

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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Christianity & Infidelity

Once an infidel was in conversation with a Christian. The infidel, anxious to undermine the Christian's faith (not so much for the man's benefit, but for his own comfort and assurance), said to the Christian, "May I inquire of what religion you are, sir?"

"Of course," replied the Christian, "I am a believer in and follower of Jesus Christ."

"Oh, then you are a Christian." "Yes," answered the Christian, "and you?"

"Well, I am an unbeliever, commonly called an 'infidel'."

"And what hope does that 'faith' set before its adherent, sir?" asked the believer.

"Hope? What hope?" the infidel asked, with a surprising look. "Why infidelity offers no hope, sir. But it does free one from the bondage of the Christian religion."

"Well, sir," the Christian replied, "I do not believe I would be very much interested in your 'faith.' In the first place, I should think your 'faith' is one of real bondage, whereas I have perfect liberty and soul-freedom in trusting Christ. In the second place, whereas your 'faith' offers no hope, Christ promises eternal life in eternal bliss."

"But my good sir, what if your religion is as I believe it to be—all a farce? What of your hope

then?"

"Even if my faith is a farce, and yours the truth, still, according to your own 'faith,' I will be no worse off than the rankest infidel on earth. But, my dear sir, if my faith be the truth, you are a terrible loser. Why, even in this present life, you are no more the gainer over me; I enjoy life as much, if not more, than you. I am perfectly happy trusting Christ day by day, and since my conversion to Him, I have had victory over sin and freedom from guilt. My religion is not a burden to me, but a joy. Your supposed 'freedom' is the real bondage: you see, you are in bondage to the 'hope of infidelity,' which is no more than a hope that there is no God. That hope is not very inspiring to any one!"

"So despite what many or few things you might have to offer in opposition to the Christian faith, I still consider it to be better than the bondage of infidelity and the hopeless 'hope' of infidelity. And remember, sir, what I have told you: if my faith is true, you will be the loser."

Having heard enough to realize that he was conversing with a real Christian, the infidel withdrew himself, having nothing else to offer in his effort to gain a convert.

John Gill -- Not A Hardshell

By The Editor-In-Chief

In recent years, the massive works of John Gill, a tremendous Baptist figure of the 18th century, have been republished. Gill's large six volume commentary and his 1023-page, double-column, **Body of Divinity**, have been on the market for quite sometime, and his answer to the Arminian, Daniel Whitby, entitled, **Cause of God and Truth**, was reprinted a few months ago. We consider all three of these works to be of great value and usefulness. Every preacher should have all of them in his library.

In recent months, some few brethren have brought charges against Gill that are not true. Some are claiming that he advo-

cates Hardshell theology. In fact, one brother published a paper in which he said that Gill "might well be called the father of that anti-missionary movement which we sometimes term hardshellism." Another brother has copied and published this statement, giving it wider circulation. I questioned one of these brethren (a friend) as to these attacks on Gill, and found that they have been made because certain men have supposedly been led into Hardshellism as a result of reading Gill's works. I say "supposedly" because I do not believe Gill will lead anyone into Hardshellism. Some may think they find Hardshellism in Gill's writings, but such thinking is the same as that which thinks it finds Hardshellism in the Bible. If they

read Gill in a piece-meal manner, as they read the Bible, then those who believe Hardshellism may find something with which they can agree; but that is the only way.

John Gill was a Calvinist, not a Hardshell. The Hardshells deny that the Gospel has anything to do with calling sinners unto salvation. They say that the Gospel is to be preached to the saved for the purpose of saving their lives, and not to sinners in order to bring them to Christ. Hardshellism teaches that men are called by the Spirit, apart from the preaching of the Word of God.

Calvinists teach that the Gospel is used of God in calling His people to salvation. II Thessalonians (Continued on page 2, column 1)

"Contending for the Faith"

By J. W. PORTER

"Contend earnestly for the faith once for all delivered to the saints."—Jude 3.

We live in an age in which dogmatism is discounted and contention is counted a curse. Many do not seem to know what they believe; or to believe what they know. There is a deadly indifference concerning the faith, and a lack of conviction that is appalling. Owing to a dearth of conviction, contention, in spiritual things, is, by many, looked upon as a matter of bad taste, if not perchance of bad morals. A little thought will, we believe, convince anyone that the conviction and contention are inseparable.

On every hand we hear that "one church is as good as another," which in its last analysis means that one faith is as good as another. Strangely enough, men exercise more care in selecting material than spiritual things. The man who is seeking a wife will hardly say that one woman is as good as another; yet there is no greater difference in women than there is in doctrines.

In this text, we are specifically commanded to contend.

Nor should this be counted strange, as life itself is a ceaseless contention. The babe's first and last battle is for breath. The

farmer must contend with the stubborn glebe, that it yield the harvest. The student must contend with his books; the mariner with the sea; the astronomer with the stars. The world's biggest battle is for bread; which constitutes life's chiefest contention, from cradle to the grave.

Observation and experience teach us that man will contend for that which is dear to his heart. Hence his contention for honor, life, and liberty. Had it not been for the age-long contention of Baptists for religious liberty, the world would yet be bound in the chains of ecclesiastical slavery. Freedom of the soul is the tribute of a constant and costly contention. **Pilgrim's Progress** was born out of cruel contention. No ship can run out of a storm, it must contend with the wild waves if it hopes for a haven at last.

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

"Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,

Supported by Thy Word."

II

Our contention in this connection is limited to "the Faith."

