

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 27, NO. 17

RUSSELL, KENTUCKY, MAY 24, 1958

WHOLE NUMBER 1039

The Proper Distinction Between—

The Law and the Gospel

By Carl F. W. Walther
(Born 1811, Died 1887)

The point of difference between the Law and the Gospel is not this, that the Gospel is a divine and the Law a human doctrine, resting on the reason of man. Not at all; whatever of either doctrine is contained in the Scriptures is the Word of the living God Himself.

Nor is this the difference, that only the Gospel is necessary, not the Law, as if the latter were a mere addition that could be dispensed with in a strait. No, both are equally necessary. Without the Law the Gospel is not understood; without the Gospel the Law benefits us nothing.

Nor can this naive, yet quite current, distinction be admitted, that the Law is the teaching of the Old while the Gospel is the teaching of the New Testament. By no means; there are Gospel contents in the Old and Law contents in the New Testament. Moreover, in the New Testament the Lord has broken the seal of the Law by purging it from Jew-

ish ordinances.

Nor do the Law and the Gospel differ as regards their final aim, as though the Gospel aimed at men's salvation, the Law at men's condemnation. No, both have for their final aim man's salvation; only the Law, ever since the Fall, cannot lead us to salvation; it can only prepare us for the Gospel. Furthermore, it is through the Gospel that we obtain the ability to fulfill the Law to a

Nor can we establish a difference by claiming that the Law and the Gospel contradict each other. There are no contradictions in Scripture. Each is distinct from the other, but both are in the most perfect harmony with one another.

Finally, the difference is not this, that only one of these doctrines is meant for Christians. Even for the Christian the Law still retains its significance. Indeed, when a person ceases to employ either of these two doctrines, he is no longer a true Christian.

The true points of difference between the Law and the Gospel

are the following:

1. These two doctrines differ as regards the **manner of their being revealed** to man;

2. As regards their **contents**;

3. As regards the **promises** held out by either doctrine;

4. As regards their **threatenings**;

5. As regards the **function** and the **effect** of either doctrine;

6. As regards the **persons** to whom either the one or the other doctrine must be preached.

All other differences can be grouped under one of these six heads.

Now let us have the Scripture proof for what I have said

I. In the first place, then, Law and Gospel as regards the **manner of their being revealed** to man.

Man was created with the Law written in his heart. True, in consequence of the Fall this script in the heart has become quite dulled, but it has not been utterly wiped out. The Law may be preached to the most ungodly person, and his conscience will tell him, That

(Continued on page 2, column 4)

Why Baptists Do Not Regard Protestant Bodies As Being New Testament Churches

Many Baptists today need to reconsider their attitude toward Protestant bodies. There are Baptists today who, by their relationship with Protestant groups, deny the very fundamental principles for which Baptists have always stood, including the doctrine that Scriptural baptism is only by immersion. Many Baptists would not think of sprinkling or pouring as being Scriptural baptism, nor would they entertain for a moment the idea that infant baptism is valid baptism; yet in their unionism with Protestant bodies, recognizing them as New Testament churches, these Baptists, in effect, recognize infant baptism and Protestant sprinkling and pouring as being Scriptural.

All major denominations are in agreement that there cannot be a New Testament church without New Testament baptism. There is much disagreement as to the subject, purpose, and mode of baptism, but all agree that a person is not in a church until baptized, and that there can be no church unless the members have baptism. Thus, any religious body that does not have Scriptural baptism is not a New Testament church. And any religious body that has Scriptural baptism is a church, providing, of course, the body is Scriptural in other matters, too.

Now consider this: to recognize a Pedobaptist body as a New Testament church is to recognize the baptism received by the members of that body as New Testament baptism. This is to recognize the practice of sprinkling and pouring for baptism as Scriptural bap-

tism. Furthermore, it is to recognize infant baptism as Scriptural. Most Protestants were sprinkled as infants, and thus, Protestant churches are chiefly composed of these persons. So if Baptists recognize Protestant bodies as New Testament churches, they thereby throw away everything Baptists ever contended for so far as baptism is concerned; they trample under foot the blood of Baptist martyrs, for it was for these very truths that thousands of Baptists shed their blood in death.

Consider another matter, that of an authoritative administrator of baptism. It is generally agreed that only a New Testament church can administer the ordinances. At least this is the position of the major denominations, and certainly of Baptists.

Now if Protestants are Scriptural churches, they must have received Scriptural baptism themselves. From whom did Protestant churches receive their baptism? There is not any doubt about this matter: Protestant baptism was received from the Roman Catholic Church. Is Roman Catholic baptism Scriptural? If it is not, then Protestants have no Scriptural baptism. If Roman baptism is Scriptural, then the Roman Catholic Church is a Scriptural church, else it could not administer Scriptural baptism.

But here is a very serious problem for Protestants and any Baptists that might regard Protestants as Scriptural churches: If the Roman Catholic Church is a Scriptural church, with divine

(Continued on page 8, column 3)

Devices of the Devil

By Roy Mason
Tampa, Florida

Many people are ignorant of the devices of the Devil. Satan is a sly, cunning, he is subtle, and he is more than a match for any human being. In nothing is there greater need of God's help and strength than in our struggle with Satan. For our own warning, let us think of some of the devices that are used by Satan to injure and to harm.

1. One of the devices of the Devil is doubt. He used this in the Garden in dealing with Eve (Gen. 3:1). "Yea HATH God said?" This was Satan's question, which signifies, "Are you sure that God has said?" Satan arouses doubt today as to whether the Bible is really the Word of God or not. Modernism is Satan's tool to raise that doubt in the minds of students for the ministry, such that they go out from seminaries with a Bible that is in their thinking only partly true.

2. Another device of the Devil is discouragement. Elijah let Jezebel discourage him, following a great victory, and he fell down under the juniper tree and virtually gave up. He told the Lord that he was the only true worshipper of God left and he was being hunted. He was wrong, for it was revealed to him that there were 7,000 in Israel who had not gone over to Baal. Sometimes bad health puts one in a mood such that discouragement is easy. A friend once said, "Never make a major decision when you are in an abnormal state of mind, for the Devil can easily be behind that decision." That is very true. The remedy for discouragement is renewed faith in God.

3. Still another device of the Devil is egotism. One of the most ruling forces in this world is egotism and in most cases it isn't recognized. When Jesus rebuked Judas (John 12:1-8) his ego was hurt and he sneaked out and conspired with the enemies of Jesus to betray Him. Many a church member's ego is hurt over some

criticism, or something that does not go his way, and he takes it out on the Lord and helps the Devil in his work of opposing the cause of Christ. Ego is behind the ambition of men in the ministry to have big pastorates, to be prominent, to be on "boards" and to hold positions of honor in the denomination. Rather than jeopardize their chances along these lines, they put up with all sorts of abuses in denominational life. They know that schools are full of modernism and worldliness, yet they won't say a word lest they jeopardize self interest along the lines just mentioned. The Devil is bringing apostasy and ruin because of ministerial cowards who are unwilling to risk their chances of holding prominent places in denominational life.

(Continued on page 6, column 4)

LEARNING TO LIVE

Sooner or later, a Christian, if he is spiritual, learns to see God's hand in all events and all events in God's hands.

He learns that there is no substitute for direct, first-hand dealings with God through daily, personal devotions and service.

He learns that he cannot do everything, but that he should discern and develop his spiritual gifts in doing something for Christ in the church.

He learns that he does not know all the answers. He seeks for the wisdom that is from above for each situation and problem.

He learns not to take himself too seriously. He is fallible, sometimes foolish. Blessed is the man with a reverse gear, the man who can say, "I'm sorry, I was wrong."

He learns that what we are is

(Continued on page 6, column 4)

The Word "World"

One of the follies of men in interpreting Scripture is interpreting a passage apart from its context. Another folly is to interpret words or phrases according to modern-day usage and meaning. The error of universal redemption or general atonement is based on both of these fallacies. There are two words that, being falsely interpreted, give a foundation for the error of universal redemption. Those words are "all" and "world." Interpreting these words to mean every individual that ever lived, the doctrine that Christ died for the sins of every man is concluded.

But to interpret these words to always mean every individual is to overlook the text and context and is to interpret them in the light of modern-day usage and definition, not according to their Scriptural usage and definition. There are scores of passages in

which the word "all" appears that clearly do not have reference to every man. Check any concordance and this will be seen, as you examine the various passages. Just to point out one instance, notice the words of Paul in I Corinthians 9:22: "I am made all things to all men, that I might by all means save some." Now no one would say that Paul here meant to say that he was made all things to every man that ever lived. This verse is only one of many instances that might be quoted to show that "all men" does not mean every man.

Even the expression "every man" does not always mean every person without exception. Notice Romans 12:3: "God hath dealt to every man the measure of faith." This manifestly does not mean that God has given faith to every man that ever lived, but must be interpreted in the light of the context.

Now when these various words are misinterpreted in order to prove universal redemption, other words must be "watered down" or "re-interpreted" to avoid contradiction. This particularly is true as to the word "world." If it be insisted that this word means all without exception, then other words used in the same passage must suffer harm. We wish to call attention to some of these passages showing that the word world cannot be interpreted as universal redemptionists would like, without doing violence to words with definite and specific meanings.

John 1:29 states: "Behold the Lamb of God that taketh away the sin of the world!" According to the universal redemptionist's interpretation of the word "world," this verse would mean that Christ has taken away the sin of every man. But in order to uphold this interpretation, the universal redemptionist must, in some manner, deny the very thing he is seeking to establish. For if Christ actually took away the sin of every man, then no man shall perish. God only punishes

(Continued on page 2, column 1)

The Baptist Examiner Pulpit

"AMBASSADORS"

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

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath given to us the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us we pray you in Christ's stead, be ye reconciled to God." —II Cor. 5:17-20.

I am sure, beloved, that all of you are at least somewhat acquainted with the word "ambassador," and in a sense, you

know something as to its meaning. To be sure, of recent date, due to the political shuffle at Washington, we have had quite a lot of changes so far as ambassadors are concerned. There has hardly been an issue of the daily paper of recent date, but what has told of the recalling of some of the ambassadors and the reappointment of still others to take their places. So this morning in view of the fact that the word "ambassador" has been paraded in the daily papers so much of recent date, and in view of the fact that you and I have been made ambassador - conscious of recent date particularly, I want to speak to you today about our Heavenly ambassador-

ship. I would like to remind you in this message that there is a greater ambassadorship as a child of God than there is in being an ambassador from the greatest nation of the world.

I rather imagine that the man who holds the post of ambassador from the United States to England has in all probability, the most coveted ambassadorship of any. Others are of great importance, but doubtless none of them carry the prestige, the honor, the weight, and the earthly glory as the one who holds the position of ambassador from the United States to Great Britain. Let me remind you this morning that though that is the greatest

(Continued on page 3, column 1)

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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

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

SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
Five years	7.00
Club rate for churches; 15 or more subscriptions, each	1.00
Donor subscriptions, each	1.50

(This rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

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

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

Examiner Editorials

By Bob L. Ross

Did Pagans Sponsor Paul's Preaching?

Those who favor the unionism of various groups in sponsoring union meetings go to some preposterous extremes to get people to believe that such unionism is approved by the Bible. We recently quoted an example of this from **United Evangelical Action**, a paper which published an article saying that the Lord Jesus held a "meeting" under the sponsorship of a woman who had five husbands and was then living in adultery.

Now another example of how far these unionists will go has come to our attention. In a book review, the editor of **The Southern Presbyterian Journal** states:

"This controversy in which the separatists are so active assumes ridiculous proportions because, when analyzed, it places more importance on sponsorship than on the message itself. That our Lord gives ample precedents is ignored. That Paul preached on Mars Hill under the sponsorship of the pagan Stoics and Epicureans is conveniently forgotten." (Our emphasis.)

We wish to beg the pardon of the **Journal's** editor if we have been guilty of ignoring what he charges in his last sentence. But we can truthfully and frankly say that we have never received the impression from Scripture nor commentator that Paul was "sponsored" by the Athenians when he preached on Mars Hill. And if the editor will kindly give us a more detailed exposition of Acts 17, perhaps we will see the light and come to the knowledge of the truth. While he is doing this, we also wish to ask him how many "decisions" were made on this occasion and if Paul told the "deciders" to join the pagan temple of their choice.



