

# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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## Justified by Imputed Righteousness

Radio Message by Bob L. Ross  
Edited for Publication

"The Lord hath brought forth  
our righteousness: come and let  
us declare in Zion the work of  
the Lord our God." —Jeremiah  
51:10.

"To declare, I say, at this time  
his righteousness: that he might  
be just, and the justifier of him  
which believeth in Jesus." —Ro-  
mans 3:26.

The great doctrine of the Scrip-  
tures is the doctrine of justifica-  
tion, or how sinful men are made  
righteous before the holy Law of  
God. To be justified is to be de-  
clared righteous by the Lawgiver.  
There is only one righteousness  
that can obtain for any sinner this  
declaration of the Lawgiver, and  
that is the righteousness of Jesus  
Christ. So far as human right-  
eousness is concerned, Isaiah well  
describes it in 64:6: "All our  
righteousnesses are as filthy rags."

The righteousness of Christ is  
that to which we refer when we  
use the expression "imputed  
righteousness." The expression  
means that the perfect righteous-  
ness of Christ, wrought out in His

life under Law and death for  
our sins, is freely charged to the  
account of the sinner, thus mak-  
ing the sinner absolutely perfect  
before the holy Law.

### The Terms Defined

Both words—"impute" and  
"righteousness"—are Bible words.  
You will find both of them used  
in Romans, chapter four, and, of  
course, elsewhere, too.

The word "impute" means to  
charge, credit, or reckon to the  
account of another. Paul had im-  
putation in mind when he told  
Philemon to charge the wrong-  
doing and debt of Onesimus to  
himself. In Philemon 18, we read  
Paul's words: "If he hath wrong-  
ed thee, or oweth thee ought,  
put that on mine account." That  
is exactly what is meant by the  
word impute: it means to put  
something on someone's else's ac-  
count.

The word "righteousness" means  
absolute holiness or perfection.  
Righteousness is more than mere  
innocence; it is not only inno-  
cence but a positive, internal and  
external conformity to the Law of  
God. It goes further than the out-  
ward life, reaching into the heart

and soul. Christ is an example of  
what the word righteousness  
means. Christ is the very embodi-  
ment of its definition, and we  
might do well to simply point to  
His life and say, "That is what  
righteousness is."

So putting these two terms to-  
gether, **imputed righteousness**  
means that a sinner is made  
righteous before God by having  
the righteousness of another put  
on his account. We wish to show  
that the only righteousness that  
can justify any sinner is the  
righteousness wrought out by  
Jesus Christ.

### 1. Notice what the Law de- mands.

When we speak of the Law we  
usually have reference to it in  
its written form as given to  
Moses—the ten commandment  
Law. This Law was given by God  
and is an expression of the holi-  
ness of the Lawgiver. The Law re-  
veals to us what we must be if  
we are to live. Read that Law and  
you will find that it demands ab-  
solute righteousness of the crea-  
ture. It doesn't merely ask for  
sincerity or the "best you can do;"  
(Continued on page 4, column 3)

## The Law and the Gospel

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

We have heard that there are  
six points of difference, four of  
which we have reviewed. Let us  
pass on to the fifth point.

V. The fifth point of difference  
between Law and the Gospel con-  
cerns the effects of these two doc-  
trines.

What is the effect of the preach-  
ing of the Law? It is threefold.

In the first place, the Law tells  
us what to do, but does not en-  
able us to comply with its com-  
mands; it rather causes us to be-  
come more unwilling to keep the  
Law. True, some treat the Law as  
if it were a rule in arithmetic.  
However, let the Law once force  
its way into a person's heart, and  
that heart will strain with all its  
force against God. The person will  
become furious at God for asking  
such impossible things of him.  
Yea, he will curse God in his  
heart. He would slay God if he  
could. He would thrust God from  
His throne if that were possible.  
The effect of preaching the Law,  
then, is to increase the lust for sin-  
ning.

In the second place, the Law  
unveils to man his sins, but of-  
fers him no help to get out of  
them and thus hurls man into de-  
spair.

In the third place, the Law does  
indeed produce contrition. It con-  
jures up the terrors of hell, of  
death, of the wrath of God. But it  
has not a drop of comfort to offer  
the sinner. If no additional teach-  
ing, besides the Law, is applied to  
man, he must despair, die, and  
perish in his sins. Ever since the  
Fall the Law can produce no other  
effects in man. Let us ponder this  
well.

That this is so we can see from  
Romans 7:7-9, where Paul relates  
his personal experience under the  
Law thus: "I had not known lust  
except the Law had said, Thou  
shalt not covet. But sin, taking oc-  
casion by the commandment,  
wrought in me all manner of con-  
cupiscence. For without Law sin  
was dead . . . But when the com-  
mandment came, sin revived."

No heathen knows that even  
evil lust in the heart is sin. The  
greatest moralists have said: "It is  
not my fault that I sin; I cannot  
help it; I cannot prevent myself  
from sinning." But the Law  
shouts: "Thou shalt not covet!  
Thou shalt not lust!" Yea, we are  
told that we must be free even  
from inherited lust.

While a person gives no thought  
to the Law, sin goes in and out at  
his heart, and he is not conscious  
of sinning. Ask a worldly person  
about this matter, and he will be  
surprised and say: "I have done  
no evil. I have slain no one; I  
have not committed adultery; I  
have not been a thief," etc. He is  
not noticing at all that sin is a  
constant guest with him. But when  
the Law strikes him like a bolt  
of lightning, he perceives how  
great a sinner he is, what horri-  
bly ungodly thoughts he is  
cherishing. That is what the  
apostle means when he says, "Sin  
revived," when the Law came.  
The Law unveils sin, but offers  
us no comfort. If we had the Law  
only—as we have it now—and  
nothing besides, we should have  
to perish forever and go to hell.  
The smiting effects and the curse  
of the divine Law will first be  
felt in hell; for the Law must be  
fulfilled; it must preserve its di-  
vine authority.

(Continued on page 3, column 3)

## Every Believer Has "Perfection in Christ"

by C. H. Spurgeon

"For He hath made Him to be  
sin for us, who knew no sin; that  
we might be made the righteous-  
ness of God in Him." (II Corin-  
thians 5:21).

Mourning Christian! why weep-  
est thou? Art thou mourning over  
thine own corruptions? Look to  
thy perfect Lord, and remember,  
thou art complete in Him; thou  
art in God's sight as perfect as if  
thou hadst never sinned; nay,  
more than that, the Lord our  
Righteousness hath put a divine  
garment upon thee, so that thou  
hast more than the righteousness  
of man—thou hast the righteous-  
ness of God.

O thou who art mourning by  
reason of inbred sin and deprav-  
ity, remember, none of thy sins  
can condemn thee. Thou hast  
learned to hate sin; but thou  
hast learned also to know that sin  
is not thine—it was laid upon  
Christ's head. Thy standing is  
not in thyself—it is in Christ;  
thine acceptance is not in thyself,  
but in thy Lord; thou art as much

accepted of God today, with all  
thy sinfulness, as thou wilt be  
when thou standest before His  
throne, free from all corruption.

O, I beseech thee, lay hold on  
this precious thought, **perfection  
in Christ!** For thou art "complete  
in Him." With thy Saviour's gar-  
ment on, thou art holy as the  
Holy one. "Who is he that con-  
demneth? It is Christ that died,  
yea, rather, that is risen again,  
who is even at the right hand of  
God, who also maketh interces-  
sion for us."

Christian, let thy heart re-  
joice for thou art "accepted in the  
beloved"—what hast thou to  
fear? Let thy face ever wear a  
smile; live near thy Master: live  
in the suburbs of the Celestial  
City; for soon, when thy time has  
come, thou shalt rise up where  
(Continued on page 2, column 5)

## GOD'S KNOWLEDGE

(From Augustus Toplady's Works)

Properly speaking, it cannot  
be affirmed of God, that He ei-  
ther **did know** or that He **will  
know**; but simply that He **knows**.  
For there is no past, nor future,  
to Him. All is present, and un-  
successive.

The distribution of things, into  
those that have been, those that  
are, and those that shall be; is,  
indeed, suited to the flux con-  
dition, and to the limited faculties  
of beings like ourselves, whose  
estimates of duration are taken  
from the periodical journeys of an  
opaque grain around a lucid speck  
termed the sun: but can have no  
place in Him, of whom it is de-  
clared, that a thousand years are  
with the Lord, as one day, and  
one day as a thousand years. And  
(Continued on page 5, column 2)

## How Satan Makes His Religious Appeal

By ROY MASON  
Buffalo Avenue  
Baptist Church  
Tampa, Florida

The false idea exists that Satan  
is opposed to religion. He is not  
only NOT opposed to it—he is  
highly in favor of it. In fact, he  
has started more religions than  
any one in existence. It has been  
said that "man is incurably re-  
ligious." There is something about  
a human being that inclines him  
to worship something or some-  
body. Satan understands that in-  
stinct, and he attempts to satisfy  
it. He has provided all sorts of  
heathen peoples with false gods  
and false religions. These false  
religions may be numbered by  
the hundreds.

But What About the More Civ-  
ilized? Satan readily adapts him-  
self to different situations and  
different peoples. Civilized peo-  
ple come to lose faith in gods of  
wood and stone, so Satan devises

religions to meet the need of the  
educated, the refined, and the  
highly civilized. Notice how he  
deals with different groups:

1. **The Aesthetic Type—the Cul-  
tured.** He makes his appeal to this  
class by means of beautiful and  
stately buildings. The worship in  
such places comes to be of a rit-  
ualistic nature. Pomp, and beauty  
and show, lacking utterly in life  
and spirit is the order. Elegantly  
dressed parishioners attend reli-  
gious services where dignity and  
form is the main thing. They lis-  
ten to a brief watered down hom-  
ily by a modernistic minister, then  
they go out to live for the flesh  
(Continued on page 5, column 1)

## The Baptist Examiner Pulpit

### "WHAT A GLORIOUS FUTURE!"

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

"As for me, I will behold thy  
face in righteousness: I shall be  
satisfied, when I awake, with thy  
likeness." —Psalm 17:15.

You might suppose that a man  
like David, a good man, one who  
is spoken of as being a man after  
God's own heart—you might sup-  
pose that a man like that would  
never have an enemy, but he did.  
It is easy enough to understand  
how folk who are eccentric and  
peculiar as I am—how individuals  
like myself might have not only  
enemies, but an abundance of  
them, yet it is rather hard to  
understand why a good man like  
David, who walked in the integ-  
rity of his heart before God, was  
a man of many enemies. Yet, be-  
loved friends, if you will read the

Psalms, you will find that vir-  
tually every one of them breathe  
a thought that the enemies were  
seeking to destroy him, and were  
it not for the keeping power, the  
sustaining and the protecting  
power of God, the enemies would  
have wiped him out long ago.