It is well just here to maintain the distinction between "faith" and "the Faith." In most of the instances in which the word "faith" occurs, in the New Testament, it has reference to a subjective saving possession. In this general sense, every saved person possesses faith. "The Faith," as used in our text, is objective, and has distinct reference to a correlated system of Scriptural teaching. That it is "the Faith," and not "faith," which is referred to, is clearly determined by the use of the definite article. Without doubt, many have faith, and are therefore saved, and yet are not in the "once delivered faith."

It is our duty to contend for the truth, the whole truth, and nothing but the truth. It is well, too, for us to bear in mind that there is only one way to tell the truth. There are many ways to tell a falsehood, but only one way to tell the truth. Truth is absolute and indivisible. For example, there is "one Lord, one faith and one baptism," and until the New Testament ceases to be the stand-

ard of faith and practice, there can be only one Lord, one faith, and one baptism. It is as reasonable to assert that there are two Gods, as to affirm that there are two baptisms. No statement can be counted true that contains a particle of falsehood. We might as well say that an excellent pie contains only one fly. One drop of iodine will discolor many times its weight of water. The metes and bounds of truth are fixed and unchangeable. Facts are kaleidoscopic, but truth is as unchangeable as the God from whom it comes. A fact of today may be a falsehood tomorrow; but truth is the same, yesterday, today, and forever.

The disposition nowadays is to compromise the truth rather than contend for it. It is proposed to unite the various denominations with their widely differing doctrines by a process of compromise and cancellation. To do this, the trust must be tortured and Christ crucified in the house of His friends. This for the simple reason that it is easier to martyr the truth than to be a martyr for the sake of truth.

We are not commanded to compromise, but to contend for the truth. Better, a thousand

times, that a man compromise his own honor, than to compromise God's truth. The man who is liberal with my pocket-book is a thief, and he who is liberal with God's Book, is a traitor to truth.

III

Not only are we commanded to contend, and to contend for the faith, but to contend for the faith that has been delivered to the saints.

We are, by the terms of this trust, named as trustees of "the Faith." As trustees of the truth, we shall be required to render a strict account of our trusteeship. This faith has been committed to us that we preserve it in its purity, and contend for it throughout the whole world. It is not our business to apologize for, revise or reconstruct this faith, but to contend for it, as it has been delivered to us. The only liberty allowed is the liberty to contend for it as delivered. We had the legal right to decline the trust; but having accepted it, we are in honor bound to administer it according to the terms of the trust.

To faithfully discharge this trust will not always be pleasant, or apparently profitable. We cannot, however, afford to purchase popularity at the staggering price of truth. When we are (Continued on page 8, column 3)

The Baptist Examiner Pulpit

"EXCEPT - OR ELSE"

Sermon Preached By Pastor John R. Gilpin; Mechanically Recorded For Publication

"Except the Lord build the house, they labor in vain that build it."—Psa. 127:1.

I need not remind you that this is one of my favorite texts of the Bible. Through the years gone by, I have read it often, and when preaching, I have used it as a proof text many times in my messages. As I say, it is one of my favorite texts.

I wish, beloved, that you and I might realize the truth of it—that is, if the Lord isn't in everything that we do, it is all in vain.

Take, for example, a church. A church may put on a program—a big, extensive, expansive program—and they may be able to get many members, add lots of

folk to the church roll, have big offerings, and much to report to the association, but "except the Lord build the house, they labor in vain that build it."

A man was talking to me a few days ago concerning a certain preacher whom I know to be a heretic, who is a Universal Church man, an Arminian, a feminist and a unionist, and I don't know anything that could be said about him that could be much worse than this combination. About the only thing that I don't find wrong with him is that he isn't a modernist. He boasts of the fact that he believes in the authority of the Bible, the deity, the virgin birth, the blood atonement, and the resurrection of Christ.

Those are his five cardinal truths, but he ignores all the truths in the Bible relative to the church that Jesus built. He will unionize with anybody that comes along. He lets women speak from his pulpit. Certainly, beloved, he is an Adminian through and through.

Well, this man was telling me how this preacher, four or five years ago, went to a certain town and started a church (?) and that now he has a tremendous membership and church property that is worth two and one-half million dollars. He told me how they had their own radio station and their TV station. He talked to me concerning this preacher who is (Continued on page 5, col. 2)

By Roy Mason
Tampa, Florida

Satan's Present Work & Future Punishment

Almost everything that many people believe about the devil is false—and that is exactly how the devil wants it. He is believed by many to be—not a person, but an influence. He is believed by many to be a mere mythological creature, created out of the human imagination, like Santa Claus. He is believed by some to have horns, forked tail and cloven hoofs. Likewise he is thought of by others as now living in hell. This last idea is as false as the others just mentioned. Let us spend a moment getting the truth straight concerning this matter.

1. The devil is positively not in hell at the present time. So many (Continued on page 8, column 4)

We Do Not Know The End, But God Does

A man was watching some of the workmen who were in the act of constructing a large building. Near him a stone-cutter was patiently using his hammer and chisel on a huge gray stone, shaping and smoothing it for its place in the building.

"Where is that huge stone going to be used?" the observer inquired.

"I don't know," was the mason's reply as he continued his work. "I haven't see the blueprint."

