

Empty pews have a voice of their own. They cry out in solemn testimony against the people of God who are not in them.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC Distinctive Principles of Baptists, Chapter II, Section I—

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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How to Preach the Law of God

By CARL F. W. WALTHER

No Gospel element must be mingled with the Law. Any one expounding the Law, shamefully perverts it by injecting into it grace, the grace, loving-kindness, and patience of God, who forgives sin. He acts like a sick-nurse, who fetches sugar to sweeten the bitter medicine, which the patient dislikes. What is the result? Why, the medicine does not take effect, and the patient remains feverish. In order that it might retain its strength the medicine should not have been sweetened. A preacher must proclaim the Law in such a manner that there remains in it nothing pleasant to lost and condemned sinners. Every sweet ingredient injected into the Law is poison; it renders this heavenly medicine ineffective, neutralizes

its operation.

Matthew 5:17-19 the Lord says: "Think not that I am come to destroy the Law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

When preaching the Law, you must ever bear in mind that the Law makes no concessions. That is utterly beside the character of the Law; it only makes demands. The Law says: "You must do this; if you fail to do it, you have no

recourse to the patient, loving-kindness, and long-suffering of God; you will have to go to perdition for your wrong-doing." To make this point quite plain to us, the Lord says: "Whosoever shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven." That does not mean, he shall have the lowest place assigned him in heaven, but he does not belong in the kingdom of Heaven at all.

Galatians 3:10 Paul writes: "For as many as are of the works of the Law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them." If you would direct men to do good works and for their comfort add a remark like (Continued on page 4, column 3)

Immersion Is Baptism

By J. M. PENDLETON

CHAPTER II

BAPTISTS CONSIDER THE IMMERSION IN WATER OF A BELIEVER IN CHRIST ESSENTIAL TO BAPTISM—SO ESSENTIAL THAT WITHOUT IT THERE IS NO BAPTISM.

SECTION I

Greek lexicons give "immerse," "dip," or "plunge" as the primary, ordinary and literal meaning of "baptizo."

In the common version of the Scriptures baptizo and baptism are Anglicized, but not translated. This is invariably true of the latter term, and it is true of the former whenever the ordinance of baptism is referred to. Baptismos is used four times. In three instances it has no reference to the baptismal ordinance, and is translated "washing," which washing was evidently the result of immersion. In the other instance it is Anglicized. Baptizo, from which baptism is derived, is employed in the Greek New Testament three times, and embapto three times. Both are translated "dip" in the common version. There is no more difference in their meaning than there is between the word "dip" and the phrase "dip in." These verbs are never used in connection with baptism as a religious ordinance;

baptizo is the verb always used.

I have referred to baptizo and baptism as Anglicized words. By this it is meant that their termination is made to correspond with the termination of English words. In baptizo the final letter is changed into e, and in baptism the last letter is dropped altogether. To make this matter of Anglicism perfectly plain, it is only necessary to say that if the Greek rantizo, meaning "sprinkle," had been Anglicized, we should have "rantize" in the New Testament wherever we now have "sprinkle."

The version of the Bible now in common use was made by order of King James I of England, and was first published in the year 1611. The king gave a number of rules for the guidance of his translators, and the third rule virtually forbids the translation of "baptizo" and "baptism." This third rule is as follows: "The old ecclesiastical words to be kept, as the word 'church' not to be translated 'congregation.'" It is absurd to say that this rule had exclusive reference to the term "church," for this term is manifestly given as a specimen of "old ecclesiastical words;" and why should "words" be mentioned if the rule was to be applied to but one word? The question, then, is, Are "baptism" and "baptize" "old ecclesiastical words?" (Continued on page 8, column 2)

The Tools Used By Satan In Doing His Ungodly Work

By ROY MASON
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The Devil does not do all of his work in person—he uses instruments in the accomplishment of his purposes. He used the serpent when he tempted Eve in the Garden, and that is but one illustration of how he operates. Let us think of some of the things that Satan uses today.

1. Individually, he uses two things over and over again. The first of these is APPETITE. God gave us appetite for two purposes, that we might not allow ourselves to starve to death, and that we might enjoy the normal gratification of it. There is no sin or harm in the normal satisfaction of appetite. The eating of a normal meal brings well being. Abnormal eating or gluttony brings misery and ill health. Then there are artificial appetites that can be created. God never created one with an appetite for nicotine, or alcohol, or dope. These, like the taste for beer, must be acquired. Then once acquired, there is set up a craving. Many of the hu-

(Continued on page 2, column 4)

HE TOOK A RECEIPT

When Renaud first came as Senator to Paris, he engaged a room at a hotel and paid a month's rent — 150 francs — in advance. The proprietor asked if he would have a receipt. "It is not necessary," replied Renaud, "God has witnessed the payment." "Do you believe in God?" sneered the host. "Most assuredly," replied Renaud, "don't you?" "Not I, monsieur." "Ah," said the senator, "I will take a receipt, if you please." — Christian Standard.

THE MISSION OF BAPTISTS

1. The first and foremost obligation in the mission of Baptists is to stand for the supreme and final authority of the Bible in all matters pertaining to faith and practice, both as churches and as individual Christians. Not only must Baptists stand for this principle, they must abide by it themselves. The reason why Baptists are divided today is not because this principle has not been professed, but because it has not been practically applied. Fellowship and unity among Baptists will only (if ever) be realized when Baptists forsake all human tradition and practice, and adopt the rule of the Scriptures as their standard.
2. The next most important duty of Baptists is to bear witness to the only Way of Salvation—through the Righteousness of Jesus Christ received by faith. The world is the Baptist mission field, and the Gospel of Grace is the Baptist message. With the majority of all other religious groups preaching the doctrine of works of righteousness for justification, it behooves Baptists to preach from the house-tops the good news of free justification by the Work of Righteousness performed by Jesus Christ.
3. Baptists are also to insist upon the baptism of saved persons only. Our forefathers shed their blood to preserve the Gospel and the ordinance of baptism pure. They would not for a minute hear of baptismal regeneration, pedobaptism, nor any substitute for immersion as baptism. Baptists of today must not betray the faith of our fathers and the teaching of the Bible by acknowledging such innovations.
4. As Baptists, we must protest against the existence of man-made religious bodies as being without divine authority. Believing in religious freedom, we certainly would defend their privilege of existing, but we must ever regard all man-made religious groups as being in competition to the church that Jesus built. In exposing the invalidity of these groups, we must show by doctrinal and historical tests that they fail to meet the standard of New Testament churches.
5. Another duty in the mission of Baptists is to preserve and perpetuate true and unadulterated, the ordinance of the Lord's Supper. We should declare the teaching of the Scripture that the

Supper is not a sacrament, but a memorial, commemorating the death of the Saviour. Against the false teaching that the unleavened bread and wine in some manner impart grace to the participant, the true symbolism of these elements must be declared. Furthermore, the dangerous practices of open and inter-communion must ever be shunned and exposed.

6. One of the great tasks for Baptists today is to teach the truth as to the New Testament church. The independency and autonomy of New Testament churches is a precious heritage. The modern-day organizations of men are turning away the minds of Baptists from the true nature of the church. The work Christ gave His church to do has been stolen out of the hands of the churches by unsuspected men who by their actions scorn God's institution. The more that conventions, fellowships, associations, etc., come into existence, and thrive, the less significant will the true nature of the church become. New Testament churches have to give up their rights in order that the greater man-made

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The Baptist Examiner Pulpit

"JOHN'S BAPTISM"

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

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Matthew 3:16.

"The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven: he will say unto us, Why did ye not then believe him?"—Matthew 21:25.

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John."—Luke 7:29, 30.

I don't think that it ought to be necessary to remind you that the churches of today are cer-

tainly far removed from the church that Jesus built. There has been a tremendous drift so far as apostasy is concerned, so that the church of Jesus' day was very definitely unlike the churches of today.

That isn't anything for us to be alarmed about, for it was prophesied by the Apostle Paul. I am sure you would recall that when he called the elders of Miletus and asked them to meet him in the city of Ephesus, he warned them about the future. He said:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away dis-

ciples after them."—Acts 20:29, 30.

Now these verses ought to stand as a prophecy to us to tell us what Paul anticipated as coming to pass. While the Apostle Paul said that there would be grievous wolves come in among the flock, and that even some of the members of the church would depart from the faith—while he anticipated that, it certainly has come to pass just as he prophesied that it would.

When we come to the book of Jude, we find that that apostasy which Paul had prophesied, had already set in—that there had risen certain men out of the churches themselves that were

(Continued on page 4, column 5)

Hierarchal Methods Are Advocated By Convention Leader

Baptists either do not know, or else often forget, that Roman Catholicism is what it is today as a result of development. Those first churches and pastors involved in the movement that has developed into our present-day Romanism would never have thought of believing and practicing what we see today. But it is a historical fact that the thing those ancient churches started developed into the ecclesiastical monster that grips the world now. This example should be enough to halt Baptists from wading into the waters of ecclesiastical organization. But it has not been such and it not such to most Baptists. Confident that "our organization" could never become what that first movement became, many Baptists faithfully devote their energies and talents to develop conventions, fellowships, councils, etc., thinking that these man-made organizations are better than the simple pattern of the New Testament.

We have always contended that such organizations will eventually turn out to be ecclesiastical monsters such as Roman Catholicism. We are every day sadly seeing our expectation gradually fulfilled. Another example of the trend was recently published in CRUSADER, an American Baptist Convention publication. The feature article of the March issue was a two-page, two-color spread entitled, "Nine Stiches in Time." The author of the article, Fenwick T. Fowler, is a member

(Continued on page 2, column 1)

'SEWING' and 'REAPING'

Chaplain Arthur De Vries tells of a visit he made one day to Marquette Prison. Going through the garment factory of the institution, and noticing one of the prisoners sewing a covering on a bale of overalls, the chaplain, in order to make an opening for further conversation, said: "Good morning, friend! Sewing?"

"No, Sir," the prisoner replied with a grim smile, "reaping."

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6-7).—The Pilgrim

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Examiner Editorials

By Bob L. Ross

Hierarchal Methods

(Continued from page one)

of the General Council of the American Baptist Convention and chairman of its Committee F on "Unified Program and Work." The purpose of Mr. Fowler's article was to offer some "nine points at which American Baptists can move to increase their rate of growth."

We believe this article shows how conventions and other such bodies inevitably drift toward the type of organization as Roman Catholicism. The distinctive Baptist principles of church independence and autonomy must be trampled under foot if these movements are to make the progress which is desired. We now quote from Mr. Fowler's article to show that this very thing is advocated:

Local Church Rights Must Be Given Up To Some Extent

Fowler says, "This overworked autonomy of the local church has frequently tied the hands of national, state and city executives who could have given guidance which would have solidified and nourished our enterprise."

"In the early days our nation learned some rights had to be denied to the states in order for the union to flourish. This is true of religious bodies as well. Certain sacrifices in autonomy must be made by individuals and groups if the total body is to

prosper."

We wish to call attention as to why the rights of a church must be given up to some extent: It is in order for "the total body . . . to prosper." In other words, if Baptist churches were to strictly adhere to church autonomy and related rights, then the American Baptist Convention could not go forward as it would like. So what does this author suggest? Shall Baptist churches abide by the Scriptures or give up their rights? This man advocates the giving up of some of their rights! This is exactly what had to be done in order for Roman Catholicism to make its advance.