In this particular Psalm, David  
is referring to his enemies, and  
after speaking of them, he closes  
the Psalm by saying, "As for me,  
I will behold thy face in right-  
eousness: I shall be satisfied,  
when I awake, with thy likeness."  
It made no difference how many  
enemies David had, he was still  
falling back upon this fact, he was  
depending upon God. He was ex-  
pecting God to care for him day  
by day, and when he died, he had

the assurance that he was going  
to see the Lord and was going to  
stand in righteousness before  
Him.

I.

### WE WILL LIVE AGAIN.

David said, "I shall be satis-  
fied, when I awake, with thy  
likeness." Notice those words,  
"When I awake."

Death does not end all. Death  
does end all materially. Death  
does end all physically. Death  
does end all mentally, but death  
doesn't end all spiritually. There  
is going to be a resurrection time  
and it is that to which David re-  
ferred when he said, "When I  
awake." There is going to be an  
awakening time.

(Continued on page 3, column 1)

### "PUDDLE" CHRISTIANS

A Christian is one who has  
Christ in him, the hope of glory.  
Henry Martyn Clark tells of a  
heathen who professed religion  
and was baptized, then went back  
saying he had found Christianity  
only a puddle, not a well. Later  
on he repented and really trusted  
Christ. Then he said: "I came to  
Christianity before; now I come  
to Christ." We have lots of "pud-  
dle" Baptists—their religion is  
mighty shallow and soon dries  
up. They are the kind of church  
members that Methodists and  
Campbellites say apostatize. They  
have never trusted Christ. Christ  
called them stony ground hearers  
—the "straightway" professors.  
The "puddle" Christian has never  
trusted Christ. When one trusts  
Christ he has in him a "well of  
water, springing up into ever-  
lasting life." He never loses that.

### DOGS and HUMANS

A man in Okemah, Oklahoma,  
wishing to visit a town in Texas,  
wrote ahead to the proprietor  
of a motel for a reservation, and  
asked if he could bring along his  
dog.

He received a surprising and  
pleasing reply. It said: "We have  
never had a dog fall asleep in  
bed smoking, and burn our bed-  
ding up. We have never had a  
dog spill alcoholic drinks all over  
the furniture and ruin it. We have  
never caught a dog leaving the  
premises with a bath towel, or  
pillow case belonging to us. Sure,  
your dog is welcome!"

What a sad commentary that  
letter has on the manners of hu-  
man beings! Its implication is  
that dogs have better manners  
than people.—Timely Topics.



# The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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

## Examiner Editorials

By Bob L. Ross

### Pendleton's Manual Available Again

Judson Press, publisher of J. M. Pendleton's **Church Manual**, has informed us that the book is now once again available.

We are very happy to hear this, and have entered our order for a numerous supply. Many of our customers who in the past ordered but could not get this volume may now place their orders. The price of the book is still only \$1.00.

### A Hardshell Inconsistency

By the term "Hardshell" we have reference to that group of "Primitive Baptists" who believe that God saves lost men apart from the preaching of the Gospel. Any "Primitive Baptist" who does not take this position will of course understand that we do not refer to him when we use the term "Hardshell."

In order to prove their theory, the Hardshells have to do a great deal of twisting and wrangling of Scripture. But like all advocates of heresy, such twisting and wrangling usually and often turns out to be a contradiction of other passages, and the advocates of the heresy prove to be very inconsistent. We wish to call attention to an example of this in the Hardshell camp.

In I Corinthians 1:21, we read: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

This is one of the passages that the Hardshells have to twist in order to avoid a contradiction to their doctrine relative to salvation. They say that this passage has reference to believers, not to lost people. The usual Hardshell explanation of this passage is given by the editor of the **New Testament Baptist Witness**: "You say, well it pleases God to save people by preaching. What kind of salvation is He talking about? He is talking about the salvation of their life." The idea is this: these people were already believers and the preaching only served to save their lives.

Of course the reason the Hardshells are forced to this interpretation is because of their position on salvation. They say that if preaching has anything to do with salvation, then it would be partly by works. I have a letter in my

files, written by a Hardshell preacher, in which he says that the preaching of the Gospel "has nothing to do with the new birth... If it does have, then... it is definitely salvation by works."

To the Hardshell, the idea that God uses men to preach the Word to sinners, quickening them to receive the Word preached, is salvation by works or human effort. This Hardshell preacher goes on and asks: "If through your efforts some one hears the gospel, and by God's grace believes it, is it not then a mixture of your efforts and God's grace?" So you see, the Hardshell position is such that it denies the preaching of the Gospel to lost men in bringing them to salvation, for that would not be all of grace.

But now we wish to show the Hardshell inconsistency which they themselves bring about by their twisting of Scripture. They say that lost men are saved apart from preaching, or that preaching has nothing to do with it. Otherwise, it would be salvation by human effort mixed with grace. But I Corinthians 1:21, say the Hardshells, means that the lives of believers are saved by preaching. So what do the Hardshells have here but the very thing they accuse us of having as to salvation? According to this Hardshell doctrine, believers' lives are saved by human effort (preaching), not altogether by grace. That is the only thing that can be concluded if we are to proceed upon the Hardshell doctrine as to salvation and the Hardshell interpretation of I Corinthians 1:21 and like passages.

The teaching of the Word of God is that both sinners' souls and saints' lives are saved (experientially) by the preaching of the Word and work of the Spirit. The fact that God sovereignly uses human instruments to preach His Word does not in the least make salvation partly by human effort. If it does, then let the Hardshells explain to us how their doctrine as to the salvation of believers' lives by preaching escapes the same brand.

### Several Back Issues Available

We printed several extra copies of recent issues of TBE and these are available free of charge to any one who wishes to use them. The issues available and some of the feature articles they contain are as follows:

- March 22—**  
The Bible's Teaching Concerning Separation From Those Who Are in Doctrinal Error.  
Preaching Missions.  
The Infallibility of God's Purpose (Spurgeon).  
John R. Rice Reviewed (fifth installment).  
**March 29—**  
Saved!  
An Exposition of II Peter 2.  
No Spiritual Unity Apart From

## THE WORK AND SCHEDULE OF BRO. FREEMAN



T. B. FREEMAN

Elder T. B. Freeman, who for a quarter of a century has been a successful and aggressive pastor, and who has been engaged in church missionary evangelism, for the past year, has a busy itinerary planned for the next several months, which will carry him into the states of Texas, Tennessee, North Carolina, Kansas, Illinois and West Virginia.

Brother Freeman, who is a member of the Temple Baptist Church of Bristol, Tenn., of which church he was pastor when he entered the field of church evangelism, was sent out under the authority of this church. In a personal letter to your editor of recent date, he stated:

*After relating to the Temple Baptist Church of Bristol, Tenn., my convictions regarding my God leading me into this work, the said church on August 28, 1957, voted unanimously with no opposition, to send me out for this work.*

*"I believe this is the proper and Scriptural order of doing the work of an evangelist. God's work in any capacity should be under the direction of a New Testament Church."*

Brother Freeman's definite schedule for the rest of the year, with other engagements pending, is as follows. The Lord willing, he will make each of these. Cf.

Doctrinal Oneness (Boyce Taylor, Sr.).

Election (Spurgeon).

John R. Rice Reviewed (sixth installment).

**April 5—**

Come to Christ.

Election and Missions.

Protestant Denomination with Catholic Tactics (on Campbellism) by Hallford.

The Work of the Holy Spirit (Mason).

John R. Rice on Spurgeon.

Readers Comment on Rice.

**April 12—**

The One End of Arminian Theology.

Five Centuries of Prophecies Fulfilled in One Day.

The Unpardonable Sin.

Some False Notions As to God's Spirit (Mason).

Election: Its Evidences and Defences (Spurgeon).

**April 26—**

Sins Against the Spirit of God (Mason).

The Troubled Sea (Shafer).

The Indignation of God.

Rice Compared with Arminius & Co.

Particular Redemption (Spurgeon).

**May 3—**

Faith and Baptism (Spurgeon).  
Why I Am a Missionary and Not a Hardshell Baptist.

The Seat of Authority in Our Religious Life.

That Which Depends Upon the Work of the Holy Spirit (Mason).

"Follow Thou Me" (Helpful Instructions to New Christians).

## "I Should Like To Know"

1. Give as simply as you can the difference between Calvinism and Arminianism.

As we have tried to point out before, the essential difference is who "turns the point" in salvation. Calvinists say that God saves or "turns the point," whereas the Arminians leave it with man. Calvinists believe as they do because of man's spiritual inability and Arminians believe as they do because of their idea that men are not spiritually unable to perform that which is necessary for salvation.

It should be understood that both Calvinists and Arminians believe that only a certain number will be saved. Universalists believe that all will be saved, but Calvinists and Arminians do not. Also, Calvinists and Arminians believe that only those who trust Christ will be saved. The difference between the two is the matter as to who is responsible for the number being saved that are saved; or, why it is that some men believe while others do not. Calvinists say that the only reason any man believes and is saved is because of the grace of God. Arminians say that believing is an act that any one can perform, and thus men make themselves to differ. So actually, it is simply the old battle of grace and works.

2. Why is it that the Arminians never refer to any Baptist statement of faith to show that their views are the historic views of Baptists? A certain preacher I know is always saying that my view of salvation is a denial of what Baptists have always stood for. Yet when I ask him to face up to the confessions, he won't do it. Now who is guilty of denying the Baptist faith?

My brother, this is something we have contended for for a long,

James 4:1—

1. From May 14 through July 27, he is to be with Mr. J. A. Frederick in Texarkana, Texas, in the effort of establishing a church.

2. August 10 he is to be at the Temple Baptist Church, Bristol, Tenn., for the anniversary services of the church. Brother Gerald B. Price is the pastor.

3. Sunday evening, August 10, he begins a meeting in the Hinson Creek Baptist Church near Plum Tree, N. C. Brother Charles Woody is the pastor.

4. September 7 through 28, he will be in a meeting in the Westboro Baptist Church in Topeka, Kan. Brother Fred Phelps is the pastor.

4. October 12, beginning with the Independent Bible Baptist Church for a meeting in McLeansboro, Ill. The meeting will continue approximately two weeks. Brother Murrell A. Combs is the pastor.

5. Beginning November 2, and continuing for two weeks, he will be with the Little Sewell Baptist Church, near Rainelle, W. Va. Brother E. W. Parks is the pastor.