Thus should the Christian fulfill faithfully the work that God has called him to do. We do not always understand why the Lord has chosen us for a particular task, for we have not seen His plans. But He knows the end from the beginning. —The Pilgrim

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JOHN R. GILPIN Editor

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John Gill

(Continued from page one)

2:14 states that those chosen are "called by the Gospel." It is the Spirit alone that quickens, yes; but the Bible teaches that the preaching of the Gospel is used of the Spirit in performing His work. This is what John Gill taught. And to vindicate Gill of these false charges, some of which I believe may perhaps have been made because of antagonism for federalistic theology rather than combat Hardshellism, I have selected a few comments from Gill's works to show his true position. These quotations have to do with the place of the gospel and gospel ministers in bringing the elect to salvation. Of course, only a few comments from the great man can here be given, but these are quite sufficient to vindicate him of the recent mis-representation.

From Gill's Commentary

There are an innumerable number of clear statements in Gill's massive six volume commentary that could be quoted to show his position. But our pages could not contain all that he has said on this point, so we must content ourselves with only a select few. Note carefully these quotations:



PASTOR ROY MASON SAYS

"The best argument against the universal invisible church theory is the meaning of the term 'ecclesia.' The word will simply not lend itself to such use as is expressed in the universal theory. One can easily understand that the word 'ecclesia' is not used in the universal church sense in the New Testament, but what about the word as used in classical Greek? That question is answered in the booklet, **Ecclesia—the Church**. Careful research reveals that the word was used in classical Greek writings in such a way as to refute the meaning forced into the term by the universal churchites. Every Christian ought to carefully read this booklet."

Ecclesia—the Church, by the late B. H. Carroll, the great Baptist scholar of the recent past, is available from the Baptist Examiner Book Shop at the following prices:

1 copy	\$.35
3 copies	1.00

Commenting on Proverbs 11:30—"Again Christ's ministers are called 'fishers' of men, and are said to 'catch' men, Matt. 4:19, Luke 4:10; and which they do by casting and spreading the net of the Gospel; the Gospel is the net; the world is the sea into which it is cast: where natural men are in their element, as fishes in the sea; the casting of the net is the preaching of the Gospel; and by means of this souls are caught and gathered in to Christ and his churches, Matt. 13:47." (Volume 3, page 28).

Commenting on Mark 16:16: "To every creature, that is, to every man; and particularly the Gentiles, as distinguished from the Jews, are often intended by this phrase . . . Now to these, Christ would have the Gospel preached, as well as to the Jews; even to all, without distinction of people, Jews and Gentiles, Barbarians, Scythians, bond and free, male and female, rich and poor, greater or lesser sinners, even to all mankind." (Volume 5, page 401).

Romans 1:16: "It (the gospel) is the power of God organically or instrumentally; as it is a means made use of by God in quickening dead sinners, enlightening blind eyes, unstopping deaf ears, softening hard hearts, and making of enemies friends." (Volume 6, pages 5, 6).

Romans 10:14: On this passage, Gill says that "it was absolutely necessary that the Gospel should be preached to the Gentiles, as well as to the Jews." He goes on to say, "There is no hearing of Christ, and salvation by him, without the preaching of the Gospel; the usual and ordinary way of hearing from God, and of Christ, is by the ministry of the word: this shows not only the necessity and usefulness of the Gospel ministry, but also points out the subject-matter of it, which is Christ, and him crucified." (Volume 6, page 90).

Romans 10:17: "So then faith cometh by hearing, &c. That is, by preaching; for the word hearing is used in the same sense as in the preceding verse; and designs the report of the Gospel, or the preaching of the word, which is the means God makes use of, to convey faith into the hearts of his people; for preachers are ministers, or instruments, by whom others believe." (Volume 6, page 91).

I Corinthians 1:18: "It (the Gospel) is the power of God; organically or instrumentally; it being the means of quickening them when dead in sin, of enlightening their dark minds, of unstopping their deaf ears, of softening their hard hearts, and of enemies making them friends to God, Christ, and his people: and it is likewise so declaratively, there being a wonderful display of the power of God in the ministration of it; as may be seen when observed who were the first preachers of it, men of no figure in life, of no education, illiterate mechanics, very mean and abject; into these earthen vessels were put the treasure of the Gospel, that the excellency of the power

might appear to be of God, and not man." (Volume 6, page 155).

I Corinthians 4:15: "For in Christ Jesus have I begotten you through the Gospel; which is to be understood of regeneration, a being born again, and from above; of being quickened when dead in trespasses and sins; of having Christ formed in the soul; of being made a partaker of the Divine nature, and a new creature: which the apostle ascribes to himself, not as the efficient cause thereof, for regeneration is not of men but of God; not of the will of the flesh, of a man's own free-will and power, nor of the will of any other man, or minister; but of the sovereign will, grace, and mercy of God, Father, Son, and Spirit. The Father of Christ begets us again according to his abundant mercy; and the Son quickens whom he will; and we are born again of water and of the Spirit, of the grace of the Spirit; hence the washing of regeneration, and renewing work, are ascribed to him; but the apostle speaks this of himself, only as the instrument or means, which God made use of in doing this work upon the hearts of his people; and which the other phrases show; for he is said to do it 'in Christ,' he preached Christ unto them, and salvation by him, and the necessity of faith in him; he directed them to him to believe in him, and was the means of bringing of them to the faith of Christ: and it was the power and grace of Christ accompanying his ministry, which made it an effectual means of their regeneration and conversion; and which were brought about 'through the Gospel,' not through the preaching of the law; for though by that is the knowledge of sin, and convictions may be wrought by such means; yet these leave nothing but a sense of wrath and damnation; nor is the law any other than a killing letter; no regeneration, no quickening grace, no faith nor holiness come this way, but through the preaching of the Gospel; in and through which, as a vehicle, the Spirit of God conveys himself into the heart, as a Spirit of regeneration and faith; and God of his own will and rich mercy, by the word of truth, by the Gospel of grace and truth, which came by Christ, so called in distinction from the law which came by Moses, begets us again as his new creatures; which shows the usefulness of the Gospel ministry, and in what account Gospel ministers are to be had, who are spiritual fathers, or the instruments of the conversion of men." (Volume 6, page 174).