The Word "World"

(Continued from page one)
men for sins, and if the sins of every man are taken away by Christ, then no man shall be punished.

So you see, the only escape is to "re-interpret" the expression "taketh away." The universal redemptionists must take the position that Christ, after all, did not take away—in a saving sense—

THREE BOOKS

Small In Size But Rich In Content	
ALL OF GRACE by C. H. Spurgeon	35c
THE TRAIL OF BLOOD by J. M. Carroll	25c
WHY BE A BAPTIST? by H. Boyce Taylor, Sr.	25c

Order From

Baptist Examiner Book Shop
Ashland, Kentucky

the sins of all men without exception. Thus the atonement is belittled in such a manner that it does not actually and fully take care of sins. The folly of such a position as this should be clearly seen by all who have eyes to see and ears to hear.

But how are we to arrive at the proper meaning of the word "world" in John 1:29? By simply sticking to the text and context. In this case, we need go no further than the text, for it clearly gives us the meaning. Of course, the context is in harmony with the meaning we perceive in the text, too. The meaning of "the world"—the number it includes in this reference—is determined by the number of those whose sins are actually taken away by Christ. The text plainly says that Christ takes away the sin of a certain number, referred to as the "world." Now the only ones who have their sins taken away are those who are actually saved from their sins. So the word "world" includes no more and no less than the sum total of all those that are or shall be saved.

Notice that in John 12:19, the Pharisees said, "Behold, the world is gone after him." Now how many were included in the expression, "the world"? Plainly, only those who actually followed Christ on this occasion, the time of His entry into Jerusalem.

Likewise, only those who have their sins taken away are meant by "the world" in John 1:29. And as we have said, to take the universal redemptionist's interpretation is to necessitate a "re-interpretation" of the rest of the verse.

Let us notice II Cor. 5:19: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Whoever is included in "the world" of this text has two things: (1) reconciliation, (2) the non-imputation of sin. Thus, "the world" of this text cannot be condemned, for it is reconciled and has no sins for which to be condemned. So evidently, "the world" here cannot include any more than the number of persons who are or shall be saved.

But according to the universal redemptionist's definition of "the world," there is a hopeless contradiction stated in this text. For it is not true that the world without an individual exception is reconciled, neither is it true that sin is not imputed to every man. What, then, must be done to rescue the universal view? Why, it is necessary to "re-interpret" reconciliation to be something else than actual reconciliation. Also, it is necessary to deny that sin is not imputed to "the world," for according to this view, it is imputed to a great host.

Thus, it is evident that the universal view requires a great deal of "interpretation" before its definition of "world" can be established.

We will take one more passage to further illustrate what we have endeavored to point out in this

article. John 4:42 states: "This is indeed the Christ, the Saviour of the world." This verse plainly states that Christ is the Saviour of the world. A saviour is one who actually saves. So Christ is actually the Saviour of the world, so says this verse. Whosoever is included in the word "world" has Christ as his Saviour. All included in "the world" of this verse are saved. So the number must be a limited number, not every man without an exception. Clearly, Christ does not save every man, so "the world" does not here include every man. It refers to those who are actually saved.

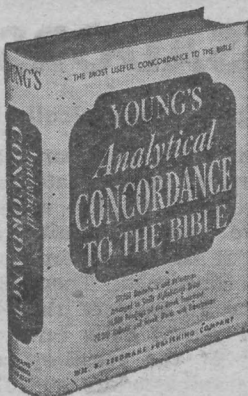
Now how does the universal redemptionist wrangle out of this devastating truth? He must do some more "re-interpretation." His interpretation of the word "world" cannot stand if the term "Saviour" means Saviour. So he must give a definition to the term "Saviour" that does not mean that Christ is an actual Saviour of the world. The definition of Mr. Rice is an example of what the universal redemptionist does. Mr. Rice states that the verse only means that Christ is "potentially" the Saviour of the world. In other words, Christ is not actually the Saviour of the world, but only its Saviour in a potential or possible sense. According to this view, Christ could be our "Saviour," yet everybody could go to Hell. Such an idea is simply one of those things that comes into existence because of slavery to theory. A theory must be established regardless of the cost, and silly notions are necessarily marshalled forth to bolster it.

But this verse states plainly that Christ is the Saviour of the world. We are willing to take the statement at face value. We believe that Christ is the actual Saviour of everyone that is included in "the world," not merely a potential or possible Saviour. And the fact that Christ does not save all men without an exception proves that "the world" of this verse includes only a limited number, i. e., those actually saved by Christ.

Other passages containing the word world could also be considered. But these few should suffice to show that the word "world" must be interpreted in the light of its text and context, not apart from text and context and not according to modern-day usage.

Calvinists have been accused of changing the Bible by their interpretation of Scriptures that pertain to the atonement. But we believe that this article reveals that it is the universal redemptionist who must really do the changing of the Bible by interpretations. We are willing to interpret the word "world" in the light of text and context, whereas the universal redemptionist approaches the word, its text, and context with his mind already set as to what the word means. And in such an attitude he is compelled to "re-interpret" and interpret away what the text actually says.—BLR.

YOUNG'S ANALYTICAL CONCORDANCE



By ROBERT YOUNG

Price \$11.00 (Plain) \$11.75 (Thumb-indexed)

Words fail us to attempt to commend this marvelous book. To realize its value, one must own it and use it. It could not be praised too highly, for its usefulness is inestimable.

Order from:
Baptist Examiner Book Shop
Ashland, Kentucky

"I Should Like To Know"

1. Your 4-19-58 issue, question 3, answers in part: "It was upon the first day (Sunday) that He arose from the dead." Please give Scripture reference to verify this statement.

First, we must make it clear that the parenthesis in this supposed quotation was not in our answer. We do not believe that Christ arose on what is regarded by us as Sunday. We believe He arose on the Jewish first day of the week. The Jewish first day began at sunset or closing of the Jewish sabbath. This day of course does include three-fourths of our Sunday (from 12 midnight to late Sunday afternoon.) That Christ arose on the first day of the Jewish week, see Mark 16:9 and the other records of the four evangelists.

2. I believe in giving one tenth of all that I make, and I feel that I should send you part of it and give my church part of it. Am I right?

We do not think so. You should give all of your tithe to the church of which you are a member, providing of course it is a sound New Testament church. See question 3 of the May 3 issue for our discussion on this same matter.

3. Some are criticizing B. Graham for union meetings with modernists. But these same preachers go off with the Campbellites, Holy Rollers, Methodists, and others and have union meetings, etc. What is the difference

between going in with these groups and going in with the modernist group?

We can see very little difference. The only difference is that one group holds and teaches certain heresies and the other groups other heresies. The modernist "gospel" is damnable and unscriptural, but so are the "gospels" of those who preach water, works, and grace-works for salvation. We need to keep our skirts clean from all heresy and heretics.

4. Please explain Joshua 24:2, 3, "The other side of the flood." Were not Terah and Abraham born on this side of the flood?

We have answered this before. The flood referred to is the Euphrates river, not the flood of Noah's time. The words "this side of the flood" mean "on this side of the river."

5. Who wrote the books of Ruth and Esther?

There is no Scriptural record as to the authors of these books.

6. What is the distinction, if any, between "therefore" and "wherefore" as used in the New Testament?

It might be well for you to study these words for yourself using a concordance. We will simply say that "wherefore" is often used in interrogatory sentences, but in most cases the two words could be used interchangeably.

7. Is fasting of any value in this age?

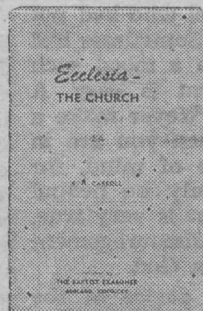
Fasting is a product of a spiritual burden. A person may be so burdened in prayer or consumed in study or some other spiritual exercise that he has no appetite for anything material and physical. Fasting, as other things, has been abused by legalists and merit-mongers who think that it is a virtuous and meritorious work to fast. Some boast about their fasting, but those who truly fast because of a burden, think nothing about the matter; to them it is merely incidental. Fasting is not valuable within itself, but we wish there were more who fasted, for this would be an evidence of spiritual burdens.

8. What do you think of a preacher who says that he believes the King James Version is verbally inspired as a translation?

Of course, we favor the King James Version over others, especially over the so-called "New Bible," the RSV. But one simply exposes his ignorance to say that the King James translation as a translation is verbally inspired. If this were true, then the word for baptism would have been translated instead of being anglicized, and we would have a Bible teaching immersion. We do not have to contend for an infallible translation to prove that the King James is a better translation than the RSV.

ECCLESIA—THE CHURCH

By the late B. H. Carroll



57 Pages
35c Per Copy
3 for \$1.00
33 1/3 % Discount on lots of 12 or more.

This book is a classic refutation of the "invisible church" theory. It deals with all the "proof texts" of this false theory.

Order from
Baptist Examiner Book Shop
Ashland, Kentucky

TRUE EPITAPH

"Beneath this stone— lump of clay—lies Arabella Young; who on the twenty-first of May, 1771, began to hold her tongue."

"Ambassadors"

Spurgeons Sermons on Sovereignty--

Prevenient Grace

by Charles Haddon Spurgeon

1834-1892

Delivered at the Metropolitan Tabernacle, Newington,
London, England

(Continued from page one)
ambassadorship that a man may have so far as this world is concerned, yet the humblest child of God who is faithfully living for his Lord and Master today has an ambassadorship for the Lord Jesus Christ here within this world that far exceeds the greatest that this world has to offer.

I

AN AMBASSADOR IS ALWAYS A FOREIGNER.

For example, the man who goes from this country to England is a foreigner to the English people. In like measure, beloved, the ambassador who comes from France, Holland, Russia, or Italy to Washington is of necessity a foreigner to us. An ambassador is always, without an exception, a foreigner to the country in which he lives.

In this respect, beloved, the analogy is perfect, for you and I as ambassadors of the Lord Jesus Christ are foreigners to this world. We live here. Physically we were born here, but spiritually we were born from above and today we hold citizenship in Heaven. We have an Heavenly citizenship which has a priority and a superiority over our earthly citizenship, so that actually it can be said of us that in view of our Heavenly citizenship we are foreigners to this world.

"For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."—Phil. 3:20.

Yes, beloved, as an ambassador who goes to another country is a foreigner to that country, so you and I, though we were physically born within this world, because of our Heavenly citizenship, and in view of the fact that we have been born spiritually from above, we are foreigners to this world.

As the old song has said:

"I am a stranger here, within a foreign land;
My home is far away, upon a golden strand;
Ambassador to be of realms beyond the sea,
I'm here on business for my King.

This is the King's command; that all men, everywhere,
Repent and turn away from sin's seductive snare:

That all who will obey, with Him shall reign for aye,
And that's my business for my King.

My home is brighter far than Sharon's rosy plain,
Eternal life and joy thro'out its vast domain;

My Sov'reign bids me tell how mortals there may dwell,
And that's my business for my King.

This is the message that I bring, A message angels fain would sing:
'Oh, be ye reconciled,' Thus saith my Lord and King,
'Oh, be ye reconciled to God.'"

II

AN AMBASSADOR IS TO REPRESENT SOMEONE ELSE.

An ambassador doesn't go to a foreign country to represent himself. A man who goes from this country with business interests in another land is not an ambassador. Beloved, an ambassador is to represent someone else other than himself.

How I trust that this will strike home in your heart this morning as it has in mine already. You and I, as ambassadors of our Lord Jesus Christ living here in this world, are to represent not ourselves. We are to represent another—Someone Else.

Sometime ago I was talking with a preacher friend out in Oklahoma and he told me how that the Indians referred to a preacher as "the Jesus man." He said that many times he had gone into the Indian villages to preach and that the news would be carried from mouth to mouth

"When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me." (Galatians 1:15).