Romish Bishops Alias "Executive Secretaries"

This author under his second point, states: "The American Baptist Convention will grow faster when it places greater reliance on its national leadership . . ."

"Baptist Executive Secretaries will probably never be called Bishops, but they could be treated as though they were, for they fulfill the function of a bishop. Cooperative pastors and magnanimous national leaders and common-sense laymen can multiply the efforts of the Executive Secretary through the respect accorded him."

Here is an outright admission of what we have contended for so long: Denominational secretaries are nothing more nor less than Roman-styled bishops. And this author pleads that they be regarded in the same manner as so-called bishops. If this is not a step toward Roman Catholicism, then we are blind.

Give Up More Rights

Again this author advocates the giving up of rights given by God: "The American Baptist Convention will grow faster if each member church will cede the right to secede. . . . Our total membership stands static largely because of the number of churches which have walked out of our fellowship."

Now how does this man think the Convention can be safeguarded? He says, "The key to an adequate defense is in the way the title of the property is held." He states, somewhat heatedly, "Stop this piracy, this hijacking done in the name of theological integrity, and a stride in seven league boots has been taken toward denominational growth. Let American Baptists snug up the ties that bind them; then, as they hold what is theirs, watch the growth!"

He goes on to suggest the various ways that the deeds to church property may be tied up so that a church could not withdraw from the Convention without forfeiting the property.

How To Get A New Pastor

Of course, an ecclesiastical machine that is well-oiled must be certain that the right cogs are in the right place. It must see to it

that the wrong screw is not placed in the wrong place. If a "non-cooperative" gets into a machine-affiliated church, it could and often does throw a money-wrench into the operation. So Mr. Fowler has this solution: "All recommendations should be made to the Executive Secretary in a state. His integrity and his knowledge of pastoral-church relationships is the best safeguard for assuring vitality between the pulpit and the pew."

This, you see, is a great improvement over the old method of prayer to God for a pastor of His choosing. The old method sometimes proves to be very much out of harmony with denominational plans and programs. This method does not always get the right cog in the right place.

There are several other things in Mr. Fowler's article that tend toward the Romanist set-up. In fact, the entire article is saturated with hierarchal philosophy and propaganda. Such articles as this should cause Baptists who love New Testament freedom and independence to put forth a greater effort than ever before to spread the truth. Baptist parents should drill their children on the independence and autonomy of the church. Pastors who are privileged to have churches that are not in some ecclesiastical machine should continually show the danger of the organized movement. Our life as autonomous churches depends upon the concept of freedom and democracy that people have. Roman Catholics and Convention Baptists speak in terms of "freedom" and "democracy," but their kind is not what we want. We want real freedom and democracy—the kind that permits us to act as our consciences demand. We do not want Southern Baptist Rocky Mount "autonomy," nor any of the "freedom" referred to by Roman Catholics.

John Calvin on 1 John 2:2

Some of the Arminian brethren are quoting the warped opinion of A. H. Strong that Calvin "modified" his views as to the atonement in later years. Strong refers to Calvin's commentary on 1 John 2:2 as evidence of this. However, the "quotation" given by Strong is nowhere found in Calvin's comments on that passage. Instead, Calvin says:

"Here a question may be raised, how have the sins of the whole world been expiated? I pass by the dotages of the fanatics, who under this pretence extend salvation to all the reprobate, and therefore to Satan himself. Such a monstrous thing deserves no refutation. . . . Then under the word ALL or whole, he does not include the reprobate, but designates those who should believe as well as those who were then scattered through various parts of the world."

Those who quote Strong on Calvin must surely be hard-pressed. Such only appeals to the ignorant and uninformed. It is a definite sign of a weak and beggarly defense when a statement of another man or even a line or two from the original author is given to "prove" a point. We should read men like Calvin carefully and get what they really stood for, not just a line or two that happens to "jive" with our own opinion. The reason why so many men are misunderstood is simply because they have been read, heard or represented in a piece-meal manner.

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"I Should Like To Know"

1. I have noticed some churches around the country that are called "Bible Churches." I would like to know if a church could be Biblical and true to the Word and not be called a "Baptist" church.

We have never known of a Baptist who taught that the Scripturalness of a church involved the name it bears. Baptist churches have not always worn the name "Baptist." They used to be called by various other titles, not of their own choosing, but given as terms of reproach by the world. The name "Baptist" itself was not chosen by New Testament churches, but was given by enemies.

We should be careful not to be

Tools Used By Satan

(Continued from page one)

deceived by the name that a man race are enslaved by appetite until they are no longer free at all. People are in Satan's clutches when they reach that situation.

A second thing used by the Devil is TEMPER. The quickest way for the Devil to get control and take over a human being, is to get him mad. Anger can become a form of temporary insanity, and for the gratification of anger people kill, they injure the feelings of others, they break up their homes, and they often split churches. God's verdict concerning anger is given in James 1:20.

2. Religiously, Satan uses ecclesiastical hierarchies and organizations as few other things. Men get into high position religiously such that they gratify their ambitions for power and money. Often they lose sight of everything but the advancement of self. They must preserve their organizational setup at all costs, for salary and prestige are at stake. Let us remember that it was really the JEWISH HIERARCHY that put Jesus to death. The leaders incited the crowd to demand His crucifixion. (See Matt. 27:20). The Roman Catholic Church was born out of ecclesiastical ambition on the part of leaders, culminating in the papacy. This great religious hierarchy has put millions of religious dissenters to death. An estimated 50 million Baptists alone died as the result of persecution at the hands of this great cruel organization.

Baptists through the centuries were non-hierarchal people. Each church was separate and self-governing, with no general body to boss them. In recent years there has arisen a thing called "The Denomination" which has come to assume the aspects of a "General Church." We have our "leaders" who hand down their program to the churches, and churches and pastors have become subservient to the ecclesiastical organization.

Satan has developed a great world ecclesiasticism called "THE WORLD COUNCIL OF CHURCHES." Nationally it is expressed in "The National Council of Churches." This great organization has its octopus clutches around most of the churches of this nation today. They meddle into politics. They have put out their own modernistic translation of the Bible (the Revised Standard Version). They are dominated by modernists who have repudiated historic Christianity. They use their influence to debar orthodox preachers from radio and television. The National and World Council will prepare the religious world for the "False Prophet" who will be Anti-Christ's minister of religion. Thank God for one thing—the Anti-Christ will utterly destroy this religious monstrosity. (See Rev. 18:1-8).

3. Politically, Satan has devised an ATHEISTIC NATION which seeks to dominate the world. Rus-

church wears. Whether it calls itself "Bible," "New Testament," "Gospel," "Baptist," or something else is not important. The important thing is what kind of baptism the church has received and what kind of doctrine it stands for. We have never known of sound churches that shunned the name "Baptist," but rather, were most happy to wear it because of the faith the name signifies. We have also found that those groups who strain at the gnat of a name usually give the lie (in faith and practice) to the name they wear. Usually, those groups called "Bible Churches" or "Gospel Churches" are melting-pots for all sorts of heresy. The ones we are acquainted with are interdenominational, accepting anyone into the membership regardless of the baptism the person has had or what the person believes.

2. Is it true that some verses were left out of the Revised Standard Version of the Bible? If so, please tell me what verses.

Yes, it is true that the RSV left out some passages of Scripture from its regular text, placing them in the footnotes. If you have a copy of the RSV, you can find these passages by looking into the footnotes which appear at the bottom of each page. If you desire to have a helpful examination of the RSV, we recommend W. C. Taylor's book, "The New Bible—Pro and Con." This book shows the errors of this version of the Bible.

3. Is there any Scripture that tells us to pray for the lost?

Yes. Matthew 5:44, John 17:20 (If Jesus did, shouldn't we?), 1 Timothy 2:1.

4. How should we pray, concerning the lost, in the light of God's election of grace?

Pray as the Spirit leads. Roman 8:26, 27 says: "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

If we truly pray, it is because the Spirit has caused us to pray. Many of our prayers are amiss, but such are not prompted by the Spirit.

Let us always strive to cast out the leaven of self-interest from our prayers. Our prayers should be interested only in the glory of God and conformity to His will. Whatever we ask of God in prayer should have His will and glory at the center. So when we pray for the lost, we should always pray with these things in mind.

Bro. Taylor on Radio

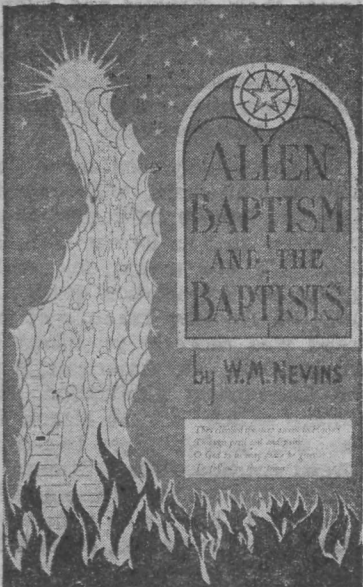


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"No man can come to me, except the Father which hath sent me draw him." (John 6:44).

"Coming to Christ" is a very common phrase in Holy Scripture. It is used to express those acts of the soul wherein, leaving at once our self-righteousness and our sins, we fly unto the Lord Jesus Christ, and receive His righteousness to be our covering, and His blood to be our atonement. Coming to Christ, then, embraces in it repentance, self-negation, and faith in the Lord Jesus Christ, and it sums within itself all those things which are the necessary attendants of these great states of heart, such as the belief of the truth, earnestness of prayer to God, the submission of the soul to the precepts of God's gospel, and all those things which accompany the dawn of salvation in the soul. Coming to Christ is just the one essential thing for a sinner's salvation. He that cometh not to Christ, do what he may, or think what he may, is yet in "the gall of bitterness and in the bonds of iniquity."

Coming to Christ is the very first effect of regeneration. No sooner is the soul quickened than it at once discovers its lost estate, is horrified thereat, looks out for a refuge, and believing Christ to be a suitable one, flies to Him and reposes in Him. Where there is not this coming to Christ, it is certain that there is as yet no quickening; where there is no quickening, the soul is dead in trespasses and sins, and being dead it can not enter into the kingdom of Heaven. We have before us now an announcement very startling, some say very obnoxious. Coming to Christ, though described by some people as being the very easiest thing in the world, is in our text declared to be a thing utterly and entirely impossible to any man, unless the Father shall draw him to Christ. It shall be our business, then, to enlarge upon this declaration. We doubt not that it will always be offensive to carnal nature, but, nevertheless, the offending of human nature is sometimes the first step towards bringing it to bow itself before God. And if this be the effect of a painful process, we can forget the pain and rejoice in the glorious consequences.

I shall endeavor this morning, first of all, to notice *man's inability*, wherein it consists. Secondly, the *Father's drawings*—what these are, and how they are exerted upon the soul. And then I shall conclude by noticing a *sweet consolation* which may be derived from this seemingly barren and terrible text.

I. First, then, *MAN'S INABILITY*. The text says, "No man can come to me, except the Father which hath sent me, draw him." Wherein does this inability lie?