I Corinthians 1:21: "This (preaching), through efficacious grace, becomes the means of regenerating and quickening men, showing them their need of salvation, and where it is, and of working faith in them to look to Christ for it." (Volume 6, page 156).

I Corinthians 4:20: Gill says that the "power" spoken of in this verse has reference to "the powerful efficacy of the Spirit, attending the preaching of the Gospel to the quickening of dead sinners, the enlightening of blind eyes, and unstopping of deaf ears; the softening of hard hearts, the delivering of persons from the slavery of sin and Satan, the transforming and renewing of them both inwardly and outwardly." (Volume 6, page 176).

I Corinthians 9:22: "That I might by all means save some; that is, that he might be the means of saving some of Jews and Gentiles, and of all sorts of men; by preaching the Gospel of salvation to them, and by directing them to Christ, the only Saviour of lost sinners; thus he explains what he means by so often saying that he might 'gain' them." (Volume 6, page 208).

I Corinthians 15:2: "It (the Gospel) was the means of their salvation, and had been made the power of God unto salvation to them. Salvation is inseparably connected with true faith in Christ as a Saviour," etc. (Volume 6, page 255).

II Corinthians 3:6: "It (the Gospel) is a means in the hand of the Spirit of God, of quickening dead sinners, of healing the deadly wounds of sin, of showing the way of life by Christ, and of working faith in the soul, to look to him, and live upon him," etc. (Volume 6, page 293).

II Corinthians 10:16: "To preach the Gospel in the regions beyond you," etc. Here the apostle clearly expresses what he hoped for, and explains what he meant by being enlarged according to rule; namely, that he should be at liberty to preach the Gospel elsewhere; and hoped he should be directed by the providence of God, to carry it into the more remote and distant parts of the world, where as yet Christ had not been named," etc. (Volume 6, page 336).

Galatians 4:13: "I preached the Gospel unto you at the first; not the law, but the Gospel; and this he did at his first entrance among them, and was the first that preached it to them, and was the means of their conversion; and therefore, being their spiritual father, they ought to be as he was, and follow him as they had

FIFTEEN QUESTIONS FOR THE "CHURCH OF CHRIST"

By Bob L. Ross
Ashland, Kentucky

It is simply a record of history that Mr. Alexander Campbell was immersed in a Baptist preacher named Matthias Luce in the year 1812 (see *Memoirs of Alexander Campbell* by Robert Richardson) and that from the Campbellian movement, led by Alexander Campbell, came the group that now profess to be the "church of Christ." In view of the claims made by this group, I wish to offer the following questions to any member of the "church of Christ" in order to find out if some satisfactory answers, which would be Scriptural answers, can be given with regard to Mr. Campbell's baptism.

1. Does the Holy Spirit of God lead men to be baptized Scripturally?
2. Does the Holy Spirit of God lead men to be baptized by a child of the Devil, a member of the "church of Christ," or either?
3. Is the baptism that is administered by a child of the Devil as Scriptural as that administered by a member of the "church of Christ"?
4. Is any baptism to be considered Scriptural, if it is not authorized in the Word of God?
5. Does the Word of God authorize children of the Devil, children of God, or both to administer baptism? (Please give book, chapter and verse.)
6. Is there any Scriptural record that shows that God accepts the baptism administered by children of the Devil as being Scriptural baptism?
7. Did the Holy Spirit of God lead Mr. Alexander Campbell to be baptized by a child of the Devil or by a member of the "church of Christ"?
8. Did Elder Matthias Luce have the authority of God to baptize anyone?
9. Was Elder Luce a member of the "church of Christ"?
10. If the Holy Spirit of God directs men and leads them by or through the Word, not apart from it, can you show from the Word that the Spirit ever leads anyone to be baptized by a child of the Devil or by one without the authority of God to baptize?
11. Was the "church of Christ" in existence when Mr. Campbell was baptized?
12. If there were a "church of Christ" in existence in 1812, why didn't Mr. Campbell go to one of its members for baptism, rather than to Elder Luce?
13. To whom—children of the Devil, members of the "church of Christ," or Baptists—did God the Spirit lead men to be baptized during the many hundreds of years prior to 1812?
14. If you had lived in 1812, would you have gone to Elder Luce, as Mr. Campbell did, or to a member of the "church of Christ" for baptism?
15. If you had gone to a member of the "church of Christ," where would you have found one?

Note: Anyone who wishes to answer these questions may address their correspondence to this address: Bob L. Ross, P. O. Box 910, Ashland, Kentucky.

softening of hard hearts, the delivering of persons from the slavery of sin and Satan, the transforming and renewing of them both inwardly and outwardly." (Volume 6, page 176).

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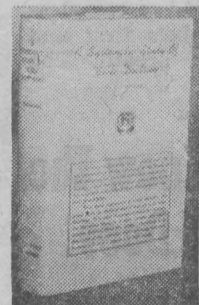
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by Charles Haddon Spurgeon
1834--1897

Delivered November 29, 1868
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"They went forth to go into the land of Canaan; and into the land of Canaan they came."—Genesis 12:5.