You all know the story of the apostle Paul; he had been a persecutor, and went armed with letters to Damascus, to hail men and women, and drag them to prison. On the road thither he saw a light exceeding bright above the brightness of the sun, and a voice spake out of Heaven to him saying, "Saul, Saul, why persecutest thou me?" By this miraculous interposition he was converted: three days he spent in darkness; but when Ananias came to tell him of the gospel of Jesus Christ, there fell from his eyes as it were scales. He was baptized, became the most mighty of all Christian teachers, and could truly say that he was "not a whit behind the very chief of the apostles."

Paul's conversion is generally considered so very remarkable for its suddenness and distinctness, and truly it is; yet, at the same time, it is no exception to the general rule of conversions, but is rather a type, or model, or pattern of the way in which God shows forth His longsuffering to them that are led to believe on Him. It appears from my text, however, that there is another part of Paul's history which deserves our attention quite as much as the suddenness of his conversion, namely, the fact that although he was suddenly converted, yet God had had thoughts of mercy towards him from his very birth. God did not begin to work with him when he was on the road to Damascus. That was not the first occasion on which eyes of love had darted upon this chief of sinners, but he declares that God had separated him and set him apart even from his mother's womb, that he might by-and-by be called by grace, and have Jesus Christ revealed in him.

I selected this text, not so much for its own sake, as to give me an opportunity for saying a little this evening upon a doctrine not often touched upon, namely, that of *PREVENIENT GRACE*, or the grace which comes before regeneration and conversion. I think we sometimes overlook it. We do not attach enough importance to the grace of God in its dealings with men before He actually brings them to Himself. Paul says that God had designs of love toward him even before he had called him out of the dead world into spiritual life.

I. To begin, then, let us talk for a little while upon *THE PURPOSE OF GOD PRECEDING SAVING GRACE, AS IT MAY CLEARLY BE SEEN DEVELOPING ITSELF IN HUMAN HISTORY.*

You generally judge what a man's purpose is by his actions. If you saw a man very carefully making moulds in sand, if you then watched him take several pieces of iron and melt them down, and if you further noticed him running the melted iron into the moulds, you might not know precisely what class of machine he was making, but you would very justly conclude that he was making some part of an engine or other machinery — a beam, or a lever, or a crank, or a wheel, and according to what you saw the moulds in the sand to be, you would form your idea of what the man was intending to make. Now, when I look at the life of a man, even before conversion, I think I can discover something of God's moulding and fashioning in him even before regenerating grace comes into his heart.

Let me give you an illustration of my course of thought. When God created man — we are told in the book of Genesis—He made him "out of the dust of the earth." Mark him beneath his Maker's hand, the framework of a man, the tabernacle for an immortal soul; a man made of clay, fully made, I suppose, and perfect in all respects excepting one, and that soon followed: for after God had formed him out of the dust, then He breathed into his nostrils the breath of life, and man became a living soul. Now it strikes me that during the early part of the history of the people whom God means to save, though they have not received into their hearts any spiritual life, nor experienced any of the work of regeneration, yet their life before conversion is really a working of them in the clay.

Let us endeavour to bring this out more distinctly. Can you not perceive God's purpose in the apostle Paul, when you think of the singular gifts with which he was endowed? Here was a man, a rhetorician, so noble that there are in his works passages of eloquence not to be equalled, much less excelled, by Demosthenes and Cicero. As a logician, his arguments are most conclusive as well as profound. Never had man such an eagle-eye to pierce into the depths of a matter; never had man such an eagle-wing to mount up into its sublimities. He argues out questions so abstruse, that at all times they have been the battlegrounds of controversies, and yet he seems to perceive them clearly and distinctly and to unfold and expound them with a precision of language not to be misunderstood. All apostles of Jesus Christ put together are not equal to Paul in the way of teaching. Truly he might have said of them all, "You are but as children compared with me."

Peter dashes, and dashes gloriously, against the adversary, but Peter cannot build up, nor instruct; like the great apostle of the Gentiles, he has to say himself of Paul's writings that they "contain some things hard to be understood." Peter can confirm, but scarcely can he understand Paul; for where intellect is concerned, Paul is far, far above him. Paul seems to have been endowed by God with one of the most massive brains that ever filled human cranium, and to have been gifted with an intellect which towered far above anything that we find elsewhere. Had Paul been merely a natural man, I do not doubt but what he would take the place either of Milton among the poets, or of Bacon among the philosophers. He was, in deed and in truth, a master-mind.

Now, when I see such a man as this cast by God in the mould of nature, I ask myself — "What is God about? What is He doing here?" As every man has a purpose, so also has God, and I think I see in all this that God foreknew that such a man was necessary to be raised up as a vessel through whom He might convey to the world the hidden treasures of the gospel; that such a man was needful so that God might speak His great things by him.

You will say, probably, that God reveals great things by fools. I beg your pardon. God did once permit an ass to speak, but it was a very small thing that he said, for any ass might readily have said it. Whenever there is a wise thing to be said, a wise man is always

chosen to say it. Look the whole Bible through, and you will find that the revelation is always congruous to the person to whom it is given. You do not find Ezekiel blessed with a revelation like that of Isaiah. Ezekiel is all imagination, therefore he must soar on the eagle's wing. Isaiah is all affection and boldness, and therefore he must speak with evangelical fulness. God does not give Nahum's revelation to the herdsman Amos: the herdsman Amos cannot speak like Nahum, nor can Nahum speak like Amos. Each man is after his own order, and a man of this masterly order of mind, like the apostle Paul, must have been created, it seems to me, for no other end than to be the appropriate means of revealing to us the fulness and the blessing of the gospel of peace.

Mark, again, the apostle's education. Paul was a Jew, not half Greek and half Jew, but a pure Jew of the tribe of Benjamin, a Hebrew of the Hebrews, speaking still the Jews' native tongue, and not a stranger to the ancient speech of Israel. There was nothing in the traditions of the Jews which Paul did not know and understand. He was educated at the feet of Gamaliel. The best master of the age is selected to be the master of the hopeful young scholar, and the school in which he is placed must be a Rabbinical one.

Now, just observe in this the purpose of God. Paul's life-long struggle was to be with Jewish superstition. In Iconium, in Lystra, in Derbe, in Athens, in Corinth, in Rome, he must always be confronting the Judaizing spirit and it was well that he should know all about it that he should be well schooled in it and it does strike me that God separated him from his mother's womb on purpose that he might go forth to proclaim the gospel instead of law, and shut the mouths of those who were constantly abiding by the traditions of the fathers, instead of the gospel of Jesus Christ. All this, remember, was going on while as yet he was unconverted, though he was even then, as we see, being prepared for his work.

Then observe, the spiritual struggles through which Paul passed. I take it that mental struggles are often a more important part of education than what a man learns from his school-master. What is learned here in my heart is often of more use to me than what can be put into my head by another. Paul seems to have had a mind bent upon carrying out what he believed to be right. To serve God appears to have been the great ambition, the one object of the apostle's life. Even when he was a persecutor, he says he thought he was doing God service. He was no groveller after wealth, never in his whole lifetime was Paul a Mammonite. He was no mere seeker after learning — never; he was learned, but it was all held and used subject to what he deemed far more highly, the indwelling grace of God. Even before he knew Christ he had a sort of religion, and an attachment, and an earnest attachment too, to the God of his fathers, though it was a zeal not according to knowledge. He had his inward fightings, and fears, and struggles, and difficulties, and all these were educating him to come out and talk to his fellow-sinners, and lead them up out of the darkness of Judaism into the light of Christianity.

And then, what I like in Paul, and that which leads me to see the purpose of God in him, is the singular formation of his mind. Even as a sinner, Paul was great. He was "the chief of sinners," just as he afterwards became "not a whit behind the very chief of the apostles." There are some of us who are such little men that the world will never see us; the old proverb about the chips in porridge giving one pleasure either way, might apply to a great many people, but never to Paul. If there was anything to be done, Paul would do it; ay, and if it came to the stoning of Stephen, he says he gave his vote against him, and though he was not one of the actual executioners, yet we are told that "the witnesses laid down their clothes at a young man's feet, whose name was Saul." He would do all that was to be done, and was a thorough-going man everywhere.

Believing a thing to be right, Paul never consulted with flesh and blood, but girded up his loins and wrought with the whole powers of his being, and that was no mean force, as his enemies felt to their cost. Why, as I see him riding to Damascus, I picture him with his eyes flashing with fanatic hate against the disciples of the Man whom he thought to be an impostor, while his heart beat with the determination to crush the followers of the Nazarene. He is a man all energy, and all determination, and when he is converted, he is only lifted into a higher life, but unchanged as to temperament, nature, and force of character. He seems to have been constituted naturally a thorough-going, thorough-hearted man, in order that when grace did come to him, he might be just as earnest, just as dauntless, and fearless, in the defence of what he believed to be right. Yes, and such a man was wanted to lead the vanguard in the great crusade against the god of this world. No other could have stood forward thus as Paul did, for no other had the same firmness, boldness, and decision, that he possessed.

"But," I hear someone say, "was not Peter as bold?" Yes, he was; but Peter, you remember, always had the failing of being just where he ought not to be when he was wanted. Peter was unstable to the very last, I think; certainly in Paul's day, Paul had to withstand him. He was a great and good man, but not fitted to be the foremost. Perhaps you say, "But there is John: would not John do?" No; we cannot speak in too high terms of John, but John is too full of affection. John is the plane to smooth the timber, but not the axe to cut it down. John is too gentle, too meek; he is the Phillip Melancthon, but Paul must be the Luther and Calvin rolled into one. Such a man was wanted, and I say, that from his very birth, God was fitting him for this position; and before he was converted, prevenient grace was thus engaged, fashioning, moulding, and preparing the man, in order that by-and-by there might be put into his nostrils the breath of life.

Now what is the drift of all this? A practical one; and to show
(Continued on page four)

Distinctive Principles of Baptists, Chap. I, Section X—

Objections to Infant Baptism

By The Late J. M. Pendleton,
Author of CHURCH MANUAL,
CHRISTIAN DOCTRINES, Etc.

In view of the considerations presented in the preceding sections, there must be very serious objections to infant baptism. Some of these objections will now be considered.

1. A decided objection to it is that its advocates cannot agree why it should be practiced.

How conflicting, how antagonistic, their opinions! Roman Catholics baptize infants, in order to their salvation. They consider baptism essential to the salvation of both adults and infants. They have sometimes shown the sincerity of their belief by attempting to baptize children before they were born. Episcopalians, in accepting the teachings of the "Book of Common Prayer," baptize infants to make them children of God by regeneration. John Calvin, as may be seen in his *Life* by Henry (vol. 1, pp. 82, 83,) maintains that infants are capable of exercising faith, and that their baptism is an exemplification of believers' baptism. This seems also to have been Martin Luther's opinion. John Wesley in his *Treatise on Baptism* says, "If infants are guilty of original sin, they are proper subjects of baptism, seeing, in the ordinary way, that they cannot be saved, unless this be washed away in baptism." The "Directory" of the Westminster Assembly places the right of the infants of believers to baptism on the ground that they are "federally holy." The opinion held by probably the larger number of Protestant Pedobaptists is that infants are baptized "to bring them into the church." But Samuel Miller, as we have seen, insists that the children of Christian parents are born members of the church, and are baptized because they are members; while Sumners derives the right of infants to baptism from "their personal connection with the Second Adam."

These are specimens of the reasons urged in favor of infant baptism. How contradictory! How antagonistic! It seems that infants are to be baptized that they may be saved; that they may be regenerated; because they have faith; because their parents are believers; because they are involved in original sin; because they are holy; because they ought to be brought into the church; because they are in the church by virtue of their birth; and because of their "personal connection" with Christ, in consequence of His assumption of human nature.

It would be well for the various sects of Pedobaptists to call a Council to decide why infants should be baptized. The reasons in favor of the practice are at present so contradictory and so self-destructive that it must in-

volve the advocates of the system in great perplexity. Many, though, would object to such a Council because, for obvious reasons, the Pope of Rome should preside over it, and others would object because it would probably be in session as long as the Council of Trent. Still, if one good reason could be furnished for infant baptism by the united wisdom of Romanists and Protestants, it would be more satisfactory than all the reasons which are now urged.