First, it does not lie in any *physical* defect. If in coming to Christ, moving the body, or walking with the feet should be of any assistance, certainly man has all physical power to come to Christ in that sense. I remember to have heard a very foolish Antinomian declare, that he did not believe any man had the power to walk to the house of God unless the Father drew him. Now the man was plainly foolish, because he must have seen that as long as a man was alive and had legs, it was as easy for him to walk to the house of God as to the house of Satan. If coming to Christ includes the utterance of a prayer, man has no physical defect in that respect, if he be not dumb, he can say a prayer as easily as he can utter blasphemy. It is as easy for a man to sing one of the songs of Zion as to sing a profane and libidinous song. There is no lack of physical power in coming to Christ. All that can be wanted with regard to the bodily strength man most assuredly has, and any part of salvation which consists in that is totally and entirely in the power of man without any assistance from the Spirit of God.

Nor, again, does this inability lie in any *mental* lack. I can believe this Bible to be true just as easily as I can believe any other book to be true. So far as believing on Christ is an act of the mind, I am just as able to believe on Christ as I am to believe on any body else. Let his statement be but true, it is idle to tell me I can not believe it. I can believe the statement that Christ makes as well as I can believe the statement of any other person. There is no deficiency of faculty in the mind: It is capable of appreciating as a mere mental act the guilt of sin, as it is of appreciating the guilt of assassination. It is just as possible for me to exercise the mental idea of seeking God, as it is to exercise the thought of ambition. I have all the mental strength and power that can possibly be needed, so far as mental power is needed in salvation at all. Nay, there is not any man so ignorant that he can plead a lack of intellect as an excuse for rejecting the gospel. The defect, then, does not lie either in the body, or, what we are bound to call, speaking theologically, the mind. It is not any lack or deficiency there, although it is the vitiation of the mind, the corruption or the ruin of it, which, after all, is the very essence of man's inability.

Permit me to show you wherein this inability of man really does lie. It lies deep in his *nature*. Through the fall, and through our own sin, the nature of man has become so debased, and depraved, and corrupt, that it is impossible for him to come to Christ without the assistance of God and the Holy Spirit. Now, in trying to exhibit how the nature of man thus renders him unable to come to Christ, you must allow me just to take this figure. You see a sheep; how willingly it feeds upon the herbage! You never knew a sheep sigh after carrion; it could not live on lion's food. Now bring me a wolf; and you ask me, whether a wolf can not eat grass, whether it can be just as docile and just as domesticated as the sheep. I answer no; because its nature is contrary thereunto. You say, "Well, it has ears and legs; can it not hear the shepherd's voice, and follow him whithersoever he leadeth it?" I answer, certainly, there is no physical cause why it can not do so, but its nature forbids, and therefore I say it *can not* do so. Can it not be tamed? Can not its ferocity be removed? Probably it may be so far subdued that it may become apparently tame, but there will always be a marked distinction between it and the sheep, because there is a distinction in nature.

Now, the reason why man can not come to Christ, is not be-

cause he can not come, so far as his body or his mere power of mind is concerned, but because his nature is so corrupt that he has neither the will nor the power to come to Christ unless drawn by the Spirit.

But let me give you a better illustration. You see a mother with a babe in her arms. You put a knife into her hand, and tell her to stab that babe to the heart. She replies, and very truthfully, "I can not." Now, as far as her bodily power is concerned, she can, if she pleases; there is the knife, and there is the child. The child can not resist, and she has quite sufficient strength in her hand immediately to stab it to its heart. But she is quite correct when she says she can not do it. As a mere act of the mind, it is quite possible she might think of such a thing as killing the child, and yet she says she can not think of such a thing; and she does not say falsely, for her nature as a mother forbids her doing a thing from which her soul revolts. Simply because she is that child's parent she feels she can not kill it.

It is even so with a sinner. Coming to Christ is so obnoxious to human nature that, although, so far as physical and mental forces are concerned (and these have but a very narrow sphere in salvation) men could come if they would: it is strictly correct to say that they can not and will not unless the Father who hath sent Christ doth draw them. Let us enter a little more deeply into the subject, and try to show you wherein this inability of man consists, in its more minute particulars.

1. First, it lies in the *obstinacy of the human will*. "Oh!" saith the Arminian, "men may be saved if they will." We reply, "My dear sir, we all believe that; but it is just the *if they will* that is the difficulty. We assert that no man *will* come to Christ unless he be drawn; nay, we do not assert it, but Christ Himself declares it—'Ye will not come unto me that ye might have life,' and as long as that 'ye will not come' stands on record in Holy Scripture, we shall not be brought to believe in any doctrine of the freedom of the human will."

It is strange how people, when talking about free-will, talk of things which they do not at all understand. "Now," says one, "I believe men can be saved if they will." My dear sir, that is not the question at all. The question is, are men ever found naturally willing to submit to the humbling terms of the gospel of Christ? We declare, upon Scriptural authority that the human will is so desperately set on mischief, so depraved, and so inclined to everything that is evil and so disinclined to everything that is good, that without the powerful, supernatural, irresistible influence of the Holy Spirit, no human will ever be constrained toward Christ. You reply, that men sometimes are willing, without the help of the Holy Spirit. I answer—Did you ever meet with any person who was? Scores and hundreds, nay, thousands of Christians have I conversed with, of difference opinions, young and old, but it has never been my lot to meet with one who could affirm that he came to Christ of himself, without being drawn. The universal confession of all true believers is this—"I know that unless Jesus Christ had sought me when a stranger wandering from the fold of God, I would to this very hour have been wandering far from Him, at a distance from Him, and loving that distance well." With common consent, all believers affirm the truth, that men will not come to Christ till he Father who hath sent Christ doth draw them.

2. Again, not only is the will obstinate, but the *understanding is darkened*. Of that we have abundant Scriptural proof. I am not now making more assertions, but stating doctrines authoritatively taught in the Holy Scriptures, and known in the conscience of every Christian man—that the understanding of man is so dark, that he can not by any means understand the things of God until his understanding has been opened. Man is by nature blind within. The cross of Christ, so laden with glories, and glittering with attractions, never attracts him, because he is blind and cannot see its beauties. Talk to him of the wonders of the creation, show to him the many-colored arch that spans the sky, let him behold the glories of a landscape, he is well able to see all things; but talk to him of the wonders of the covenant of grace, speak to him of the security of the believer in Christ, tell him of the beauties of the person of the Redeemer, he is quite deaf to all your description; you are as one that playeth a goodly tune, it is true; but he regards not, he is deaf, he has no comprehension.

Or, to return to the verse which we so specially marked in our reading, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them because they are spiritually discerned;" and inasmuch as he is a natural man, it is not in his power to discern the things of God. "Well," says one, "I think I have arrived at a very tolerable judgment in matters of theology; I think I understand almost every point." True, that you may do in the letter of it; but in the spirit of it, in the true reception thereof into the soul, and in he actual understanding of it, it is impossible for you to have attained, unless you have been drawn by the Spirit. For as long as that Scripture stands true, that carnal men can not receive spiritual things, it must be true that you have not received them, unless you have been renewed and made a spiritual man in Christ Jesus. The will, then, and the understanding, are two great doors, both blocked up against our coming to Christ, and until these are opened by the sweet influences of the Divine Spirit, they must be for ever closed to anything like coming to Christ.

3. Again, the *affections*, which constitute a very great part of man, are depraved. Man, as he is, before he receives the grace of God, loves anything and everything above spiritual things. If ye want proof of this, look around you. There needs no monument to the depravity of the human affections. Cast your eyes everywhere—there is not a street, nor a house, nay, nor a heart, which doth not bear upon it sad evidence of this dreadful truth. Why is it that men are not found on the Sabbath Day universally flocking to the house of God? Why are we not more constantly found reading our Bibles? How is it that prayer is a duty almost universally neglected? Why is it that Christ Jesus is so little beloved? Why are even his professed followers so cold in their affections to Him? Whence arise these things? Assuredly, dear brethren, we can trace them to no other source than this, the corruption and vitiation of the affections. We love that which we ought to hate, and we hate that which we ought to love. It is but human nature, fallen human nature, that man should love this present life

(Continued on page four)



Charles Haddon Spurgeon

Tools Used By Satan

(Continued from page two)

Satan is Satan's tool. Atheistic Communism repudiates all moral standards of the past. It is "lawlessness" personified. This spirit of lawlessness is a preparation for the coming of "That Lawless One" who shall be the Anti-Christ. Godless Communistic doctrine has permeated the thinking of many of this nation such that our greatest national danger comes from subversives—traitors—who are desirous of the overthrow of our system of government that we may become the salves of Russia. Many of the modernistic church leaders, like Bishop Oxnham, are affiliated with subversive organizations. Read the papers and magazines and note how every effort is made to glorify Russia and her achievements, while at the same time playing down this nation. This reveals the Communistic influence back behind the press.

"Cold Preaching"

A planter asked a Negro preacher what subjects he usually preached on in his labours among his people.

"Sometimes Ah preaches on love, sometimes on baptism, sometimes on heaven an' such subjects," said the preacher.

"Why don't you preach occasionally on the subject of chicken stealing?"

"Well, Ah tell you, boss, when Ah preaches on dem subjects hit allers throws a kind of coldness over de meetin'."

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Spurgeon's Sermons on Sovereignty

(Continued from page three)

better than the life to come. It is but the effect of the fall, that man should love sin better than righteousness, and the ways of this world better than the ways of God. And again, we repeat it, until these affections be renewed, and turned into a fresh channel by the gracious drawings of the Father, it is not possible for any man to love the Lord Jesus Christ.

4. Yet once more — *conscience*, too, has been overpowered by the fall. I believe there is no more egregious mistake made by the divines, than when they tell people that conscience is the viceroy of God within the soul, and that it is one of those powers which retains its ancient dignity, and stands erect amidst the fall of its compeers. My brethren, when man fell in the garden, manhood fell entirely; there was not on single pillar in the temple of manhood that stood erect. It is true, conscience was not destroyed. The pillar was not shattered; it fell, and it fell in one piece, and there it lies along, the mightiest remnant of God's once perfect work in man. But that conscience is fallen, I am sure.

Look at men. Who among them is the possessor of a "good conscience toward God," but the regenerated man? Do you imagine that if men's consciences always spoke loudly and clearly to them, they would live in the daily commission of acts, which are as opposed to the right as darkness to light? No, beloved; conscience can tell me that I am a sinner, but conscience cannot make me feel that I am one. Conscience may tell me that such and such a thing is wrong, but how wrong it is conscience itself does not know. Did any man's conscience, unenlightened by the Spirit, ever tell him that his sins deserved damnation? Or if conscience did do that did it ever lead any man to feel an abhorrence of sin as sin? In fact, did conscience ever bring a man to such a self-renunciation, that he did totally abhor himself and all his works and come to Christ? No, conscience although it is not dead is ruined, its power is impaired, it hath not that clearness of eye and that strength of hand, and that thunder of voice, which it had before the fall; but hath ceased to a great degree, to exert its supremacy in the town of Mansoul. Then, beloved, it becomes necessary for this very reason, because conscience is depraved, that the Holy Spirit should step in, to show us our need of a Saviour, and draw us to the Lord Jesus Christ.

"Still," says one, "as far as you have hitherto gone, it appears to me that you consider that the reason why men do not come to Christ is that they will not, rather than they cannot." True, most true. I believe the greatest reason of man's inability is the obstinacy of his will. That once overcome, I think the great stone is rolled away from the sepulchre, and the hardest part of the battle is already won. But allow me to go a little further. My text does not say, "No man will come," but it says, "No man can come." Now, many interpreters believe that the *can* here, is but a strong expression conveying no more meaning than the word *will*. I feel assured that this is not correct. There is in man, not only unwillingness to be saved, but there is a spiritual powerlessness to come to Christ; and this I will prove to every Christian at any rate.

