

Don't be too harsh with the Bethlehem inn-keeper, especially if Christ is not given a central place in your heart and home.

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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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The Importance Of Water Baptism

By FRANK B. BECK, Pastor
North East Baptist Church
Millerton, N. Y.

There are arguments against water baptism as there are arguments against everything.

One of the arguments is that baptism is non-essential, that water baptism is a minor doctrine. Jesus Christ Himself commanded His disciples to "baptize" believers (Matt 28:18-20), among other orders. Is anything that the Son of God commands "minor" or "non-essential"?

Another argument against baptism is that it divides the saints into denominations. If obeying the command of Christ causes divisions with those who count His holy command to baptize believers as non-essential and minor, shall we cease to obey Christ to keep such unity? Nay, rather let our tongue cleave to our mouth and our right hand forget its cunning.

Another argument against water baptism is that it does not save. While it is true that baptism does not save (Luke 23:

42-43, Titus 3:5), baptism does glorify Christ, in that He commands it. Are you simply satisfied with being saved or do you desire to glorify Christ?

Another argument against baptism is that it is not for this age. The error of this theory is seen in that the Risen Redeemer commanded His disciples to go and make disciples of all nations, baptizing them and teaching them to observe all things that He has commanded and that He would be with them and that all of this was to continue "unto the end of the world" (Matt. 28:18-20). In relation to this false teaching, these advocates make much of Paul's words: "Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:17) but overlook vs. 14 and 16 where Paul admits that he did baptize. Paul was speaking here of his main motive in the ministry. It was to preach the gospel and that is the true purpose of every true preacher of the gospel, to put salvation before baptism, since Christ commanded it and Paul practised it.



PASTOR FRANK B. BECK

There are three thoughts that I would like to leave with you about baptism in water:

First, baptism is a foundation (Continued on page 6, column 1)

The Big Fish Story

By ELLIS FRIEND
Ivydale, West Virginia

On a summer morning in the year 1910, the old C. C. & S. rolled into Ivydale, W. Va., which was the end of the run, as the railroad extended only to Ivydale at that time. I hung around the Post Office until the mail had been made up, and was handed my mail for the day, which included a copy of the Charleston Gazette. I quickly glanced over the front page of the paper, looking for the latest happenings. However, there weren't many things that happened back in those times. But I noticed an item in the Gazette stating that there would be an exhibition of a very large fish on a specially built boat which would be docked near the end of Capitol Street in the Kanawha River. Being a fisherman myself, this was of much interest to me. So I immediately began making plans to board the afternoon train for Charleston.

I had no other business in Charleston at that time, except to see the big fish. The train arrived in Charleston about four o'clock in the afternoon. So I started walking out Capitol Street in the direction of where the big fish was. I could have gotten a jitney bus, which was a buggy or hack drawn by two horses (sometimes, however, they were drawn by one horse), but I was in a hurry, and this means of transportation would have been entirely too slow for me just then.

On arriving at the end of Capitol Street opposite the Alderson-Stephenson Building, I proceeded down the board steps to the dock, where I was required to purchase a ticket in order to go on board the big boat where the fish was on exhibition. The price for the ticket was 25c. Well, I was soon aboard the big boat which had come all the way up from the Gulf of Mexico, up the Mississippi River to the mouth of the Ohio, then up the Ohio River to Point Pleasant, and thence up the Kanawha River to Charleston, W. Va.

This fish was placed on exhibition in only the large cities, and especially at as many state capitols as possible. Well, this was just about the most interesting thing that I had ever seen. The fish measured forty-five feet long, its tail fin measuring ten feet from tip to tip. It measured twenty-seven feet around, and was nine feet thick. I might say here, this was not a whale, it was a fish. This fish had no scales, but had skin much like a catfish, and had very much the shape of a blue catfish. Its skin was three inches thick, and it weighed thirty thousand pounds. Its liver alone weighed seventeen hundred pounds. It had eyes only the size of a full grown ox, indicating that it had lived at a depth of a least eighteen hundred feet below the surface of the ocean, where there was little if any light. At the time it was captured, it had in its stomach an octopus weighing four hundred and fifty pounds, a black fish weighing fifteen hundred pounds, about ten bushels of coral, and other sea-bed substance. But still, it was going (Continued on page 8, column 4)

Why Baptists Won't Unionize With Others

By C. H. SPURGEON

We believe that if we are to go into union or co-operative meetings with others who do not agree with us, and a preacher of some other faith were to be the spokesman for all of us, that in order to show proper courtesy to his co-operating brethren the preacher would be restrained from preaching some things he thinks ought to be preached because he thinks our Lord commanded it. We know that if he withheld speech where he felt the Lord would have him speak, he would be disloyal to Christ. This we would not have him do under any circumstances. We feel that if we were in a union meeting and the preacher were to preach what we consider the most deadly heresy, though something we knew he and his people held before we entered the union service, we would be compelled to keep silent because he had a right to preach what he and his people believe, for this is the right of every American citizen. We know if we kept silent that by many our silence would be interpreted to be endorsement of what we consider to be error. We do not propose to be put in such a position.

We know also that if we went into a union meeting with brethren with whom we were not in agreement in doctrine, and one of our brethren were the preacher, and should preach all we believe, he would be justly considered discourteous. If, on the other hand, he, for the sake of being courteous to the co-operating brethren, were to withhold a part of the message that he considered a part of God's message to the world, he would be disobedient to Christ and disloyal as well. We do not mean to be hung on either horn of this dilemma, nor do we intend to be a party to hanging anyone else on either horn of this dilemma. No man who believes either of the following statements from Christ:

"If ye love me, ye will keep my commandments" John 14:15 (American Revised Version), or "If any man love me, he will keep my words," John 14:23 (American Revised Version), or "Ye are my (Continued on page 4, column 4)

Next week, "Particular Redemption," a sermon in the "Spurgeon's Sermons on Sovereignty" series, will be carried in TBE. We withheld it this week to give space for other material.

The great William Dawson had a quaint way of expressing what a Christian should be when he said, "A Christian is a one-eyed man." No doubt in this he caught the expression of our blessed Lord when He spoke of a single eye, and embodied the sentiment of the devoted Paul, when he exhorts us, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

In all the greatest contests of principles which agitate nations, men know well that they must take either one side or the other; should a man try to be both a protectionist and a free trader, he would be of no use to either part, and would be but little respected by any. Men love decision; the

world scorns the weathercock man who turns as the wind shifts its quarter,—now a Church-goer, and soon a Dissenter, sometimes a



CHARLES H. SPURGEON

Baptist, at others a Methodist, turning round just as the ring of his companions may choose to dance. The world in all questions, whether political or religious, must ever admire decision for

one thing or the other.

So also in the more sublime and essential points of dispute the cry is ever echoing, "If the Lord be God, follow Him; but if Baal, then follow him." "No man can serve two masters." "He that taketh not his cross, and followeth after Me, is not worthy of Me." "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." Make religion all or nothing; give it the best seat at table or else invite it not to your house.

Alas, how much some men do to effect a union with God by profession and with the world by carnality! But all in vain, God will sign no truce with the devil; though Satan is ever ready to yield some ground, God will not be easy so long as Satan has an inch of his own. If a man be a Christian, he must be an out-and-out Christian; let him not try to drive on the edge of the precipice, or walk barely on the right side (Continued on page 8, column 2)

RELIGION — ALL or NOTHING

Yes, But What Are You Doing About It?

Daily we receive many wonderful letters from the readers of this paper saying something like this: "TBE is the best paper I have ever read," or "TBE is the soundest, most scriptural paper I know of," or "TBE is a great spiritual help to me."

Well, we certainly are made to rejoice when we read such letters as this. But we are absolutely unable to sit down upon these comments and be at ease, thinking that our job is finished. With each letter that we receive telling of the blessings of God through TBE comes the longing in our hearts to reach out and give the Word of God to others who know not the loving God we know. And as we read the testimonies of the many hundreds of readers that write to us, we are led to believe that these testimonies represent the opinion of the vast majority of those who receive this paper. We believe that others share the opinion with these who write and say that TBE is a sound, scriptural, spiritual paper.

But then we ask, what are our readers doing about it, though? If TBE is such a wonderful paper, why are they not sending in more subscriptions for others? Do they wish to hoard God's blessings and keep them from others? Well, beloved friends, that is exactly what each of us do when we fail to get God's Word to others — we hoard God's grace to ourselves.

If TBE has been a blessing to you, it is most likely because someone thought enough of you to send it to you. Of course, God is back of it all, but human instruments are used. We want to stir you up to realize that if God has blessed you through this paper, it is in order to use you to bless someone else. God chose the apostles to bless others, not to hoard God's grace to themselves. We may be stuffed full of God's blessings, but unless we endeavor to give them to others, we will not receive the choicest of His blessings—blessings that come to us as a result of our being the instruments used to bless others.

Won't you wake up out of the slumber of hoarding, if you are guilty of this sin? May God grant (Continued on page 8, column 3)

The Baptist Examiner Pulpit

"DO IT NOW!"

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

"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 works of him that sent me, while it is day: the night cometh, when no man can work." — John 9:4.

I know it has often been said concerning the unsaved that the road to Hell is paved with excuses. I am satisfied that one thing which is definitely true of unsaved people is that of procrastination. What is true of unsaved people is surely true of God's children. May I remind you of that which you know to be true — you have planned for a

long, long time to do a lot of things in the service of the Lord and you have never gotten around to them yet. Now isn't that true? I ask you if I am not speaking of that which is true in your own experience? Haven't you said, "Now sometime I am going to do this," but just keep putting it off — waiting for a more opportune time, and the result is that you never got around to doing it?

What I want to show you by this message, as a Christian, if there is anything that you are going to do, do it now. There is a lot of work that you can't do when you get to Heaven. There are a lot of things that you can't do in Heaven that you can do on earth, and if you are ever going

to do it, now is the time to do so.

I.
YOU CAN'T LEND A HELPING HAND TO YOUR FELLOW-MAN WHEN YOU GET TO HEAVEN.

I am sure that what is true of me, is true of you. Every once in a while you need a little lift. You need a boost. You need somebody to take hold of you and give you an encouraging lift. I say that what is true of me is true of you in that same respect.