2. A second objection to infant baptism is that its tendency is to unite the church and the world.

Jesus Christ evidently designed the church to be the light of the world. His followers are not of the world, but are chosen out of the world. If anything in the New Testament is plain, it is plain that the Lord Jesus intended that there should be a line of demarcation between the church and the world. It is needless to argue a point so clear.

Now, the tendency of infant baptism is to unite the church and the world, and thus to obliterate the line of demarcation which the Saviour has established. Let the principles of Pedobaptism universally prevail, and one of three things will inevitably follow—either there will be no church, or there will be no world, or there will be a worldly church. The universal prevalence of Pedobaptist sentiments would bring all "born of the flesh" into the church. To be born, not to be born again, would be the qualification for membership. The unregenerate members would be in a large majority. The world would absorb the church, or, to say the least, there would be an intensely worldly church. Is this not true of the national churches of Europe? The time has been, whatever may be the case now, when in England "partaking of the Lord's Supper" preceded holding the civil and military offices of the kingdom. Thus a premium was offered for hypocrisy, and many an infidel availed himself of it.

In the United States of America there are so many counteracting influences that infant baptism cannot fully develop its tendency to unite the church and the world. Indeed, in some respects, Pedobaptists practically repudiate their own principles. They do not treat their "baptized children" as church-members. If they did, there would be a deplorable state of things. The unregenerate members of local congregations would generally be in the majority, and would exert a controlling influence.

(Section X to be continued.)

"Ambassadors"

(Continued from page three) that "the Jesus man" had arrived in town. He said that at first it didn't make much of an impression upon him, for he just considered it was the crude way they had of expressing the truth. Then he said that one day it dawned upon him as to the marvelous honor they were paying to him, when they referred to him as "the Jesus man," and he said that as he reflected upon it, it became even more precious when he realized that that was exactly what his business was—he was to be "a Jesus man"—he was to represent the Lord Jesus Christ.

Beloved, I would insist this morning, an ambassador is not to live for himself. He is not to represent himself, but an ambassador is to represent someone else, and as Christ's ambassadors we are to represent the Lord

Jesus Himself.

As I have often said, the world will read a whole lot more of the Gospel according to you and me than it will the gospels of Matthew, Mark, Luke and John. The world will read much more of the acts of Jesus in your life than it will of the Acts of the Apostles. The world will certainly read more of the revelation of Jesus Christ as revealed in you than they will of the Revelation that was written by John as the last book of the Word of God.

As the poet has said:

"We are the only Bible,
This careless world will read,
We are the sinner's Gospel,
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and in word,
What if the print is crooked?
What if the type is blurred?"

Yes, beloved, as an ambassador is to represent someone else, so you and I should remember that we are to represent another—the Lord Jesus Christ.

III

AN AMASSADOR IS TO LOOK AFTER SOMEONE ELSE'S INTERESTS AND NOT HIS OWN.

If the Standard Oil Company sends a business man to a foreign country to represent them, you couldn't say that he was an ambassador. He is merely there looking after a business. He is merely there looking after his own interests—perhaps as a stockholder in the company. Beloved, when a man goes from this country to a foreign land as an ambassador of our Government, he goes there without one single business tie. He goes there without one single business interest. He goes there without the ability to so much as sell shoe strings on the street corner. He goes there without one single business tie. His only interest is the interest of the country that has sent him. He goes there to look after somebody else's interests and not after his own.

I am wondering this morning if that truth has ever completely captivated your heart and life. I am wondering if it has ever completely taken hold of you and caused you to realize that you are in this world not to serve yourself, but to serve the Lord Jesus Christ. I am wondering if it has ever gripped you in the fullest manner possible for you to realize that your business is not to advance your own personal gain in any wise at all, but your business is to advance the interests of the Lord Jesus Christ.

Sometime ago I came in possession of a rare set of books—some ten volumes of a pictorial history of the Civil War. When I first got them, I sat down and read them through and literally devoured them. I remember especially one incident that struck me forcibly. One general during the Civil War had given orders that at daybreak the army was to break camp and go on the march. That was along about Thursday in the week. There was one person in that segment of the army who had been a watch-maker back home, and he had brought along his watch-maker's tools and had taken in some half dozen watches for repair that belonged to the various fellows in the army. When he was told that they were to break camp at daybreak, he said, "I can't do that. I have a half dozen watches that I promised out by Saturday night." He had forgotten that he was a soldier and that his main business was to be a soldier. He was so engrossed in his watch-making that he had forgotten that his main business was to fight for his country.

I have often thought of it, and I wonder if it isn't true of the majority of God's people, beloved, that the most of us have forgotten (Continued on page 5, column 1)

Spurgeon's Sermons on Sovereignty

(Continued from page three)

you what it is, we will stay a minute here before we go on to anything else. Some of the good fathers amongst us are mourning very bitterly just now over their sons. Your children do not turn out as you wish they would; they are getting sceptical some of them, and they are also falling into sin. Well, dear friends, it is yours to mourn; it is enough to make you weep bitterly; but let me whisper a word into your ear. Do not sorrow as those who are without hope, for God may have very great designs to be answered, even by these very young men who seem to be running so altogether in the wrong direction. I do not think I could go so far as John Bunyan did, when he said he was sure God would have some eminent saints in the next generation, because the young men in his day were such gross sinners, that he thought they would make fine saints; and when the Lord came and saved them by His mercy, they would love Him much, cease they had had so much forgiven. I would hardly like to say so much as that, but I do believe that sometimes in the inscrutable wisdom of God, when some of those who have been sceptical come to see the truth, they are the very best men that could possibly be found to do battle against the enemy. Some of those who have fallen into error, after having passed through it and happily come up from its deep ditch, are just the men to stand and warn others against it. I cannot conceive that Luther would ever have been so mighty a preacher of the faith if he had not himself struggled up and down Pilate's staircase on his knees, when trying to get to Heaven by his penances and his good works.

O let us have hope. We do not know but that God may be intending yet to call them and bless them. Who can tell, there may be a young man here tonight who will one day be the herald of the cross in China, in Hindostan, in Africa, and in the islands of the sea? Remember John Williams wishing to keep an appointment with another young man who committed a certain sin. He wanted to know what time it was, and so just stepped into Moorfield's Chapel; someone saw him, and he did not like to go out, and the word, preached by Mr. Timothy East, who still survives amongst us, fell on his ears, and the young sinner was made a saint; and you all know how he afterwards perished as a martyr on the shores of Erromanga.

Why may there not be another such a case tonight? There may be some young man here who has been receiving a first-class education, he has no idea what for; he has been learning a multitude of things, perhaps a great deal which it would be much better if he did not know, but the Lord is meaning to make something of him. I do not know where you are, young man, but O, I wish I could fire you tonight with a high ambition to serve God! What is the good of my being made at all if I do not serve my Maker? What is the use of my being here if I do not bring any glory to Him who put me and keeps me here? Why, I had better have been a piece of rotten dung strewn upon the field, and bringing forth something for the farmer's use, than to have been a mere consumer of bread and meat, and to have breathed the air and lived upon God's bounty, and yet to have done nothing for Him.

O young man, if such an army of you as we have tonight, could by divine grace say with the Apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ," why, there would be hope for Old England yet. We would yet fling Popery back to the seven hills whence it came. Oh that God would grant us this blessing; but if He should not be pleased to call all of us by His grace, yet may some here live to prove that they were separated from their mother's womb to God's work, and set apart that they might have the Son of God revealed in them, and might proclaim His gospel with power. We will now leave this point, but shall continue the same subject in another form.

II. You would, perhaps, say that all I have talked about as yet has been providence rather than grace. Very likely, but I think that providence and grace are very near akin; at any rate if providence is the wheel, grace is the hand which turns and guides it. But I am now about to speak of GRACE PRECEDING CALLING IN ANOTHER SENSE.

It strikes me that it is impossible to say, concerning the elect, when the grace of God begins to deal with them. You can tell when the quickening grace comes, but not when the grace itself comes. For know, in one sense, grace was exercised upon the chosen.

"Before the day-star knew its place,
Or planets ran their round."

I should say that there is what I cannot call by any other name than formative grace, exercised upon the vessels of mercy at their very birth. It seems to me to be no small mercy that some of us were born of such parents as we were, and that we were born where we were. Some of us began right, and were surrounded by many advantages. We were cradled upon the lap of piety, and dandled upon the knee of holiness. There are some children who are born with a constitution which cannot escape sin, and which at the same time seems as if it inevitably led them to it. Who can deny that there are some whose passions seem naturally to be so violent, that, notwithstanding almost any and every restraint, they run headlong into sin! and often those failings may be distinctly traced to their parents. It is no small blessing when we can look back and thank God, that if no blue-blood of nobility flows in our veins, yet from our very childhood we have not heard the voice of blasphemy, nor strayed into the haunts of vice, but that in the very formation of our character, divine grace has ever been present with us.

This formative grace many of you, I have no doubt, can trace in the examples and influences which have followed you from the cradle through life. Why, what a blessing to have had such a Sunday-school teacher as some of you had! Other children went to schools, but they had not such a teacher, or such a class as yours. What a privilege to have had such a minister as some of you had, though perhaps he has fallen asleep now! You know there were others who went to places where there was no earnestness; no life; but that good man who was blessed to you was full of anxiety for your soul, and at the very first, before you were converted, his preaching helped to form your character. Why, it strikes me that every word I heard, and everything I saw while I was yet a child or a youth, had a part in the formation of my after-life.

Oh! what a mercy it is to be placed where a holy example and godly conversation tend to form the man in a godly mould. All this may be, you know, without grace. I am not speaking now of the work of effectual calling, but of that prevenient grace which is too much forgotten, though it so richly deserves to be remembered. Think, too, of the prayers which brought tears to our eyes, and the teaching that would not let us sin so deeply as others, of the light which glowed in us, even in our childhood, and seems to have dispelled something of our natural darkness. Think of that earnest face that used to look so steadily on us when we did wrong, and of that

(Continued on page five)

Mabel Clement

By
J. M.
SALLEE

217 Pages

\$2.00

Cloth
Bound

The very best refutation of the heresies of Campbellism of its kind.

The story of a young girl's deliverance from and experiences with the Campbellite church.

Order from:

Baptist Examiner Book Shop
Ashland, Kentucky



"Ambassadors"

(Continued from page four)

ten that we are ambassadors for the Lord Jesus Christ, and not for ourselves. You and I are so engrossed with the making of money so that we can make ends meet from week to week. We are so engrossed with all of our activities and we are so engrossed with the things of this world that I fear many, many times we forget that our main business is not to look after ourselves, not to advance our own interests, but rather our main business is to advance the interests of the Lord Jesus Christ.

We read:

"But seek ye FIRST the kingdom of God, and his righteousness; and all these things shall be added unto you."—Mt. 6:33.

This is talking about food and drink and clothing — the things that we consider most essential for our bodily comfort. This would tell us that we are to put first things first and all these other things will be added unto us. Instead, beloved, the most of us put the last things first, and the first things last. We strive for all the world has to offer, and as a result we are poverty-stricken spiritually and materially; whereas God tells us that if we strive to put first things first, He will make us rich both materially and spiritually.

I tell you, beloved, this text of Scripture, along with that which

I am using as a basis for my message this morning, ought to cause everyone of us to realize that our business as an ambassador, is one whereby we are not to look out for "number one," and we are not to be concerned about our own family's interests, but our business is that we be good ambassadors of the Lord Jesus Christ.

IV

AN AMBASSADOR HAS DEFINITE INSTRUCTIONS.

For example, when a man leaves this country to go as an ambassador to another country, he doesn't originate his own message, but rather he has positive, definite instructions written down for him, and he carries out the instructions that have been given him by others. I mean to say, beloved, the ambassador doesn't originate his message, but rather he merely delivers the message that is given to him.

That is my business as a preacher of the Lord Jesus Christ, and that is your business as a layman seated here before me as you shall meet with men in the marts and markets of the week. It is your business and my business today to remember that we are not to originate our message. We already have our message given to us, and as ambassadors, beloved, it is our business to deliver the message that is given to us and not to originate any other.