Beloved, I speak to you who have already been quickened by the divine grace, does not your experience teach you that there are times when you have a will to serve God, and yet have not the power? Have you not sometimes been obliged to say that you have wished to believe, but you have had to pray, "Lord, help mine unbelief?" Because, although willing enough to receive God's testimony, your own carnal nature was too strong for you, and you felt you needed supernatural help. Are you able to go into your room at any hour you choose, and to fall upon your knees and say, "Now, it is my will that I should be very earnest in prayer, and that I should draw near unto God?" I ask, do you find your power equal to your will? You could say, even at the bar of God Himself, that you are sure you are not mistaken in your willingness; you are willing to be wrapt up in devotion, it is your will that your soul should not wander from a pure contemplation of the Lord Jesus Christ, but you find that you can not do that, even when you are willing, without the help of the Spirit.

Now, if the quickened child of God finds a spiritual inability, how much more the sinner who is dead in trespasses and sin? If even the advanced Christian, after thirty or forty years, finds himself sometimes willing and yet powerless — if such be his experience — does it not seem more than likely that the poor sinner who has not yet believed, should find a need of strength as well as a want of will?

But, again, there is another argument. If the sinner has strength to come to Christ, I should like to know how we are to understand those continual descriptions of the sinner's state which we meet with in God's holy Word? Now, a sinner is said to be dead in trespasses and sins. Will you affirm that death implies nothing more than the absence of a will? Surely a corpse is quite as unable as unwilling.

Or again, do not all men see that there is a distinction between *will* and *power*: might not that corpse be sufficiently quickened to get a will and yet be so powerless that it could not lift as much as its hand or foot? Have we never seen cases in which persons have been just sufficiently re-animated to give evidence of life, and have yet been so near death that they could not have performed the slightest action? Is there not a clear difference between the giving of the will and the giving of power? It is quite certain, however, that where the will is given, the power will follow. Make a man willing, and he shall be made powerful; for when God gives the will, he does not tantalize man by giving him to wish for that which he is unable to do; never-

(Continued on page five)

"Clouds"

Our griefs are like the clouds—at times so black,
So heavy hanging in the sullen sky,
That only gloom and darkness mark their track,
And dismal grows our fairest destiny.

Our griefs are like the clouds—yet may it be
The sun shall shine upon the cloud, and then,
How wonderful the glorious tracery
Displayed in rainbow clouds to our ken!

Our griefs are like the clouds—inky as night,
Shadowy and fearful, threatening and malign,
Until God shines upon them with His light,
And then the colors of the rainbow shine.

—J. R. WAY.

How to Preach the Law

(Continued from page one)

this: "You should, indeed, be perfect; however, God does not demand the impossible from us. Do what you can in your weakness; only be sincere in your intention!" —I say, if you would speak thus, you would be preaching a **damnable doctrine**; for that is a shameful corruption of the Law. God never spoke like that from Sinai.

Romans 7:14 the same apostle writes: "We know that the Law is spiritual; but I am carnal, sold under sin." When a minister preaches the Law, he must by all means bear in mind that the Law is spiritual; it works on the spirit, not on some member of the body; it is directed to the spirit in man, to his will, heart, and affections. That is the way it operates in every instance. When the Law says: "Thou shalt not kill," that sounds as if it applied only to the hand. But it applies to the heart, as we can see from the ninth and the tenth commandments, which prohibit evil desires of the heart.

A sermon on the Law which you deliver from your pulpit, to be a proper preaching of the Law, must measure up to these requirements: There is to be no ranting about abominable vices that may be rampant in the congregation. Continual ranting will prove useless. People may quit the practices that have been reformed, but in two weeks they will have relapsed into their old ways. You must, indeed, testify with great earnestness against transgressions of God's commandments, but you must also tell the people: "Even if you were to quit your habitual cursing, swearing, and the like, **that would not make you Christians**. You might go to perdition for all that. God is concerned about the attitude of your heart." You may explain this matter with the utmost composure, but you must state it quite plainly.

Let me illustrate. You may say: "Listen; when God says: 'Thou shalt not kill,' that does not mean that you are no murderers when your hand has slain no one, when you have not assaulted any one like a highway robber, nor put his life in jeopardy. Do not think that you have kept the fifth commandment if you have refrained from such outward acts. By no means; the Law aims at the heart, at the spirit in man."

If you say merely in passing: "The Law is spiritual," the people will not catch the drift of your speech. You must explain this matter to them quite thoroughly. If you do this, you will be handling a sharp knife that cuts into the life of people, and your hearers will go home dazed. From the effect of your preaching they will go down on their knees at home and make this self-confession: "I am not as God would have me be. I shall have to become a different person."

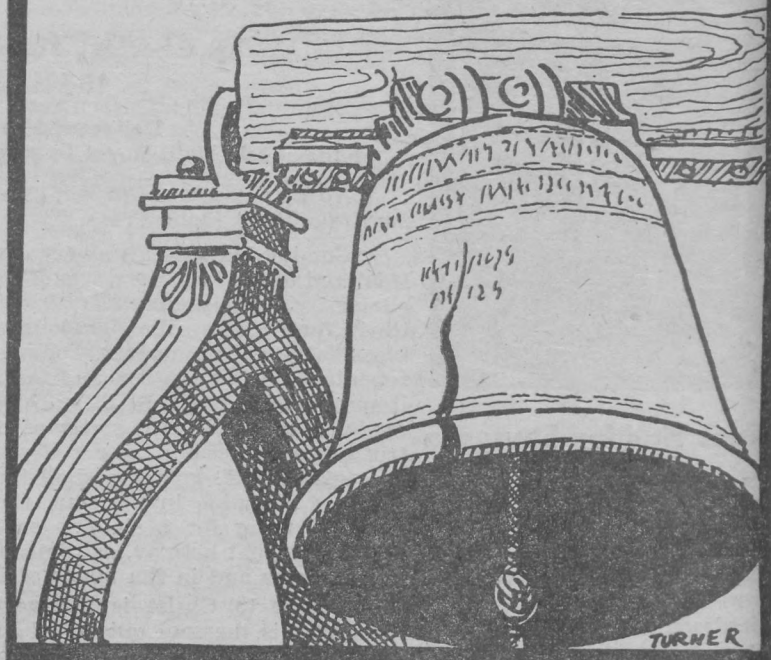
Romans 3:20 we read: "By the Law is the knowledge of sin." God does not tell you to preach the Law in order thereby to make men godly. The Law makes no one godly; but when it begins to produce its proper effects, the person who is feeling its power begins to fume and rage against God. He hates the preacher who has shouted the Law into his heart, and he feels that he cannot slip off its coils. Where this has happened, you may hear people say: "We shall never again go to that church. Why, that preacher strikes terror into my soul. I prefer to attend the services of the Rev. So-and-so. He makes you feel good. While listening to him, you discover what a good man you really are."

Alas! in eternity these people will wish to take revenge on the preacher that preached them into perdition.

There was nothing pleasant, nothing comforting, at Sinai. On the previous day, Moses had announced to the people that God was going to come to them. He did come with thunder and lightning. At early dawn a terrible tempest swept up from the horizon. Finally, the mountain began to quake, and the people were thrown into a still greater fright

FOR IF THE SON THEREFORE
SHALL MAKE YOU FREE, YE
SHALL BE FREE INDEED.

JOHN 8:36



by this trembling of the mountain. Flames of fire shot skyward; dense clouds of smoke began to form. Suddenly a loud trumpet began to blare terribly, hurling its echoes like thunderclaps through the valleys that start from the sides of mountain and causing every one to shake with dread.

But the climax of this terrible phenomenon came when the people heard the voice of Jehovah reciting to them the Ten Commandments with their regular refrain of **Thou shalt! Thou shalt!** Thou shalt! Moreover, the Speaker tells them: "I, the Lord, thy God, am a jealous God, visiting the iniquities of the fathers upon the children," etc. (Ex. 20:5). Everywhere in the camp of Israel people went to pieces from dread and fright.

Do you think that the coming of this terrible tempest just on that day was an accident? Did not Moses have to set up a barrier around the mountain already on the preceding day lest anybody approach the mountain? Did he not issue a warning to the people telling them that they would drop dead if they crossed the barrier? In the wild tumult of the next day the people understood the truth of the warning; for no one could have come out alive from that fearful commotion. Only Moses was permitted to approach the mountain, under the protecting hand of God.

By this spectacle God has indicated to us how we are to preach the Law. True, we cannot reproduce the thunder and lightning of that day, except in a spiritual way. If we do, it will be a salutary sermon when the people sit in their pews and the preacher begins to preach the Law in its fulness and to expound its spiritual meaning. There may be many in the audience who will say to themselves, "If that man is right, I am lost."

Some, indeed, may say: "That is not the way for an evangelical minister to preach." But it certainly is; he could not be an evangelical preacher if he did not preach the Law thus. The Law must precede the preaching of the Gospel, otherwise the latter will have no effect. First comes Moses, then Christ; or: first John the Baptist, the forerunner, then Christ.

At first the people will exclaim, How terrible is all this! But pres-

ently the preacher, with shining eyes, passes over to the Gospel, and then the hearts of people are cheered. They see the object of the preacher's preceding remarks: he wanted to make them see how awfully contaminated with sin they were and how sorely they needed the Gospel.

For your catechizing you must adopt the same method. When explaining the Law, do not mingle Gospel elements with your catechization, except in the conclusion. Even little children have to pass through these experiences of anguish and terror in the presence of the Law. The reason why so many imagine that they can pass for really good Christians is because their parents reared them to be self-righteous Pharisees; they never made them aware of the fact that they are poor, miserable sinners. A person may have fallen into the most dreadful sins; but if he has been brought up properly, he says to himself when he hears the Law preached: "Surely I am an awful sinner!" A Pharisee who hears the same sermon may not repeat that confession, though he may have fallen into far greater sins.

(The foregoing article is taken from the book, **LAW AND GOSPEL**, 426 pages, \$3.00. This is a very helpful volume on this subject, and with but few exceptions, we endorse its contents heartily. The author was a Lutheran, and we feel that he is in error with regard to several statements on baptism and the Lord's Supper; but the book on the whole is one that we recommend to any one seeking more light on the Law and the Gospel. The book may be ordered from our Book Shop).

"John's Baptism"

(Continued from page one)
false teachers, and there had crept in false prophets from other places. Listen:

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 1:4.

I have taken time to read these verses in order that you might see that when Jesus started His church, while it was a perfect church from the standpoint of the pastor, it was an imperfect church from the standpoint of every one of the members. Even in that very first church the treasurer himself was a devil, for Judas Iscariot was called a devil by our Lord.

The Apostle Paul said apostasy would begin, that men would creep in with false doctrines, and what was prophesied in his day had already come to pass in the day of Jude just a few years later. Beloved, what was true in Jude's day has become continually more and more true down through the years. What was true in the day of Paul

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(Continued on page 5, column 1)

The Four Anchors

"They cast four anchors out of the stern, and wished for the day."—Acts 27:20.

The night is dark, but God, my God,
Is here and in command;
And sure am I, when morning breaks,
I shall be "at the land."
And since I know the darkness is
To Him as sunniest day,
I'll cast the anchor **Patience** out,
And wish, but wait, for day.