From December on he is open for engagements for meetings and any church desiring to have him for a meeting, please write him—Route 2, Box 449-A, Sanford, Fla. Or call—phone number is FAirfax 2-7420.

In sending his schedule to us, he adds the following note:

*"Friends, let us remind you to help the brethren who edit THE BAPTIST EXAMINER, who are helping me in my evangelistic labors. Help keep this so greatly needed paper moving on to the many hungry sheep over the earth, and to the many lost people in darkness. Thank you so much, if you will."*

To this we add in closing, by all means, remember this faithful man of God in prayer.

long time. We are often called heretics by modern-day Baptists. Yet a few years ago, any man who didn't believe in sovereign grace would have been classified alongside with the Campbellites and other merit-mongers. Our forefathers were good old Calvinists through and through. You see how God used them. They had real religion. They had some backbone and discipline about them. But look at Baptists today with their Arminian theology and jelly-fish religion. Baptists today can't stand but about 30 minutes of the Word of God and then it has to be streamlined preaching, else their attention is lost. We have always contended that holy rollerism lives on a big rally that appeals to the flesh. But today we are seeing the same kind of stuff being used to "hold" the crowds at Baptist churches. May God give us a revival of the old doctrines that are set forth plainly in our forefathers' statements and confessions of faith. It is true, the Arminians have nothing to offer in this regard, as our brother says in his question.

3. How many cups should there be in the Lord's Supper?

The Bible refers to the "one cup." Certainly, there is no indication that Jesus used more than one in instituting the supper, and Paul makes no reference whatsoever to another. The one cup and one loaf are significant of the oneness of the church observing the supper.

4. I hear many preachers on the radio speak of the fatherhood of God and brotherhood of man. They say that God is the father of all and that all are brothers. Is this true? I do not believe it myself.

God is the father of the race by creation, but He is not the spiritual father of all men. See the words of Christ in John 8:44. Also notice Ephesians 2:3, John 3:7, Galatians 3:26. Men in Christ have God as their Father; men outside of Christ have the Devil as their spiritual father.

5. If the program of my church supports heresy in some manner, should I give to it? I mean, am I responsible for what becomes of it after I have given?

If you are saved, I believe you know the answer to this question. Would God have you support heresy? Of course not. He does not require you to give to any church that helps spread heresy. Pray to God as to what you should do, but by all means, see to it that you are true to God in not helping spread that which is contrary to His Word.

6. Does the Bible teach what some are teaching about a last days' revival?

We certainly would like to see a revival, but there is no teaching in the Bible about such a thing as what we are hearing today. We have observed some of these who propagate this notion, and if we judge rightly, the revival they are looking for will be under the power of the Devil. We say this in view of the fact that they themselves preach all sorts of heresy. This kind of preaching seems to be a forerunner to the antichrist.

### "Perfection in Christ"

(Continued from page one)

thy Jesus sits, and reign at His right hand, even as He has overcome and has sat down at His Father's right hand; and all this because the divine Lord "was made to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

(Taken from Spurgeon's **MORNING AND EVENING**, page 190, \$3.95).

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Eternal Spirit, we confess  
And sing the wonders of thy grace;  
Thy power conveys our blessings down  
From God the Father and the Son.

Enlighten'd by thine heavenly ray,  
Our shades and darkness turn to day;  
Thine inward teachings make us know  
Our danger and our refuge, too.

Thy power and glory works within,  
And breaks the chains of reigning sin,  
Doth our imperious lusts subdue,  
And forms our wretched hearts anew.

The troubled conscience knows thy voice,  
Thy cheering words awake our joys;  
Thy words allay the stormy wind,  
And calm the surges of the mind.

AUTHOR UNKNOWN.

## 'What A Glorious Future!'

(Continued from page one)

We think of the springtime as a time of awakening, when the trees bud and blossom and leaf out, when the grass that has been dormant during the winter begins to grow, and when there is new life to be found everywhere. It is a time of new life.

Well, David said that there is going to come a time of new life for him and that will be "when I awake," as if to say to us that we are going to live again so far as God is concerned.

Now I recognize the fact that there are multitudes of individuals in this world who do not believe in a resurrection and who do not believe we are going to live again; who do not believe that the body will ever come forth out of the grave and who do not believe that we are going to live eternally, either in an angel's paradise or a Devil's Hell. I say there is a multitude of people who do not believe that and not all of them are infidels. Some of them are preachers. Some of them may claim to be men of religion and yet they do not believe there is going to be a literal resurrection of the body from the grave. David said, "When I awake," as if to say to us that there is going to be a time of living again.

We have an indication of that in the sixteenth chapter of Luke in the story of the rich man and Lazarus. You will recall how it was that the rich man died and in Hell lifted up his eyes, being in torment, whereas Lazarus died and with angelic pallbearers his spirit was carried unto Abraham's bosom. Now here were two individuals who lived in this life, who died out of this life and lived again in a life beyond this life. In other words, two men lived, two men died, and two men lived on again.

I often am reminded of William Jennings Bryan who, several years ago, on a world tour, visited Egypt. There in one of the pyramids of Egypt he secured a handful of wheat that supposedly had been buried in the pyramids for three thousand years. He brought that handful of wheat back to America and planted it and next year reaped a harvest from that wheat which had lain dormant for three thousand years within the pyramids of Egypt. I can hear him as he said concerning it that if God should deign to cause life to sprout and grow from that wheat that had been lying dormant for three thousand years, surely that same God would touch our bodies when they went into the grave and raise them back to life again.

I say to you, beloved friends, there is going to be a resurrection. There is going to be a life beyond this life. We shall live again. Thank God, beloved, if you have buried a loved one, you can go and stand beside that grave and say, "Death shall not hold you forever. You are going to rise again." As you contemplate your own death, you can go out

into the cemetery, and stand beside that plot of ground which you purpose to be buried in, and you can say, "If Jesus does not come for me, and if I die and am buried here, someday I am going to come out of this ground. Someday this grave is going to burst asunder and my body is going to come forth. Like David, I am going to awake. I am going to live again."

### II.

#### WE SHALL SEE THE LORD.

David said, "I will behold thy face in righteousness." David expected to see God after this life.

You will remember how it was with Moses in the Old Testament when one day he wanted to see God. The Word of God says that God dealt with him and said to him:

"And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen."—Exodus 33:22, 23.

As Moses desired to see God and only saw His back parts, so it was with Balaam. One day as he was seeking to pronounce a curse

\*\*\*\*\*  
The little that I know of Thee,  
(which seems so much to me),  
Is, in all reality,  
Nothing as it ought to be!

—A. N. G.

\*\*\*\*\*  
upon the children of Israel, which curse God prohibited and caused him to pronounce a blessing instead—it was then that Balaam said:

"I shall SEE HIM, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."—Numbers 24:17.

Beloved, what Moses was prohibited of seeing, Balaam anticipated, for he said, "I shall see him."

Stephen saw the Lord even while here within this world, for we read:

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and SAW the glory of God, and JESUS STANDING on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts 7:55, 56.

He saw with his eyes what no other one has ever seen. He saw God, and Jesus Christ standing on the right hand of the Father. What Moses desired to see and what Balaam declared that he would see and anticipated seeing, Stephen saw.

The Apostle Paul likewise saw, for we read:

"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ about fourteen years ago (whether in the body I cannot tell; or (Continued on page 5, column 3)

## The Law and the Gospel

(Continued from page one)

Take 2 Cor. 3:6, where we read: "The letter killeth." The apostle calls the Law "the letter" because God has inscribed it in the form of letters upon tables of stone. Even pagans have observed that the Law produces an effect opposite to that which it commands. The statement of the profligate poet Ovid is well known: *Nitmur in vetitum, semper cupimusque negata* ("We strive after the forbidden thing and always lust after those things which are denied us"). Ovid himself was a swine, and he says bluntly: "See, this is how I do: I always do those things which others regard as forbidden."

When the Israelites, at Mount Sinai, were given the Ten Commandments, they were all a-tremble. Their natural behavior revealed the condition of their hearts. On that occasion God wanted to point out to us for all time to come: Behold, that is the effect of the Law! Accordingly, when the rich young man came to Christ, asking how he might be saved, and was so utterly blind that he did not at all perceive his sinful corruption, we are told: "He went away sorrowful" (Matt. 19:22). Christ could not yet apply the Gospel to this young man; He first had to convince him that he was utterly incapable of fulfilling the Law. Again, when Paul preached to Felix the governor concerning righteousness, temperance, and the Judgment to come, we read that Felix trembled and answered, "Go thy way for this time; when I have a convenient season, I will call for thee." (Acts 24:25). But he never called for Paul again; he wanted to be rid of the thunder and lightning of the Law. Again, when Peter on the first Christian festival of Pentecost had preached the Law to his hearers, we are told that they were pricked in their hearts and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" namely to be saved. Then Peter said to them: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."

The effects of the Gospel are of an entirely different nature. They consist in this, that, in the first place, the Gospel, when demanding faith offers and gives us faith in that very demand. When we preach to people: Do believe in the Lord Jesus Christ, God gives them faith through our preaching. We preach faith, and any person not wilfully resisting obtains faith. It is, indeed, not the mere physical sound of the spoken Word that produces this effect, but the contents of the Word.

The second effect of the Gospel is that it does not at all reprove the sinner, but takes all terror, all fear, all anguish, from him and fills him with peace and joy in the Holy Ghost. At the return of the prodigal the father does not with a single word refer to his horrible, abominable conduct. He says nothing, nothing whatever, about it, but falls upon the prodigal's neck, kisses him, and prepares a splendid feast for him. That is a glorious parable exhibiting to us the effect of the Gospel. It removes all unrest and fills us with a blessed, heavenly peace.

In the third place, the Gospel does not require anything good that man must furnish: not a good heart, not a good disposition, no improvement of his condition, no godliness, no love either of God or men. It issues no orders, but it changes man. It plants love into his heart and makes him capable of all good works. It demands nothing, but it gives all. Should

Can a man have too much zeal? Yes and no. Yes, if it is not Scriptural zeal; No, if it is Scriptural zeal. In fact, any zeal that is not in harmony with God's Word is too much zeal, and any zeal that is in harmony with God's Word we should seek to have.

What kind of zeal is harmful? The kind that has more interest and compassion for a lost man than a saved man. We have plenty who have this unscriptural zeal. They say they have a tremendous burden for lost souls, yet when these lost souls get saved, these zealots somehow seem to be no longer interested in their spiritual welfare. For instance, here is a man who gets saved under the ministry of one of these folk. Once the man is saved, the person who has helped him tells him that the church to join is the church of his choice. The man is told that it doesn't matter how he is baptized, that such matters are just minor details. Consequently, a man such as this could be led off into some church that will not only do harm to him, but to his own family and others he might influence.

not this fact make us leap for joy?