Now the trouble with this world today religiously, is that the majority of people are not willing to be ambassadors for the Lord Jesus Christ in this respect, for the majority of people, instead of being ambassadors for Him and taking His message have changed the message to suit themselves. As such, they have failed to be ambassadors of the Lord Jesus Christ.

Here is a man who says infant baptism should be practiced, and he makes it plain that he is a sincere believer in infant baptism. When you ask him for a Scripture for it, he frankly admits that there is none. When you ask him, for a logical reason relative to it, he admits that there is none. Instead, beloved, he tells you that it is a beautiful symbol and a beautiful ceremony; therefore, he thinks it is perfectly all right to believe in infant baptism.

Now, beloved, all the argument and all the persuasion in this world that you might bring to bear upon that individual will never change his mind one particle unless he comes to the place where he will accept the Word of God as final in every particular. All the talking that you may do to him will never change his mind. Why? Because he fails to see that an ambassador of the Lord Jesus Christ should get his message from the Lord Jesus

Christ. He fails to see that he is not to originate his own. Instead that man is merely originating his own message.

Or here is some individual who today is preaching apostasy, and as one of them said to me this last week, with emphasis, "I don't care if the Bible does say that you are saved forever, I don't believe it." Beloved, the trouble with that man is that he is blind to the Word of God, and he fails to see that as an ambassador of the Lord Jesus Christ his business is to get the message from Jesus instead of originating his own. What he has done though, is to originate his own.

I insist this morning, beloved, that every man who is preaching apostasy or falling from grace — every individual who talks about losing one's salvation has originated his own message and never got it out of the Word of God. I might mention the question of the universal church. Men didn't get those things out of the Word of God. They are the origination of some corrupted imagination. They didn't come from God's Word. You don't find sprinkling in the Word of God for baptism. You don't find a universal church in the Word of God as the church which Jesus built. The men who talk about the universal church have corrupted the very idea of a church and at the same time corrupted the teaching of the kingdom of God. They have confused the two. A man who realizes that as an ambassador his business is to get his message from God, and not to originate his own, will be mighty, mighty careful about what kind of a message he has to bring.

I remember that sterling character, the stalwart specimen of Scriptural ruggedness that we read about in the first chapters of the Gospel of Matthew—John the Baptist. I remember that one day as Jesus Christ passed along the shores of the Sea of Galilee, John the Baptist lifted the index finger and pointed to Him and said to his disciples, "Behold the Lamb of God, which taketh away the sin of the world!" Listen, beloved, if all had been faithful to the Lord Jesus Christ as was John the Baptist, there wouldn't be but one denomination in the world today. It is when men begin to point to themselves as to what they think, and what they believe, and what they think the Bible says, thus ignoring the true teachings of the Word of God—it is then that the religious confusion comes. It is then that men cease being ambassadors for the Lord Jesus Christ. They cease getting their instructions from someone else—from Jesus. They then begin to give out their own instructions and they then begin to originate their own message.

Oh, would to God this morning, beloved, that you and I might be true ambassadors, that we

(Continued on page 6, column 3)

Spurgeon's Sermons on Sovereignty

(Continued from page four)

mother's tear which seems as if it would burn itself into our hearts, when there had been something amiss, that made that mother anxious. All this, though it did not convert us, yet it helped to make us what we now are, and unto God let us give the glory.

Furthermore, while there was this formative grace, there seems to me to have gone with it very much of preventive grace. How many saints fall into sins which they have to regret even after conversion, while others are saved from leaving the path of morality to wander in the morass of lust and crime! Why, some of us were, by God's grace, placed in positions where we could not well have been guilty of any gross acts of immorality, even if we had tried. We were so hedged about by guardian-care, so watched and tended on every side, that we should have been dashing our heads against a stone wall if we had run into any great or open sin. Oh! what a mercy to be prevented from sinning, when God puts chains across the road, digs ditches, makes hedges, builds walls, and says to us, "No, you shall not go that way, I will not let you; you shall never have that to regret; you may desire it, but I will hedge up your way with thorns; you may wish it, but it never shall be yours."

Beloved, I have thanked God a thousand times in my life, that before my conversion, when I had, ill-desires I had no opportunities; and on the other hand, that when I had opportunities I had no desires; for when desires and opportunities come together like the flint and steel, they make the spark that kindles the fire, but neither the one nor the other, though they may both be dangerous, can bring about any great amount of evil so long as they are kept apart. Let us, then, look back, and if this has been our experience bless the preventing grace of God.

Again, there is another form of grace I must mention, namely, restraining grace. Here, you see, I am making a distinction. There are many who did go into sin; they were not wholly prevented from it, but they could not go as far into it as they wanted to do. There is a young man here tonight — he will say how should I know — well, I do know — there is a young man here tonight who wants to commit a certain sin, but he cannot. Oh! how he wishes to go, but he cannot; he is placed in such a position of poverty that he cannot play the fine gentleman he would like. There is another; he wants to be dancing at such-and-such a place, but thank God he is lame; there is another, who, if he had had his wish would have lost his soul, but since his blindness has come upon him there is some hope for him. Oh! how often God has thrown a man on a sick bed to make him well! He would have been such as he was even unto death if he had been well, but God has made him sick, and that sickness has restrained him from sin.

It is a mercy for some men that they cannot do what they would, and though "to will is present" with them, yet even in sin, "how to perform that which they would they find not." Ah! my fine fellow, if you could have had your own way, you would have been at the top of the mountain by now! So you think, but no, you would have been over the precipice long before this if God had let you climb at all, and so He has kept you in the valley because He has designs of love towards you, and because you shall not sin as others sin. Divine grace has its hand upon the bridle of your horse. You may spur your steed and use the lash against the man who holds you back; or perhaps it is a woman, and you may speak bitter words against that wife, that sister, or that mother, whom God has put there to hold you back; you cannot go on, you shall not go on. Another inch forward and you will be over the precipice and lost, and therefore God has put that hand there to throw your horse back on its haunches, and make you pause, and think, and turn from the error of your ways. What a mercy it is that when God's people do go into sin to any extent, He speaks and says, "Hitherto shalt thou go, but no further; here shall thy proud sins be stayed!" There is, then, restraining grace.

We shall get still further into the subject when we come to what Dr. John Dwen calls the preparatory work of grace. Have you ever noticed that parable about the different sorts of ground, and the sower of the seeds? A sower went forth to sow, and some of the seed fell on stony ground; you can understand that, because all men have stones in their hearts. Some fell on the thorns and thistles; you can comprehend that, because men are so given to worldly care. Another part of the seed fell on the beaten path; you can understand that — men are so occupied with worldliness. But how about the "good ground"? "Good ground"! Is there such a thing as "good ground" by nature? One of the evangelists says that it was "honest and good ground." Now, is there such a difference between hearts and hearts? Are not all men depraved by nature? Yes, he who doubts human depravity had better begin to study himself.

Question: If all hearts are bad how are some hearts good? Reply: They are good comparatively; they are good in a certain sense. It is not meant in the parable that the good ground was so good that it ever would have produced a harvest without the sowing the seed, but that it had been prepared by providential influences upon it to receive the seed, and in that sense it may be said to have been "good ground."

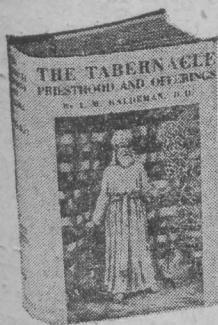
Now let me show you how God's grace does come to work on the human heart so as to make it good soil before the living seed is cast into it, so that before quickening grace really visits it the heart may be called a good heart, because it is prepared to receive that grace. I think this takes place thus: first of all, before quickening grace comes, God often gives an attentive ear, and makes a man willing to listen to the Word. Not only does he like to listen to it, but he wants to know the meaning of it; here is a little excitement in his mind to know what the gospel tidings really are. He is not saved as yet, but it is always a hopeful sign when a man is willing to listen to the truth, and is anxious to understand it. This is one thing which prevent grace does in making the soul good. In Ezekiel's vision, as you will recollect, before the breath came from the four winds the bones began to stir, and they came together bone to his bone. So, before the Spirit of God comes to a man in effectual calling, God's grace often comes to make a stir in the man's mind, so that he is no longer indifferent to the truth, but is anxious to understand what it means.

The next mark of this gracious work is an ingenuousness of heart. Some persons will not hear you, or if they do they are always picking holes and finding fault, they are not honest and good ground. But there are others who say, "I will give the man a fair and an honest hearing; I will read the Bible; I will read it, too, honestly; I will really see whether it be the Word of God or not, I will come to it without any prejudices; or, if I have prejudices I will throw them aside." Now, all this is a blessed work of preparatory grace, making the heart ready to receive effectual calling.

Then, when this willingness and ingenuousness are attended

(Continued on page six)

The Tabernacle, Priesthood And Offerings



By

I. M. Haldeman

408 Pages

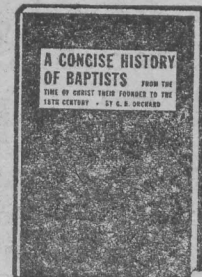
Price — \$3.00

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ. This is a book that needs to be read by all who wish to learn more about the Old Testament types.

Order From:

Baptist Examiner Book Shop, Ashland, Kentucky

ORCHARD'S HISTORY OF BAPTISTS



By

G. H. Orchard

382 Pages

\$1.50

(Paper)

\$3.00

(Clothbound)

This is a concise history of Baptists from the time of Christ, their founder, to the eighteenth century, taken from the New Testament, the first fathers, early writers, and historians of all ages.

It was first published in London in 1838. Later, by J. R. Graves in 1855. Once again this book has been made available for the Christian public.

Order From

Baptist Examiner Book Shop, Ashland, Kentucky

Spurgeon's Sermons on Sovereignty

(Continued from page five)

with a tender conscience, as they are in some unconverted people, this is another great blessing. Some of you are not converted, but you would not do wrong; you are not saints, but you would not tell a lie for the world. I thank God that there are some of you so excellent in morals, that if you were proposed to us for Church-membership, we could not raise any objection to you on that ground, at any rate. You are as honest as the day is long: as for the things of God, you are outwardly as attentive to them, and as diligent in them, as the most earnest and indefatigable Christians.

Now, this is because your conscience is tender. When you do wrong you cannot sleep at night; and you do not feel at all easy in being without a Saviour — I know some of you do not. You have not come to any decision; the grace of God has not really made you feel your thoroughly ruined state; still you are not quite easy. In fact, to go farther, your affections, though not weaned altogether from earth, yet begin to tremble a little as though they would go heavenward. You want to be a Christian: when the communion-table is spread, you dare not come downstairs, but I see you looking on from the gallery, and you wish you were with us. You know you have not believed in Jesus Christ, and the world keeps you back from doing so; but still there is a kind of twitching in your conscience; you do not know what it is, but there is a something got into you that makes you say at times, "O God, let me die the death of the righteous, and let my last end be like his;" yes, and you even go farther than this, and ask to live the righteous man's life too.

Now, remember, this will not save you: "Ye must be born again." But for all this the Church of God should feel deeply grateful, for they have seen in themselves that this is often God's preparatory work — clearing away the rubbish and rubble, and digging out the foundations, that Jesus Christ might be laid therein, the cornerstone of future hope and of future happiness.

Another work of grace is the creation of dissatisfaction with their present state. How many men we have known who were consciously "without God and without hope in the world." The apples of Sodom had turned to ashes and bitterness in their mouths, though at one time all was fair and sweet to their taste. The mirage of life with them has been dispelled, and instead of the green fields, and waving trees, and rippling waters, which their fevered imagination had conjured up in the desert, they can see now nought but the arid sand and wasteness of desolation, which appal their fainting spirits, and promise nothing; no, not even a grave to cover their whitened bones, which shall remain a bleached memorial that "Vanity of vanities, all is vanity." Multitudes have been brought to see the deluge of sin which has covered even the high places of the earth, they find no rest for the sole of their foot, but as yet they know not of an ark, nor of a loving hand prepared to pull them in, as did Noah the dove in olden time.