Fierce drives the storm, but winds and waves
Within His hand are held;
And trusting in Omnipotence,
My fears are sweetly quelled.
If wreck'd, I'm in His faithful grasp,
I'll trust Him, though He slay;
So letting go the anchor **Faith**,
I'll wish, but wait, for day.

Still seem the moments drear, long?
I rest upon the Lord;
I muse on His "eternal years,"
And feast upon His word;
His promises, so rich and great,
Are my support and stay;
I'll drop the anchor **Hope** ahead,
And wish, but wait, for day.

O wisdom infinite! O light
And love supreme, divine!
How can I feel one fluttering doubt
In hands so dear as Thine?
I'll lean on Thee, my Best-beloved,
My heart on Thy heart lay;
And casting out the anchor **Love**,
I'll wish, and wait, for day.

—Author Unknown

"John's Baptism"

(Continued from page four)
which he foresaw, and what had become a reality in the day of Jude, that was only the beginning, the first step of what we have by way of apostasy in the world at this present time.

Take for example the doctrine of baptism. There was a time when Baptist people, both the Northern Baptist Convention and the Southern Baptist Convention, spurned with a holy hatred alien immersion. I say, beloved, there was a time when Northern Baptist churches and Southern Baptist churches said "no" to any individual who wanted to unite with them who had not received Baptist baptism.

A few years passed in the history of our nation and the Northern churches began to compromise and accept the immersion of Campbellites and Congregationalists and others. What was true in the North has now come to be true in a great measure in the South, so that today all over America, Baptist people are not talking in terms of Baptist baptism; they now talk in terms of believer's baptism, which allows them to take the immersion of

anybody and everybody. It makes no difference to the majority of churches so long as the individual says that he has been immersed. They will take him face value, full value, into the membership thereof.

It want you to notice also that there was a time in both North and South when a Baptist church would not have thought of taking a man who was sprinkled into the membership of their church. Would you believe me today that for the past fifty years there have been Baptist churches all over America who have accepted sprinkling for baptism?

I remember when I was pastor in Cincinnati that the Associated Press carried a news dispatch telling of a church in California that it was going to accept sprinkling for baptism henceforward. They gave the name of the pastor and I wrote him. I got a reply from him, and he said, "We figure this, if a man is satisfied with his sprinkling, we are not going to set up baptism by immersion as a standard to keep a good man out of our church." This was as if to say, it doesn't make any difference what the Word of God says, we are going to take people into the fellowship of our church if they

are satisfied with what they have.

Now that is apostasy. That is rank apostasy of the worst type. When churches come to the place that they will accept anybody's immersion—when they will accept alien immersion as valid baptism, that is bad. When they get to the place that they will accept sprinkling for baptism, that is worse. But I will go a step further, it has gotten to the place in America now that a great number of churches will accept an individual whether he has any kind of baptism at all, or whether he has no baptism in any wise at all. I say to you, beloved, you can across the Ohio River, you can go beyond the Mason and Dixon line, you can go north and you can find many churches where that if you don't want to be baptized, they will take you irrespective of the fact that you have never been baptized.

A few years ago John Jr. took a vacation trip to the state of Maine. On his way, he stopped at a church in Worcester, Mass., and he sent me a bulletin of this particular Baptist church. I can't quote it exactly, but in substance they said: "We accept anybody regardless of what his creed may be and irrespective of baptism. Or if he has no baptism at all and does not wish to submit to baptism, we will accept him on those terms."

Now, beloved, I say to you, it is bad enough when churches accept alien immersion, it is still worse when they accept sprinkling for valid baptism, but it is infinitely far worse when a church, called by the name Baptist, gets to the place that it says, "If you don't want baptism, we will take you anyhow. Come on; we will accept you whether you have had baptism or not; and if you don't want it, we will take you into our fellowship anyway."

I say to you, beloved, that is apostasy so far as baptism is concerned, and in view of that fact I have been thinking a great deal recently concerning baptism, I wish that I had the power to turn people back to the day of John the Baptist. I have been thinking how I wish I could lift my voice ten thousand times over to cause people to turn back to the doctrines that were held in the days of John the Baptist and the Lord Jesus Christ. I don't know how many people will read this message as it is printed in THE BAPTIST EXAMINER or as it is preached over the radio, but I know one thing, if I could I would like to shout this message around the world, that men might know in the face of apostasy today, just what John's baptism really was.

I.

JOHN'S BAPTISM WAS CHRISTIAN BAPTISM.

A lot of people will tell you that John's baptism was not Christian baptism. The fact of the matter is, a great preponderant number of Baptist churches will tell you that the baptism of John the Baptist wasn't Scriptural baptism.

I was talking to a man sometime ago who was a Baptist preacher and he tried to tell me that they didn't have Christian baptism until the day of Pentecost. All I have to say is this, the baptism of John the Baptist was good enough for the Lord Jesus Christ Himself. The baptism of John the Baptist was good enough for all twelve of the apostles of the Lord Jesus Christ. The baptism of John the Baptist was good enough for all the seventy that Jesus sent out, when He sent them out to witness in the places whither He Himself would come. The baptism of John the Baptist was good enough whereby that when they started to choose a successor for Judas who had fallen by the wayside that one of the characteristics that they demanded of him was that he had to have the baptism of John the Baptist:

"Beginning from the baptism of John, unto the same day that he was taken up from us, must one (Continued on page 6, column 3)

Spurgeon's Sermons on Sovereignty

(Continued from page four)

theless he makes such division between the will and the power, that it shall be seen that both things are quite distinct gifts of the Lord God.

Then I must ask one more question: if all that were needed to make a man willing, do you not at once degrade the Holy Spirit? Are we not in the habit of giving all the glory of salvation wrought in us to God the Spirit? But now, if all that God the Spirit does for me is to make me willing to do these things for myself, am I not in a great measure a sharer with the Holy Spirit in the glory? and may I not boldly stand up and say, "It is true the Spirit gave me the will to do it, but still I did it myself, and therein will I glory; for if I did these things myself without assistance from on high, I will not cast my crown at His feet; it is my own crown, I earned it, and I will keep it." Inasmuch as the Holy Spirit is evermore in Scripture set forth as the person who worketh in us to will and to do of His own good pleasure, we hold it to be a legitimate inference that He must do something more for us than the mere making of us willing, and that therefore there must be another thing besides want of will in a sinner — there must be absolute and actual want of power.

Now, before I leave this statement, let me address myself to you for a moment. I am often charged with preaching doctrines that may do a great deal of hurt. Well, I shall not deny the charge, for I am not careful to answer in this matter. I have my witnesses here present to prove that the things which I have preached have done a great deal of hurt, but they have not done hurt either to morality or to God's church; the hurt has been on the side of Satan. There are not ones or twos, but many hundreds who this morning rejoice that they have been brought near to God; from having been profane Sabbath-breakers, drunkards, or worldly persons, they have been brought to know and love the Lord Jesus Christ; and if this be any hurt, may God of His infinite mercy send us a thousand times as much.

But further, what truth is there in the world which will not hurt a man who chooses to make hurt of it? You who preach general redemption, are very fond of proclaiming the great truth of God's mercy to the last moment. But how dare you preach that? Many people make hurt of it by putting off the day of grace, and thinking that the last hour may do as well as the first. Why, if we never preached anything which man could misuse, and abuse, we must hold our tongues forever. Still says one, "Well, then, if I can not save myself, and can not come to Christ, I must sit still and do nothing." If men do say so, on their own heads shall be their doom. We have very plainly told you that there are many things you can do. To be found continually in the house of God is in your power; to study the Word of God with diligence is in your power; to renounce your outward sin, to forsake the vices in which you indulge, to make your life honest, sober, and righteous, is in your power. For this you need no help from the Holy Spirit; all this you can do yourself; but to come to Christ truly is not in your power, until you are renewed by the Holy Ghost.

But mark you, your want of power is no excuse, seeing that you have no desire to come, and are living in willful rebellion against God. Your want of power lies mainly in the obstinacy of nature. Suppose a liar says that it is not in his power to speak the truth, that he has been a liar so long, that he can not leave it off; is that an excuse for him? Suppose a man who has long indulged in lust should tell you that he finds his lusts have so girt about him like a great iron net that he can not get rid of them, would you take that as an excuse? Truly it is none at all. If a drunkard has become so foully a drunkard, that he finds it impossible to pass a public-house without stepping in, do you therefore excuse him? No, because his inability to reform lies in his nature which he has no desire to restrain or conquer. The thing that is done, and the thing that causes the thing that is done, being both from the root of sin, are two evils which can not excuse each other. What though the Ethiopian cannot change his skin, nor the leopard his spots? It is because you have learned to do evil that you can not now learn to do well; and instead, therefore, of letting you sit down to excuse yourselves, let me put a thunderbolt beneath the seat of your sloth, that you may be startled by it and aroused.

Remember, that to sit still is to be damned to all eternity. Oh! that God the Holy Spirit might make use of this truth in a very different manner! Before I have done I trust that I shall be enabled to show you how it is that this truth, which apparently condemns men and shuts them out, is, after all, the great truth, which has been blessed to the conversion of men.

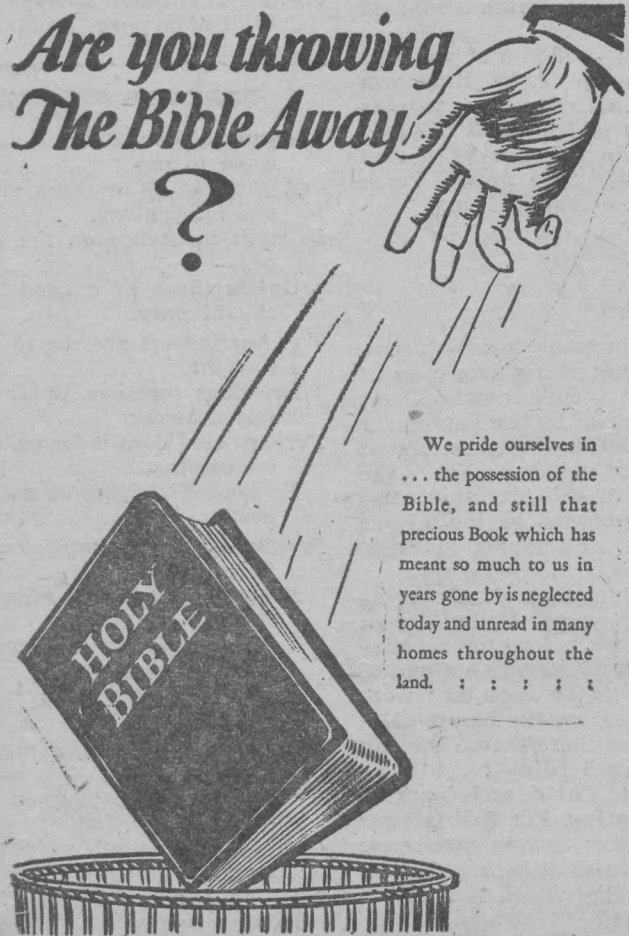
II. Our second point is THE FATHER'S DRAWINGS. "No man can come to me, except the Father which hath sent me draw him."