Paul, in writing to the churches of Galatia, said:

"Bear ye one another's burdens, and so fulfil the law of Christ. For every man shall bear his own (Continued on page 5, column 3)

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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Examiner Editorials

By Bob L. Ross

Spurgeon Did Not Change His Position

In a recent issue of TBE, we quoted the article on Spurgeon written by Mr. Rice. In Rice's article, you will remember that he made the impression that Spurgeon preached Calvinistic doctrine only before he was twenty-two years of age.

Now we have run across a statement by Spurgeon which should settle beyond doubt whether or not Spurgeon changed his doctrine. When Mr. Spurgeon's sermons were being published in the early years of his ministry, he says he had little time to revise them, making necessary corrections, punctuations, etc. But then later, when the sermons were to be re-issued, Mr. Spurgeon revised these early messages. Here is what he said about revision work:

"There were mistakes in orthography and typography which needed to be corrected; but I was happy to find that I had no occasion to alter any of the doctrines which I preached in those early days of my ministry. I might here and there slightly modify the expressions used thirty or five-and-thirty years ago; but as to the truths themselves, I stand just where I did when the Lord first revealed them to me by His unerring Spirit.

(A Marvellous Ministry, page 21, 22).

So the folly of Mr. Rice is clearly seen. Spurgeon did not change his doctrine through the years.

Why We Exalt the Sovereignty of God

THE BAPTIST EXAMINER is noted for its emphasis upon the doctrines that exalt the sovereignty of God. There are several reasons why we feel the need of emphasizing these truths. Some folk seem to think that we put too much emphasis upon these truths, but we wish for you to consider the following reasons as to why we are so outspoken on the great theme of sovereignty.

1. The one theme of the Bible is that God is GOD. Read the Old Testament history of Israel, particularly watching for manifestations of the sovereignty of God, and you will find that the one great purpose of God was to reveal Himself as the Sovereign God of the Universe. The Lord He is God, and beside Him there is none else — this is the theme of the Word of God. This is the doctrine that kills all idolatry. So God should be exalted as God. We cannot "go to seed" on this truth of God. We can never properly and rightfully glorify His sovereignty as it really is. We can never fully describe Him, for we can not comprehend Him.

Man is possessed of an idolatrous nature. Paul refers to idolatry as being of the flesh (Galatians 5:19, 20), and man is nothing but flesh (John 3:6). Since man is an idolator by nature, he

naturally does not like to hear of the sovereign God who rules in the heavens and among the inhabitants of the earth. Man will never object to the exaltation of man, but he will always gnash his teeth at the exaltation of God. If any man does not love to hear God exalted as absolute sovereign, it is simply because his old flesh is acting up. We can not exalt God too highly. In fact, we do not exalt Him highly enough. Even after we have said all that our finite minds are able to grasp, we have come far short of the glory of God. If we were to tell of God's glorious sovereignty from now until we die, the half would still have not been told.

God is God, and we should ever proclaim this truth.

2. The old idol, Dagon Free-Will, is everywhere being exalted instead of the true God. As long as this idol is worshipped, we must never cease exalting God above him.

On all sides of us, people bow to this idol, making the true God subject unto him. This is the "golden calf" of our day, and the people are as wild for it as the Israelites were for the calf of Aaron. As for the sovereign God — the same God with whom Moses conversed on Sinai — our moderns "wot not what is become of him." Free-Will is the Baal of our day, the Dagon and the Diana, and its worshippers are legion.

So what we have today is a "form of godliness," but the power thereof is attributed to old Dagon Free-Will. We must grind this idol into fine powder, just as Moses did the golden calf. We must tear down the altars everywhere set up to this idol, and what better way is there of doing so than exalting the true and living God? So the worshippers of old Dagon can rail upon us all they please; we know that their railings are against God, and are on the behalf of the worship of their idol. The most glorious thought that can possess the mind of any man is that God is GOD, and the more we learn of Him, the more we increase in wisdom, grace, and holiness.

LAYING THE AXE — to — ARMINIAN HERESIES

By BOB L. ROSS

Clearly and convincingly refutes the Arminian perversion of such passages as II Peter 3:9, Revelation 22:17, I John 2:2, John 1:12, 13, Hebrews 2:9, and other passages. The Arminian Dagon, Lord Free-Will, is tumbled to the ground by God's Word.

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3. Few papers being published today exalt the sovereign God, so we feel an even greater burden to do so. Pick up the average religious paper today, and you will read of a broken-hearted, disappointed God who can't do anything unless old Dagon Free-Will permits Him. The religious papers of our day make the purposes and acts of God depend upon the acts of man. God can do nothing but what man permits Him to do. And it is not just occasionally that these papers set forth these false ideas of God, but it is continually.

Pick up Mr. John R. Rice's paper, for instance. In every issue, old Dagon Free-Will is exalted as sovereign in salvation. Homage is paid to this idol in the strongest terms, and no one could doubt his lordship. If the Arminian papers are continually exalting old Dagon, then why shouldn't we continually exalt the true and living God? What other god can we exalt, if not the sovereign God? There is none else! No, we will not bow the knee to Dagon! If we must stand as Elijah, one against all the prophets of Baal, we will not bow the knee.

No, there are few papers that have anything to say about the sovereignty of God. Instead, there are many of them that not only exalt Dagon Free-Will, but likewise fight and oppose those who exalt God. They begin by saying, "I believe in the sovereignty of God, but..." Then comes an attack upon the sovereignty of God, and old Dagon Free-Will winds up being set upon the throne above God. So we must continue to tell of the God who is sovereign, for few others are doing so.

4. Another reason why TBE continually teaches the doctrines that relate to the sovereignty of God is that the views of those who believe in the sovereign God are continually being misrepresented. It is not seldom that we receive some paper or other piece of literature that viciously and grossly misrepresents the doctrines believed by those who preach salvation by grace. This literature is wide-spread, and if we do not teach what we believe, then people will be misled. If we do not refute the heretical things attributed to us, then how shall people know otherwise?

To show you what we mean, a ranting writer who styles himself a "Dr." wrote: "The Total Depravity of man does not teach that man is incapable of picking up a glass of water," as if those who teach total depravity taught such a silly notion as that!

These are a few reasons that just now come to mind as to why we exalt the sovereign God. Reader, if you are a worshipper of this God, then we ask you to beseech His throne on our behalf that we may give Him proper place in this paper.

Campbell's Folly

Something near 100 years ago Mr. A. Campbell set himself to the task of getting all Christians together, not bad in itself. He fell upon creeds with all his might, and he was strong, but more subtle than mighty. Creeds were keeping people apart, he affirmed, and he was correct. But he thought it was writing the creed down that was doing the mischief, and in this he was wrong. He inveighed against creeds and wrote his views or creed at the same time. A very catchy campaign slogan was written, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." It was smooth and light, and it caught some. What does the Bible say of baptism? They fell to interpreting Scripture and developed a teaching concerning baptism evangelicals abhor. The effort succeeded in making one more sect very sectarian in spirit. Now one of the papers of this sect comes out and admits that they have failed. They failed because of their inability to convince others of the correctness of their interpretations, of course. —Gambrell.

"I Should Like To Know"

1. Please explain the meaning of Isaiah 66:17 and to whom it applies.

The passage reads, "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord."

This verse has to do with the hypocrite, one who puts on an outward, ceremonial obedience, yet breaks God's law elsewhere. Of course, the immediate application is to whoever Isaiah had in mind, perhaps a hypocritical priest or Israelite. But the principle applies to all men who profess righteousness, being outwardly religious, yet actually unsaved law-breakers.

2. Titus 3:10 is not clear to me. What are the first and second admonitions?

To admonish one is to reprove him of his error and wrongdoing. According to this verse, if a heretical person, that is, one guilty of heresy (false doctrine), does not cast away his heresy after two admonitions, he is to be rejected, not fellowshiped.

3. My mother, who is a Seventh-Day Adventist, tells me that Sunday is "Man's Day" following the Roman Catholics, and that pork is unclean. Would you please comment?

Sunday, the first day of the week, is a "Man's Day" — the day of the Man, Christ Jesus. It was upon the first day that He arose from the dead. As for meat, whether pork or otherwise, so far as the cleanness of it is concerned, some meats are healthier and more palatable than others; but so far as God's Law is concerned, the Bible makes it clear that no meat is legally unclean. For instance, in Romans 14:14, Paul says, "I know, and am persuaded

by the Lord Jesus, that there is nothing unclean of itself."

Also in Colossians 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon or of the sabbath days."

God forewarned of such cults as the Adventists, for we read in I Timothy 4:1, 3-5: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils... commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

4. What do you think of choir-masters who have no other interest in the church but the choir, and who will not attend any other service the choir is not taking part in?

In the first place, no church should employ a choir-master. There are churches that pay choir leaders salaries which probably exceed what some of the churches give to missions. It is wasted money. If Baptist churches would take the money they waste on choir leaders, cooks, food, etc., and give it to missions, the support of missionary work would no doubt more than double overnight. Good singing and good song leaders can be had without the fleshly methods of our day. We have never found a verse that indicates that God's New Testament churches ever had choir-masters and "educational directors." Such "offices" are leeches on churches. The heart of a saint should be more interested in reaching the lost than having his ear tickled by a "trained" choir.

5. Can a group of baptized believers draw off from a church, band together without letters of recommendation, and truly be a New Testament church?

A church, as a body, is sovereign, each member being free to vote as he pleases. The church, as a body, is authoritative. Thus, if these folk pulled away without the approval of the church, then they have rebelled against the sovereignty and authority of the body. Therefore, God would not recognize the newly organized group as being Scriptural, for the group disregarded the sovereignty of God's church.

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(Continued on page 5, column 5)

The Foreknowledge of God Proves That Some Men Were Foreordained to Damnation

The Arminian theologians who followed after James Arminius soon were led to deny the foreknowledge of God. Their doctrinal position relative to God's sovereignty and man's will simply drove them to deny that God absolutely foreknew all things. Simon Episcopius, the successor of Arminius, wrote: "The doctrine of prescience (foreknowledge) seems to be invented only to vex and cruciate poor mortal men."

It was simply a matter of logical consistency that the Arminians were driven to this position. They could not maintain their unscriptural notions and still hold that God foreknew everything before the creation of the world; their system could not stand against the doctrines of Calvinism if they admitted this doctrine. So they denied it.