These effects of the Gospel are exhibited to us Acts 16, in the case of the jailer of Philippi. He asked Paul and Silas: *Sirs, what must I do to be saved?* and received this answer: *Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.* The jailer does not say to the apostles: *How am I to go at this?* No; he promptly believes for the apostles' words have spoken faith into his heart. The story concerning him goes on immediately: *He rejoiced, believing in God with all his house.* Observe that the Gospel bestows the faith which it demands. In the demand for faith there is nothing of the nature of the Law; it is a demand of love.

Romans 1:16 says: *I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.* Here we have a record of something glorious. Can there be anything more glorious, more beautiful, more blessed, more precious, than what the Gospel gives—eternal salvation?

Eph. 2:8-10 we have a brief description of the Gospel as seen in its effects. The apostle says: *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. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* The Gospel does not say: *You must do good works, but it fashions me into a human being, into a creature of such a kind as cannot but serve God and his fellow-man. Verily a precious effect!*

To the renegade Galatians, Paul appeals in Gal. 3:2 saying: *"This only would I learn of you, Received ye the Spirit by the works of the Law or by the hearing of faith?"* Of course, they had to answer: "It was through the preaching of faith which we heard that we were given a new heart; for prior to that we could do no good. We have been made over into new creatures." You do not have to tell the sun to shine, and it would be just as useless to say to one of these new creatures: *You must do this or that.*

VI. Finally, there is a sixth point of difference between the Law and the Gospel: it relates to the persons to whom either doctrine is to be preached.

In other words, there is a difference in the subjects to whom they must be applied. The person on whom either doctrine is to operate, and the end for which it is to operate, are utterly different. The Law is to be preached to secure sinners and the Gospel to alarmed sinners. In other respects both doctrines must indeed be preached, but at this point the

When men are zealous for just one part of God's Word, they are not Scriptural in zeal. When men care only for a man's salvation, they do not have the zeal of New Testament preachers. It matters what church men join, how they are baptized, and what they are taught with regard to the doctrines of the Bible. In fact, the most important thing for those an individual will influence in the future is what that individual is taught now. A child is better off without a father than to have a father who will teach him a damnable heresy. A convert is better off outside of any church as to be in a wrong church.

Great spiritual harm has been done to souls by those who have only a half-way zeal. Babies in Christ have suffered much, lost many years of true God-honoring service, and have had great struggles of faith simply because some unscriptural zealot did not have a zeal that is according to God's Word.

Let us be Scriptural in our zeal—both for lost souls and saved souls.

question is: Which are the persons to whom the Law must be preached rather than the Gospel? and vice versa.

I Tim. 1:8-10 Paul writes:

"We know that the Law is good if a man use it lawfully: knowing this, that the Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."

To all persons of this description, then, the Law only is to be preached, and they are not to have a drop of Gospel. As long as a person is at ease in his sins, as long as he is unwilling to quit some particular sin, so long only the Law, which curses and condemns him, is to be preached to him. However, the moment he becomes frightened at his condition, the Gospel is to be promptly administered to him; for from that moment on he no longer can be classified with secure sinners. Accordingly, while the devil holds you in a single sin, you are not yet a proper subject for the Gospel to operate upon; only the Law must be preached to you.

A prophetic utterance of our Lord prior to His incarnation was cited by Him afterwards in the days of His flesh (Luke 4:16-21). It is found in Isaiah 61:1-3: "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach the good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Now, to such poor, sad-hearted sinners—I repeat it—not a word of the Law must be preached. Woe to the preacher who would continue to preach the Law to a famished sinner! On the contrary, to such a person the preacher must say: "Do but come! There is still room! No matter how great a sinner you are, there is still room for you. Even if you were a Judas or a Cain, there is still room. Oh, do, do come to Jesus!" Persons of this kind are proper subjects on whom the Gospel is to operate.

(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.)

## Next Week

### "Human Inability"

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

# Objections to Infant Baptism

by J. M. Pendleton

(continued)

3. Another objection to infant baptism is that it cherishes in "baptized children" the delusive belief that they are better than others; that their salvation is more hopeful.

In many instances, it is to be feared, they are led to consider themselves in a saved state. The children of Romanists must so regard themselves if they attribute to baptism the efficacy ascribed to it by Papists. If the children of Episcopalians believe the "Book of Common Prayer," they must grow up under the false persuasion that in their baptism they "were made members of Christ, children of God, and inheritors of the Kingdom of Heaven." If the children of Methodists believe the "Discipline," and that the prayer offered at their baptism was heard, they must recognize themselves as baptized not only "with water," but "with the Holy Ghost." If the children of Presbyterians believe the "Westminster Confession" and the "Directory," they look upon themselves as "federally holy" — "in covenant with God" — and consider that "the covenant was sealed by their baptism."

Will not all these classes of children imagine themselves better than others? Will they not, under the teaching they receive, view other children as consigned to the "uncovenanted mercies" of God, while they occupy a high vantage-ground? Will not their delusive belief present a serious obstacle in the way of their salvation? Is there any rational probability of their salvation, unless they disbelieve the dogmas inculcated in their baptism? Will the children of Roman Catholics ever be saved while they regard their baptism as having placed them in a saved state? Will the children of Episcopalians become the "children of God" so long as they entertain the absurd notion that they were made His children by baptism? Will the children of Methodists be regenerated while they imagine that they have been baptized "with the Holy Ghost"? Will the children of Presbyterians repent and acknowledge their guilt and condemnation before

God while they lay the "flattering unction to their souls" that they are "federally holy" and "in covenant with God"?

I would not give offence, but must say that Pedobaptist children must take the first step in the pursuit of salvation by practically denying the truth of what they have been taught concerning their baptism. It will be asked, Are not thousands of the children of Pedobaptists converted to God? I gladly concede it, but why is it so? One prominent reason, doubtless, is that, on the part of their ministers and parents, there is a practical repudiation of their baptismal theories. The "baptized children," whatever the baptismal formulas may say, are taught that they are sinners, unregenerate, lost, condemned, and exposed to the wrath of God, for the very reason that they are not "in covenant" with Him. Thanks be to God that the preaching and teaching of Pedobaptists do not always accord with their "Creeds," so far as the subject of infant baptism is concerned! The discrepancy is vital to the welfare of their offspring. There are some happy inconsistencies.

4. A fourth objection to infant baptism is that it interferes with the independent action of the minds of "baptized children" on the subject of baptism, and in numberless instances prevents baptism on a profession of faith in Christ.

Suppose, when "baptized children" reach mature years, they are, as is often the case, annoyed with doubts concerning the validity of their baptism. They feel at once that they cannot entertain these doubts without virtually calling in question the propriety of what their parents caused to be done for them in their infancy. Filial respect and reverence present almost insuperable barriers in the way of an impartial investigation of the subject. The question comes up, Shall we reflect on the wisdom of our parents by declaring their act null and void? If the parents are dead and gone to be with Christ, the difficulty is often greater. The question then assumes this form: Shall we repudiate what our now-glorified parents did for us in our infancy? It often requires a great deal of struggle to surmount the difficulty, and in many cases it is never surmounted.

It is unquestionably true that the influence of infant baptism interferes with the unbiased action of many minds with regard to spiritual baptism. How great would be the number of those who, but for their infant baptism so called, would be baptized on a profession of faith in Christ! They hesitate to say that the "infantile rite" was worthless. They know that great and good men have practiced infant baptism. Their minds are perplexed. They wish it had so happened that they had not been baptized in infancy. Still, the sprinkling of baptismal waters on them in infancy now prevents an intelligent immersion into Christ on a profession in His name. Is it not an objection to infant baptism that it prevents so many from obeying Christ, and even fosters a spirit of disobedience?

5. As a last objection to infant baptism, I refer to its tendency to supplant believers' baptism and banish it from the world.

This objection, though presented last, is first in importance. It is, indeed, the capital objection, and if exhibited in all its phases would virtually embrace all objections. It is not, however, necessary to dwell on it at length, because its force and conclusiveness are readily seen. By all who practice baptism at all it is admitted that the New Testament

enjoins the baptism of believers in Christ. The universality of this admission precludes the necessity of proof. The baptism of believers, then, is a divine ordinance. Is it reasonable to suppose that two divine ordinances antagonize with each other? Is it credible that this is the case? Pedobaptists say that infant baptism is a divine ordinance, and they are slow to admit that it antagonizes with the baptism of believers. But the antagonism is direct, positive. The inevitable tendency of infant baptism is to supplant the baptism of believers. This is owing to the fact that it is practically regarded by Pedobaptists as superseding the necessity of believers' baptism. It must be so regarded, or is made null and void. When baptized infants grow up to maturity and become believers in Christ, there is nothing said among Pedobaptists about baptism on a profession of faith. No; the baptism of the unconscious infant is allowed to prevent the baptism of the intelligent believer. Hence it is easy to see the tendency of infant baptism to supplant and banish the baptism of believers from the world.

A supposition will make this so plain that no one can misunderstand it: Let it be supposed, then, that the principles of Pedobaptists prevail throughout the world. All parents come into the church and have their children baptized in infancy. If this supposition were realized, where would believers' baptism be? It would in one generation be utterly supplanted and banished from the world. An ordinance established by Christ to be observed to the end of time would be abolished. There would be no Scriptural baptism on earth. One of the institutions of the Head of the church would not be permitted to have a place in the world which He made, and in which He labored, toiled, suffered, and died. How startling and fearful is this! A human tradition arraying itself against an ordinance of Heaven, and attempting to destroy it and leave no memorial of its existence on the face of the globe!