Look at the life of St. Augustine, how wearily he wanders hither and thither with a death-thirst in his soul, that no fount of philosophy, or scholastic argument, or heretical teaching could ever assuage. He was aware of his unhappy estate, and turned his eye round the circle of the universe looking for peace, not fully conscious of what he wanted, though feeling an aching void the world could never fill. He had not found the centre, fixed and steadfast, around which all else revolved in ceaseless change. Now, all this appetite, this hunger and thirst, I look upon as not of the devil, nor of the human heart alone, it was of God. He strips us of all our earthly joy and peace, that, shivering in the cold blast, we might flee, when drawn by His Spirit, to the "Man who is as a hiding-place from the storm, a covert from the tempest, and the shadow of a great rock in a weary land."

Of course, I have not gone fully into this doctrine of preventive grace, but I trust I have said just enough to waken the gratitude of all the saints who have experienced it, and to make them sing with greater emotion than they have ever done before —

"Determined to save, He watched o'er my path,
When, Satan's blind slave, I sported with death."

III. And now we come to the last point, which is, PAUL'S ACTUAL CALLING BY DIVINE GRACE.

All preparatory work of which we have spoken, was not the source or origin of the vital godliness which afterwards distinguished that renowned servant of God — that came to him on a sudden. Beloved, there may be some here tonight, who cannot discern anything in themselves of God's work of grace at all. I do not wonder at this. I do not suppose that the apostle could discern it in himself, or even thought of looking for it. He was as careless of Christ as is the butterfly of the honey in the flowers. He lived with no thought of honouring Jesus, and no desire to magnify Him; but with the very reverse passion, glowing like a hot coal within his soul; and yet in a moment he was turned from an enemy into a friend! Oh! what a mercy it would be if some here tonight, were turned from enemies into friends in a moment: and we are not without hope but that this will be the case.

You have hated Christ, my friend; you have hated Him boldly and decidedly; you have not been a sneaking sort of adversary, but have opposed him frankly and openly. Now, why did you do it? I am sorry for your sin, but I like your honesty. What is there in the person of Christ for you to hate? Men hated Him while He was on earth, and yet He died for them! Can you hate Him for that? He came into this world to gain no honour for Himself — He had honour enough in Heaven, but He gave it up for the sake of men. When He died, He had not amassed a fortune, nor gathered about Him a troop of soldiers, nor had He conquered provinces, but He died naked on a cross! Nothing brought Him here but disinterested affection; and when He came, He spent His life in deeds of holiness and good. For which of these things can you hate Him? The amazing lovingkindness of Christ Jesus towards sinners, should in itself disarm their animosity, and turn their hatred of Him to love. Alas! I know that this thought of itself will not do it, but the Spirit of God can. If the Spirit of God once comes in contact with your souls, and shows you that Christ died for you, your enmity towards Christ will be all over then.

Dr. Gifford once went to see a woman in prison who had been a very gross offender. She was such a hardened reprobate, that the doctor began by discoursing with her about the judgments of God, and the punishments of hell, but she only laughed him to scorn, and called him opprobrious names. The doctor burst into tears, and said, "And yet, poor soul, there is mercy for you, even for such as you are, though you have laughed in the face of Him who would do you good. Christ is able to forgive you, bad though you are; and I hope that He will yet take you to dwell with Him at His right hand." In a moment the woman stopped her laughing, sat down quietly, burst into tears, and said, "Don't talk to me in that way; I have always been told that I should be damned, and I made up

(Continued on page eight)

"Ambassadors"

(Continued from page five)

might ever just fall back upon this old Book and not only hug it to our bosom to believe it ourselves, but to get our message from it; and not only to get our message from it, but to cling to the message that it has for us, and to deliver it—and nothing else when we speak!

V

AN AMBASSADOR IS TO ADVANCE THE INTERESTS OF HIS COUNTRY.

That is my business as an ambassador of Jesus. That is your business. You are to advance the interests of the country where your citizenship is today. Now the Word of God says that your citizenship is in Heaven. Beloved, if that is where your citizenship is, your business is to advance Heavenly interests—here on earth. I speak not as a preacher, but I speak as an individual Christian. You and I as God's own children have just one business today, and that is we ought to try to help everybody we meet to know and enjoy Heaven right here on earth, remembering that our citizenship is in Heaven. Listen:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and TEACH ALL NATIONS, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Mt. 28:18-20.

"And he said unto them, GO YE INTO ALL THE WORLD, and preach the gospel to every creature."—Mark 16:15.

"As thou hast sent me into the world, EVEN SO HAVE I ALSO SENT THEM into the world."—John 17:18.

"Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even SO SEND I YOU."—John 20:21.

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be WITNESSES UNTO ME both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

These verses tell us that our business as an ambassador is to advance the interests of our country — the interests of the country wherein we have our citizenship. As God's child you have citizenship in Heaven, and my brother, your business is to advance the interests of Heaven here on earth.

I have a hard time understanding the individual who claims to be saved and at the same time is not concerned as to the salvation of lost people. I have a hard time understanding that individual who claims to be saved and is not concerned as to missionary activity. I say, beloved, I have a hard time understanding

(Continued on page 7, column 1)

He Performeth The Thing Appointed

(Job 23:14)

God has my way appointed, He has my pathway planned, 'Tis full of love and mercy, my times are in His hand; I marvel as I read them, His thoughts of love to me, In faith I just believe them, some day I'll clearly see.

But of one thing I'm certain, His work I would not mar; My hands would spoil the picture, my note the music jar; I am too weak and bungling, short-sighted and unskilled, So I would hush my murmurings, and bid my thoughts be stilled.

Oh, blessed word of comfort, He doth perform for me That which He hath appointed, and some glad day I'll see That all His way was perfect, that with a Master hand In love the work was finished, which He in love had planned.

It may be His appointment seems grievous unto me, I may not understand it, its good I may not see; Or it may be most pleasant, a thing of joy and praise, That turns my heart to gladness, that tunes my lips to praise.

But all alike I'm certain if I commit my way To Him, and let Him mould it and fashion it each day, He'll make of it the best thing that e'er for me could be, And some day in the glory His perfect plan I'll see.

Yes, blessed, loving Saviour, I trust Thy guiding hand, And know that Thou art mighty, that Thou doest understand; I rest me in the knowledge, I rest me in the love, That never will forsake me until I'm home above.

—A.E.R., in Kingdom Tidings.

Devices of the Devil

(Continued from page one)

4. Another device used by the Devil is temper. "The wrath of man worketh not the righteousness of God," says James (Jas. 1:20). Churches are often torn asunder by the actions of members who get angry. Moses "busted" the tables of stone when he got mad. Jonah had a spell when his gourd vine dried up, and God said, "Doest thou well to be angry?" We recall the case of a pastor who lost his temper — and he had ample provocation — and resigned. Later in speaking to us about it, he said, "The Lord didn't lead me to do that — I got mad and resigned, when I should have stayed on."

5. Still another device used by Satan is appetite. Eve saw that the forbidden fruit was desirable for food, and she succumbed. Appetite which is good and normal can become perverted and abnormal. The drunkard, the dope addict, the glutton, the adulterer — all are victims of uncontrolled appetite.

Learning to Live

(Continued from page one)

what gives weight to what we say, that our witness is only as effective as our walk.

He learns that the New Testament church is not something invisible or intangible but that it is composed of baptized believers, organized and assembled locally to glorify God in worship, watch-care and winning souls to Christ.

He learns that we are not yet in Heaven, that Christians can have disagreements, and that as a pilgrim he can expect to get some sand in his shoes.

He learns that spirituality never needs to strut or parade its piety. Indeed, the greater the soul the less the show. Sanctimoniousness is usually an indication of shallowness and the

critical are often the hypocritical. He learns that none of us lives to himself, that the independent attitude is fatal. Isolation divides. Cooperation multiplies.

He learns to face his problems one step and one aspect at a time. The mountain can be broken up into mounds. There are no problems with God.

He learns to pray first, that to rush is to ruin, and that God can do anything.

He learns that Christ is all — not simply sufficient, but enough! —High Park Herald.

THE POWER OF THE WORD

We must not fear the skeptical spirit of the age, nor let it silence us in giving forth the Word of God. History is constantly declaring to us that Holy Scripture carries with it convicting power. Caesar Malan once met an infidel in the railway train and quoted texts of Scripture to him. "It is no use," he said, "to read that to me, I don't believe the Bible." "But," said Mr. Malan, "a sword would cut if I thrust it into your body, whether you believed it to be sharp or not," and then to the end of the journey he continued quoting Scripture. Years after he met this man, no longer an infidel, but a true believer, saved through that conversation in the train—Scripture Truth

NEEDLESS ANXIETY

"The things that make us fume and fret,
And the things that make us groan and sweat;
Are the things that haven't happened yet."

Most of life's worries and troubles are caused by undue anxiety. We shy at shadows, make mountains of molehills, and take counsel of ill-founded fears. We hope for the best, yet seem constantly to dread the worst, and by our gloom darken the passing days. —Sel.

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN
LESSON FOR SUNDAY, June 1, 1958

The Book Of I Samuel

DAVID AND JONATHAN'S LOVE

I Samuel 21, 22

Memory Verse: "There is a friend that sticketh closer than a brother."—Prov. 18:24.

I. Jonathan Protects David. I Sam. 20:1-42.

1. Jonathan endangered his life and reputation to protect David. David believing that it was Saul's purpose to kill him fled to Jonathan to enquire as to the cause of Saul's persecution. In spite of the dangers that attended him, Jonathan loving David, put himself in danger to protect David (Vs. 4).

2. The frailty of life. Vs. 3. How true of each of us, just as it was of David.

3. A covenant of friendship. Vs. 16. It was clear to Jonathan that David was destined to be king. See vs. 13. Thus he made this covenant with him. He loved David (Vs. 17) and David loved him (Vs. 41).

4. On being missed. Vs. 18. David's place would

be empty and therefore he would be missed. Every non-attending church member is missed similarly. Here are two other great verses on church attendance. Neb. 13:11; Heb. 10:25.

II. David's Lack of Faith and Flight. II Sam. 21:1-15.

1. We do not blame David for his flight, but we do blame him for his lying to Abimelech at Nob, and his deception at Gath. This conduct was far from befitting a man of God. It surely reveals the imperfections of even God's greatest men.

The sword of Goliath which he received from the hands of Abimelech (Vs. 8, 9) should have strengthened his faith, yet it failed to do so.

Vs. 8 is a wonderful verse for God's own to remember for God's work does require haste, yet too often we go about it as slothful sluggards. May God forgive us for our lack of enthusiasm!

"Ambassadors"

(Continued from page six)
standing any man or woman who claims to be saved who is not evangelistic nor missionary as to his deportment. I tell you, beloved, an ambassador's business is to advance the interests of the country that sends him out. Your ambassadorship is based upon your Heavenly citizenship. You ought to be trying to evangelize and to give the Gospel to those whom you meet.

VI

AN AMBASSADOR'S BUSINESS IS ONE OF RECONCILIATION.

The chief work of an ambassador to a foreign country is to maintain diplomatic poise between two nations. Sometimes relations will become strained between nations just as they do between individuals and homes and in churches, and an ambassador to a foreign country has one primary objective—he is there to maintain that relationship that is brought about by reconciliation between nations.

What does my text say about your work and mine? Let's read it again:

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye RECONCILED to God."—II Cor. 5:20.

Beloved, lost men need to be reconciled to God. They are at "outs" with God. Listen:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Rom. 8:7.

Beloved, carnal minded, unsaved folk are not subject to the law of God. They need to be reconciled to God. I look at man's condition as it is described throughout the Bible. The Word of God says that men are blind. It says that they are dead in sin. It says that men are going to be punished. It tells about a judgment. The Word of God tells us about Hell—awaiting that man who dies unsaved, who is today in need of reconciliation. Listen to me, beloved, if men are blind, and dead, and in sin, and are going to be punished, if they are going to the judgment, if they are ultimately going to Hell, if they are at outs with God, as the Bible shows, surely you and I can see what our business is—it is the business of reconciling these unto God, that they might be saved.

That is what Paul meant when he wrote:

"Knowing therefore the terror of the Lord, we persuade men."—I Cor. 5:11.