And we say that any man who agrees with the Arminian notions must, if logical, come to a denial of the foreknowledge of God. We shall show this by taking the matter of damnation and looking at it from the standpoint of the foreknowledge of God.

Arminians object to the Calvinistic doctrine that God has foreordained a certain number of sinners to damnation for their sins. Yet if the Arminians admit the foreknowledge of God, the doctrine of foreordination to damnation is inescapable. The admission that God foreknew the destinies of uncreated beings establishes the fact that those who are damned were foreordained to be damned. For if God creates a creature whom He knows will be damned, then the very act of God in creating that creature proves that it is the purpose and will of God that the creature be damned. If it were not the purpose of God that the creature be damned, then God would have either (1) not created him, or (2) saved him.

Now, how will the Arminians get around this doctrine? If they admit the foreknowledge of God, they can't get around it. The Arminian theologians that followed Arminius wrestled with this matter and finally denied that God foreknew who would be damned. They had to do this in order to escape Calvinism and to preserve their unscriptural notions.

You won't find the modern-day advocates of Arminianism wrestling with this matter. Rice has not wrestled with it in his articles, and neither has any other Arminian. In my letter to Ballard (see TBE, December 14, 1957), commenting upon his short article, I pressed this truth of foreknowledge against his doctrine; yet he has said nothing in answer to the matter, though he has written two lengthy articles — both containing nothing but cavils — as a result of my letter.

No, the modern Arminians are not quick to view the doctrine of foreordination to damnation from the standpoint of God's foreknowledge. They evidently realize that they haven't a leg to stand on. They shrink from the denial of God's foreknowledge, yet they can say nothing to harmonize their doctrine with it.

As long as God's foreknowledge is accepted, Calvinism is the irresistible Scriptural truth that all thinking men must accept. Then, the few little words and phrases of Scripture that are hedged off in a corner as "proof-texts" for Arminianism are — not cast aside — but viewed in their contexts and in the light of the whole of the Word of God and are seen to be consistent with the doctrine they supposedly set at naught.

Let the Arminian who wishes to offer his "thousand and one objections" to foreordination to damnation first of all consider them in the light of the absolute foreknowledge of God. If he does this, he will most likely cast the "objections" aside, else deny that God foreknows all things.

A Few Questions for Arminians Who Believe in God's Foreknowledge

Why does God create a man whom He foreknew would be damned in Hell?

Was (or is) there any necessity or force that caused God to create such a man?

If there were (or is) no necessity or force that caused God to create such a man, then was (or is) it not simply the will of God to create him?

Could not God refrain from creating such a man?

If God is not willing that any single person should perish, why did He not refrain from creating all those who do perish?

Should we pray for the salvation of those whom God foreknew would be damned?

What will our prayers avail? Will our prayers change what God foreknew would be?

Should we pray for the salvation of those whom God foreknew would be saved?

Why do so, since God knows they will be saved?

Will our prayers make what-ever God foreknew more certain?

If prayer can't alter or make more certain what God foreknew would happen, why pray at all?

Does God send the Gospel to those whom He foreknew would not receive it?

If so, why does He send it to them, since He knows they will not receive it?

Why does God command fore-known rejectors to repent and believe?

Does God not know that they won't repent and believe?

Does God give grace to men whom He foreknew would be damned?

Won't such grace, being rejected, simply heap condemnation upon the rejector?

If God foreknows that grace given to a foreknown rejector will only heap condemnation upon such a one, why does He give him such grace?

Would it not be more merciful of God to withhold grace from one who would not receive it?

Is God trying to save all men without an exception?

Is He trying to save those whom He foreknew would be damned?

Why does God try to save a man whom He foreknew would not be saved?

Does God think it is possible to undo what He foreknew would absolutely come to pass?

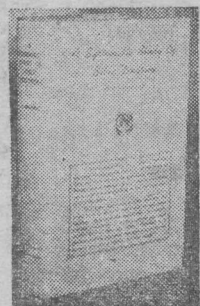
If God foreknows what will come to pass, why do you tell people that God tries to do something else?

Does God think He can change what He knows for certain will come to pass?

If God foreknows who will believe and who will reject, why

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Growing Men Need Longer Beds

"Feet hanging over the end of standard-size beds at the University of Wisconsin dormitories are one sign that American men are getting taller," says a United Press item.

The university is trying to keep up with the lengthening male by installing beds 7 feet long, compared to the 6 feet 6 inches of standard beds. The big beds need a mattress of 6 feet 9 inches.

Of 1400 beds in the men's dorms, 96 are extra-long, officials said. Every year brings more requests for the long beds; 56 were added last year.

It may be that coeds are stretching too.

"We had one request last year from a girl living at a dorm for a 7-foot bed," an official said.

Prof. Arthur P. Miles, himself 6 feet 4 inches, director of the School of Social Work, had this comment on the long beds:

"They're a sure sign of social progress."

It is very uncomfortable for a person to lie in a bed which is too short for him.

This is true spiritually, as well as physically.

To the people in Isaiah's day, who were seeking to find rest for their souls in a "refuge of lies," the prophet said: "The bed is shorter than that a man can stretch himself on it; and the covering narrow than that he can wrap himself in it" (Isaiah 28:20).

Anything short of the redemption accomplished by the Lord Jesus will fail to give satisfactory rest of the conscience and heart. Anything other than the righteousness of God will prove to be too narrow to cover oneself before God.

The Lord Jesus was made sin for us, that we might be made the righteousness of God in Him (II Corinthians 5:21). And He invites all rest-seekers to come to Him. He says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).

Everyone and everything else will be found to be too short, and too narrow; for "there is none other Name under heaven, given among men whereby we must be saved." (Acts 4:12).

—Timely Topics

do you talk as if it could be otherwise than God foreknew?

If God foreknows a thing will happen, can it be otherwise than God foreknew?

If not, then do not all things come to pass just as God foreknew they would?

If the things that come to pass are contrary to the will of God, why does He permit them to come to pass?

Is God subject to some other power that makes it necessary that He permit things contrary to His will to come to pass?

For instance, you say that God wants all men without exception to be saved. But the Scripture prophesies of the coming deceiver, Anti-Christ, who will deceive the world, leading men to destruction.

Tell me, then, is it God's will that Anti-Christ rise and deceive the nations of the world?

If not, then why does God create him?

Is it not within the power of God not to create Anti-Christ?

If God did not create Anti-Christ, men would not be deceived, would they?

If we are to pray for the salvation of all men without exception, why does God create one who will deceive the very ones we are to pray for?

In view of these problems that face your position, don't you think that it will be easier to maintain your doctrines by denying the foreknowledge of God? Or, wouldn't it much more be the part of wisdom for you to cast aside your Arminian notions and accept God's Word?

—Bob L. Ross

Why We Are Not Affiliated With A Convention, Council, Association or Fellowship

Of course, our mailing list is always fluctuating with names continually being added and subtracted. Therefore, many people who are now receiving this paper do not know the paper's position with regard to Fellowships, Conventions, Councils, Associations, and such organizations. Often we receive questions from people for the "I Should Like To Know" column, asking about our relationship to such and such an organization. We have answered this question many times and no doubt some of our long-time readers wonder why it is carried so often in TBE. But it is necessary that a paper continually emphasize the doctrines for which it stands. That is why we often reprint certain articles or publish other articles on the same subjects. We have new readers who want to know certain things and will be helped by these truths.

Thus, we feel that though we have many times in the past carried articles pertaining to ecclesiastical organizations, we are justified in once again making our position clear to the readers of this paper. We are not going to elaborate or endeavor to be exhaustive in any wise, but will simply state what we believe to be the Scriptural position.

First, it should be understood that we believe in fellowship, but not in "Fellowships." That is, we love and enjoy fellowshiping with our brethren and sister churches. The "fellowship of the saints" is something which we do not want to be without; we deeply cherish such fellowship and long to have more. But we do not believe in the modern organized "Fellowships" that are common today. Likewise, we say that we believe in conventions, but not "Conventions." We like to convene with brethren, with other churches, but we do not believe in organizing "Conventions." Also we believe in associations, but not "Associations." Association with the saints of God is most blessed and to be greatly desired and sought. But we find no Scripture for modern organized "Associations." We believe in councils, too; but not "Councils." The council of Acts 15 is nothing like our modern ones.

So, it should be clear to our readers that we do not oppose fellowship, conventions, councils, or associations in the Scriptural sense. But we are not for the organized ecclesiastical bodies such as a Convention, Council, Association, or Fellowship.

Secondly, we wish to make it clear why we are not for these organizations. Baptists have always taught that the Bible is a sufficient guide in all matters of faith and practice. Most Baptists profess to believe this, but in

more cases than one fail to practice it. Though we no doubt fall far short, we at least endeavor to practice what we profess to believe. We believe that the Bible is a sufficient guide and we seek to follow its precepts and patterns. Certainly, God has given us a sufficient pattern with regard to how His churches are to act and work. We believe that the New Testament clearly reveals to us the Scriptural relationship that should exist between churches of like faith and order, and how these churches are to fulfill their commission in the world. We understand the Bible to teach that each church is a complete body within itself, that Christ is its Head with the Holy Spirit indwelling and leading it. We find no mention or example of any thing like our modern-day Fellowships, Conventions, Councils, and Associations. Certainly, we find references and examples of fellowship, conventions, councils, and Associations, but not the organized kind of our day and time. These modern-day organizations are only a few years old; they did not exist in New Testament times nor during the years preceeding and immediately following the Reformation.

Therefore, since these bodies are in no wise Scriptural bodies, being taught neither by precept nor example in the Bible, it is not unjust to regard them as being unscriptural, without any divine authority whatsoever for their existence.

Of course, the argument that is chiefly relied upon by these organizations is the argument of expediency, or in other words, "the end justifies the means." We are told that it is necessary (or at least more effective) to have such organizations. But we object to this, believing that whatever is necessary (and most effective) for us to know, believe, and practice is revealed in God's Word, and to state that the method of some man-made organization does a better job at God's work than the method God has revealed is to belittle and scorn God's Word and will. God's way, regardless of how ineffective it may seem to us, must ever be regarded as the best way (and only Scriptural way). Furthermore, whether it be the "best" way or not, it is not for us to question it; we are to bow in submission and obey our sovereign Lord.