If you desire to know the character of a child, you will probably learn much about it from observing the father. The young bird flies and sings as its father did before it. If we would know the life of the child of faith, we should study the history of the "father of the faithful." Abraham, the man of faith, is a type of all believing men, and the narrative of his life, if rightly considered, is the mirror of the history of all the saints of God. The commencement of his career of faith, when he first became separated from his own country and went into the land of Canaan, is a most instructive representation of our effectual calling, when we are, by a work of omnipotent grace, separated from the world, and made to obey the great precept, "Come ye out from among them, be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters."

The life of the believer is as Abraham's was, a separated life, a life regulated by other affections than those which arise from the relationships of flesh and blood, a life of walking in the unseen, in which God's command, presence, and approval are paramount considerations, and faith guides the soul, sitting like a pilot at the helm of the vessel. Abram denied the flesh, took up the cross, went without the camp, became sanctified unto the Lord, and lived and died the friend of God, and a stranger among men. The commencement of his separated life is a lively picture of the commencement of the same life in ourselves. The calling of Abram is a representation of our calling, and to that matter I shall ask your earnest attention this morning.

I. First, EFFECTUAL CALLING IS ILLUSTRATED IN THE CALL OF ABRAM.

We have been reading the whole of the story, and therefore I shall only need to refresh your memories with it. Read carefully the last verses of chapter eleven, and the whole of chapter twelve, and get the thread of the story.

Abram's call was, in the first place, the result of the sovereign grace of God. The world, as a whole, was lying in heathenism. Men had gradually gone astray from the one God to the worship of graven images. Here and there might be an exception, as in the case of a Job or a Melchisedec, but thick darkness covered the people. God determined that He would select one family which should afterwards grow into a distinct nation, to be the conservators of the true faith. Why He selected Abram, He Himself only knows, for we know that Terah, the father of Abram, had declined into the worship of false gods. "Your fathers," Joshua tells us in his twenty-fourth chapter, and second verse, "dwelt on the other side of the flood in old time, even Terah, the father of Abram, and the father of Nachor: and they served other gods."

That family, if not quite so corrupt as the rest of mankind, had any rate become corrupted; and we find the teraphs in the house of Laban, their descendant. Yet the sovereign grace of God pitched upon the household of Terah, and out of that favoured family the Lord of Hosts made a divine selection of the person of Abram. Why, I say again, why, remains in the inscrutable purposes of God, a thing unrevealed to us, though doubtless the choice was made by the Lord for the wisest and most Godlike reasons.

Abram was a man with faults. "A man also with many virtues," you reply. Yes, but those virtues given to him of God's Spirit, and not the cause of his election, but the result thereof. He is an instance of the sovereignty of God carrying out the divine declaration, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." The prophets often spoke of Abraham as though the Lord's mercy to him was a matter to be admired, and they by no means ascribed his favoured position to any personal merit in the patriarch. "Look," saith Isaiah, "unto the rock whence ye are hewn, and to the hole of the pit whence ye were digged. Look unto Abraham, your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." Here he is compared, as it were, to a quarry, or to a pit, out of which the nation was digged, and to this pit they are bidden to look as to a sight that will humble them; consequently, I gather, not to the merit of their fathers, but to the grace of God.

And again, "A Syrian ready to perish, was your father." Called a Syrian, as if to show that by nature he was as others; and as the Syrians were idolaters, even was he. "A Syrian ready to perish," by which I understand not perishing with physical hunger or disease, but through spiritual darkness, and declension from the true God. "Ready to perish," and yet the eternal mercy looked on him and saved him! Yes, whether men will accept it or not, that truth stands fast for ever, that "whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called." Effectual calling in all cases, follows the eternal purpose; predestination, according to the divine good pleasure, is the well-head of all the covenant blessings which the believer enjoys.

"Ne'er had ye felt the guilt of sin,
Nor sweets of pardoning love,
Unless your worthless names had been
Enroll'd to life above."

The call of Abram, in the next place, was divinely applied and enforced. We neither read that an angel called him, nor a prophet, nor that he came out of Ur of the Chaldees by the motion of his own mind spontaneously. "The God of glory appeared unto our father Abraham," says Stephen, in his dying address, "when he was in Mesopotamia, before he dwelt in Charran." There was made to his mind a remarkable revelation of the existence and the character of the one only true God; and then after he had been enlightened, so that he knew in his inmost soul the existence and glory of Jehovah, the message came, perhaps in audible sounds, perhaps by a forcible impression upon his mind, "Get thee out hence from thy kindred and from thy father's house."

Now mark, that in every gracious call by which a man is truly saved, the call comes immediately from God Himself. Agents are generally used—the minister speaks, the Book becomes a living light, the providence is a warning which is not misunderstood; but neither minister, nor Book, nor providence, can call a man effectually apart from the direct manifestation of the divine power in the heart of each individual. Ah! my brethren, we may labour after souls, but until God puts His hand to the work, nothing is done. Our calls to dead souls leave them still in their sleep, but the voice of Jesus brings Lazarus out of the tomb. I would have you who are listeners to the truth never be satisfied with the use of the means merely. Look to the God of the means; ask Him to reveal His arm and the power of His grace in you. And, oh! never be content with that which only penetrates to the outward ear, or abides upon a merely verbal memory, but ask that it may go into the heart, and abide in the innermost spirit through the effectual working of God the Holy Ghost. "Christ in you" is the power of God, but there must be an inward receiving of Him by the Holy Spirit, or all will be in vain. There must be a supernatural work, or you cannot be saved.