Many, many times when I bring a service to a close I quote this text of Scripture. I do it because of the fact that once, years ago, I quoted it just by chance, humanly speaking, at the close of a sermon and it was the arrow that God used to go to the soul of a man who is here with in the services. Many times I use it now, and thus, knowing the terror of God, I persuade men to be reconciled to Him.

CONCLUSION

Sometimes ambassadors from one country are recalled because of a change of government, or because of a change of political power. Sometimes they are recalled because relations between nations become so strained that it is no longer considered proper to attempt to maintain a diplomatic poise. Sometimes ambas-

sadors are recalled for other reasons, but remember this: God does not recall His ambassadors because the world is opposed to them, and the world is against His kingdom and His cause. You will admit this morning that the world is against us, and the world is against the Lord Jesus Christ, and the world is opposed to His kingdom. Beloved, God doesn't recall us because of that. He leaves us here in this world until we finish our work, and then when we have finished our work, whether it be big or little, irrespective of what the task or tasks are that He has entrusted unto us — when that work is finished, what a happy recalling God's people will experience then.

I'll grant you, beloved, it isn't going to be a happy experience for an individual who has been saved and who has not been a faithful ambassador. I'll grant you it isn't going to be a very pleasant experience for that person who is saved, but who has not lived faithfully for the Lord. Many a man when he comes down to the end of the way will say:

"Must I go, and empty-handed, Thus my dear Redeemer meet? Not one day of service give Him, Lay no trophy at His feet?"

Brother, sister, that man who has been faithful to His Lord, who has been what an ambassador ought to be, when he comes to the end of his way, when God recalls him, not because the world is at "outs" with the kingdom of Christ, but because his work is finished—when God recalls him in death, what a blessed, happy experience it will be for that child of God!

There's an old brother who used to live out in Texas. I have never known him personally, though I have had letters from him many, many times through the years. He was one of the first subscribers to THE BAPTIST EXAMINER. In those days he could see and could read and enjoy the messages. Though I have never seen him, I know a number of preacher brethren in Texas who do know him. They have told me what a "war-horse" he has been in contending for the truth through the years. I have only known him by correspondence in his declining years, but he has been such a blessing to me, and such an encouragement. Time and again he has written me, as an elderly preacher to a young preacher, to offer a word of advice and words of encouragement, which I deeply appreciated. A few years ago I got a letter written in a different handwriting telling me how much he was still enjoying the messages and telling me that he couldn't write me or that he couldn't read anymore because his eyesight had failed him. Down at the bottom was a postscript saying that the letter was being written by a daughter. Many times through the years I have heard from him, always written in the handwriting of his daughter, who has lovingly cared for him in his declining years. This last week I had a letter from her telling me of his home-going. I couldn't help thinking this morning as I was bringing this message, what a happy, blessed experience there must be for that old Baptist preacher who was, as long as he was physically able, on the firing line for our Lord, and who, even when he became incapacitated physically for further active service, was then an encouragement and an inspiration to me though he had never seen me in life. I couldn't help thinking this week how wonderful it must be that our God has recalled him as an ambassador.

He didn't recall him because the world was against him. He didn't recall him because the world didn't like his message. Our Lord left him here just as long as He had a task for him to do. When the tasks were finished, and as an old blind, worn-out preacher, God recalled him to the country of his citizenship. What a

wonderful experience is awaiting the child of God!

The Law and the Gospel

(Continued from page two)

began, but now is made manifest and by the Scriptures of the prophets, according to the commandment of the everlasting God made known to all nations for the obedience of faith."

In clear terms the apostle here testifies that it was impossible, since the beginning of the world, to discover the Gospel. It became known only through an act of the Holy Spirit, who inspired men to write its message.

Try and realize this important distinction. All religions contain portions of the Law. Some of the heathen, by their knowledge of the Law, have advanced so far that they have even perceived the necessity of an inner cleansing of the thoughts and desires. But of the Gospel not a particle is found anywhere except in the Christian religion.

Had the Law not been written in men's hearts, no one would listen to the preaching of the Law. Everybody would turn away from it and say: "That is too cruel; nobody can keep commandments such as these." But, my friends, do not hesitate to preach the Law. People may revile it, yet they do so only with their mouths. What you say when preaching the Law to people is something that their own conscience is preaching to them every day. Nor could we convert any person by preaching the Gospel to him unless we preached the Law to him first. It would be impossible to convert any one if the Law had not been written in men's hearts. Of course, God could save all men by a mere act of His will. But He had not revealed to us that He intends to do so, and the definite order of salvation which He has appointed for us does not indicate any intention of this kind.

II. The second point of difference between the Law and the Gospel is shown by the contents of either.

The Law tells us what we are to do. No such instruction is contained in the Gospel. On the contrary, the Gospel reveals to us only what God is doing. The Law is speaking concerning our works; the Gospel, concerning the great works of God. In the Law we hear the tenfold summons, "Thou shalt." Beyond that the Law has nothing to say to us. The Gospel, on the other hand, makes no demands whatever.

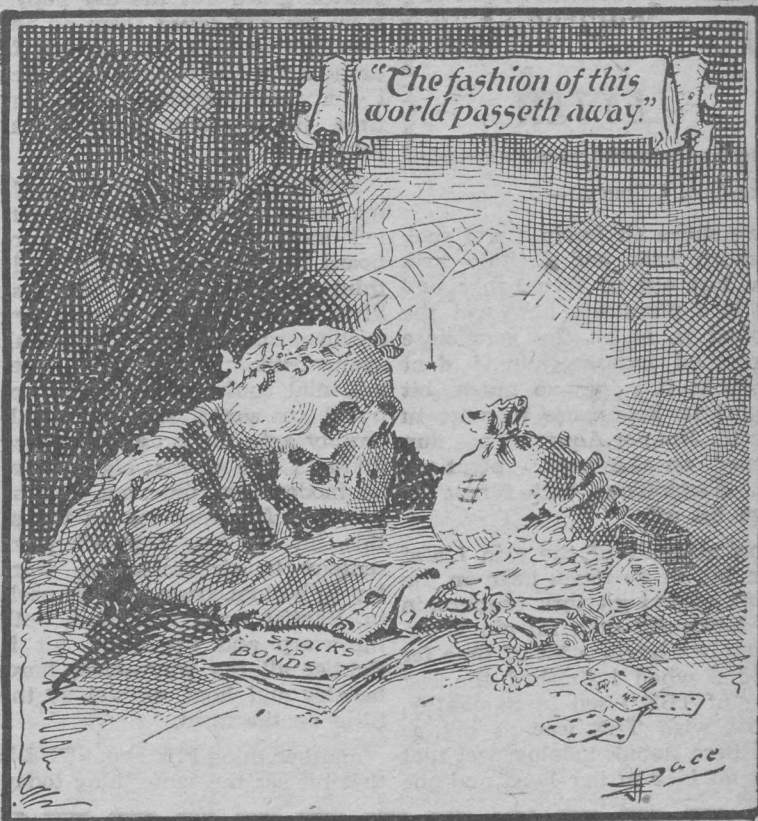
But does not the Gospel demand faith? Yes; that, however, is just the same kind of command as when you say to a hungry person, "Come, sit down at my table and eat." The hungry person will not reply: "Bosh! I will not take orders from you." No, he will understand and accept your words as a kind invitation. That is what the Gospel is—a kind invitation to partake of heavenly blessings.

Gal. 3:12, we read: "The Law is not of faith; but, The man that doeth them shall live in them." This is an exceedingly important passage. The Law has nothing to say about forgiveness, about grace. The Law does not say: "If you are contrite, if you begin to make amends, the remainder of your trespasses will be forgiven." Not a word of this is found in the Law. The Law issues only commands and demands. The Gospel,

THE BIBLE

In the morning and at night, My Bible is my sure delight; My burdens ad my daily cares, It ever brightens, always shares. No matter what my state of mind, A mirror there, I'm sure to find, A monitor, a daily guide, To make me meek and lowly. In all the virtues of the heart It doth a goodly store impart; It gives me joy; it gives me hope; And with temptations strength to cope. When on my bed too ill to read, Its treasured truths are sweet indeed, And, best of all, there I can see How my dear Saviour died for me!

—Selected



Copyright by the Sunday School Times, used by permission

on the other hand, means, not to take anything, but only to give.

Accordingly we read, John 1:17: "The Law was given by Moses, but grace and truth came by Jesus Christ." What a momentous statement this is: The Gospel contains nothing but grace and truth! When reading the Law, pondering it, and measuring our conduct against its teaching, we are terrified by the multitude of demands which it makes upon us. If nothing else were told us, we should be hurled into despair — we should be lost. God be praised! there is still another doctrine, the Gospel. To that we cling.

III. Law and Gospel differ, in the third place, by reason of their promises.

What the Law promises is just as great a boon as what the Gospel promises, namely, everlasting life and salvation. But at this point we are confronted with a mighty difference: All promises of the Law are made on certain conditions, namely, on the condition that we fulfil the Law perfectly. Accordingly, the promises of the Law are the more dishartening, the greater they are. The Law offers us food, but does not hand it down to us where we can reach it. It offers us salvation in about the same manner as refreshments were offered to Tantalus in the hell of the pagan Greeks. It says to us indeed: "I will quench the thirst of your soul and appease your hunger." But it is not able to accomplish this because it always adds: "All this you shall have if you do what I command."

Over and against this note is the lovely, sweet, and comforting language of the Gospel. It promises us the grace of God and salvation without any condition whatsoever. It is a promise of free grace. It asks nothing of us but this, "Take what I give, and you have it." That is not a condition, but a kind invitation.

Through Moses, God says, Lev. 18:5: "Ye shall keep my statutes and My judgments; which, if a man do, he shall live in them." This means that only the person who keeps the Law, and no one else, shall be saved by the Law.

Luke 10:26: Christ meets the question of the self-righteous scribe with the counter-question: "What is written in the Law? How readest thou?" The scribe answers correctly: "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and will all thy strength, and with all thy mind; and thy neighbor as thyself." And now Christ says to him: "This do, and thou shalt live."

The Lord, on this occasion, testified that, if salvation is to come by way of the Law, only he who fulfills the Law can obtain it. (By the way, we are not to think that to those who do the will of God, salvation must come as a reward of their merit. By no means; their salvation, too, would be owing to the goodness of God.) But to return to our discussion,

the aforementioned condition which is attached to the Law hurls us into despair.

On a certain occasion, when the Lord wished to instruct the disciples as to what they must preach, He said: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." (Mark 16:15, 16). This shows that no condition whatever is attached to the Gospel; it is a promise of grace.

Furthermore, we read Rom. 3:22-24: "There is no difference; for all have sinned and come short of the glory of God, being justified freely by His grace, through the redemption that is in Christ Jesus."

Again, Ephesians 2:8, 9: "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."

Unconditional promises of grace and salvation — that is what we find in the Gospel. Verily, a precious difference! When the Law has laid us low, we can cheerfully raise our heads again because besides the Law we have another doctrine which proposes to us no demands of any kind. Were we to ask Christ, "What is expected of me in order that I may be saved?" He would answer: "No works; I have done all the works that had to be done. You need not drink one drop of the cup that I had to drink."

A person entering fully into the meaning of this fact must be moved to leap for very joy that these glad tidings have been brought to him. A person who, in spite of this message continues to be despondent and mopes: "I am an abominable man; there is no forgiveness for me," does nothing less than reject the Gospel — reject Christ. Though I had committed the grossest sins and had to say with Paul, "I am the chief of sinners," though I had committed the sin of Judas or the sin of Cain, nevertheless I am to accept the Gospel because it demands nothing of us.

IV. The fourth difference between the Law and the Gospel relates to threats.

The Gospel contains no threats at all, but only words of consolation. Wherever in Scripture you come across a threat, you may be assured that that passage belongs in the Law. He would indeed be a blessed person who could fully realize this comforting truth. The Holy Spirit produces this knowledge wherever it exists. Without the Holy Ghost this knowledge cannot be attained. Every person remains an unbeliever unless the Holy Ghost works this knowledge in him.

However, we are not to imagine that the Gospel makes men secure because it has no threats to hurl at men. On the contrary, the Gospel removes from believers the desire to sin.