One can easily see how the organizations of men soon turn out to be what never was intended by the sincere (but wrong) men who put them on wheels. Why is it that every organization that is of any age at all has or is fast becoming corrupt? We say it is because God was never in such organizations to begin with. Many good men may have started various movements, but we see how quickly these movements go downward. A little leaven will leaven the whole lump, and the fleshly leaven that is characteristic of a man-made organization soon leavens the churches that are affiliated therewith.

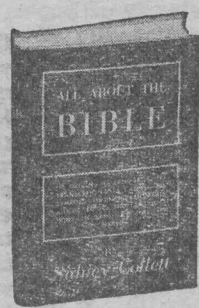
Roman Catholicism began with sound churches. It began as an organization similar to those in existence today. It took it a good while to fully develop, but when it did, how horrible! We look upon modern Romanism with justified contempt; should we not likewise look upon the organizations similar to it with the same contempt?

There are many who read this paper who are affiliated with some man-made organization. We wish to say that we have nothing but love for you. But we do not believe any organization of man is of the Lord. We love you, but not your organization.

If we are wrong in this matter, then at least we are not wrong intentionally. We have sought the will of God, have studied His Word and tried to weigh things carefully. And frankly, we be-

(Continued on page 5, column 2).

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The Policy and Program of This Paper

This article appeared in 1932 when TBE was first launched. This paper has not changed its policy and program, so we reprint this article to re-affirm our stand.

It is fitting in this first issue of THE BAPTIST EXAMINER that we give an outline of the policy and program that we shall follow. All that read this issue are urged to give close attention to what we have to say; and if it is found that the policy and program of the paper are worthwhile, or such as to make it profitable to them in any way, they are urged to subscribe immediately. This paper solicits support either on the ground of its merit as a potentially effective medium for the propagation of the truth, or on the ground of its value to the individual. We solicit support on these grounds and these alone. Here are the ten planks in our platform:

1. This paper is a real Baptist paper.

There are many different kinds of colors of "Baptists." Consequently, the name is not always as distinguishing as it should be. Therefore, for the sake of clearness the editor wishes to say that he belongs to the largest group of "Baptists," which group was formerly known (in England) as Particular Baptists; later (in America) as Regular Baptists; still later as Missionary Baptists; and now generally as simply Baptists. But there are some that affiliate with this group who are Baptists only in name. For that reason we specify that this paper is a real Baptist paper. It will stand four square for those distinctive principles that have ever made Baptists a separate people, — viz., the verbal and plenary inspiration of the Scriptures; the complete separation of "church" and state, and religious liberty; baptism as immersion in water of a saved person by a duly authorized administrator; close communion; the democratic policy of New Testament churches under the headship of Christ; total depravity; the absolute sovereignty of God and unconditional election; and the eternal preservation and perseverance of every believer in Jesus Christ. We will stand also for the perpetuity of New Testament churches from New Testament days to the coming of our Lord for His saints.

T. T. Eaton is quoted as saying: "Some say they are Baptists, but not a Baptist and a half. The only reason I am not a Baptist and a half is that there is only one of me. If I had another half, it would be Baptist, too." The editor can truly say that these are his sentiments. Some say that they are Baptists, but not narrow Baptists. The editor is a narrow Baptist because the truth is always narrow. The truth is just one definite thing; not two or three things. Some say they are Baptists, but not fighting Baptists. The editor is a fighting Baptist because the Scriptures command him to put on the whole armor of God and to fight the good fight of faith. They also command him to contend earnestly for the once delivered faith, and the Greek

word for "contend earnestly" means to fight against every assailant of the faith. Besides these, there are many other Scriptures also that enjoin warfare for truth and righteousness. We will remember, however, that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (II Cor. 10:4). We will do all our fighting with "the sword of the Spirit, which is the word of God" (Eph. 6:17). Also we will remember that victory for the truth is wrought "not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6).

This paper will strive to make more Baptists and better Baptists. If it is right (in the full sense of the term) for one person to be a Baptist, it is the duty of all saved persons to be Baptists. And if it is right for a person to be a Baptist, it is his duty to be the best possible Baptist.

2. This paper is an independent Baptist paper.

This means that the paper is under no control, except that of the Holy Spirit. It means that it is bound by no obligation, except an obligation to be true to the Word of God. It means that it owes no allegiance and loyalty to anything, or anybody, except the Lord Jesus Christ and the Word of God. It means that the paper will be free to print the whole truth without fear or favor. This paper is as independent as the first Baptist was when he came crying in the wilderness and calling the people to prepare the way of the Lord. Our mission is essentially the same as his.

3. This paper will be a unifying tie between real Baptists all over the English-speaking part of this continent.

We have adopted nothing less than the entire English-speaking part of this continent as our field. We will expect and solicit support from real Baptists all over this field. And in this day of looseness and compromise real Baptists (those who love the whole truth in sincerity) should be drawn closer together, and should realize their unity more fully. Therefore, one of the distinctive missions of this paper will be to work untiringly and systematically toward these ends. This paper is undertaking to provide a medium of expression for real Baptists all over our adopted field.

4. The one main objective of this paper is to bring about a clearer understanding of, and more exact obedience to the whole Word of God.

In this, as in other things, we will differ from denominationally owned papers. The chief objective of denominationally owned papers is the advocacy and defense of denominational programs, policies, institutions, agencies, and organizations. But our appeal will be ever to "the law and to the testimony."

The greatest prosperity of Baptists depends not upon the efficiency of their methods, nor upon their loyalty to a man-made program; but upon their loyalty to the whole truth both in doctrine and in practice. This is our greatest need. There is no sound basis for cooperation other than the Word of God. We will seek to promote cooperation and unity, but only on the above-mentioned basis. We are certain this is the kind of a paper our people need, and we have the conviction that it is the kind a goodly number of them want.

5. This paper is to be an open forum for discussion in the light of Scripture.

This is one of our special characteristics. We will not demand that a man agree with us before we will allow him to use the col-

umns of this paper. But permit us to add that the truth, as God gives us to see it, will be safeguarded. When we feel sure that there has been any considerable or important departure from the truth by any writer, we will always point it out and meet it with Scripture. And, while we will use it in extreme cases only, yet we must reserve the right to reject any article when we feel led of the Lord to do so. To those who are jealous for the truth (as all of us ought to be), we wish to say that we will feel a more acute responsibility for the teachings of this paper than we would feel for that which might be preached in the pulpit of a church over which the Lord had set us; for that which is written down in black and white, so that it may lie constantly before the reader, is capable of doing more evil than the spoken word. But we believe the best way to oppose prevalent heresy through a paper is to let the heresy come to the light and then meet it with Scripture. Thus intelligent beliefs are wrought in the hearts of believers. God has allowed heresy to come into the world because its presence has a strongly confirming influence upon believers in the truth, because it furnishes the needed stimulus for study of the truth, and because it makes the truth stand out more prominently by providing a background for it. We believe this item of our policy and program is sound, and think it will prove beneficial. It will increase interest in the paper and extend its usefulness. We have adopted it after much prayerful deliberation. And, here and now, we want to extend an urgent invitation to those who dissent from any position taken by this paper to set forth their views in these columns. You will receive fair and brotherly treatment.

6. This paper will magnify the dignity, authority, and importance of the local church as the body of Christ and the custodian of his commission.

Paul reproached the Corinthians for despising the church (I Cor. 11:22). The opposite of despising the church is magnifying it. This we shall ever endeavor to do. Baptists seem to be slowly realizing that they have minimized the church in missionary activities. It is an indisputable fact that Baptists in practice have taken the commission of Christ out of the hands of the churches. But, thanks be unto God, there is the sound of a going in the tops of the mulberry trees. There is a movement back toward the Book among Baptists. This paper will cultivate and encourage this movement. It will advocate that churches are directly responsible for that which they support, and that, consequently, they should make up their own budget; also that they should support only that which is Scriptural and right.

7. This paper will be thoroughly missionary and evangelistic to the core.

It will be glad to give place to the report of sound missionary work. Space will be given frequently to the discussion of topics and Scriptures that relate to missions. We have no patience with anti-missions in any form or kind. We will ever seek to cultivate and encourage Scriptural missionary zeal and activities. Also from time to time we will carry appropriate messages to the lost.

8. This paper will stand strongly against the six most deadly, damaging, injurious isms that war against the once delivered faith — viz, Modernism, unionism, Arminianism, feminism, secretism, and postmillennialism.

These isms are all rank enemies of truth and righteousness. They all make for loose doctrine and living. We will wage an incessant warfare against them.

9. This paper will stand against all worldliness and will seek ever to hold up the Scriptural ideal of holy living for believers.

Our position and policy in this

Distinctive Principles Of Baptists

By The Late J. M. Pendleton
Author of Church Manual, Christian Doctrines, etc.

1. BAPTISTS REGARD THE BAPTISM OF UNCONSCIOUS INFANTS AS UNSCRIPTURAL, AND INSIST ON THE BAPTISM OF BELIEVERS IN CHRIST, AND OF BELIEVERS ALONE.

Section VII (Continued)

4. The supposed identity of the Jewish church and the Christian church involves absurdities and impossibilities.

According to this view, the scribes, the Pharisees, the Sadducees, and all the Jews were members of the church; yet it is notorious that they procured the crucifixion of the Head of the church. These church members, many of them occupying "official positions," manifested bitter enmity to Christ, and said, "We will not have this man to reign over us." They charged him with being in league with Satan in casting out demons. When He was condemned to death they said, "His blood be on us and on our children" (Matt. 27:25). Strange language for church member to employ! Who can believe that they were members of a church "the same in substance" with the

Christian church?

If the Pedobaptist position is tenable, the three thousand converts on the day of Pentecost were added to the church, though they were in it before! The Lord added daily to the church not only the saved (Acts 2:47), but those already members!

When a great company of priests became obedient to the faith, they joined themselves to the apostles and were put out of the synagogues, though the Jews putting them out were of the same church!

Saul of Tarsus "persecuted the church and wasted it" — "made havoc" of it — and when converted became a member of the church, though he had always been one! Ay, more, he obtained his authority to persecute from official members of the church.

These and many other absurdities and impossibilities are involved in the supposition that the Jewish church and the Christian church are the same. They are not the same. The phrases "same in substance," "substantial identity," cannot avail Pedobaptists; for there is no sort of identity. A "substantial sameness" cannot be discovered with a theological microscope.