Much as I wish to preach a free salvation, I cannot forget that "ye must be born again," and "no man can come to Christ except the Father draw him." Mere nature at its best falls short of eternal life; its bow is too weak to shoot to the mark; its puny arm too feeble to work so divine a change. Effectual calling, then, springs from the divine purpose, and is wrought by the divine energy. Dear hearers, be this your prayer to the Lord who alone can save you:

"With softening pity look,
And melt my hardness down;
Strike with thy love's resistless stroke,
And break this heart of stone!"

In the case of Abram, again, the call was personal, and it grew more personal as it proceeded. At first, when Abram was called in Ur of the Chaldees, he probably thought that he could persuade Terah his father and the rest of the family to accompany him; and he appears to have prevailed to a degree, for they went as far as Haran, but there, for reasons not known, the family stopped for a long time. How frequently is it so with us! When God begins to work in our souls, we would fain have others go with us, and we are led perhaps ourselves to make a kind of compromise with them to stop half way if they will come half way. We vainly conceive that we may bring all of them to feel and act as we do, whereas if the effectual call does not come to them as it does to us, there must be a division. Love may wish otherwise, but carnal nature and the renewed spirit cannot agree, the Lord hath set a difference; and we must still expect to see Him take one of a city and two of a family and bring them to Zion, while others refuse to come.

After awhile the message came to Abram again, "Get thee out from thy kindred"; not with thy kindred, "and from thy father's house;" and so Abram this time is obliged to leave Haran, the halting-place, and to push forward resolutely, and finally for Canaan. Beloved, you and I, if ever we are to be the Lord's, must have a distinct personal call. All the hearing of the gospel in which I listen for other people, and am but one of a crowd, comes to nothing; but when I hearken for myself and the truth comes home to me, describing my case, revealing my misery, inspiring my desire, enkindling my hope, then it is that it becomes the power of God unto salvation to my spirit.

O dear hearer, I beseech you individualise yourself; put yourself, even in this great throng, into a mental solitude, and let the voice of God come to you, even to you, like the bean dropped into the hole in the earth which the husbandman has dibbled on purpose for it, that there it may swell and germinate and bring forth fruit. Nothing but a direct, distinct personal call coming home to heart and conscience will be of any avail.

This call to Abram was a call for separation. The separation must have been exceedingly painful to him, for it was so complete. "Get thee out of thy country"—expatriate thyself, be an alien, a stranger, and a foreigner. "Get thee out from thy kindred;" let the ties of nature yield to the ties of grace. Form new relations and yield to bonds that are not of the flesh. "Get thee from thy father's house," from the place of comfort and rest, the place of heirship and affection; acknowledge another father, and seek another house. "Get thee unto a land that I will show thee," which thou couldst not find of thyself, but which I must reveal to thee.

Observe, then, the effectual call, wherever it comes to a man, is a separating sword, cutting him off from old associations. It makes him feel that this world is not his country; he lives in it as a stranger lives in a foreign land; he is in the world, but he is not of it, for the apostle saith, "Our citizenship is in heaven." We become citizens of another city, and are aliens in these cities of earth. For Christ's sake the Christian man is henceforth obliged to be separated in many respects from such of his family and kindred as remain in their sins. They are living according to the flesh, they are seeking this world; their pleasure is here, their comfort below the skies. The man who is called by grace lives in the same
(Continued on page four)

(Continued from page two)
Gospel, the word of truth, which is made use of as a means of getting souls again." (Volumn 6, page 815).

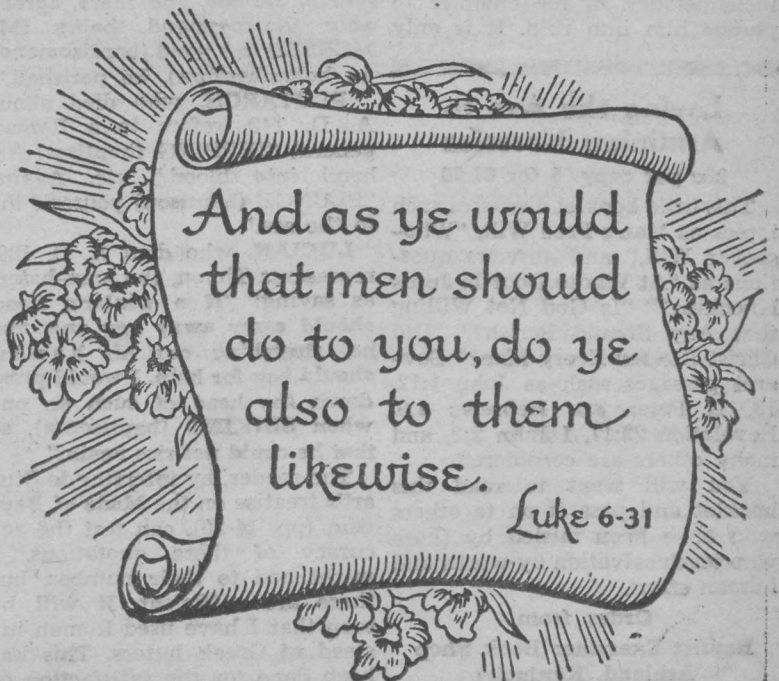
From Other Works

On page 372 of Gill's *Body of Divinity*, in his discussion of the Gospel, the third point of his outline is, "The effects of the gospel when attended with the power and Spirit of God." Under this point, Gill says:

"1. The regeneration of men, who are said to be born again by the word of God, and to be begotten again with the word of truth, I Pet. 1:23, James 1:18; hence ministers of the gospel are represented as spiritual fathers, I Cor. 4:15. — 2. As in regeneration, souls are quickened by the Spirit and grace of God, this is ascribed to the gospel as an instrument, hence it is called the Spirit which giveth life, and said to be the savour of life unto life, 2 Cor. 2:16 and 3:6. — 3. The gospel is frequently spoken of as a light, a great light, a glorious light; and so is in the hands of the Spirit a means of enlightening the dark minds of men into the mysteries of grace, and the method of salvation; 'the entrance of thy word giveth light, it giveth understanding unto the simple,' Psalm 119:130. The Spirit of God gives the gospel an entrance into the heart, being opened by him to attend unto it; and when it has an entrance, it gives light into a man's self, his state and condition, and into the way of life by Christ; it is a glass in which the glory of Christ, and of the riches of his grace, may be seen."

In his discussion of effectual calling (*Body of Divinity*, page 539), Gill clearly states that the ministry of the Word and the call by it "have to do with unregenerate sinners." He explains this as follows:

"They may, and should be called upon to attend the outward means of grace, and to make use of them; to read the holy scriptures, which have been the means of conversion of some; to hear the word, and wait on the ministry of it, which may be blessed unto them, for the effectual calling of them. And it is a part of the ministry of the word to lay before men their fallen, miserable, lost, and undone estate by nature; to open to them the nature of sin, its pollution and guilt, and the sad consequences of it; to inform them of their incapacity to make atonement for it; and of their impotence and inability to do what is spiritually good; and of the insufficiency of their own righteousness to justify them in the sight of God; and they are to be made acquainted, that salvation is alone by Christ, and not otherways; and the fulness, freeness, and suitability of this salvation, are to be preached before them; and the whole to be left to the Spirit of God, to make application of it as he shall
(Continued on page 8, column 2)



Distinctive Principles of Baptists—

Classic Greek Reveals That "Baptizo" Means Immerse

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 III

The classical usage of "baptizo" establishes the position of Baptists.

I have said that lexicons are not the ultimate authority in setting the meaning of words. The truth of this statement can be readily seen. Lexicographers are necessarily dependent on the sense in which words are used to ascertain their meaning. But it is possible for them to mistake that sense. If they do, there is an appeal from their definitions to usage (called the *usus loquendi*), which is the ultimate authority. I shall now show how classic Greek authors used the word *baptizo*—not that I complain of the lexicons, but that I may show that the usage of the word fully justifies the lexicons in giving "immerse" or its equivalent as its primary, ordinary, literal meaning. It is pleasant to go back to the ultimate authority.

Few men ever examined the classical import of *baptizo* more extensively than the late Alexander Carson, and the result of his labors is before the public. (Editor's Note: Mr. Carson's great work, *Baptism—Its Mode and Its Subjects*, is the labor to which Mr. Pendleton here refers. After being out of print for many years, Carson's volume is once again available, having been recently republished. It may be purchased from our Book Shop for \$3.95.) Since his death T. J. Conant has gone more exhaustively into the subject, apparently leaving nothing more to be said.

These accomplished scholars prove beyond question that *baptizo* was used by the Greeks in the sense of "immerse;" but, as I prefer not to quote from Baptist authors, I do not avail myself of the learned labors of Carson and Conant. For obvious reasons, I give the preference to Pedobaptist testimony. The following extracts, therefore, are made from Stuart on the *Mode of Baptism*. He refers to a number of Greek authors.

PINDAR, who was born five hundred and twenty years before Christ, says:

"As when a net is cast into the sea the cork swims above, so am I UNPLUNGED (abaptistos); on which the Greek Scholiast, in commenting, says: As the cork (*ou dunei*) does not sink, so I am abaptistos—unplunged, not immersed. The cork remain abaptistos, and swims on the surface of the sea, being of a nature which is abaptistos, in like manner, I am abaptistos."

Pindar was describing the utter incompetency of his enemies to plunge him into ruin. It is only

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necessary to say to the English scholar that the letter alpha (in Greek, "alpha"), prefixed in the foregoing extract to *baptistos*, conveys a negative idea. *Abaptistos*, therefore, means "unplunged," "undipped," "unimmersed," "unsprinkled" or "unpoured" is perfectly out of the question.

HIPPOCRATES, who lived about four hundred and thirty years before the Christian era, says: "Shall I not laugh at the man who SINKS (*baptisanta*) his ship by overloading it, and then complains of the sea for engulfing it with its cargo?"

ARISTOTLE, who died three hundred and thirty-two years before Christ, "speaks of a saying among the Phenicians, that there were certain places, beyond the Pillars of Hercules, which when it is ebb-tide are not OVERFLOWED (*mee-baptizesthai*)."

HERACLIDES PONTICUS, a disciple of Aristotle, says: "When a piece of iron is taken red hot from the fire and plunged in the water (*hudati baptizetai*), the heat, being quenched by the peculiar nature of the water, ceases."

DIODORUS SICULUS, who lived about the middle of the century before Christ, uses these words: "Most of the land-animals that are intercepted by the river (Nile) perish, being OVERWHELMED."

Again: "The river, borne along by a more violent current, OVERWHELMED (*ebaptise*) many."

STRABO, the celebrated geographer, who died A. D. 25—a very short time before John the Baptist began to preach in the wilderness of Judea—speaking of a lake near Agrigentum, says:

"Things that elsewhere cannot float DO NOT SINK (*mee baptizesthai*) in the water of this lake, but swim in the manner of wood."