Influenced by the consideration presented in the ten sections of this chapter, Baptists regard infant baptism as utterly destitute of Scriptural support; and, in view of its many evils, they are most decided in their opposition to it. On the other hand, they are the earnest advocates of the baptism of believers in Christ; and of believers alone. In this opposition and in this advocacy may be seen one of the prominent

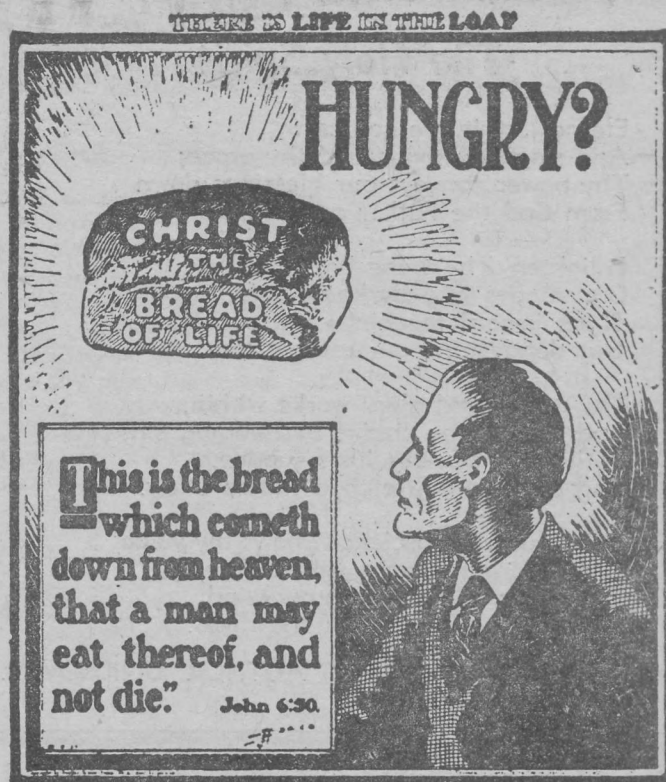
## Imputed Righteousness

(Continued from page one)

it tells us that we must be perfect, else we must suffer the penalty that is attached for transgressions.

We find that the Law is twofold: The first part has to do with our obedience to God and the second part has to do with our love and respect for our fellowman. Jesus summed up the Law in His answer to the question of the Jewish lawyer. The Master said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." — Matthew 22:37-39. He said that all the Law and the prophets hang on these two commandments. In other words, whatever the commandment might be, it will fall under one of these two heads.

This holy Law shows us how holy we must be. We must love God with all the heart, soul, and mind, if we are to meet the requirements. It doesn't matter what we haven't done, but what we have done by way of obedience to this Law. People are always boasting about what they haven't done; yet the first commandment is not one that forbids,



it is one that commands. Of course, even in that command, there is most certainly something forbidden. If we are commanded to love God with all the heart, soul, and mind, then we are therefore forbidden to do anything that would interrupt this obedience.

Now the man who has not kept this Law perfectly is a "sinner." The Bible defines sin as the transgression of the Law. Thus, one who is not obedient to the Law is a sinner. The concept held by the ordinary person is that only gross crimes are sins and only gross criminals are sinners. But this is a misconception. Sin is anything that is not in harmony with the Law of God. Any thought, word, or deed that does not meet the requirements of the Law is sin.

So a man should clearly see that he is a sinner, for where is the man who has kept the Law of God perfectly? Where is the man who is free even from outward sin, not to mention inward lust? The Law of God holds the whole race in condemnation. Romans 3:19 states:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and the world may become guilty before God."

Reader, if you are not in Christ you are under the Law. That is, if you do not have justification by Christ, you shall be judged by Law. And if you do not meet the demands of the Law, you must bear the curse. Listen:

"Cursed is everyone that continueth not in all things which are written in the book of the law to do them." — Galatians 3:10.

The Law, which is perfect, demands perfection in the creature. You must have an absolute righteousness, else suffer the consequences of not having such a righteousness. Many people hug to their bosoms the efforts they think are righteous in the eyes of God; such people had better quit measuring their efforts by the

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human measuring stick and measure themselves by the perfect Law of God. When man measures himself by the Law, he finds that he has fallen short of the glory of God and is a condemned sinner.

II. Notice now the righteousness of Christ, that which meets the requirements of the Law.

No, no one can enter Heaven without a perfect righteousness. But no one, of himself, has such a righteousness. That is why the Lord Jesus came to the earth: to work out the righteousness necessary for our justification. He came into the world and took a body of flesh. If He must redeem us who are under Law, then He Himself must render to the Law what it requires of us. This He did.

First, He lived the perfect life which the Law required of us. He fully kept the first and great commandment, as well as the second. In other words, He rendered a perfect and loving obedience to the Father, and loved His fellowmen as Himself. This is what the Law requires of us, and it is what none of us has done. In order to be saved, we must have such a righteousness, and that is why our Saviour lived under the Law in the flesh. He has thus become "the end of the Law for righteousness to every one that believeth." Now we have the righteousness demanded by the Law. That righteousness is given to us. It is the righteousness of Christ, that which He wrought out in the flesh for us.

But we have some past transgressions to our account, as well as some present and even future ones. The law requires the penalty for these. So our Saviour takes care of these for us, too. He goes to the cross and there endures the wrath of God against our sins, thus accomplishing a full deliverance for us. God imputed our sins to Him, and His righteousness to us. Thus we are freed from sin and made righteous before the Law.

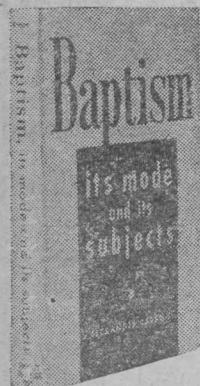
Now when we stand in the divine court, we have the sentence passed that we are righteous. This is something that no human court can do for a criminal. No human court can justify a guilty person. But God has done it. He has remained just, and yet He is the justifier. He is just because He has punished our sins; He is the justifier because He gave us the Son to establish our justifying righteousness.

Come, then, believing sinner, and let us say with Isaiah, "I will greatly rejoice in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." — Isaiah 61:10.

"Absolutely tender, Absolutely true, Understanding all things, Understanding you; Infinitely loving, Exquisitely near, This is God our Father, What have we to fear?"

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## I Will Not Doubt

"Though He slay me, yet will I trust in Him.—Job 13:15.

I will not doubt, though all my ships at sea  
Come drifting home, with broken masts and sails;  
I will believe the hand which never fails,  
From seeming evil, worketh good for me;  
And, though I weep because those poor sails are tattered,  
Still will I cry, while my best hopes lie shattered,  
"I will trust in Thee."

I will not doubt, though all my prayers return  
Unanswered from the still white realm above;  
I will believe it is an all-wise love.  
Which has refused these things for which I yearn;  
And though at times I cannot keep from grieving,  
Yet the pure ardor of my fixed believing,  
Undimmed, shall burn.

I will not doubt, though sorrows fall like rain,  
And troubles swarm like bees about the hive;  
I will believe the heights for which I strive  
Are only reached by anguish and by pain;  
And though I groan and writhe beneath my crosses,  
I yet shall see through my severest losses  
The greater gain.

I will not doubt. Well anchored in this faith,  
Like some staunch ship, my soul braves every gale,  
So strong its courage will not quail  
To breast the mighty unknown sea of death,  
Oh, may I cry, though body parts with spirit,  
"I do not doubt," so listening world may hear it  
With my last breath!

—SIR ROBERTSON NICOLL

## Satan's Religious Appeal

(Continued from page one)  
as heretofore. Multitudes of the large fashionable churches of today are like this. Christ is lost in forms and ceremonies and ritual.

2. **The Superstitious Class.** There are those who hanker for the mysterious, and Satan furnishes them with Spiritualism. God's ban in Old Testament times against Spiritualism was death. Today Spiritualism assumes to be a religion—a form of Christianity, and people dabble in it, thinking that they are worshipping and serving God.

3. **The Credulous Class.** There are many people who want something sensational — want something that promises excitement, so they are ready to go off after every wonder-worker that comes along. The "healers" appeal to this class, and flock by the hundreds to the meetings of such. That numbers of the "healed" are soon buried, that those who are brought in ambulances are taken away in the same doesn't matter. They co-operate with the healer in making his healing genuine, even when they are palpably a fake. They are sent "strong delusion" that they should believe a

lie" (2 Thess. 2:11).

4. **The Emotional Class.** There are those who like noise and racket in religion. They want their emotions stirred, and they go where the "rousers" are put on. They love it where people are blating in "tongues" and praying at the same time, and yelling at the top of their voices, and perhaps rolling on the floor. They ignore I Cor. 14:33 which plainly says that God is not the "Author of confusion." If He isn't — then WHO IS?

5. **The Argumentative Class.** There are those who like to argue "doctrine." They are never happier than when downing somebody in a doctrinal controversy. The "Church of Christ" people are illustrations of that. Their ministry is trained in religious debate, and the speaking of their preachers falls into such sameness of pattern that you can scarcely tell one from another when they speak over the radio. There is no spiritual vitality to their preaching. They are as cold spiritually as a block of ice. They reduce salvation to a sort of formula. "Do this, do that, do the other" — and add it all up, and it equals salvation. Like solving a problem.

6. **The Social Minded.** This is a large — a very large class in this day. They have little interest in spiritual things, and often they are wholly worldly. They want a church that centers about the kitchen with parties and socials and amusements and recreation galore. Such ignore Rom. 14:17. Likewise they ignore I Cor. 11:22, "What, have ye not houses to eat and drink in?" Such persons are usually interested also in ORGANIZATION. Highly organized churches, filled with social activities — such are multitudes of Southern Baptist churches today.

The above illustrates how Satan seeks to adapt a religion to every kind and class of people. His purpose in it all is to get people interested in things that take their minds off Christ and the life He has outlined for every follower of His. True Christianity begins with faith in Christ, then is followed by Scriptural baptism and church membership, followed in turn by the observance of all the things that Jesus has commanded. Only as the Scriptures are made to be the guide in all matters of faith and practice, will Satan be defeated, and a life pleasing to God be lived.

## God's Knowledge

(Continued from page one)  
even this declaration, magnificent as it is, falls infinitely short of the mark.

When, therefore, I speak of foreknowledge, as an attribute essential to Deity; I speak, as Paul says, after the manner of men. The simple term, **knowledge**, would be more intrinsically proper; but then it would not so readily aid the conceptions of ordinary persons. Though, for my own part, I would always rather call the divine knowledge **omniscience**, than give it any other name.

Let me just hint, that if all things without exception and without succession are **eternally present**, as an invisible point, to the uncreated view; **necessity** comes in with a full tide. For that which is always a philosophical **now**, can be no other, nor otherwise, than it is. Not to add: that the Deity, whose view of all things is thus unchangeably fixed and perpetual, and intransitory, must have within Himself a constant and irremedial source of standing uneasiness, if any thing can happen in contrariety to His will, and so as to cross or defeat the wisdom and goodness of His designs. He must certainly interest Himself, and very deeply too, in the accomplishment of a will which is all holy, and all right, and all wise. Consequently, could such a will (and His will is precisely such) be frustrated, though but in one single instance: that frustration would necessarily be a calamity on God Himself, and inflict essential and never ending pain on the divine mind. Another (I think, irrefragable) proof, that nothing is left to contingency. — Page 802.

## 'What A Glorious Future!'

(Continued from page three)  
whether out of the body, I cannot tell: God knoweth;) such an one was caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." — II Corinthians 12:1-4.