Paul's teaching is that Jesus Christ makes "of twain one new man" (Eph. 2:15) — that is, regenerated Jews and Gentiles are the materials of which the new man, or church, is composed. There is reference to an organization, and the descriptive epithet "new" is applied to it. Pedobaptists virtually say that the Lord Jesus did not make a "new man." They advocate the claims of the "old man," admitting, however, that he is changed in some unimportant respect; so that his "substantial identity" remains unimpaired.

What effect would have been produced in apostolic times on the minds of unbelieving Jews if it had been intimated that their church was identical with the Christian church? They would have been highly offended. Paul exemplified the most indignant eloquence whenever false teachers attempted to corrupt the purity of the Christian church with the leaven of Judaism. The old Jewish church and the church of the New Testament were regarded by believers and by unbelievers as essentially distinct. No one thought of their "substantial identity; for infant baptism was unknown, and there was nothing to suggest the "identity" doctrine.

It is as easy for a camel to go through the eye of a needle as for the identity of the Jewish and the Christian churches to be maintained. If there is no identity, infant membership in the Jewish commonwealth is no authority for infant membership in the Christian church; and it is perfectly gratuitous to insist that baptism has come in the place of circumcision. Still, the advocates of infant baptism argue that circumcision is superseded by baptism, and that, as infants were circumcised under the Jewish economy, they should be baptized under the Christian Dispensation.

(Section VII next week)

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Why Baptists Will Not Unionize

(Continued from page one)

friends if ye do whatsoever I command you," can consent to ask anyone to withhold any word he thinks Christ commands. Nor will he consent to be silent when he thinks loyalty to Christ demands that he should speak.

We are sure that the very demand upon the part of men that we should keep silent about any part of God's message puts us under the necessity to speak out about what men demand that we should keep silent on. The man who under such circumstances keeps silent denies his Lord and is traitor to Himself.—Selected.

ECCLESIA—THE CHURCH

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"I came to Jesus, as I was,

Weary and worn and sad;

I found in Him a resting place,

And He has made me glad!"

Refuge in the Righteousness of Christ

By AUGUSTUS TOPLADY

From thy supreme tribunal, Lord
Where justice sits severe,
I to thy mercy seat appeal,
And beg forgiveness there.

Tho' I have sinn'd before the throne,
My Advocate I see:
Jesus, be thou my Judge, and let
My sentence come from thee.

Lo, weary to thy cross I fly,
There let me shelter find:
Lord, when thou call'st thy ransom'd home,
O leave me not behind!

I joyfully embrace thy love
To fallen man reveal'd;
My hope of glory, dearest Lord,
On thee alone I build.

The law was satisfy'd by him
Who flesh for me was made:
Its penalty he underwent,
Its precepts He obey'd.

Desert and all self-righteousness
I utterly forego;
My robe of everlasting bliss,
My wedding garment thou.

The spotless Saviour liv'd for me,
And died upon the Mount;
Th' obedience of his life and death
Is placed to my account.

Can'st thou forget that awful hour,
That sad, tremendous scene,
When thy dear blood on Calvary
Flow'd out at ev'ry vein?

No, Saviour, no; thy wounds are fresh,
Even now they intercede;
Still, in effect, for guilty man
Incessantly they bleed.

Thine ears of mercy still attend
A contrite sinner's cries,
A broken heart, that groans for God,
Thou never wilt despise.

O love incomprehensible,
That made thee bleed for me!
The Judge of all hath suffer'd death
To set his prisoner free!

Too Smart?

(Continued from page two)

way, that's how I look at it. If the conductor thinks I am reading my paper so earnestly that I must have paid my fare, I don't run to him and beseech him to take my nickel. Last week a restaurant cashier gave me back fifty cents too much change. I didn't call out the fire department; I walked away as steady as you please. If I am smart enough to copy your examination without letting Miss Spectacles see me, why, she's the one to blame, not I." And it will be too late when she finds it out?

Now, there's a big question

that goes with this little story: Which of these girls was really the one that was "too smart?" —News and Truths.

Why Not Affiliated

(continued from page 3)

lieve that if every one else will do the same thing, the same conclusion will be reached. It has cost us much to stand for this principle. Of course, the scorn and ridicule of those who are devoted to ecclesiastical machines has been our portion. But we cannot do otherwise than follow what is clear to us relative to God's church.

The Preacher And His Work

THE SERMON

Heart-sermons reach hearts.
One weak point will injure ten strong ones.
The Bible reiterates the same things again and again.
Great sermons are given, not made.
Harshness will produce resentment, gentleness contrition.
As much depends on the last two minutes as on the first ten.
The aim of our sermons should be to reach the heart rather than to inform the mind.
Every sermon may be your last.
Make men remember the text.—Anon.

TEXTS AND DIVISIONS

Choose your text for usefulness.
Reject every division which might strike, but would not help.
It is God's Word, not our word, that convicts and converts.
Some can only be won to God by love, some can only be driven from sin by fear: use pleading and threatening as the Scriptures do.
Value truth more than taste, souls more than symmetry.
Let divisions always be: 1. Useful. 2. Simple. 3. Concise. —Anon.

STYLE

Simple language alone reaches the simple in heart, so use it.
Vanity will make a man speak grandly, piety plainly.
Striking and special are synonyms, when used respecting sermons.
Don't whip with a switch that has the leaves on.
You will not move a man if you do not make him understand you.
The Great Teacher never used a big word.—Anon.

"Do It Now!"

(Continued from page one)
burden. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:2, 5, 10.

What is the connection in these three verses? It says that we are to bear one another's burdens, and it says that every man shall bear his own burden. In other words, there are some burdens that you must bear and there are some burdens that others can share. Then it says, "let us do good unto all men, especially unto them who are of the household of faith."

It ought to be my effort to deal kindly with every one of Adam's descendants in this world, but particularly I ought to go out of my way to deal kindly with God's children—those "who are of the household of faith."

I ask you, isn't it true that you have had in mind concerning some individual that you are going to do something for that person? Haven't you had in mind that some of these days you are going to help that person in some manner, but you never have done it? I say, beloved, if you are going to serve your fellowman, do it now. You will not be able to do it after you die and go to Heaven.

When Billy Sunday was alive, there was a little verse that he used quite often. It wasn't much poetry, but it was a lot of common sense.

"Give me a rose today,
A yellow rose, or one that is red;
I would rather have just one today,
Than ten million when I am dead."

Well, beloved, if you are ever going to serve your brother or your sister in Christ Jesus, do it now.

II.

IF YOUR ARE EVER GOING TO BE BAPTIZED, DO IT NOW.

I wonder if I speak to somebody who is saved and who has never followed the Lord in baptism. You say, "Oh, I have been sprinkled." Well, beloved, you might just as well have not had anything. Frankly, I don't even argue the matter of sprinkling and immersion. I quit arguing it a long time ago, for I realize that there is no argument in behalf of sprinkling. It is just immersion and nothing else. There is no indication of any other kind of baptism in the Word of God.

Years ago, a woman came to see me, and she said, "Brother Gilpin, I wish you would pray with me that the Lord will show me whether I ought to be sprinkled or baptized." I said to her, "I wouldn't even waste my time praying with you." I said, "You are insulting Almighty God when you ask me to pray with you about how to be baptized when the Word of God specifically says that Jesus was baptized in the river Jordan by John the Baptist." I said, "There is no reason in the world for us insulting God by even thinking about praying how you ought to be baptized."

Beloved, you can't be baptized when you get to Heaven. If you are ever going to be baptized, you had better do it now. You say, "Does it make any difference? I will go to Heaven anyway." That is right. If the blood of Jesus Christ has washed your sins away and you are a child of God, you are going to Heaven whether you are baptized or not. But, beloved friends, when you get there, you will be ashamed of yourself, you will wish that you were back here on this earth where you might have an opportunity to be baptized.

I say to you, I believe that everybody that is saved ought to be baptized. You will go to Heaven without baptism all right, but you will certainly be in Heaven's poorhouse when you get there, for you won't have anything for which to be rewarded of the Lord, in view of the fact that you have rejected the plain command and the direct teaching of the Lord Jesus Christ. If you are a saved

man or a saved woman, you ought to follow the Lord Jesus Christ in baptism.

Our Lord set us an example. He walked sixty miles across the sands of Judea from his home to the river Jordan, where John the Baptist was baptizing, in order that he might receive baptism at the hands of that first Missionary Baptist preacher. He walked sixty miles, I say, in order that He might receive baptism at the hands of the man whom God had sent into this world to institute and ordain baptism and set it in His Church. Beloved, if the Lord Jesus considered it thus important, surely it is not for you and me to lightly esteem the ordinance of baptism.

I say, if you are ever going to be baptized, do it now, for you will be sorry throughout eternity that you failed to observe the ordinance of baptism in the light of the command of our Lord.

III.

IF YOU ARE EVER GOING TO BE A MEMBER OF A CHURCH, DO IT NOW.

I believe that every saved person ought to be a church member. The Lord Jesus said in the Sermon on the Mount:

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."—Mt. 5:14, 15.

In what manner does it say to let your light so shine? By putting it on the candlestick. Now what is the candlestick? Listen:

"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and THE SEVEN CANDLESTICKS WHICH THOU SAWEST ARE THE SEVEN CHURCHES."—Rev. 1:20.

Notice, John tells us in Revelation that the candlestick represents the church and Jesus said that the place for your candle is on the candlestick.

I say to you, if you are a saved person, you ought to put your membership in a Baptist church. I tell you, you can't join a church in Heaven, for there isn't going to be any church up there for you to join.

You say, "Doesn't the Bible talk about the assembly of the first-born?" Yes, beloved, but I am not going to be pastor of it and no human being is going to be pastor of it, and I will remind you that it will not be in any wise at all similar to a New Testament church. If you are ever going to be a member of a church, now is the time to do it. You will never be a member if you wait to join a church in Heaven.

Frankly, beloved, I do not believe that there will be anybody in the bride of Christ except those who have been members of New Testament Baptist churches here on earth. For years I have been preaching that the only people who are going to be in the bride of Christ are those who are Missionary Baptists in full fellowship with our Lord and living in the light of His Word, when Jesus Christ comes back to this world. Brother, sister, if the Lord were to come and you were not a member of a church, you wouldn't be in the bride.

You will not join a church when you get to Heaven. You will not be in the bride of Christ if you are not a member of a New Testament church down here. I say to you, if you are ever going to be a member of a church, do it now.