How then does the Father draw men? Arminian divines generally say that God draws men by the preaching of the gospel. Very true; the preaching of the gospel is the instrument of drawing men, but there must be something more than this. Let me ask, to whom did Christ address these words? Why, to the people of Capernaum, where he had often preached, where he had uttered mournfully and plaintively the woes of the law and the invitations of the gospel. In that city He had done many mighty works and worked many miracles. In fact, such teaching and such miraculous attestation had He given to them, that He declared that Tyre and Sidon would have repented long ago in sackcloth and ashes, if they had been blessed with such privileges. Now, if the preaching of Christ Himself did not avail to the enabling these men to come to Christ, it can not be possible that all that was intended by the drawing of the Father was simply preaching.

No, brethren, you must note again, he does not say no man can come except the minister draw him, but except the Father draw him. Now there is such a thing as being drawn by the gospel, and drawn by the minister, without being drawn by God. Clearly, it is a divine drawing that is meant, a drawing by the Most High God — the First Person of the most glorious Trinity sending out the Third Person, the Holy Spirit, to induce men to come to Christ.

Another person turns round and says with a sneer, "Then do you think that Christ drags men to Himself, seeing that they are unwilling?" I remember meeting once with a man who said to me, "Sir, you preach that Christ takes people by the hair of their heads, and drags them to Himself." I asked him whether he could refer to the date of the sermon wherein I preached that extraordinary doctrine, for if he could, I should be very much obliged. However, he could not. But, said I, while Christ does not drag people to Himself by the hair of their heads, I believe that He draws them by the heart quite as powerfully as your caricature would suggest. Mark that in the Father's drawing there is no compulsion whatever; Christ never compelled any man to come to Him against his will. If a man be unwilling to be saved, Christ does not save him against his will.

(Continued on page six)



We pride ourselves in ... the possession of the Bible, and still that precious Book which has meant so much to us in years gone by is neglected today and unread in many homes throughout the land. : : : :

Spurgeon's Sermons on Sovereignty

(Continued from page five)

How, then, does the Holy Spirit draw him? Why, by making him willing. It is true He does not use "moral suasion." He knows a nearer method of reaching the heart. He goes to the secret fountain of the heart, and He knows how, by some mysterious operation, to turn the will in an opposite direction, so that, as Ralph Erskine paradoxically puts it, the man is saved "with full consent against his will;" that is, against his old will he is saved. But he is saved with full consent, for he is made willing in the day of God's power. Do not imagine that any man will go to Heaven kicking and struggling all the way against the hand that draws him. Do not conceive that any man will be plunged in the bath of a Saviour's blood while he is striving to run away from the Saviour. Oh, no. It is quite true that first of all man is unwilling to be saved. When the Holy Spirit hath put His influence into the heart, the text is fulfilled — "draw me and I will run after thee." We follow on while He draws us, glad to obey the voice which once we had despised. But the gist of the matter lies in the turning of the will. How that is done no flesh knoweth; it is one of those mysteries that is clearly perceived as a fact, but the cause of which no tongue can tell and no heart can guess.

The apparent way however in which the Holy Spirit operates, we can tell. The first thing the Holy Spirit does when He comes into a man's heart is this: He finds him with a very good opinion of himself: and there is nothing which prevents a man coming to Christ like a good opinion of himself. Why, says man, "I don't want to come to Christ. I have as good a righteousness as anybody can desire. I feel I can walk into Heaven on my own rights." The Holy Spirit lays bare his heart, lets him see the loathsome cancer that is there eating way his life, uncovers to him all the blackness and defilement of that sink of hell, the human heart, and then the man stands aghast. "I never thought I was like this. Oh! those sins I thought were little, have swelled out to an immense stature. What I thought was a mole hill, has grown into a mountain; it was but the hyssop on the wall before, but now it has become a cedar of Lebanon. "Oh," saith the man within himself, "I will try and reform; I will do good deeds enough to wash these black deeds out." Then comes the Holy Spirit and shows him that he can not do this, takes away all his fancied power and strength, so that the man falls down on his knees in agony and cries, "Oh! once I thought I could save myself by my good works, but now I find that

"Could my tears forever flow
Could my zeal no respite know,
All for sin could not atone,
Thou must save and thou alone."

Then the heart sinks, and the man is ready to despair. And saith he, "I never can be saved. Nothing can save me." Then comes the Holy Spirit, and shows the sinner the cross of Christ, gives him eyes anointed with Heavenly eye-salve, and says, "Look to yonder cross, that man dies to save sinners; you feel that you are a sinner; He died to save you." And He enables the heart to believe, and to come to Christ. And when it comes to Christ, by this sweet drawing of the Spirit, it finds "a peace with God which passeth all understanding, which keeps his heart and mind through Jesus Christ our Lord."

Now, you will plainly perceive that all this may be done without any compulsion. Man is as much drawn willingly, as if he were not drawn at all; and he comes to Christ with full consent, with as full a consent as if no secret influence had ever been exercised in his heart. But the influence must be exercised or else there never has been and there never will be, any man who either can or will come to the Lord Jesus Christ.

III. And, now, we gather up our ends, and conclude by trying to make a PRACTICAL APPLICATION of the doctrine; and we trust a comfortable one.

"Well," says one, "if what this man preaches be true, what is to become of my religion? for do you know I have been a long while trying, and I do not like to hear you say a man cannot save himself. I believe he can, and I mean to persevere; but if I am to believe what you say, I must give it all up and begin again."

My dear friends, it will be a very happy thing if you do. Do not think that I shall be at all alarmed if you do so. Remember, what you are doing is building your house upon the sand, and it is but an act of charity if I can shake it a little for you. Let me assure you, in God's name, if your religion has no better foundation than your own strength, it will not stand you at the bar of God. Nothing will last to eternity, but that which came from eternity. Unless the everlasting God has done a good work in your heart, all you may have done must be unravelled at the last day of account. It is all in vain for you to be a church-goer, a good keeper of the Sabbath, an observer of your prayers; it is all in vain for you to be honest to your neighbors and reputable in your conversation, if you hope to be saved by these things, it is all in vain for you to trust in them. Go on; be as honest as you like, keep the Sabbath perpetually, be as holy as you can. I would not dissuade you from these things. God forbid; grow in them, but oh, do not trust in them, for if you rely upon these things you will find they will fail you when you need them most. And if there be anything else that you have found yourself able to do unassisted by divine grace, the sooner you can get rid of the hope that has been engendered by it the better for you, for it is a foul delusion to rely upon anything that flesh can do. A spiritual Heaven must be inhabited by spiritual men, and preparation for it must be wrought by the Spirit of God.

"Well," cries another, "I have been sitting under a ministry where I have been told that I could, at my own option, repent and believe, and the consequence is, that I have been putting it off from day to day. I thought I could come one day as well as another; that I had only to say, 'Lord, have mercy upon me,' and believe, and then I should be saved. Now you have taken all this hope away from me, sir; I feel amazement and horror taking hold upon me."

Again, I say, "My dear friend, I am very glad of it. This was the effect which I hoped to produce. I pray that you may feel this a great deal more. When you have no hope of saving yourself, I shall hope that God has begun to save you. As soon as you say, 'Oh, I can not come to Christ. Lord, draw me, help me,' I shall rejoice over you. He who has got a will, though he has not power, has grace begun in his heart, and God will not leave him until the work is finished."

But, careless sinner, learn that thy salvation now hangs in God's hand. Oh, remember thou art entirely in the hand of God. Thou hast sinned against him, and if he wills to damn thee, damned thou art. Thou canst not resist His will nor thwart His purpose. Thou hast deserved His wrath, and if He choose to pour the full shower of that wrath upon thy head, thou canst do nothing to avert it.

If, on the other hand, He choose to save thee, He is able to save thee to the very uttermost. But thou liest as much in His

Neuberger Urges Cigarettes, Alcohol Fund To Battle

(Ashland Daily Independent)

WASHINGTON: A program of federal aid to educate children on the effects of tobacco and alcohol was proposed today by Senator Richard L. Neuberger (D.-Ore).

The program is needed, he said, to combat "the constant torrent of skillful advertising which seeks to persuade young people to embark upon the cigarette and liquor habit."

In a speech accompanying introduction of a bill to establish such a program, Neuberger said the country was flooded with tobacco advertising but "comparatively scant distribution" was given a warning by Dr. Leroy E. Burney, U. S. surgeon general, on the possible relationship between smoking and lung cancer.

"It means that young Americans are constantly beseeched—by radio, television, signboards and printed advertisements—to commence upon a habit which the U. S. Public Health Service believes may lead eventually to the most dreadful disease which can befall large numbers of people in our modern state of medical knowledge."

The Oregon senator—who neither smokes nor drinks—said Congress wouldn't outlaw cigarettes or their advertising "despite their peril to health."

Therefore, he said, the schools should be used to give facts on tobacco and alcohol.

"We owe at least that much to the health, tranquility and happiness of the next generation of Americans," he said.

Neuberger's bill would provide matching funds to states for establishing school courses on the effects of alcohol, tobacco or "other potentially deleterious consummables." The bill mentions no specific amount.

"John's Baptism"

(Continued from page five)

be ordained to be a witness with us of his resurrection." — Acts 1:22.

Now, beloved, I say to you, if the baptism of John the Baptist were good enough for Jesus Christ; if it were good enough for the twelve apostles; if it were

hand as the summer's moth beneath thine own finger. He is the God whom thou art grieving every day. Doth it not make thee tremble to think that thy eternal destiny now hangs upon the will of Him whom thou hast angered and incensed? Does not this make thy knees knock together, and thy blood to curdle? If it does so, I rejoice, inasmuch as this may be the first effect of the Spirit's drawing in thy soul. Oh, tremble to think that the God whom thou hast angered, is the God upon whom thy salvation or thy condemnation entirely depends. Tremble and "kiss the Son lest he be angry, and ye perish from the way while his wrath is kindled but a little."

Now, the comfortable reflection is this: — Some of you this morning are conscious that you are coming to Christ. Have you not begun to weep the penitential tear? Did not your closet witness your prayerful preparation for the hearing of the Word of God? And during the service of this morning has not your heart said within you, "Lord, save me, or I perish, for save myself I can not?" And could you not now stand up in your seat, and sing,

"Oh, sovereign grace, my heart subdued
I would be led in triumph, too,
A willing captive of my Lord,
To sing the triumph of his Word."

And have I not myself heard you say in your heart—"Jesus, Jesus, my whole trust is in Thee; I know that no righteousness of my own can save me, but only thou, O Christ—sink or swim, I cast myself on thee?" O, my brother, thou art drawn by the Father, for thou couldst not have come unless He had drawn thee. Sweet thought! And if He has drawn thee, dost thou know what is the delightful inference? Let me repeat one text, and may that comfort thee: "The Lord hath appeared of old unto me, saying, I have loved with an everlasting love: therefore with loving kindness have I drawn thee."

Yes, my poor weeping brother, inasmuch as thou art now coming to Christ, God has drawn thee; and inasmuch as He has drawn thee, it is a proof that He has loved thee from before the foundation of the world. Let thy heart leap within thee, thou art one of His. Thy name was written on the Saviour's hands when they were nailed to the accursed tree. Thy name glitters on the breast-plate of the great High Priest today; ay, and it was there before the day star knew its place, or planets ran their round.

Rejoice in the Lord ye that have come to Christ, and shout for joy all ye that have been drawn of the Father. For this is your proof, your solemn testimony, that you from among men have been chosen in eternal election, and that you shall be kept by the power of God, though faith, unto the salvation which is ready to be revealed.