John saw the Lord on the isle of Patmos, for he said:

"And I turned to see the voice that spake to me. And being turned, I SAW seven golden candlesticks; And in the midst of the seven candlesticks ONE LIKE UNTO THE SON OF MAN, clothed with a garment down to the foot, and girt about the paps with a golden girdle." — Revelation 1:12, 13.

I say to you, Moses wanted to see the Lord, Balaam anticipated that he would see Him, Stephen saw Him, Paul saw Him, and John saw Him, and some of these days, unless this Bible is a farce from beginning to end, unless it is a falsehood from one cover to the other, some of these days every one of us are likewise going to see the Lord.

Job made it clear that he anticipated seeing him, for he said: "And though after my skin worms destroy this body, yet in my flesh shall I SEE GOD." — Job 19:26.

Job anticipated the fact of his death, that he was going down into the grave and that his body was going to perish and that the skin worms would destroy and eat away his body when he was thus buried. Yet in spite of that fact, he said, "Yet in my flesh shall I see God." How would it be possible that his body be destroyed yet in his flesh he see God? Only on one basis — the resurrection. I tell you, beloved, you and I are someday going to see Him.

"Blessed are the pure in heart:

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## EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK  
Millerton, New York

Title: LOST AND SAVED  
Text: Luke 19:10

**INTRODUCTION:** Do you ever read the "Lost and Found" columns in newspapers? Dogs are lost, cats, jewelry, clothing. God's lost and found column tells us our souls are lost (Isa. 53:6). Yet men are more concerned over lost cats (for instance) than over their own lost souls! Take David's wild grief over his son lost to him (Absalom) — 2 Sam. 18:33.

### I. THE PERSON — "The Son of Man."

Beautiful title! Of all the many names given Christ in Scripture, none bring Him any closer than "Son of Man."

#### A. The nature of Christ's humanity.

(a) Holy, 1 John 3:5.  
(b) Human, John 1:14; I Tim. 3:16; Rom. 8:3; Heb. 2:14, 16; Gal. 4:4; 1 Tim. 2:5.

1. The reality of Christ's manhood.  
Born as humans are (but not in same way as to the corruption of Adam's sin — Matt. 1:18), Matt. 2:1. Had a "body" (1 Peter 2:24) of "bones" (Luke 24:39), "blood" (I John 1:7); that could "sweat" (Luke 22:44). He had a "soul" (Matt. 26:38), "spirit" (John 11:33), "Died" as humans do (1 Cor. 15:3) but not for His sin (as do humans) as He had none of His own, but ours (I Pet. 2:22; 3:18).

2. The reaction of Christ's manhood.  
He "hungered" (Matt. 4:2), on the cross said: "I thirst" (John 19:28), was often "weary" (John 4:6), on stormy sea "fell asleep" with His head on a "pillow" (Matt. 8:24). He shed "tears" (Heb. 5:7); was "troubled" (John 12:27) and "groaned" (John 11:33).

3. The rejection of Christ's manhood.  
To believe that Christ, the Son of God, was "made flesh" is "an error of physical belief" (So says Christian Science, *Science and Health*, p. 586). But now see 1 John 4:3 and 2 John 7.

#### B. The need of Christ's humanity.

1. To restore, Rom. 5:12-21.  
2. To recover, Matt. 5:17.  
3. To redeem, Eph. 1:7; Gal. 4:4-5.  
4. To represent, 1 John 2:1.  
5. To regard, Heb. 4:15-16.  
6. To receive, Hosea 11:4; Luke 15:2.

### II. THE PURPOSE — "For the Son of Man is come to . . ."

#### A. Christ came to seek.

1. As Brother seeking His brethren (Gen. 37:16).  
2. As Buyer seeking precious pearl of Elect (Matt. 13:45-46; 2 Cor. 8:9; Eph. 5:25-27).  
3. As Shepherd seeking His sheep (Luke 15:3-7). Ct. Rom. 3:11!

#### B. Christ came to save.

1. The need of salvation, Acts 4:12; John 3:3, 7.  
2. The narrowness of salvation, Christ the only "Door" (John 10:9), "Way" (John 14:6), "Foundation" (1 Cor. 3:11), "Sacrifice" (Heb. 10:14). Christ or Hell!

### III. THE PEOPLE — "Lost."

#### A. The ruined.

Christ only raises and resurrects the dead (John 5:21), only gives sight to blind (Matt. 11:5), only heals sick (Matt. 9:12-13), only saves lost. Only sinners need apply (1 Tim. 1:15).

#### B. The rest.

Christ never came for them. Only sent unto the "LOST sheep" (Matt. 15:24).

CONCLUSION: Are you lost? Really lost? Then turn to Christ now! Assured that He came to save you! 1 Peter 2:24-25; Luke 15:24. Amen.

for they shall SEE GOD." — Matthew 5:8.

Someday, beloved, all the redeemed, the pure in heart, shall see Him.

Listen again:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we SHALL SEE HIM as he is." — I John 3:2.

I say then, beloved friends, not only is it true that we shall live again, but when we live again, we shall see the Lord. We shall behold His face.

### III.

IT IS ONLY THROUGH RIGHTEOUSNESS THAT WE SHALL ATTAIN HEAVEN.

David said, "I will behold thy face in righteousness." The only way we will be able to see Him will be in righteousness.

May I remind you that there are three kinds of righteousness spoken of in the Bible. First of all, there is perfect human righteousness, the kind that Adam had in the Garden of Eden. It was absolutely perfect so far as a human being was concerned. Up until the time that sin entered the Garden and temptation came through the serpent, Adam's righteousness was a perfect human righteousness. If Adam had never sinned and if Eve had never sinned, if the race had never been corrupted by sin, then you and I would never have known what sin was. We never would have known anything but a perfect human righteousness, which was all that Adam had back there in Eden's Garden.

Then there is a second kind of righteousness and that is self-righteousness. That is what Adam had just as soon as he sinned. Just as soon as he sinned the Word of God says that he and Eve made them some clothes out of fig leaves, for they realized that they were naked. If they had not been self-righteous, trying to establish their own righteousness, they never would have tried to make clothes for themselves.

"But we are all as an unclean thing, and all OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS; but we all do fade as a leaf; and our iniquities like the wind, have taken us away." — Isaiah 64:6.

Those garments that Adam and Eve made for themselves out of fig leaves would have soon faded as a leaf. When Isaiah wrote, he reminded us of that fact, that our righteousnesses are only as filthy rags and that they fade and perish as a leaf.

There is a third type of righteousness and that was the kind Adam had when he got outside the Garden of Eden. When Adam was first put into the Garden of Eden, he had a perfect human righteousness. When he (Continued on page 6, column 1)

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## SHOULD HE FEEL COMPLIMENTED OR ASHAMED?



"Woe unto, when all men shall speak well of you! for so did their fathers to the false prophets."—Luke 6:26.

## "What A Glorious Future!"

(Continued from page five)  
sinned, he had a self-righteousness. But when God put him out of the Garden of Eden and clothed him with a skin of a lamb, it was then that Adam learned the meaning of divine righteousness. He was better off than he was before he sinned. Now he is clothed not in a perfect human righteousness and not in self-righteousness, but he is clothed in a perfect divine righteousness. The clothing of that lamb typifies the righteousness of Jesus Christ wherewith you and I and all the saints of God are clothed today.

I turn to the New Testament and I find that it says:

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him."—II Corinthians 5:21.

In other words, God treated Jesus Christ just like He was a sinner. Now He treats us just like Jesus Christ ought to have been treated. Beloved, He took my sins and put them upon Jesus Christ, and He took Jesus Christ's righteousness and put it upon me, so that when He sees me, He sees me clothed in the perfect righteousness of God's own Son, the Lord Jesus Christ.

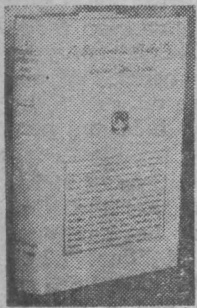
We read:

"Follow peace with all men, and HOLINESS, without which no man shall see the Lord."—Hebrews 12:14.

Yes, beloved, no man shall see the Lord unless he has holiness. But the holiness that Paul talks about is not the holiness of the Holy Rollers. It is not the holiness that the "holier than thou" crowd shouts about over the radio. The

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holiness that the Lord Jesus Christ speaks about through the Apostle Paul is the holiness or the righteousness of Jesus Christ, without which no man shall see the Lord. If you are not clothed in His holiness, if you are not clothed in His righteousness, if you are not completely clothed by the perfect righteousness of Jesus Christ, then, beloved, you will never see the Lord.

David said, "I will behold thy face in righteousness. It wasn't the kind of righteousness that Adam had in the Garden of Eden before he sinned. It was the kind of righteousness that Adam had after he had sinned and after God killed a lamb for his clothing. What kind of righteousness did he have? The same kind that I have, and the same kind that you have, and the same kind that every believing child of God has. We are clothed right now in the divine righteousness of the Lord Jesus Christ.

What a blessing it is to me to know that today I stand clothed in the righteousness of God's Son. No wonder the Apostle Paul wrote:

"For Christ is the end of the law FOR RIGHTEOUSNESS to every one that believeth."—Roman 10:4.

So far as we are concerned, beloved, we got righteousness the day the Lord Jesus Christ became our Saviour—the day we believed upon Him.

You can never stand in God's presence without righteousness. You have to be just as holy as God. You have to be just as perfect as God. You have to be just as pure as God. You have to be just as righteous as God. But you don't get that righteousness in any self-righteous effort. The only way that you can have that righteousness is to receive Jesus Christ as your Saviour and to get the imputed righteousness of God's Son, the Lord Jesus Christ, who becomes your Saviour.

I tell you, beloved, it is going to be wonderful to one day stand in His presence in righteousness. David couldn't stand in God's presence with his own self-righteousness. Adam couldn't stand in God's presence with his self-righteousness. He realized it and hid himself from God in the Garden of Eden. Beloved, we never would be able to stand in God's presence in our own self-righteousness, but thanks be unto God, someday we will stand in His presence clothed in the righteousness of God's own Son, the Lord Jesus Christ.

## IV.

## WE WILL BE SATISFIED.

David said, "I shall be satisfied."

Beloved, this world can't satisfy. There isn't anything in this world that could ever satisfy any of us. You can't be satisfied by the pleasures of this world.

Lord Byron, of whom literature and history tell us he was one of the most profligate and sinful of all human beings, lived a life that was practically devoted to sin and shame and debauchery, but after he had tried every form and conceivable type of sin, Lord Byron wrote: "The worm, the canker and the grief are mine alone."

