fust started tu preech.

mor and mor i luv our dere old Baptist jernel and hits idioters fer what u all stand, and i say this bekaws i am,
yore frend,
i s hardtufule



We Face A Real Crisis

(Continued from page one)

It is true that rising costs of both material and labor, coupled with the continued fierce opposition of my enemies, are enough to discourage the stoutest of hearts. At the same time, I want all our readers to know that we are not quitting yet. We may have to sometime, but not yet.

A Few Alternatives

My new home, which I moved into a year and a half ago, is financed through a Building and Loan Association. I owe considerable on it, but am paying the indebtedness of each month like rent. I have enough equity in it to pay off the indebtedness against the shop. We have placed it in the hands of a real estate agency to sell it. However, even though property is not selling well now, it may be that God will give us a buyer soon.

We may have to cut the paper to four pages until things get better. This, we do not want to do, yet it would save considerable. We feel that it would be better to give you a four page paper weekly than to give you none. Don't be surprised if we have to send out a few issues with only four pages. We will not do it though unless we are forced to.

We could supplement our income with advertising. With the circulation we have, it would be no difficulty to secure many national advertisers. This we do not want to do, for it seems out of place to advertise anything but books in a religious paper.

We may have to print TBE only once a month until times get better. Please understand that we do not want to do so, but we must find a solution to our problem.

Then too we may have to discontinue altogether our paper for a short season until we can get these bills paid. In six months, without the expense of the paper to be met each week, we could make more than enough to wipe out all of our present indebtedness. I sincerely hope that we don't have to come to this. It

The Doctrine Of The Blood

(Continued from page two)

are those given to Him of the Father in the beginning, in the covenant of redemption. In John 17:2, Jesus refers to these, when He says, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." And throughout John 17, Jesus refers to those given to Him of the Father. These are they who are sanctified by the blood.

3. **Thirdly, the Scriptures teach that those whom Jesus sanctifies are one with Him.**

"Both he that sanctifieth and they who are sanctified are all of one." —Heb. 2:11.

When Adam sinned in the Garden of Eden, the entire race fell in him. Likewise, when Christ lived, died, arose from the dead, and ascended back to Heaven, His chosen people were bound up in Him as their Surety and Representative. Jesus identifies Himself to be one with His people. (Heb. 2:11, John 17). The high priest in the Old Testament worship bore the names of the tribes upon his breastplate. Jesus, the High Priest of our profession, has our names, thus our persons, upon His heart. The sanctified are one with the Great Sanctifier.

4. **Fourthly, Jesus' blood sanctifies (sets apart) His people from the curse of the Law.**

We read in Hebrews 9:22, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." No sins can be remitted without the Law's demands being fully met. The Law demands death. Thus, Christ shed His blood in death to satisfy Law. He has therefore set His people apart, sanctifying them from the curse of the Law. The curse of the Law has been borne by Christ for His people's sanctification.

5. **Fifthly, the one offering of Jesus is the only offering that we shall ever need for our sanctification.**

In Hebrews 10:10, we read, "By the which will we are sanctified through the offering of the body of Jesus Christ **once for all**." This is why we sing that hymn, "Once For All;" Christ's sacrifice is "once for all" work. In the Old Testament, it was not so. The priests were continually offering up sacrifices. But when the Fulfillment of all those types came and laid down His life, no more sacrifices were or are needed. We don't need the Roman mass or any other sacrifice for sins—Christ was offered "once for all."

6. **Sixthly, the sanctification we have**

hurts worse than you can imagine to even think it, much less to write it.

What Our Readers Can Do

Through the years, you have been a most wonderful family of readers. Many are the times, that many of you have sent an offering for the ongoing of the paper. I have come to you time and again when the meal barrel has been running low and you have supplied our needs. Well, this time I have already scraped not only the meal, but the bottom out of the barrel. At other times, we have faced emergencies, but this time, we face a real crisis.

My motto has always been: "Trust the Lord and tell His people." I have frankly stated to you our circumstances. Many times when I have made an appeal in behalf of TBE, I have placed a self-addressed envelope in the paper for your convenience. Maybe you have one of these about your home today. If God leads you to have a part with us in behalf of the Truth, then we invite you to send us whatever He lays on your heart.

In talking with one friend who has given to TBE several times in the past, he said, "This time I am going to make a sacrifice in behalf of the paper. Well, that is what Mrs. Gilpin and I, and Bob and Ruth have been doing for a long time. What gallant troopers these three have been! Without them I could never have carried on. I say that we have sacrificed for the paper. I really don't have to say it, for our friends know that this is true, and as far as our enemies are concerned, they won't believe it anyway. Yet it is true none-the-less. My wedding fees have always been just a "little extra" that God has given us, and have meant much to us. For months, they have gone into the shop to pay the bills. I was mighty thankful that God sent two couples to us last week to be married, and

their fees helped out in meeting the pay-roll on Friday.