(Taken from *The New Park Street Pulpit*, Vol. IV, pages 137-144).

STUDY
TO SHEW THYSELF
APPROVED UNTO
GOD,
A WORKMAN THAT...
NEEDETH NOT TO BE
ASHAMED,

RIGHTLY
DIVIDING THE WORD
OF TRUTH.

2-TIM. 2:15



TURNER

good enough for the seventy that Jesus sent forth as apostles; if it were good enough that the successor of Judas Iscariot had to possess it, then pray tell me why it wasn't mighty good Christian baptism?

I'll go further and say that if baptism of John the Baptist were not Christian baptism, Jesus Christ Himself didn't have Christian baptism, for the only baptism He ever had was that administered by John the Baptist. If the baptism of John the Baptist were not Christian baptism, then the baptism of the twelve apostles and the baptism of the seventy apostles was a false baptism, for the only baptism that they had was the baptism of John the Baptist. If the baptism of John the Baptist were not Christian baptism, when they chose a successor for Judas Iscariot, when Matthias was thus chosen, they chose

a man without Christian baptism, for the only baptism that he had was the baptism of John the Baptist.

I say in the light of these facts, instead of acceding to and accepting what men may say, that the baptism of John the Baptist was not Christian baptism, I insist that the only baptism they had in the day of Jesus Christ that was Christian baptism was the baptism of John the Baptist, and the only baptism that is Christian baptism today is the baptism that stems from John the Baptist.

II.

JOHN'S BAPTISM WAS FOR SAVED PEOPLE ONLY.

We read concerning John the Baptist:

"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? BRING FORTH THEREFORE FRUITS MEET FOR REPENTANCE."—Matthew 3:7, 8.

Here comes a crowd of people to John's baptism and he scrutinizing looks them over and says to them, "You look like a bunch of snakes to me—a generation of vipers." That doesn't sound much (Continued on page 7, column 1)

PRAY FOR OTHERS

I cannot tell why there should come to me
A thought of someone miles and miles away.
In swift insistence on the memory—
Unless there be a need that I should pray.
Too hurried oft are we to spare a thought,
For days together, of some friend away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.
Perhaps, just then, my friend has fiercer fight;
Some overwhelming sorrow, or decay
Of courage; darkness; some lost sense of right;
And so, in case he needs my help, I pray.
Friend, do the same for me! If I, unsought,
Intrude upon you, on some crowded day,
Give me a moment's prayer, in passing thought;
Be very sure, I need it; therefore, pray.
—Marianne Farningham

"John's Baptism"

(Continued from page six)

like the average evangelist today who says, "Now you come with me and you can join the church of your choice." That doesn't sound much like the easy way men have today to get people into the church. When John looked at them he didn't care for numbers. He didn't care about how many were reported being saved in his revival meetings. Instead, he said, "If you want me to baptize you, then you show that you have been saved. Bring forth therefore fruits meet for repentance."

Beloved, John's baptism was for saved people only. He never baptized people in order to have a big crowd to report in a denominational paper so that he would get an invitation from other big churches. He wasn't concerned about numbers. The only thing that John the Baptist was concerned about was this—if he baptized you, you must be a saved person.

Beloved, that is the tenor of all the Scriptures. We have no business in this world ever baptizing anybody who does not evidence salvation.

The Lord Jesus Christ, in giving the Great Commission, said that before we are to baptize anybody, we are to teach or disciple him, for He said:

"Go ye therefore, and TEACH all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."—Matthew 28:19.

Brother, sister, before an individual is a candidate for baptism, first of all he ought to be taught the first principles of the doctrines of Jesus Christ. If he doesn't know Jesus as his Saviour, he has absolutely no business in this world being baptized. That is the teaching of all the Word of God.

If you will turn to the nineteenth chapter of the book of Acts you will learn when the Apostle Paul came to Ephesus, he found twelve men that were unsaved. They had been baptized already, but they were not saved. We read:

"He said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit."—Acts 19:2.

Beloved, these men not only didn't possess the Holy Spirit, but they didn't know that first thing about the Holy Spirit. They were unsaved individuals. They had been baptized, or dipped in water, but they were unsaved. When the Apostle Paul got through talking to them, they came to a saving knowledge of Jesus Christ and were then Scripturally baptized.

I tell you, beloved, nobody has any right to ever be baptized until he first of all has become a child of the living God.

"When therefore the Lord knew how the Pharisees had heard that Jesus MADE and BAPTIZED more disciples than John (though Jesus himself baptized not, but his disciples)."—John 4:1.

Notice that this says "Jesus made and baptized more disciples than John." The making of disciples is one thing; the baptizing is another act. I tell you, beloved, no man has any right to be baptized until first of all he has become a believer in the Lord Jesus Christ.

I do not believe in baptizing seekers. I do not believe in baptizing probationers. I do not believe in baptizing unsaved people. I do not believe in baptizing the individual who wants to be saved. I believe that it is our business to wait until the Spirit of God kills a man to sin and makes him alive to Jesus Christ. Then, beloved, he is a fit subject for the ordinance of baptism.

John's baptism, I say, was a baptism in behalf of saved people only.

III.

JOHN'S BAPTISM WAS IN WATER.

"And Jesus, when he was baptized, WENT UP STRAIGHTWAY OUT OF THE WATER: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Matthew 3:16.

"And there went out unto him all the land of Judea, and they of Jerusalem, and were all BAPTIZED OF HIM IN THE RIVER JORDAN, confessing their sins."—Mark 1:5.

You will notice, beloved, that John's baptism was in water and not with water.

Just a few Sundays ago on the so-called Easter Sunday, a lot of people submitted to what they thought was baptism. I was talking to one man the week following Easter, and he told me how that he had been baptized on Easter Sunday. I knew he hadn't been baptized. I knew that he had been sprinkled and truly deceived. I said to him, "Do you mean to say that you went down into the water; that you were baptized in water?" He said, "Oh, no, they sprinkled me." I said, "Then you weren't baptized in water; you were sprinkled with water."

Now, beloved, the baptism of John the Baptist was in water. Notice that it says that they "were all baptized of him in the river Jordan." That is plain enough for me. When anybody comes along and talks about being sprinkled, he hasn't had baptism. He has just had a dry cleaning, and a mighty poor job at that.

Listen again:

"And John also was baptizing in Aenon near Salim, because there was MUCH WATER there: and they came, and were baptized."—John 3:23.

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 28—

The Law and the Gospel.

The Word "World."

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

Devices of the Devil (Mason).

Ambassadors.

Prevenient Grace (Spurgeon).

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

LESSON FOR SUNDAY, JUNE 15, 1958

The Book Of I Samuel**DAVID'S CHARACTER REVEALED**

MEMORY VERSE: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

I. David Spared Saul Again. I Sam. 26:1-25.

For a short time after David showed mercy to Saul at En-Gedi (chapter 24), David was in comparative safety. Then David's hiding place was told to Saul by the Ziphites. Saul forgetful of his former promises to David, goes out to seek David's life. David and his faithful servant, Abishai, came to spy out Saul's camp. It was easy to mark Saul, for according to the Oriental custom, the King slept with his spear stuck in the ground (v. 7). Abishai wished to slay Saul at once, but David was unwilling to take the case out of God's hands. Accordingly, he carried away Saul's spear and

cruise of water. Cf. Rom. 12:19, 20. Even though Saul was not right, David recognized Saul as chosen. It was the office which David respected. This ought to be a lesson to all people. People should respect their rulers, whether of their choice or not. If there is anyone thing that will damn this nation it is lack of respect for authority. Christian people should respect the office of pastor. They may not like his personality, but they should respect his office because the office is sacred and holy.

David was far-sighted enough to see what God would do with Saul. He named three probable things which might happen to Saul, (v. 10) namely:

1. The Lord shall smite him, or, 2. His day shall come to die, or, 3. He shall descend into battle

Why were they baptizing in that particular spot? Because there was much water there.

I ask you, does the baptism of Catholics, which is pouring, require much water? No, beloved; just enough in a glass to pour a few drops on a man's head. I ask you, does the sprinkling of the Methodists and the Presbyterians require much water? No, beloved, only a few drops to be sprinkled upon the individual. The kind of baptizing that John the Baptist did though required much water.

I say to you then that John's baptism was not only a baptism for saved people, but it was a baptism in water and not with water.

IV.

JOHN'S BAPTISM WAS WITH HEAVENLY AUTHORITY.

The only man that ever had authority from God to baptize was John the Baptist. Listen:

"And I knew him not: but HE THAT SENT ME TO BAPTIZE WITH (Greek: IN) WATER, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit."—John 1:33.

John the Baptist had authority direct from Heaven to baptize.

Listen to me, when did God ever reach down and touch a Campbellite and tell him to go out and baptize. I ask you, when did God ever give a commission to baptize to the Catholics or to Presbyterians or to anybody else? The only person that ever had authority from Heaven to baptize was John the Baptist. Of this we are assured from the words of John when he said, "But he that sent me to baptize in water." He had Heaven's authority for what he was doing.

Now some people think that we ought to let down the bars and to take into our church anybody that comes along with immersion. Some people think that if we do the right thing, then we ought to be charitable and accept anybody's baptism that wishes to unite with us. I want to tell you, beloved, the baptism that John the Baptist administered was a baptism that was Heaven sent. Jesus took those who were thus baptized and organized His church. From that church has come other churches, and from those other churches have sprung still other churches, until it has come down to us. Beloved, you and I would be cowards, and not only cowards but traitors of the worst type, if we were to fail the Lord Jesus Christ who gave a commission to John the Baptist directly from Heaven.

I say to you, the name of Judas Iscariot or the name of Benedict Arnold ought to stand higher than the name of Baptist preachers

and perish. The third thing which David named was what happened to Saul. Just let the enemies of God, the Bible and a Bible program go, God will call a halt. Men cannot defy God and get by with it.

We notice that a deep sleep from the Lord had fallen upon Saul's camp, rendering them powerless to prosecute their plans against the people of God. **God was in their sleep.** Again, we say, the Lord cares for his own.

When David, called to Saul, the latter promised him safety (v. 21). However, no confidence can be placed in a man who has continued to violate his most sacred obligations. In pronouncing a blessing upon David, Saul uttered a great prophecy as to David's future (v. 25).

II. David's Lapse Of Faith. I Sam. 27:1-12.

Even though God had protected David thus far, David's faith grew weak, and he departed to dwell with the Philistines. This departure came from a heart that had lost sight of the all-sufficiency of God.

David had won many victories over the Philistines. He had even slain their champion, Goliath. Now he seeks refuge with them. How humiliating.

In departing to the Philistines, David was forgetting God and was trusting the arm of flesh. Many of us have done likewise. We have fallen in the same manner. Our faith for the time has failed like David's of old.

David dwelt with the Philistines for a year and four months (v. 7). This shows us how long a course of departure from God may continue.

recognize it as the Word of God.

VI.

JOHN'S BAPTISM MAKES HAPPY ALL THAT HAVE IT.

John's baptism was the baptism that when a fellow had it, he rejoiced because of it; and if he didn't have it, the Word of God tells us how he kicked back against the Lord. Listen:

"And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers REJECTED THE COUNSEL OF GOD against themselves, being not baptized of him."—Luke 7:29, 30.