Pleasure can't give satisfaction. As the poet has said:

"Pleasures are like poppies spread,  
You touch the flower, the bloom is dead;  
Or like a snowflake on the river,  
A moment white and then gone forever."

Furthermore, unbelief can't satisfy. Some people try to satisfy themselves by mentally asserting that there is no God, or by mentally asserting that they do not believe in Him as a God of power and a God of sovereignty; but there has never been a man that has been satisfied by unbelief.

Voltaire tried it but when he came down to his dying bed, he said, "I wish I had never been born." Voltaire found that unbelief didn't satisfy.

Money can't satisfy. Jay Gould died the richest man in the world, yet on his death bed he said, "I suppose I am the most miserable man on earth."

I will remind you that position and fame can't ever satisfy any man. Lord Beaconsfield, I judge, enjoyed as much position and as much fame in his day as any man, yet Lord Beaconsfield said, "Youth is a mistake; manhood a struggle; old age a regret." What could a man say more as to his failure in life than this? I tell you, beloved, regardless of what

position a man may attain in this life and irrespective of what fame may come to him, it can't satisfy.

I often think of Clarence Darrow, whom I judge to have been the greatest criminal lawyer that ever lived in America. In spite of his infidelity and in spite of the fact that he was not a child of God, I have to admire Clarence Darrow for the simple reason that he was a tremendous brain and he was a tremendously wonderful criminal lawyer. I remember a few years ago just before he died he was speaking to some undergraduates of a certain college and he said, "If I were a young man graduating this year, I would chuck it all. I would commit suicide. I would get out of this life. Life isn't worth what it costs." He achieved fame but what did it amount to without the Lord? There was no satisfaction there.

Military glory can't satisfy. Alexander the Great conquered the world and then sat down on the shores of the Aegean Sea and wept because there were no more worlds to conquer.

I tell you, beloved, you can't be satisfied with pleasures, nor unbelief, nor money, nor with position and fame, nor with military glory. There is only one way that you can find satisfaction. David had found it, and that was in the Lord Jesus Christ.

Just as we find Jesus speaking to us:

"Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow: but I WILL SEE YOU AGAIN, and YOUR HEART SHALL REJOICE, and your joy

no man taketh from you."—John 16:20, 22.

Beloved, there is no satisfaction in the material things of this life, but there is satisfaction in the Son of God, for He said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

The Word of God would indicate that you can't find satisfaction so far as this world is concerned. Listen:

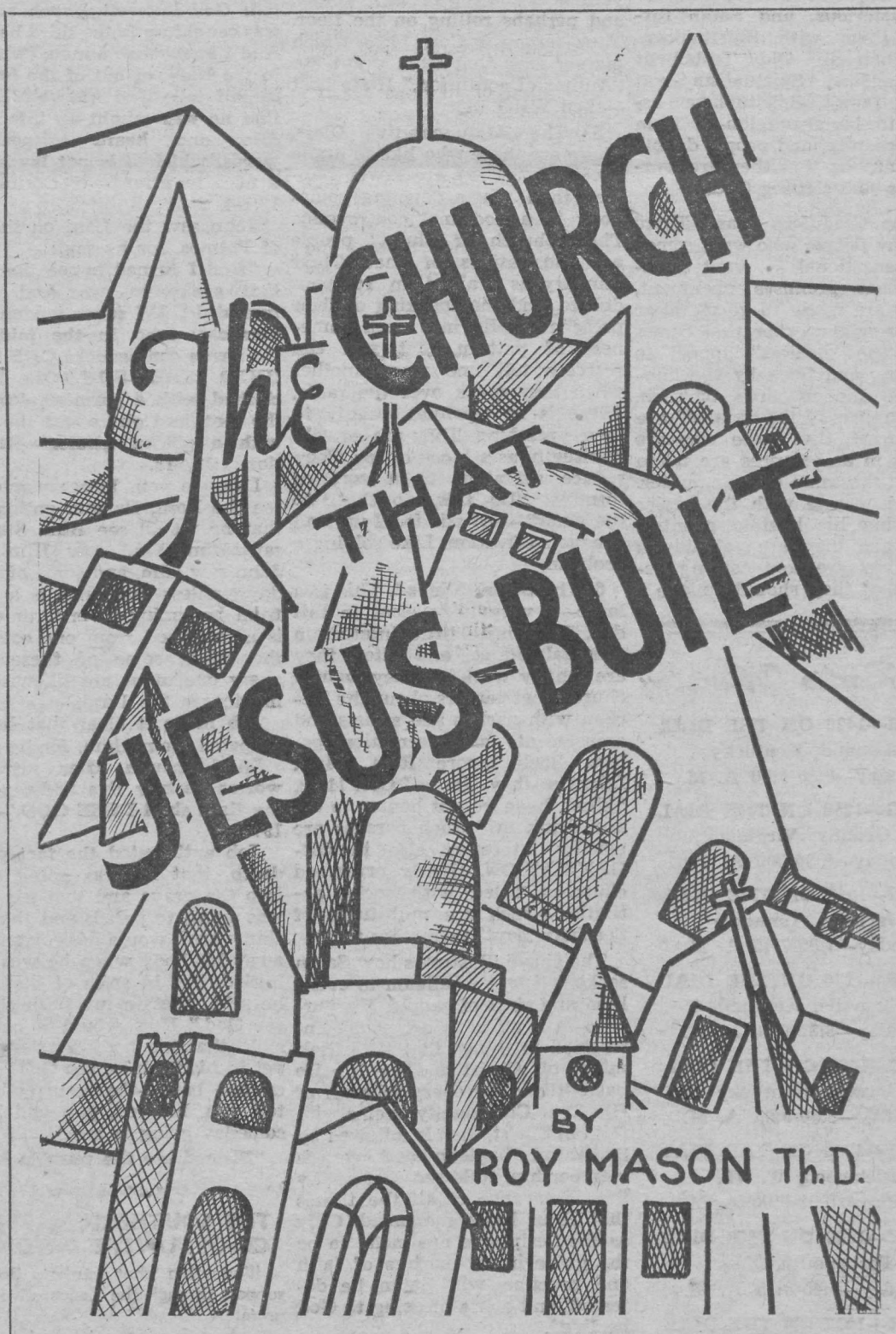
"All things are full of labour: man cannot utter it: the eye is NOT SATISFIED with seeing, nor the ear filled with hearing."—Ecclesiastes 1:8.

How true it is! You can look and look and look, but you are not satisfied. What you can see doesn't satisfy. You might look at the most beautiful sunset, or the most beautiful sunrise, or the most marvelous of all paintings that God puts in the sky by way of a rainbow; you might look and look and look, but you will never be satisfied. You can't be satisfied by what you see with the eyes.

What is true in that respect is just as true so far as money is concerned. It can never satisfy.

"He that loveth silver SHALL NOT BE SATISFIED WITH SILVER; nor he that loveth abundance with increase: this is also vanity."—Ecclesiastes 5:10.

I think often of the fable of the man who was given a pocketbook. The man who gave it to him told him that everytime he would shake it, he would find a five dollar gold piece on the inside, but when he had all the money that he wanted, he must throw the pocketbook away. So he shook it and shook it and shook it (Continued on page 7, column 1)



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## Whispers Of Patient Love

Go not far from me, O my Strength,

Whom all my times obey;  
Take from me anything thou wilt,  
But go not thou away—  
And let the storm that does thy work

Deal with me as it may.

O Comforter of God's redeemed,  
Whom the world cannot see,  
What arm should snatch me from the flood

That cast my soul on thee?  
Who would not suffer pain like mine,  
To be consoled like me?

On thy compassion I repose  
In weakness and distress;  
I will not ask for greater ease  
Lest I should love thee less;  
Oh, 'tis a blessed thing for me  
To need thy tenderness!

Thy love has many a lighted path  
No outward eye can trace;  
And my heart sees Thee in the deep,

With darkness on its face;  
And communes with Thee 'mid the storm  
As in a secret place.

When I am feeble as a child,  
And flesh and heart give way,  
Then on thy everlasting strength  
With passive trust I stay;  
And the rough wind becomes a song,  
The darkness shines like day.

There is no death for me to fear,  
For Christ, my Lord, hath died;  
There is no curse in this my pain,  
For He was crucified;  
And it is fellowship with Him  
That keeps me near His side.

My heart is fixed, O God, my Strength,  
My heart is strong to bear;  
I will be joyful in thy love,  
And peaceful in thy care.  
Deal with me, for my Saviour's sake,  
According to His prayer.

—Author Unknown.

## 'What A Glorious Future!'

(Continued from page six)  
it until he had gold pieces piled all around him. He thought, this was surely enough now, and he started to throw it away. As he did so another gold piece rattled inside the pocketbook, and he said, "It is a shame to throw this one away. I will just take this one, too." He started to throw the pocketbook away again and the same thing happened again, until finally they found a dead man's body sprawling over a pile of gold.

Solomon said in the book of Proverbs:

"The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough: The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is not enough."—Proverbs 30:15, 16.

Notice, the grave is never satisfied, for there is always another

grave.

The barren womb is never satisfied for the woman who has no child is never satisfied. I don't care who the woman is, she is never satisfied unless she be able to take her own offspring in her hand and say, "This is my child."

The third thing that he mentions is the earth not filled with water. The water always falls down upon the earth but the earth always drinks it in. It is never satisfied.

The fourth thing that is mentioned is the fire. Fire is never satisfied. You have to keep putting wood on it or it will die.

Solomon said that these four things never say, "It is enough."

Beloved, I want to tell you whereby you can be satisfied and that is in the Lord Jesus Christ. Listen to Jesus Himself as He says:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, OUT OF HIS BELLY SHALL FLOW RIVERS OF LIVING WATER."—John 7:37, 38.

Notice, He says that the man who comes to Him, He will satisfy. He takes the belly, the part of men that is never satisfied, and uses it as a figure of speech whereby that He says, "Out of his belly shall flow rivers of living water."

Yes, beloved, my text tells us that we shall live again. It tells us that when we do, we shall see the Lord. It tells us that the only way we will ever see Him is by being clothed in His righteousness. It tells us that when we do see Him, we are going to be satisfied.

V.

### WE WILL LOOK LIKE GOD.

David said, "I shall be satisfied, when I awake, with thy likeness."

What kind of likeness are we going to have? We are going to be like the Lord Jesus Christ.

I remember reading in the days of Spurgeon that two men were walking down the street one day—one a layman and the other a preacher. A beggar came up and looked at them both and passed the preacher by and said to the layman, "O man with Heaven shining in your face, give me a penny." He saw Heaven shining in that layman's face.

Brother, sister, that ought to be true of every one of us; we ought to have Heaven shining in our face, and the world would be able to see the Lord in our face from day to day.