IV.

IF YOU ARE EVER GOING TO TITHE, DO IT NOW.

You say, "I have been planning for a long time and thinking that I ought to tithe." Yes, everybody that comes here thinks that quite often, because I don't let them think otherwise. I see to it that they think about it, but whether they tithe or not is another matter.

We read:
"Will a man rob God? Yet ye have robbed me. But ye say,

SHEEP

Did you ever notice how much sheep have to sacrifice if they do what they shepherd wants them to do? Why, they can't get into the brambles, for one thing, and of course that's a big loss to them. They can't stay comfortably thirsty very long because the shepherd insists on taking them where there is water. They can't slip away for a nice friendly walk with a wolf because that same shepherd has a curious idea that wolves aren't good for sheep. And so it goes, — sheep even have to be deprived of the pleasure of being stolen by a thief whose one object is to destroy them. You see what sacrifices sheep have to make when they have a good shepherd. No, they can't even have the fun of getting lost in the hills in a blizzard and freezing to death, since the shepherd is so particular as to herd them together at such a time. Don't you feel sorry for the sheep?

Well, what about the sacrifices young folks have to make when they trust Christ to be their shepherd? Come, now, doesn't such talk seem a little absurd? Sacrifices? Why, it's the shepherd who makes the sacrifice, not the sheep. No wonder we are called sheep, — we are so stupid, — yes, worse than stupid.

But we don't need to stay that way. Do you hear the Good Shepherd calling to you to-day? What will you do, — run to the brambles, or get with the flock, and follow Him to the sweet valleys of tender pasturage?—Howard.

Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

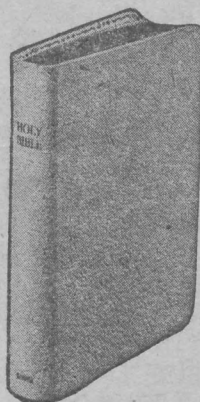
You say, "That is right, Brother Gilpin. It is right in the Bible and I have been thinking a lot about it and I know that I ought to do it." Well, why don't you do it then?

The Lord Jesus Christ said:
"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not leave the other undone." — Matt. 23:23.

In other words, He said that they ought to have been doing what they had been doing, but they should not have left these other things undone.

Beloved, listen, if you are ever (Continued on page 7, column 1)

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Importance of Baptism

(Continued from page one)

to the convert.

Secondly, baptism is a formation to the church.

Thirdly, baptism is a fortification to the Christian.

First, baptism is a foundation to the convert.

It is true that "other foundation can no man lay than that is laid which is Jesus Christ" (I Cor. 3:11), but this is the foundation of salvation and it is all Christ, His person, His power, His purity, His promises and His performance.

There is also the foundation of doctrine, or teaching and included in this doctrinal foundation is the doctrine of "baptisms" (which would include both the baptism of the Holy Ghost and water baptism). Heb. 6:1. "Therefore leaving," but not losing, "the principles of the doctrine of Christ, let us go unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." This is the doctrinal foundation laid by the Holy Ghost.

The so-called minor doctrine of baptism is included!

In erecting a building, the first function is to build the foundation. The first step for the new convert in the Book of the Acts was baptism in water. It was a foundation for him. This was commanded by Christ. In authorizing His disciples to go and proclaim the good news of salvation He said: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost" (Matt. 28:19, R. V.). After they made disciples to Christ they were to baptize these disciples. As Mark records Christ as saying in his gospel: "... Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16:15-16). They that believed were to be baptized. It was the next step. Are you a believer? Have you been baptized? If not, why not?

The following references are from the Book of the Acts and you will notice how baptism always follows salvation.

After Peter's preaching at

Pentecost the multitude cried out: "Men and brethren, what shall we do?" (2:37). Peter replied: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (v. 38). First, repent, but close upon repentance (which includes faith, Mark 1:15).

"Then they that gladly received his word were baptized..." (2:41). This is a true scriptural way of confessing Christ publicly as Savior and Lord. By being baptized they were separating themselves from the "untoward generation" of unbelievers (v. 40). In chapter eight, Philip went to Samaria preaching Christ and "when they believed / Philip preaching things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). When they believed they were baptized. Not until then. But they were baptized then.

There was one in Samaria named Simon Magus, a sorcerer. "Then Simon himself believed also, and he was baptized" (Acts 8:13).

Philip is then led of the Lord to leave Samaria and go to Gaza, which is desert. There he is led

WHY SPURGEON WAS IMMERSSED

If any ask—Why was I thus baptized? I answer, because I believed it to be an ordinance of Christ, very speedily joined by Him with faith in His name. "He that believeth and is baptized shall be saved." I have no superstitious idea that baptism would save me, for I was saved. I did not seek to have sin washed away by water for I believed that my sins were forgiven me through faith in Christ Jesus. Yet I regarded baptism as the token to the

believer of cleansing, the emblem of His burial with His Lord, and the outward avowal of His new birth. I did not trust in it; but because I trusted in Jesus as my Saviour, I felt bound to obey Him as my Lord, and to follow the example which He set us in Jordan, in His own baptism. I did not fulfill the outward ordinance to join a party, and become a Baptist, but to be a Christian after the apostolic fashion; for they, when they believed, were baptized.

by the Spirit to join himself to an Ethiopian Eunuch who is journeying. Finding the Ethiopian reading Isaiah's great prophecy of the crucifixion of Christ (Isa. 53), at the entreaty of the Eunuch he explains the text and preaches unto him Jesus. "And as they went on their way they came unto a certain water 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." Baptism is only for believers! "And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still and they went down both into the water, both Philip and the Eunuch, and he baptized him" (Acts 8:36-38). First, he believed, then he was baptized.

In Acts 10 Peter goes to the Gentiles to preach. As he preached "the Holy Ghost fell on all them which heard the word" and they gave evidence of it speaking in tongues. "Then answered Peter, Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord" (Acts 10:44, 47-48). Have you received the Holy Ghost through regeneration? Then you are commanded to be baptized in the name of the Lord.

In Acts 16, Paul and Silas preached the gospel in Philippi. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God heard us, whose heart the Lord opened that she attended unto the things that were spoken of Paul. And... she was baptized." (Acts 16:14-15).

Later, thrown into prison for preaching, Paul and Silas pray and praise God and the jail is shaken and then the jailor and then he is saved. "And he took them the same hour of the night and washed their stripes and was baptized, he, and all his immediately... having believed in God" (Acts 16:33-34, American Standard Version).

In Acts 18:8 we have the beginning of the great Corinthian church. Notice the divine order on the establishing of the same. "And many of the Corinthians, hearing, believed and were baptized." In those days believers were baptized. If you are a believer why have you not been baptized? To have been sprinkled with water at any time, or to have been immersed in water before you were saved is not Bible baptism! If such be your case be assured that you have never been scripturally baptized. Baptism is for believers! You should be baptized after you are saved or you are not baptized at all.

Since infants cannot repent and believe the Gospel they are not to be baptized. To argue that baptism takes the place of circumcision and that children of believers should be baptized or sprinkled (which is not baptism) is to defeat one's self. Circumcision was a sign outwardly of covenant blessing, but it was only for those who were in the house of Israel, either by birth or by profession. If baptism takes the place of circumcision then we should only baptize those who are professing members of the "household of faith," those who are "born again."

Secondly, Baptism is a formation to the Church.

Why is it that Baptists since

the days of Christ have held to the principle stated in their New Hampshire Confession of Faith, that the "Scriptures teach that a visible church of Christ is a congregation of baptized believers?" and "that it is a prerequisite to the privileges of church relationship?" Because baptism is "admission to the house." (J. N. Darby). The principle is taught in I Cor. 12:13).

The New Testament Church consisted of baptized believers. That is the New Testament Church. Any other church is not a true church and we dare not recognize them as such. It is not that we do not believe that there are Christians in other denominations, nor that we believe that we are the only ones going to Heaven. We must be true to the pattern of the Word of God.

Jesus Christ came and built His church out of material prepared by John the Baptist and his baptism. John the Baptist's mission was "to make ready a people prepared for the Lord" (Luke 1:17). He did this by "preaching the baptism of repentance for the remission of sins" (Luke 3:3). It is clear from Luke 3:7 and 8 that he baptized only those who were born again and who were believers in Jesus Christ (see Acts 19:4-5). His baptism was "from heaven" (Matt. 21:25) but was rejected by the self-righteous Pharisees and lawyers (Luke 7:30), though sanctioned by the Son of God Himself, who walked some 90 miles to be baptized of John in Jordan (Matt. 3:13-17).

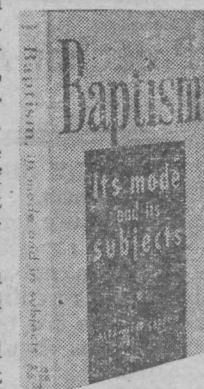
Later in choosing an apostle to take Judas Iscariot's place as he was required to be one who had fellowshiped with the Lord and His company "beginning with the baptism of John" until the day that Christ was taken up from them (Acts 1:21-22).

Please notice that the same order was continued on the day of (Continued on page 8, column 2)

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"Do It Now!"

(Continued from page five)
going to tithe, do it now. You are not going to tithe when you get to Heaven.

Do you realize that the streets up there are paved with gold? The Lord doesn't need your money up there. Listen:

"And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass."—Rev. 21:18.

Yes, beloved, do you realize that God makes roads and highways out of what we would grasp and grab for here in this world? I tell you, gold is going to have a mighty little value when you get to Heaven. We grasp and we grab and we strive and we pinch pennies here in this world in order to make ends meet, as we think, and we get farther in debt all the time, robbing the Lord. Let me tell you, my brother, up yonder in Heaven all the streets are paved with gold. The crossroads, the side streets, and the back alleys are all paved with gold. God doesn't want your money when you die. He doesn't want your money when you get to Heaven. Beloved, if you are ever going to tithe, do it now. Now is the time that God wants you to do it.

I appealed to a person just recently relative to that individual's service for God and especially that she should put her tithe into the service of God. I thought as I talked with that woman, how pitiful it is that a preacher should have to waste his time urging anybody to do what God says so plainly within His Word.

Beloved, if you are ever going to tithe, do it now. You won't get to do it when you get to Heaven. You had better do it now.