The individuals who accepted John's baptism were happy. They justified God. They were happy because of their baptism. But there was a crowd that rejected the counsel of God. Beloved, that is exactly the standing of every individual who accepts or rejects Baptist baptism. If you accept Baptist baptism, you are in the class of the publicans who justified God, who had John's baptism. If you reject John's baptism, you are in the class of the Pharisees and the lawyers who reject the counsel of God against themselves.

I say to you, if I could, I would like to turn America to John's baptism. I would like for America to turn away from the falsehoods, the perversions, and the twistings of Scripture on the subject of baptism.

In the third century the Catholics began to teach infant communion. All the infants took the Lord's Supper. Would you believe me that while infant communion was introduced in the third century, it was later abandoned by the Catholics, and they don't teach it today. Would to God that they had abandoned the twin sister, infant baptism, and would to God that every preacher in America might stand up and boldly say, "If you accept Baptist baptism, you can justify God like the publicans; and if you reject Baptist baptism, you are acting just like the Pharisees and the lawyers of Jesus' day. You are doing nothing but rejecting the counsel of God against yourself." May God bless you!

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Election and Missions.

Protestant Denomination with Catholic Tactics (on Campbellism)

POSSUM RIDGE LETTER

dere bro. Gilpeens—

this modurn ag is shore konfusin. Roosia and onkle whiskurs air shootin off all the saddelites which air floatin around in space. ef they kepe on hit kud be maby that we kud not find our way up them golden stairs.

the Arminian heretiks hav dun konfused the way down hear on earth. the Kamelites hav got the road marked with kriks, ponds, lakes and rivers. ef ther is a hole uf water big enuf fer a tadpole to kroak in, the Kamelites wud mak u wade thru hit tu git tu Heaven.

the Methodists air as bad. they ask u tu travul all the way on yore neez, prayin thru, er on yore hands, workin. while they git by with jest a fu draps of watur tu baptize with, they air strong on works. Hits ther long suit er ther ace in the hole, even tho Grand-mas old Book sez, Not by works, lest any man should boast.

as fer a Katholik he is dependin upon what the big fingur sez. i dont consider ther preechers and the pope as shepherds, thers is moar the wurk uf a mule skinner and the poar foakes air jist driven as dumb beasts, in ther ignoranse uf the Bible, they jist akept what the big wheel sez.

hit dont make no difference whether hit is wun of the Kamelites water boys er a Methodist or a Katholik, they air all tryin tu git tu Heaven by wurks in sum way. i say hit shore is konfusin. with all thes heretiks teechn differunt ways and with thes saddelites fillin up space, hit wud be a mirakul fer enybody tu git up them golden stairs. yet after all, bro. Gilpeens, salvashun is a mirakul so i no all uf Gods elekt will mak hit. ef hit was not that we air a part uf that elekt remnant we shore wud be gropin in the dark, tryin tu listen tu Papa, er wurkin our passage out, er fallin in a tadpole hole, er bumpin in a saddelite.

as hit is i am jist rejoisin that i am on mi way tu glory, saved by grace, and on mi way i am shore rejoisin that i kin reed TBE fer the lite i neded tu travel by, and i tel u this bekaws i am,

yore frend,
i s hardtufule.

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The Mission of Baptists

(Continued from page one)
organizations can progress more rapidly. Thus, our mission is clear in this respect. We must teach the truth about the church as it has never been taught before.

7. Every Baptist should strongly contend for the fact that Jesus (1) built a Baptist church, (2) has perpetuated Baptist churches through all ages, (3) and now recognizes no other churches as Scriptural churches but Baptists. Both our doctrines and our history prove these things to be true. In view of these facts, Baptists have no business unionizing with any man-made religious group in any sort of meeting or organization.

The Baptist mission is to stand for the whole counsel of God. Baptists have a greater mission than "evangelicals" and "fundamentalists." Christ commissioned Baptists to teach "all things," not five or six "fundamentals." This is another distinctive mark of the New Testament church—it stands for "all things" Christ commanded. Let all Baptists of today do the same!—Ed-in-C.

Immersion Is Baptism

(Continued from page one)
eclesiastical words?" They were words when the Bible was translated, or they would not be found in it. They had been used by church historians and by writers on ecclesiastical law, and were, therefore, ecclesiastical. They had been in use a long time, and were, consequently, old. They were "old ecclesiastical words," such words as the king commanded "to be kept"—"not to be translated." It is worthy of notice, too, that the Bishop of London, at the king's instance, wrote to the translators, reminding them that His Majesty wished his "third and fourth rule" to be specially observed. (See Lewis' History of Translation, pp. 317, 319). This circumstance must have called particular attention to the rule under consideration.

In view of these facts, it may surely be said that the translators knew what were "old ecclesiastical words." Let their testimony, then, be adduced. In their "Preface to the Reader" they say that they had, "on the one side, avoided the scrupulosity of the Puritans, who left the old ecclesiastical words and betook them to other, as when they put 'washing' for 'baptism,' and 'congregation' for 'church,' and, on the other hand, had shunned the obscurity of the Papists." Is not this enough? Here there is not only an admission that "baptism" was included in the "old ecclesiastical words," but this admission is made by the translators themselves—made most cheerfully, for it was made in condemnation of the Puritans and in commendation of themselves.

The position that King James

virtually forbade the translation of "baptize" and "baptism" is established by the foregoing considerations; but to give it additional strength I refer to the king's fourth rule, as follows: "When any word hath divers significations, that is to be kept which hath been commonly used by the most eminent Fathers, being agreeable to the propriety of the place and the analogy of faith." Suppose I were to admit, for argument's sake, what some Pedobaptists insist on—namely, that baptizo has divers significations. What then? Every man of intelligence knows that from the days of the apostles to the reign of King James "immerse" was its commonly-received meaning. Was not immersion ordinarily practiced for thirteen hundred years? Whitby, Wall, Moses Stuart, and I know not how many other Pedobaptists of distinction, make this concession. Far be it from me to say that baptizo is a word of "divers significations," but even if it were, the king's translators, if they had translated it at all, would have been compelled to render it "immerse," for it was "most commonly used" in this sense by "the most eminent Fathers."

But it will be seen that the king's third rule makes inoperative his fourth, so far as "old ecclesiastical words" are concerned. Whether such words have one meaning or a thousand meanings, they are "to be kept"—"not to be translated." The translators were not at liberty to refer to the signification immemorially attached by the Greeks to baptizo—a signification which received the cordial endorsement of "the most eminent Fathers." They might have examined the endorsement if the royal decree had not said, "Hitherto, but no farther"—the old ecclesiastical words to be kept.

The fact that "baptize" is an Anglicized, and not a translated, word makes an appeal to Greek lexicons necessary to ascertain its meaning. Lexicons, it is true, do not constitute the ultimate authority, but their testimony is highly important. I have made it a point to examine all the lexicons I have seen (and they have been many) concerning the import of baptizo. There is among them a remarkable unanimity in representing "immerse," or its equivalent, as the primary and ordinary meaning of the word. According to lexicographers, it is a word of definite import—as much so as any other. It is as specific as rantizo, and it might be argued just as plausibly that rantizo means "to immerse" as that baptizo means "to sprinkle." I have seen no lexicon that gives "sprinkle" as a meaning of baptizo, and but one that makes "to pour upon" one of its significations. In the first edition of Liddell & Scott's Greek and English lexicon, "to pour upon" is given as the seventh meaning of baptizo. It is a significant fact, however, that, while passages of classic Greek authors are referred to as illustrative of the ordinary meaning of the word, there is no mention of any passage that sustains the definition "to pour upon."

It is worthy of special remark that the second edition of Liddell & Scott does not contain the phrase "to pour upon." This is an important fact, of which Baptists may avail themselves. It has been well said by a scholar now dead: "When it is remembered that the definition 'pour upon' was assigned to baptizo in the first English edition, on the authority of Francis Passow, whose German work forms the basis of that of Liddell & Scott, this change in the second English edition is an admission as gratifying to Baptists as it is unwelcome to their opponents. Messrs. Liddell & Scott, who cannot be charged with a leaning to Baptist sentiments, have deliberately, after due examination, withdrawn their authority in favor of 'pour upon' as a signification of the verb baptizo, and now define the word just as Baptist scholars have defined it after a careful study of the

passages in which it occurs in the Greek authors. Of such a concession Baptists know well how to take advantage." (W. C. Duncan). I now repeat that there is among lexicons a perfect concurrence in assigning "immerse" or its equivalent as the primary and ordinary meaning of baptizo. This ought to settle the baptismal controversy. For what, says Blackstone, who is almost the idol of the legal profession?—"Words are generally to be understood in their usual and most known signification; not so much regarding the propriety of grammar as their general and popular use." (Sharswood's Blackstone, vol. 1, p. 58). "Immerse" was the "usual and most known signification" of baptizo among the Greeks. It was its "general and popular use," as we shall see in the proper place.

To return to the argument derived from lexicons: All English dictionaries give "immerse" or its equivalent as the ordinary meaning of "dip." It would, therefore, be very unreasonable to deny that "dip" ordinarily means "to immerse." Greek lexicons give "immerse" as the ordinary meaning of baptizo. Is it not, then, just as unreasonable to deny that baptizo, ordinarily means "to immerse" as it would be to deny that "dip" has this signification? Indeed, there is no argument employed by Pedobaptists to divest baptizo of its usual meaning which may not as plausibly be employed to divest "dip" of its ordinary import; for, though "dip" is a definite and specific word, baptizo is more so. We speak of "the dip of the magnetic needle" and of "the dip of a stratum in geology," while Pope uses the expression "dipping into a volume of history." If Pedobaptists could find baptizo in such connections, there would be rejoicing from Dan to Beersheba. The man who would attempt to prove that "dip" means "to sprinkle" or "pour" would probably be laughed at; but he could make a more plausible effort in adducing his proof than if he were to attempt to prove the same thing concerning baptizo.

Let us see: Such a man might say that Johnson, Webster, and Worcester in their large dictionaries give "moisten" and "wet" as meanings of "dip," and refer as authority to Milton, who uses the following words: "A cold shuddering dew dips me all over." Talking with himself, such a reasoner might say, "It is a fixed fact that 'dip' means 'to moisten' and 'wet.' Who will dispute what Johnson, Webster, and Worcester say, sustained as they are by the 'prince of British poets'? Very well. 'Dip' means 'to moisten' and 'wet.' Everybody knows that a thing can be moistened or made wet by having water poured or sprinkled on it. Therefore, 'dip' means 'to pour' and 'sprinkle.'"

Now, I affirm that this argument is more plausible than any I ever heard from a Pedobaptist to prove that baptizo means "pour" and "sprinkle," yet it is replete with sophistry. It assumes as true the fallacy that if a process can be accomplished in two different ways, the two verbs employed to denote those two ways mean the same thing. An object may be moistened by being dipped in water, but "moisten" and "dip" are synonymous. The same object may be moistened by having water sprinkled or poured on it, but neither "moisten" and "sprinkle" nor "moisten and pour," are identical in import. Though the moistening may result from the dipping, sprinkling, or pouring, the three acts are clearly distinguishable, and definite terms are used to express them.

It is proper to say of the Greek lexicons to which I have referred that they were all made by men who had no partialities for Baptists. A regard for truth, therefore, and no desire to give currency to the practice of immersion, elicited from them the definition they have given of baptizo. Baptists may well felicitate themselves that their opponents bear this strong testimony.



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