Though you will never look like the Lord here in this world, someday you are going to look like Him. Listen:

"For whom he did foreknow, he also did predestinate to be CONFORMED TO THE IMAGE OF HIS SON, that he might be the firstborn among many brethren."—Romans 8:29.

"And as we have borne the image of the earthy, we shall also bear the IMAGE OF THE HEAVENLY."—I Corinthians 15:49.

"For our conversation is in heaven: from whence we look for the Saviour, the Lord Jesus Christ: Who shall CHANGE OUR VILE BODY, that it may be FASHIONED LIKE UNTO HIS GLORIOUS BODY, according to the working whereby he is able even to subdue all things unto himself."—Philippians 3:20, 21.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be but we know that, when he shall appear, we SHALL BE LIKE HIM; for we shall see him as he is."—I John 3:2.

Yes, beloved, someday you are going to have a new body fashioned like the Lord Jesus Christ.

Several years ago, Bonar wrote a marvelous commentary on the book of Leviticus. When he had finished it, and had had it printed, he sent a complimentary copy of it to Spurgeon. Spurgeon wrote back and told him that it was a marvelous book but he would like to ask him to put his photograph and his autograph in the front of the book for him as a

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

LESSON FOR SUNDAY, JUNE 8, 1958

## The Book Of I Samuel

### TWO CHARACTERS REVEALED

I Samuel 22-25

MEMORY VERSE: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Proverbs 23:32, 31.

### I. The True Character Of King Saul Revealed. I Samuel 22:1-23.

Thus far we notice that Saul's main concern was for himself and for his own selfish honor. As his enmity for David increases, his selfishness grows greater. In our present chapter we find Saul pitying himself and imagining a number of untrue things against David. All of the suspicions were groundless and came from his own guilty conscience.

Saul heard through Doeg, the Edomite, that Abimelech had given David food and the sword of Goliath. Saul calls for all of the household of Abimelech, and the priests that they might be slain. Saul's servants shrink from the task. Doeg is equal to this unholy work. Thus, all the priests, save one, were slain. Surely this sacrilege must have been a terrible revelation as to the true character of King Saul. Certainly from this one act, even if we had none other of Saul's history as to his disobedience to the revealed will of God, we would be compelled to say that Saul was an unsaved man. Truly, no Christian, regardless of how great his backslidings, could have committed such a merciless deed, as this which was perpetrated by Saul.

### II. David At Keilah. I Samuel 23:1-13.

The news was carried to David that the Philistines were robbing the threshing floors at Keilah and were taking away the food of the people. Instead of Saul driving out the invading forces from Keilah, his mind was occupied with the task of ridding himself of David.

When David heard the situation he inquired of the Lord what to do. The Lord directed him to go to battle. Then when David knew that Saul was seeking his life in Keilah, he prayed again and besought the Lord as to his remaining or his removal from the city. Thus, David's action was determined by prayer. May we learn to do likewise.

It is interesting to notice that David not only defeated the Philistines, but he brought away their cattle (V. 5) and thus gained fresh supplies. Is it not thus with faith, for faith always gathers fresh riches from every conflict?

### III. But God. I Samuel 23:14-27.

Over against all of our difficulties and our sorrows and our troubles we, likewise, find God.

When Jonathan came unto David at this time, David was strengthened in the Lord (V. 16). In all of his wanderings his courage and his encouragement came from one source only, namely—God.

In this connection, it is well to notice how God's providence saved David (V. 27). Word is brought to Saul that the Philistines had invaded the land and thus he must give up his pursuit of David to go against them.

Do we fail to see the hand of God in all of David's trials? Surely we can see that just as the enemy is not allowed to overcome David, so our enemy, Satan, is not allowed to overcome us. Many of God's suffering saints have been rescued from their persecutors, both literally and figurately, as David was rescued from Saul.

### IV. The True Character Of David Revealed. I

keepsake. When Mr. Bonar had put his picture in the front of the book and had signed his name under it, he wrote Spurgeon a little note and said, "This is the best picture that I have, Spurgeon. If you hadn't been so impatient, if you had waited a little longer, I would have had one a whole lot better, for I shall see Him and I am going to be made like Him."

How I rejoice for this truth, that someday we will look like the Lord Jesus Christ Himself.

### CONCLUSION

Notice my text again: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Beloved, if I never speak again, if I never preach another sermon, I want you to remember that this is my experience. If our Lord were to call me home, I want you to know that this text is my personal experience. I thank God for my experience in the light of this text.

I ask you, is it your experience, too? Do you know Him? Are you acquainted with Him? Are you covered with His righteousness? Has He satisfied you? Do you expect to stand in His presence? Do you expect to look like Him?

May God bless you and may God save you!

### Samuel 24:1-22.

As soon as it was possible for Saul to turn away from the Philistines, he resumed the more congenial task of seeking David's life. During this time Saul entered a cave where David was hiding and fell asleep. Now was the time for David to be rid once and for all of his unrighteous persecutor. Instead, however, we find him sparing Saul's life and only cutting off a part of his shirt that he might show Saul how he might have made away with his life.

Since Saul had been anointed of the Lord for the task of king, David cannot find in his heart the desire to slay him, even though he be his enemy.

In verse 6 we find a great principle. Though Saul was wicked, David did not touch him because he was God's anointed. It was the office that David respected. This would be a fine passage for preacher-haters to read. Woe to that man who touches God's anointed. The office of God's anointed is sacred, and when God calls a preacher we should be mighty slow to do anything that will bring injury. Sometimes because God's people have the wrong attitude towards God's ministers the Lord punishes them and they get into serious trouble. This is surely true.

When Saul came forth from the cave David followed him, showing him the piece of cloth he had cut from Saul's clothes. In this interview with Saul, David showed his greatness in that he passes over the enmity of Saul toward himself and singles out only the cowardly treachery of those who had incited the king. He also takes the case to higher grounds and appeals the whole to the Lord to judge between them (V. 12). Saul seems melted and broken, but it was only for a time as David well knew. Weeping does not change Saul's moral nature. David refused to accompany Saul home as he knew that it was only a matter of time when Saul, afflicted with an evil spirit, would seek his life again.

### V. The Frailty Of Human Nature. I Samuel 25:1-44.

After David's great victory over Saul in our preceding chapter, we would hardly expect to see his faith becoming so weak as it does in his connection with Nabal. While David and his followers were fleeing from Saul, he had protected Nabal's flock from robbers (V. 16). Now David asks for food, but Nabal refuses to grant it.

David now takes the whole affair into his hands. He forgets about his faith in God and instead of trusting this into God's hands, he swears vengeance against Nabal (V. 21, 22). Surely this shows us how frail our human nature is and how feeble the faith of all of us becomes at times. Had it not been for Nabal's wife, David would have carried out his evil intentions. Thus, God mercifully intervened to prevent his servant wreaking vengeance that would have been a sorrow to him the remainder of his life.

### VI. The Influence Of Drink. I Sam. 25:37.

Comment on this verse is not needed. All know that one's reaction to risk is precisely the same as Nabal's. Cf. Prov. 21:1; Prov. 23-29-32.

### VIII. The Blessedness Of Persecution.

It was during this period of David's persecution that he wrote a number of his sweetest songs. Had David not passed through these hours of persecution we would, doubtless, be deprived of some of the sweetest of all the Psalms. Cf. Ps. 63, 57, 52, and 142.



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## POSSUM RIDGE LETTER

dere bro. Gilpeens—

Tother da i wuz wurkin in mi gardin thinkin how happy i wuz that hit had quit rainin and the sun wuz shinin when Samathy kam out the bak dor lik a lokoed syklon and kalled me lik she wuz hollerin at wun uf the plow mules. i hurried over to the fense tu larn the kaus of her ailment. she was plum upshot bekaws the moths wuz swarmin in our klose press. i had tu go to the kounty seat rite then for sum killin powdur.

afur i got the moths killed and Samanthu pasified i got tu thinkin about sum uther pests what air botherin us sich as Arminians, ununists, feminists, and modurnists. i shore wish they wuz sum-

thin we kud spray them with tu git rid uf them. as i kogitated about this i kam tu the konklusshun that the best way tu kill them is with a genuwine applikashun uf Grandmas old Bible.

the feminists need tu be sprayed with First Corinthians chapur fourteen and vurse thirtyfour fer a sekund sprayin use First Timothy chapur two and verses eleven and twelve.

the ununists need chapur sixteen vurse seventeen uf Romans along with a gude shot uf Sekond Timothy chapur three and vurse five.

the modurnists ort tu reed sekond Timothy chapur three and vurse sixteen along with Sekond

Peter chapur wun and vurse twenty-wun.

them Arminians air the wurst uf all. jist giv them a fu kopys uf TBE kontaining bro. Bobs artikles agin Arminius Rice and kompany and they wil skeedadle fer the hills.

as fer the anty sundy skulers they jist aint much nead tu tri to do anything with them fellers. they air so konfuzed they aint nuthin u kud say that wud chang ther waze. if after all what has ben sed in TBE wont konvinse them, then they jist kant be konvinced.

wun uf mi married darters lives in Looville and sinse Samanthu and me wuz visitin her last weak, we went tu church ther, but i didnt keer much for it. hit waznt

like it used tu be on Possum stop rollin and that is the end uf Ridge befor the daze of the anti Sundry skulers. the quire murdered the singin whil the organist drowned the quire. the preacher jist butchered the English whil the janitur smuthered the kongregashun. when i got out i felt lik sumbody ort tu kall the polise. when the pulpit pounder sed amen the kongregashun got out uf the bilding lik the benedikshun wer a fire alarm and that they wer firemen on duty.

even the sarmont waznt very interestin. the preecher wuz talkin on kooperashun but he didnt no 2 much about hit. ef he wants tu know what kooperashun reely is jist let him tri drivin a jolt wagun when wun wheel kums off. when hit rolls off the tothers

without TBE the past 2 weeks. ther is a nabur about an axle greazin away frum mi hous what i lik tu fellowship with. he wuz mity tuff befor the Lord saved him. i dont mean that he wuz tuff enuf tu shav with a blowtortch but he wuz the kind uf feller what almost cut his tonails with an ax and breshed his teeth with a file.

but now he is jist lik Marys lamb. about wun nite a weak i go sit a spel with him to talk about the Bible. his yungest yunguns has had meezles and the doktor has had the hole famly in kerosene for the past 2 weeks. sinse i kud not talk tu him i shore hav enjoyed TBE. hit is jist ben bred and beefstake and milk and huny tu me, and i tel u this bekaws i am,

yore frend,  
i s hardtufule

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