V.

IF YOUR ARE EVER GOING TO LEAD THE LOST TO JESUS CHRIST, DO IT NOW.

You can't lead the lost to Jesus Christ when you die because there will be no lost people in Heaven. There won't be anybody there for you to work on. Somebody may say, "I realize that I ought to be more interested in evangelism and missions. I ought to be more interested in telling people about Jesus Christ and some of these days I am going to start witnessing and testifying for my Lord in that respect." Listen, beloved, you won't do it when you get to Heaven, for there won't be any lost people up there.

The Word of God says that only God's people are going to Heaven and that only those who are saved by grace and redeemed by the blood are going to Heaven. There won't be any lost people in Heaven for you to talk to. If you are ever going to do any talking to them, you had better do it now.

I am satisfied that the majority of church members live from January 1 through December 31 and never say one word to a lost person about his soul. I dare say that if I were to tell each of you who are here that I would give you a thousand dollars for every person that you turn to Jesus Christ between now and the end of this year of 1958, you would go out tomorrow and start working at the job. Do you mean to tell me that you love a thousand dollars more than you love the Lord? Do you mean to tell me that you love money more than you love Him who died for you? That is what it amounts to.

There is the old song which says: "Must I go and empty handed? Thus my dear Redeemer meet; Not one soul with which to greet Him, Lay no trophy at His feet."

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Must I empty handed go?"

Well, beloved, that is the way you will go, when you come to the end of the way if you fail to lead men to Jesus Christ now.

You say, "Oh, I am going to begin some of these days and let my life count for the Lord and to witness for the Lord. I am going to talk to them about Jesus, and I am going to tell them how to be saved." Beloved, you keep on saying it, but you keep on putting it off. Some of these days you are going to be up yonder in Heaven and there won't be anybody there but saved people. If you are ever going to lead the lost to Jesus, do it now. You won't ever lead any lost person to Christ when you get to Heaven.

VI.

IF YOU ARE EVER GOING TO TAKE THE LORD'S SUPPER, DO IT NOW.

The Lord's Supper is definitely a local church ordinance. It is not for anybody to partake of but the one local church. The important thing is that every member ought to be sure to partake of it.

We read: "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: THIS DO YE, as oft as ye drink it, in remembrance of me."—I Cor. 11:25.

He doesn't leave it up to you, whether or not you take the Lord's Supper. He doesn't leave it up to me whether or not we are going to observe the Lord's Supper. It is a definite, specific command of God—"this do ye"—yet if you are not a member of a church you can't take the Lord's Supper.

Some of you who worship with us can't observe the Lord's Supper. When we observe the Lord's Supper you stay away. Well, I can realize why you do so. You realize that you can't take the Lord's Supper with us. I tell you, beloved, you ought to take the Lord's Supper; you ought to be a member of this church so that you can take it.

I tell you, my brother, my sister, as surely as there is a God looking down upon us, it is not left for you nor me to say whether or not we will take the Lord's Supper. It is a definite, specific command of God, when He says, "This do ye." We are specifically commanded to do so.

A lady came to me just recently concerning the matter of the Lord's Supper. She didn't think that it was sanitary for everybody to take the Lord's Supper from one cup. Well, I used to argue the same way when I didn't want to believe the Bible. I think this woman is a good woman. In fact, I know she is, for I have known her for a long, long time. But you know, even a good person can get wrong. I can remember when I used to argue the same way that she did. I told her, "Sister, you haven't got an argument that you can bring up that I haven't already used myself." I said, "There wasn't anybody who fought more against using one cup than I did." In the course of the conversation she made mention of the fact that some folk don't want to take the Lord's Supper drinking with other people. You may not want to drink after other people, but Jesus said, "This do ye." It is a command of the Lord and you had better do what the Lord says.

I say, beloved, if you are ever going to take the Lord's Supper, do it now. I recognize the fact that the Lord Jesus Christ said:

"For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26:28, 29.

I recognize the fact that there are some people who take that passage of Scripture and say that we will still observe the Lord's Supper in Heaven. No, we won't, beloved. We may have some celebrating there, but it won't be the Lord's Supper. The Lord's Sup-

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN
LESSON FOR SUNDAY, APRIL 27, 1958

The Book Of I Samuel

SAUL, A KING AFTER MAN'S HEART

I Samuel 8-12

MEMORY VERSE: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:5, 6.

I. The Influence Of Sin. I Sam. 8:1-8.

Samuel's greatest mistake in life was that of choosing his sons to be judges over Israel, thus attempting to perpetuate and make hereditary Israel's judgeship. These sons were not called of God and did not walk in His ways, but were sinful (V. 3). Because of the sin of these sons of Samuel, the people asked for a king. Thus, we see the influence of sin, for the sin of these priests caused the people to sin in asking for a king.

II. World Conformity. I Sam. 8:1-18.

In asking for a king, Israel plead that they might "be like all the nations." They had seen kings only on dress parade and knew nothing of the way of kings. It was their desire to be like the nations rather than like God. Many times God's dear children would rather conform to the world than the Son of God. Instead of being a peculiar people, many times like Israel, we want to be like all the nations. Cf. Rom. 12:2; I Thes. 5:22; I Cor. 6:14-17; James 1:27; II Tim. 4:10.

III. Saul Chosen As King. I Sam. 9:1-27.

In the course of God's plan he saw to it that the asses of Saul's father were lost and Saul was sent out in search of these. In searching for these animals, Saul came to know Samuel, the prophet, and was chosen by the latter to be king.

In studying this instance of the lost asses, we are led to observe that man's accidents are God's ordinations. In order for Saul to be chosen as king, the asses must be lost. No event ever "just happens" in this world. We are not living under blind chance, but under an all-wise and ever-seeing God. May we learn then that in every Providence which comes, God has a purpose.

Saul was at work when he received his commission. He was hunting his father's asses. God always calls a busy man. Gideon was threshing when He called him. Moses was attending the flocks of Jethro; Matthew was at the seat of custom; the disciples were at their nets. Busy people will do more for God than idle people. Some people are too busy doing nothing to serve God.

per is a memorial of Him, and we are to do it until He comes again.

I say to you, if you are ever going to take the Lord's Supper, you had better do it now. You are not going to take it when you get to Heaven.

VII.

IF YOU ARE EVER GOING TO BEAR THE CROSS OF JESUS CHRIST, DO IT NOW.

There is an awful lot of misunderstanding about this matter of cross-bearing. Some fellow gets up in the middle of the night and goes across the floor and stumbles into a chair and hurts his toe and he talks about bearing his cross. He says he is doing his best to bear his cross patiently. No, beloved, he isn't. The "dumb ox" ought to have turned the light on in the first place. He is not bearing his cross. He is just paying for his dumbness.

A lot of times we talk about bearing our cross when we are not bearing our cross at all. The cross is a symbol of Christianity and when the Lord Jesus Christ talks about us bearing His cross, He means that we are to do that which will promote and promulgate the kingdom of our God. Listen:

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9:23.

You are not going to bear your cross in Heaven. There isn't going to be any cross-bearing in Heaven. The day of cross-bearing is now. If you are going to serve the Lord, now is the time to serve Him. Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

CONCLUSION

As I have said, there are some things that you won't do in Heaven. If you are ever going to them, you had better do them now.

Years ago, I remember reading a book. It was purely fiction. There wasn't even supposed to be any truth in it, but I remember one lesson in this book of fiction.

A wealthy woman had an

IV. Seeking A Man of God. I Sam. 9:6.

When Saul had lost his way and knew not whither he was going he and his servant turned aside into a nearby city to inquire his way of a man of God. There were plenty of other people within the city, but we do not read of Saul going to anyone save the man of God.

Isn't this just like human nature today? When a man is lost he wants to go to a man of God for help. We never hear of a sinner calling upon his drunken companions, nor his ballroom associates, nor his poker club friends to pray for him in the hour of death. Worldly friends and associates may do when one is living in sin, but when one is lost and wants to know the right way, such advice will not suffice, but always like Saul, he will seek out a man of God.

V. The Christian Worker's Task. I Sam. 9:27.

When Samuel was endeavoring to convince Saul that he was the king who had been chosen of God, he said to Saul, "Bid the servant pass on that I may show thee the Word of God." Samuel didn't desire to show Saul his own words, but the words of God.

Whenever a Christian is working for the Saviour, it is his task to show the Word of God. In leading a sinner to Christ, in edifying the saints, in seeking to teach the doctrines of the Book, in preaching and in the teaching of the Word, our task is none other than to show the Word of God. This is another fine reason why every church should use only the whole Bible in their Bible School.

QUESTIONS

1. What effect did Samuel's sin of putting his sons into positions of leadership have upon Israel?
2. Are we to seek to be "like the nations"?
3. How did God's providence enter into the choosing of Saul as king?
4. Does God call idlers into His service?
5. If you were unsaved, why would you not want your unsaved friends to minister to you in the hour of death?
6. Why should churches use nothing but the Bible in their Sunday Schools?

adopted daughter. She cared for will was. Nobody was able to find the will. The estate went to distant relatives, and this adopted daughter was turned out into the cold with nobody to look after her. Finally, this old lady begged that she might return to earth that she might tell somebody about the will. She came back and she tried to stop people as they passed by, but she couldn't speak. She didn't have the language of the people of this earth. She couldn't talk to anybody and she couldn't tell them where the will was. She would stand in the room and point to the drawer where the will was to be had, but all to no avail, for nobody could see her.

The moral of the story was, as I recall reading it, whatever you are going to do, you had better do it now. It will be too late when you die. It will be too late to say, "I wish I had done it."

Brother, sister, listen to me, I plead with you, I beg you in Jesus' Name, remember there are some things that you can't do when you get to Heaven. Whatever is the service of the Lord, do it now.

May God bless you!

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We Urge You To Pray For This Meeting

SPECIAL BULLETIN:

Our Rally Day of April 15 is a big day for this paper. Our losses of January and February plus the deficit of the past means that we need your help in a most definite way. Your help at this time will be deeply appreciated.

This is being written on April 7. It will be in the issue dated April 19. It should reach most of our readers on or before April 15. It is our last appeal to you before our Rally Day.

It is our prayer that God may lay our needs heavily upon your heart today, and as He leads, may you act.

May God bless us all together in this effort to take care of TBE's present needs, thus pushing on forward in the work He has given us to do.