There will be folk write us I know who will say, "I wish I were able to pay off the entire indebtedness myself." Well, I am not able, and the majority of our readers are not able. However, what I can not do by myself, and you can not do by yourself, all of us together can do. Don't do anything that God does not lead you to do, but when you write us, be sure to do all that He leads you to do.—J.R.G.

Why Christ Took A Body

(Continued from page one)

human experience. Thus we have a Lord and Savior who understands exactly what we human beings have to go through.

He Came To Perfectly Do The Will Of God—To Completely Keep The Law.

(See Heb. 10:9) Only as he perfectly kept the will of God, and obeyed the law of God, could he become man's Saviour. All others who ever lived had broken God's commandments. He was able to live this perfect life because of his unique birth. Thus the Virgin Birth is a necessary doctrine, and not a thing of minor importance as argued by some. His deity and complete sinlessness depend upon it.

He Came To Fulfil the Scriptural Promises of Forty Centuries

The first promise of a Redeemer was made to Eve close to 40 centuries before Jesus was born. Jesus perfectly fulfilled all of the promises made concerning him. He was born of the tribe and family predicted, he was born in the place predicted, he was given the name that was foretold, and he even died with the predicted words of Scripture on his lips. Strange that the Jews should look for another Messiah when Jesus so perfectly fulfilled the Scriptures concerning what the Messiah should do and be.

through the blood of Christ, has perfected us forever.

We read, "For by one offering he hath perfected for ever them that are sanctified." (Hebrews 10:14). We are not sanctified today, then unsanctified tomorrow, but we are perfected forever. Do you know why it is that a lot of people think they are sanctified, then think they lose their sanctification? Do you know why some folk say, "Well, I was once sanctified, but not any longer?" It's because they actually have never been sanctified and don't know what sanctification is. They probably went to a mourner's bench somewhere, and got some emotional relief, a good feeling, so they say they got sanctified. But there is no mention of anything like that in the Bible. Sanctification is the work of God, not of man; and the offering of Christ has perfected His people **forever**. No losing of their sanctification—it is eternal. We are bought with a price, we are not our own. We are forever set apart for the Lord.

7. **Seventhly, Jesus is our sanctification.**

If you would be sanctified, you must not look for it within the flesh, you must look away to the work of Christ. Listen: "But of him are ye in Christ Jesus, who of God is **made unto us wisdom, and righteousness, and sanctification, and redemption.**" (1 Cor. 1:30).

Oh, if people could only see that all of our salvation is found in the substitutionary, representative work of Christ! This would put an end to all manner of salvation by works heresy. Christ Himself is our sanctification.

Some people are always boasting about sinless perfection, and they say, "The Bible says 'without holiness no man shall see God'." But what is our holiness? Something we do? No, not at all. Our holiness is the righteousness of Christ—that is, His Law-obeying, righteous life and His Law-satisfying, sacrificial death. **This righteousness God imputes (charges) to our account.** We are **made** holy and righteous. We are not holy in the flesh, and any man that says he is without sin in the flesh is a liar. Listen: 1 John 1:8—"If we say that we have no sin, we deceive ourselves, and **the truth is not in us.**" Why, if we were sinless in the flesh, we would never die. The fact that we die proves that sin is still in the flesh. As long as we live in the flesh, there will be a warfare in our lives between the sinful flesh and the Holy Spirit. (Gal. 5:17). But by the sanctifying power of the blood, we are eternally set apart to God.

He Came To Die As An Atoning Sacrifice for Men's Sins

"And to give his life as a ransom for MANY." This writer believes in a limited atonement, and we are unable to see how any discriminating student of the Bible can believe otherwise. We do not believe that Jesus died in vain, or that he wasted one drop of his blood. We believe that every person for whom he died will one day show up in his presence.

Satisfaction had to be made for sin. In our country a man is fined for breaking the law, and since he is peniless he faces jail when a friend steps in and pays his fine enabling him to go free. He goes free through the payment of another, and the demands of the law are satisfied. So in our case, Jesus died to pay our sin debt, and we go free because of that payment, God being "Just and the justifier of him that hath faith in Jesus." He could not justly free us with nothing done about our sin, but he can justly acquit us upon the adequate payment of our sin debt by another. This is the greatest thing for which Christ came, and without which there could be no salvation in even a single case. "He suffered, the just for the unjust, that he might bring us to God." "Who his OWN self bare Our sins in his own body on the tree." "He was wounded for OUR transgressions, and bruised for our iniquities." And part of the gospel is the truth that "CHRIST DIED FOR OUR SINS, according to the Scriptures." Every believer can say, "And with his stripes I am healed."

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