The Law, on the other hand, is nothing but threats. As Abraham (Continued on page 8, column 4)

PROTESTANT PERSECUTION OF BAPTISTS IN EARLY AMERICA

Per Copy 25c
6 copies \$1.00

Order From
Baptist Examiner Book Shop
Ashland, Kentucky

POSSUM RIDGE LETTER

dere bro. Gilpeens—

we shore air havin a wet spel. Elkhorn krik and Buffalo krik hav ben out uf ther banks and hit is a plum site how wet the ground is. in all the yers sinse i reched indesfreshun, i dont rikollekt it rainin so much. hit begins tu kommense tu start tu luk lik Juniper Aquarius has dun turned on the water spigut on Mt. Amphibious and fergot tu turn hit off.

on akkount uf the rain i aint ben bul tu do much hear on the farm. after i git thru chaperonin mi kows and doin mi gin wurk, i hav ben havin a lot uf time fer reedin. when i finished the last issu uf TBE i sed tu Samanthu, i jist wish TBE wer as big as the Sers Robuk katalog. wel that put an idee in her heed and she

started gittin out the old kopys. u no we hav saved them all the way bak tu 1939. wel the last fu daze has ben about the best daze i kin rekommembur in a long time, jist a-reedin thes old papurs.

reedin thes old kopys has made me luv our dere old Baptist jernel moar than ever. the kupboard has shore ben ful uf gude things thru the yers. i hav diskovored that hit has always ben mishionary, militant, doktrinal, evangelistik, Kalvinistik, pre-millennial, unkompromisingly opposed tu worldliness and unalterably agin the isms uf the day, inkludin the devils big quartet uf modernism, ununism, feminism, and Arminianism. on top uf this, hit has ben Baptistik frum senteur tu sirkumferense, frum top tu bottom, frum kore tu peel-in. Baptist truth runs thru both the warp and the woof; hit is Baptist all the way—hide, hare, bristles and hoof, as wel as the fillin on the insid.

another thing i lik about TBE is that hit sez the same thing today

hit sed in 1939. u aint ben changin yore doktrine with every change uf the moon. sum preechers hav changed ther doktrin so often that a shameleon wud not even klaim 42nd kusun to them. fer instanse this feller frum ZinZin-nati what started preechein when he wuz 13 has changed so often that his klosest frends air afraid tu quote what he sez for fear they air lyin about what he beleaved yesterday. sum uf them hav changed ther doktrine and ben baptized so many times that when they kum to the krik tu baptiz the old bullfrogs know them by nam. wel, thank God, TBE aint lik that. hit sez the same today hit sed yers ago, and i lik hit. i hav lived in the daze uf the silvur tongue, the sweepin gestur, the dekorativ apostrophe, and the movin perorashun, but cant nuthin beat TBE. wel i luv hit fer i no what hit has ment tu me and i tel u this bekaws i am,

yore frend,
i s hardtufule

Why Baptists . . .

(Continued from page one) authority for the administration of baptism, then Protestants could not be Scriptural churches for they have renounced the Roman Catholic Church. They have broken with the very church that gave them Scriptural baptism.

Protestants are truly in a dilemma. They cannot deny Rome as a Scriptural church, for that would be an admission that Rome's baptism is not Scriptural, thus making invalid their own baptism. On the other hand, they dare not admit that Rome is a Scriptural church, for they would thereby confess that Protestants are rebels to the church that has the divine authority for the administration of baptism.

On what authority, then, do Protestant churches administer baptism? They can go no further than to Rome, for that is where their baptism was received. But will they dare plead this "authority"?

Baptists hold to the position that only a New Testament church can administer Scriptural baptism. They hold that Christ built His church, commissioned it, and promised it perpetuity. New Testament churches have been on the earth fulfilling the commission of Christ since the day of the founding of the first church. Baptists do not have to go back to Rome, but go all the way back to Christ. Thus, they have the authority of God for administering baptism. Any self-styled church founded by men this side of Christ does not have that authority.

Now to unionize with the Protestant bodies, recognizing them as New Testament churches, is an act by which a fatal concession is made by Baptists. As long as Baptists consider sprinkling and pouring unscriptural, and as long as Baptists believe that a New Testament church is the only authoritative administrator of baptism, they cannot recognize Protestant bodies as New Testament churches. But in the various union movements of today, Baptists are making the concessions that Protestant bodies are New Testament churches, thus have Scriptural baptism, and are Scriptural administrators of baptism.

I cite two instances of this fact: The American Baptist Association and the General Association of Regular Baptist Churches are both in the interdenominational International Council of Christian Churches. By their affiliation with this organization these Baptists are making the fatal concessions pointed out in this article. If any Baptist in either of these two groups denies that he recognizes Protestant bodies as New Testament churches with Scriptural baptism and Scriptural authority for the administration of baptism, then we ask him why he is yoked together with religious bodies that are the competitors and rivals of true New Testament churches. If these bodies are not Scriptural bodies then they are unscriptural, man-made counterfeits that rob glory from Christ received in His own churches.

We say again, Baptists in general need to reconsider their attitude toward the Protestants bodies. Baptists need to count the cost—at least evaluate what concessions they make in their unionism with Protestants. The only thing that will preserve Baptist churches on the earth is their distinctive New Testament principles. In the union movements of our time there is no place for Baptist principles. Every religious body and doctrine must be recognized as Scriptural.

Sound Baptists cannot and will not make such a fatal concession as to admit that Protestant bodies are New Testament churches.—BLR.

The Law and the Gospel

(Continued from page seven) sent Hagar away into the desert with a loaf of bread and a jug of water, so the Law hands us a piece of bread and then thrusts us into a desert.

Deut. 27:26 God says through Moses: "Cursed be he that confirmeth not all the words of this Law to do them. And all the people shall say, Amen." Indeed, a man is invited by the Law to pronounce a curse upon himself. Only a person engulfed by infernal darkness can believe that the Law will give him no trouble.

The Gospel proceeds in an entirely different fashion. Paul says, I Tim. 1:15: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners,

of whom I am chief." Hence even the foremost among sinners is not made to hear threats, but only the sweetest promise.

Luke 4:16-21 we have this record: "He (Jesus) came to Nazareth, where He had been brought up; and as His custom was, He went into the synagog on the Sabbath-day and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister and sat down. And the eyes of them that were in the synagog were fastened on Him, and He began to say unto them, This day is this scripture fulfilled in your ears."

On this occasion the Lord announced the contents of His doctrine, or of the Gospel. He meant to say: "I am not come to bring a new Law, but to proclaim the Gospel." Happy the man who realizes this fact! May God help us all to attain to this knowledge!

(Continued Next Issue)

This article is taken from the book, "Law and Gospel," by C. F. W. Walther, 426 pages, \$3.00. The book — a reprint — may be ordered from our book shop.

Spurgeon's Sermons on Sovereignty

(Continued from page six)

my mind to be; I knew there was no chance, and so I have gone on from one sin to another: but oh; if there is a hope of mercy for me, that is another thing; if there is a possibility of my being forgiven, that is another thing." The doctor at once opened his Bible, and began to read to her these words, "The blood of Jesus Christ, God's dear Son, cleanseth us from all sin;" the greatest brokenness of heart followed. In subsequent visits the doctor was gratified to find that she was brought to Christ; and though she had to undergo a sentence of transportation for many years at the time, yet in after days the godly man saw her walking honestly and uprightly as a believer in Jesus Christ.

Sinner, I wish that thought would bring thee to Christ! O that thou wouldst know that He hath chosen thee, that He hath separated thee for Himself, and to be His even from thy mother's womb! Ah! thou hast played the harlot, but He will bring thee back; thou hast sinned very greatly, but thou shalt one day be clothed in the white robe, and wear the everlasting crown. Oh! blush and be confounded that thou shouldst ever have sinned as thou hast done. Thou hast been a thief, and a drunkard; thou hast brought thy mother's grey hairs with sorrow to the grave, but her prayers are going up even now to Heaven, and thou shalt be brought in yet.

O stubborn sinner, my Master means to have thee. Run as thou wilt, thou wandering sheep, the Shepherd is after thee: yield thee, yield thee, yield thee now. O prodigal, thy Father's heart is open, arise, go thou to thy Father. Thou art ashamed to go, art thou? Oh! let that shame make thee go the faster; let it not keep thee back. Jesus bled, Jesus wept, Jesus lives in Heaven. "Ho, everyone that thirsteth, come ye to the waters; and he that hath no money, let him buy wine and milk, without money and without price." "Whatsoever will, let him come and take of the water of life freely." There is no sinner too black to be forgiven. There are no iniquities that can damn you if you believe in Jesus. All manner of sin and iniquity shall be forgiven unto him who puts his trust in the shadow of Jehovah-Jesus. Look to Him, He dies, He lives; look, He rises, He pleads above! "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

I trust that the whole of your past mysterious life, my dear fellow-sinner, will be explained to you tonight, by your believing in Jesus. That will be the golden key which will open the secret, and you will say, "Now I see it; I could not tell what that mysterious hand was that kept me back from doing a certain thing; I could not understand why I was led into such a path, but now I know that it was to take me to the feet of the blessed Saviour, where I might be happy for ever." As you look back, and think of all the dealings of divine grace and providence with you throughout your life, you will sing—

"Ah! who am I, that God hath saved
Me from the doom I did desire,
And crossed the lot myself did crave,
To set me higher!"

I must give one word of warning to those who are afflicting themselves with a notion that in order to true, real conversion, they must have a long course of agonising soul-conflict. You must mark, that I am not teaching this, the new birth was instantaneous, at once. Saul of Tarsus calls him Lord, and it is only three days that darkness rests upon him. This is the longest case recorded in the Bible—and how short a time in darkness and anguish that is compared with the experience of some, whom you are regarding as models on which God must act in your case. Remember, that God is not the God of uniformity, though He is of union and peace. He may lead you at once into joy and peace, as Nathanael, who said as soon as he saw Christ, "Rabbi, thou art the Son of God; thou art the King of Israel." God may, and doubtless has been blessing you through His grace from your birth but He needs not to plunge you many days in the cold, dark waters of conviction, to wash away your sin: the blood of Christ at once can cleanse from all sin, if you confide your soul to Him. Believe, therefore, and you are at once justified and at peace with God.

May the Lord bless you all, for Jesus' sake.

(Taken from Metropolitan Tabernacle Pulpit, 1865, pages 589-600.)

Special One-Week Subscription Offer

In order to encourage and help our readers to reach others with THE BAPTIST EXAMINER and the message it carries, we are once again making a special one-week subscription offer. It is as follows:

- (1) 6 subscriptions for \$8.00. You may send in as many as you wish at this special rate. However, you must send at least six.
- (2) A FREE one-year renewal will be given to every person sending in six or more subscriptions (at the above rate) during this special one-week offer.
- (3) Anyone sending as many as 12 subscriptions will receive a FREE two-year renewal.
- (4) Anyone sending as many as 18 subscriptions will receive a free two-year renewal plus a FREE copy of the big \$4.00 book, "A Systematic Study of Bible Doctrines," containing over 500 pages, written by T. P. Simmons.
- (5) Anyone sending as many as 24 subscriptions will receive a free copy of last year's bound volume (as long as they last) and a FREE lifetime subscription to this paper. If the bound volumes are exhausted, then you may have your choice of any \$5.00 book or books in our book shop.

THIS OFFER IS FOR THIS WEEK ONLY. ALL LETTERS MAILED IN THE UNITED STATES MUST BE POSTMARKED BEFORE JUNE 1, 1958.

Please use the following blank
(Type or Print plainly)

- (1) Name _____
Street, Box, or Route _____
City and State _____
- (2) Name _____
Street, Box, or Route _____
City and State _____
- (3) Name _____
Street, Box, or Route _____
City and State _____
- (4) Name _____
Street, Box, or Route _____
City and State _____
- (5) Name _____
Street, Box, or Route _____
City and State _____
- (6) Name _____
Street, Box, or Route _____
City and State _____

Sent in by:

Name _____
Street, Box, or Route _____
City and State _____

Enclosed is _____ for _____ subscriptions.

Clip and Mail to:
THE BAPTIST EXAMINER

P. O. Box 910
ASHLAND, KENTUCKY