Amusements In The Churches

The church has gone into the amusement business largely. In the days of primitive simplicity, it was thought that the world and Satan had a monopoly in that line. This, however, is "an age of progress," so-called, and the church has entered the market, and is in competition with these great caterers. The discovery has been made that the church, in order to hold its young people to its altars, must provide for the natural craving for amusements. It used to be held that Jesus and His work furnished ample resources to meet the loftiest aspiration of a saved soul. It was sung—

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

That sort of sentiment is now thought not to be up to "the times." Sad as it may appear, judging from the new order of things, Jesus is not equal to the occasion. A little amusement must be thrown in. In order to keep the people from the theatre and opera, our churches must be made into semi-theatres and semi-operas. The royal ordinance of preaching retires before the popular ordinance of entertainment.—E. P. Marvin.

Importance of Baptism

(Continued from page six) Pentecost. Peter preached the same baptism of repentance for the remission of sins as John the Baptist (Acts 2:38) with the result that "they that gladly received His word were baptized and the same day there were added unto them about three thousand souls" (Acts 2:41). All who heard the word were baptized and then added unto them in church membership or fellowship.

After the tragic death of Ananias and Sapphira, because of covetousness, in Acts chapter five, mention is made of others being saved and added to the Lord, but no mention is made of them being baptized and it is distinctly declared that they did not join themselves to them (Acts 5:13-14). Although they were saved and added unto the Lord they were not added to the church nor baptized. The New Testament Church received no one but baptized believers.

Thirdly, Baptist as a fortification to the Christian.

Baptism strengthens the saved. The baptized believer goes on his way "rejoicing" (Acts 8:39).

In Acts 2:40-41 baptism was a public confession of repentance from sin and faith in Christ. Raising of hands or walking up to the front of the church cannot take the place of this manner of confessing Christ and His salvation.

Baptism is a call to consecration. "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" (Rom. 6:4).

Baptism is an outward comprehension of Christ. "For as many as you have been baptized into Christ have put on Christ" (Gal. 3:27). These principles of baptism never change.

Will you continue to say that baptism is non-essential, a minor doctrine?

Are you willing to continue in a denomination or undenominational denomination which is not concerned about keeping the commands of Christ?

May God cause you now to humble yourself, repent of your sins, forsake your own righteousness, look to Christ alone for salvation, be baptized and added unto them who keep His word.

HOW MANY OF YOU WILL OBEY CHRIST AND CONFESS HIM AS LORD AND SAVIOR BY WATER BAPTISM NOW?



Religion—All or Nothing

(Continued from page one) of the line of separation. Mark Antony is said to have yoked two lions to his chariot which they drew through the streets of Rome, but a thousand Mark Antonies could not bring the Lion of the tribe of Judah, and the Lion of the

pit, into companionship for a moment. It was a barbarous death an ancient king inflicted on a traitor who sided with contrary parties in war, — he tied his legs and arms to horses, and then placing them at the turning of the road, he ordered one set of horses to be driven one way, and one set another way, so that the wretch was dragged hither, and thither piecemeal. But do not some professors serve their religion in the same way? Their hearts are dragged to piecemeal by the contrary forces of the world, sin, time, eternity, God, and mammon. It is deadly work to attempt to put one's self into such a position; yet many voluntarily strap the cords themselves, and are executioners to their own souls.

A drunken man, when befuddled with liquor, may be silly enough to try to walk on both sides of the street; but who in his sober sense would attempt it? Just as absurd is it to walk on both sides as to religion. I have walked on one side of a road and the sun has thrown my shadow on the other, but the solid reality remained only and entirely on one side; and I would ask, do not make walk with the whole weight of their power and the whole mass of their energies on the world's side, while God gets nothing but a mere shadow, a form, a profession?

It is an impossibility for a man to be both dead and alive. When the ocean shall cradle fire, and waves shall be fuel to the flame, when the devouring element shall

Henry Ward Beecher called Spurgeon a camel with one hump—Calvinism. Spurgeon called Beecher a camel without any hump: "He does not know what he believes, and you never know where to find him."—Strong.

kiss the liquid water, then — nay, not even then shall the world cease to be a foe to grace nor shall sin and holiness meet peacefully in one breast. The love of this world is enmity against God. In any of its million shapes it is still the same monster, and must not for a moment gain a lodging with us. If men professing religion did not for a moment gain a lodging with us; if men professing religion did but keep this constantly in view, we should not so often have to complain of lukewarmness and inconsistency. Those who would soon say, "Business must not drive religion to the wall, but we must ever make business weaker than religion, and let the shop be deserted rather than the closet or the meeting-house."

Many men who cannot see their way clear for performing acts of charity and piety would see much better if they had only one eye, or if they were not cross-eyed to their own disfigurement. If God were sole Monarch of every professor's heart, there would soon be a change in the earth, and the Eternal would have entire dominion over the universe. These half-men are the greatest clogs that ever Christ's church had put on the wheels of her chariot.

O brethren, let us be wholehearted, for Jesus is, and our heavenly Father is, and the Spirit is! Did not Jesus spend His whole life in His father's business, which is ours, too? Yea, is He not still living to secure His great object, our salvation? Did not the Father give up all for us, and does He not steadily keep to one purpose? Has the Holy Spirit divided aims and ends? Does He not still remain the great Author of good, only good, and that continually? Brethren, be imitators of God as dear children, and especially in a constant oneness of aim. Be thorough Christians, through God's grace. Amen.



Yes, But What . . .

(Continued from page one) that you may, and may He stir you up to send in subs for others that TBE might be used to be a blessing to them as it has been to you.

The Big Fish Story

(Continued from page one) around practically with an empty stomach. It could have swallowed men like a twenty-inch bass swallowing creek minnows. This fish had a mouth much like a catfish, with rough lips, and no sign of teeth, which indicates that it evidently swallowed its food alive, without killing it. Its throat was at least three feet or more in diameter. It could have swallowed at least three large men bound together without any effort whatever. Its mouth was propped wide open, with two chairs sitting in its mouth where two men could walk in and sit down and be comfortable. Two men occupied the chairs most of the time.

The fish was captured off the shores of the Gulf of Mexico by Captain Thompson who was captain of a sea-going fishing schooner. They had been fishing all night, and had just come inside the breakwaters, and it was almost what you might call "grey day-light." The captain sighted an object in the water out ahead. He didn't know what it was, but was very anxious to find out, so he ordered a rowboat lowered to the water. Then he took with him one mate, and they rowed off toward the object. After moving in close, he decided that it was a great fish of some kind. About one-third of the fish extended above the water; otherwise, it would not have been sighted.

After making up his mind that it was a fish, the captain reeled out some line and threw a harpoon into the fish which held fast. The big fish immediately went into convulsions, and with its powerful tail and strength, it literally churned the sea into foam. However, for some reason, the fish could not submerge or dive under the water. There was about one-third of the fish continually extending above the water.

After several minutes churning the sea and wallowing in the water, the big fish headed straight for the open sea, out through the breakwaters, pulling the boat with its two occupants behind it. The rowboat was occupied by Captain Thompson and the one crew member. Well, at this stage, the big race was on. The remainder of the crew on the fishing schooner, seeing the plight of their captain and fellow-mate, quickly turned and started off in the direction that the fish was traveling, trying to give assistance to Captain Thompson in helping him land the big fish. The fish is said to have pulled the rowboat at a speed of about forty-five miles an hour at some times.

The big boat lost sight of the fish several times during the first day of the race. And had it not been for the fact that the fish ran in circles and zig-zagged, cutting its speed down, the boat would have lost contact. As often as the fish would wear down, slowing its speed, Thompson would move in and throw another harpoon into the fish, which would always accelerate the speed again. Soon several harpoons were in the fish. According to the scars on the fish, the harpoons had been thrown into its body around twelve to eighteen feet back on the body from the head.

It took four and one-half days to finally land the fish, but after the first day, the race had slowed down considerably. The crew of the fishing schooner managed to get food and water into the rowboat for the two occupants. After the first day's wild racing and harpooning, as it began to get dark, the mate became frightened and panicky, and he grabbed an axe that happened to be in the boat, attempting to cut the ropes between the boat and the harpoons in the fish. But Captain Thompson, being so determined to land his prize, drew his pistol and prevented the ropes from being cut. The captain sat with the pistol in his lap all night in order to prevent the ropes from being cut.

After the fish was thought to be dead, they drew it up and strapped it alongside the sea-going schooner. They were then

ready to head for port with the fish. They started the motors, putting the propellers into motion, and attempted to swing the boat around, when a propeller touched the fish which suddenly brought it out of a stupor. With one last big surge of its mighty tail, it broke the rear end of the boat completely off. Then they shot the fish five times in the head with a high-powered rifle, which finally killed it. Then they towed the fish into port with another boat where it was beached and prepared for being exhibited. After the fish had been put on exhibition in all the state capitals and in larger cities which could be reached by boat in this country, it was taken to Europe for exhibition, and is now possibly in a museum somewhere in Europe. I am not sure about this, but I haven't heard of it ever being returned to this country.

This fish was much different from any other fish ever captured. I don't believe that we have any history of any fish of this species ever to have been captured before or since this incident. And from the examination of the fifteen hundred pound black fish, also the four hundred and fifty pound octopus, which were both found in the stomach of this fish, it was determined that the fish always swallowed its food alive.

We read in the Bible that a large fish swallowed the prophet Jonah. This is found in the Bible in the Book of Jonah, first chapter, seventeenth verse, which reads as follows:

"Now the Lord had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights."

There is no reason not to believe that this fish could be of the same species as the one that swallowed the old prophet Jonah possibly a descendant.

In the Book of Jonah, second chapter, tenth verse, it reads as follows:

"And the Lord spoke unto the fish, and it vomited out Jonah upon the dry land."

This was the first fish ever to be discovered that could have swallowed a man alive. Years before it was captured, I heard "educated" people, who claimed to believe the Bible in so far as it was reasonable, say that the story of Jonah and the whale was impossible, for a whale has a small throat, and the shark and other large fish have teeth and kill their food before swallowing it. Well, the appearance of this fish should offset any argument that this Bible story of Jonah and the fish is untrue or impossible. We believe God's Word, and this fish is testimony to its truthfulness. But if such a fish had never been caught, we still would not doubt the written record of the God who can do all things.

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