Again, "If one shoots an arrow in the channel (of a certain rivulet in Cappadocia), the force of the water resists it so much that it will scarcely PLUNGE IN (*baptizesthai*)."

Again: "They (the soldiers) marched a whole day through the water PLUNGED IN (*baptizomenon*) up to the waist."

Once more: "The bitumen floats on the top (of the lake Sirbon), because of the nature of the water, which admits of no diving; nor can any one who enters it PLUNGE IN (*baptizesthai*), but is borne up."

JOSEPHUS, who died A. D. 92, aged fifty-six, and was therefore contemporary with the apostles, speaking of the ship in which Jonah was, says: "Mellontos baptizesthai tou skaphous—, the ship being about TO SINK." In the history of his own life, speaking of a voyage to Rome, during which the ship that carried him foundered in the Adriatic, he says: "Our ship being IMMERSED or SINKING in the Adriatic." Speaking of Aristobulus as having been drowned by command of Herod, he says: "The boy was sent to Jericho, and there, agreeably to command, being IMMERSED in a pond (*baptizomenos en kolumbeethra*), he perished."

PLUTARCH, who died about A. D. 140, refers to a Roman general "DIPPING (*baptisas*) his hand into blood," etc. Again: "PLUNGE (*baptison*) yourself into the sea."

LUCIAN, who died A. D. 180, represents Timon, the man-hater, as saying: "If a winter's flood should carry away any one, and he, stretching out his hands, should beg for help, I would press down the head of such an one when SINKING (*baptizonta*), so that he could not rise again."

The reader, by referring to Stuart's treatise on the *Mode of Baptism* (pp. 14-20), can test the accuracy of these quotations. I might add to their number, but these are sufficient. It will be seen that I have used Roman instead of Greek letters. This has been done for the satisfaction of

a large majority of those who will read these pages.

"Immerse" is clearly the classical meaning of *baptizo*. In all the preceding extracts it might with propriety be employed. A "sinking ship," for example, is a ship about to be immersed. Nor is it any abuse of language to say that places "not overflowed" are not immersed.

I solicit special attention to the fact that, of the Greek authors referred to, some lived before the coming of Christ, some during the apostolic age, and others at a period subsequent to that age. Seven hundred years intervened between the birth of Pindar and the death of Lucian. During those seven centuries usage shows that *baptizo* meant "to immerse."

Most of the classic Greek writers lived before baptism was instituted, and knew nothing of immersion as a religious ordinance; those who lived after its institution cared nothing for it. There was no controversy as to the meaning of *baptizo* during the classic period of Grecian history; there was no motive, therefore, that could so influence Greek writers as to induce them to use the word in any but its authorized sense. That sense was most obviously "to immerse."

Even Edward Beecher, though carried away with the notion that *baptizo*, "in its religious sense," means "to purify," admits that in classic usage it signifies "to immerse." He says:

"I freely admit that in numerous cases it clearly denotes 'to immerse,' in which case an agent submerges partially or totally some person or thing. Indeed, this is so notoriously true that I need attempt no proof. Innumerable examples are at hand." (Beecher On Baptism, p. 9).

No man of established reputation as a Greek scholar will deny that *baptizo*, at the beginning of the Christian era, meant "to immerse," and that usage had confirmed that meaning. Doddridge virtually admits this to be its import in the New Testament when used as descriptive of the sufferings of Christ. Hence he paraphrases Luke 12:50 thus:

"But I have, indeed, in the meantime, a most dreadful baptism to be baptized with, and know that I shall shortly be bathed, as it were, in blood, and plunged in the most overwhelming distress." (Family Expositor, p. 204).

Baptizo literally means "immerse," and therefore in its figurative application it is used to denote an immersion in sorrow, suffering, and affliction.

But some say that though *baptizo*, in classic Greek, means "to immerse," it does not follow that it is to be understood in this sense in the New Testament. They discourse learnedly on the difference between classic and sacred Greek. They insist that *baptizo* has in the Scripture a theological sense. In short, they forget what they have learned from Ernesti's *Principles of Interpretation*—namely, that "when God has spoken to men He has spoken in the language of men, for He has spoken by men and for men."

For the benefit of these ingenious critics, I quote from an able Methodist work on theology. The author is showing, in opposition to the Socinian view that the apostles, in referring to the death of Christ, employ terms which convey the idea of expiation. He says:

(Continued on page 5, col. 1)

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Spurgeon's Sermons on Sovereignty

(Continued from page three)

house, but lives not under the influence of the same motives, nor is he ruled by the same desires. He is so different from others that very soon they find him out; and, as Ishmael mocked Isaac, so the sons of the world mock at the children of the resurrection.

The call of grace, the more it is heard the more it completes the separation. At first, with some believers, they only go part of the way in nonconformity to the world; they are only partly conformed to Jesus Christ's image, and partly led out of worldly influences. Indeed, this is the case with most of us; but as we ripen in the things of God, our decision for God becomes more complete, our obedience to the law of Christ becomes more perfect, and there is a greater division set between us and the world.

Oh, I wish that all Christians would believe this great truth, and carry it out, that "ye are not of the world, even as Christ was not of the world." To try to be a worldly Christian or a Christian worldling, is to attempt an impossible thing. "Ye cannot serve God and mammon." "If God be God serve him, and if Baal be god serve him." Which is the true and the right, give your heart to it, but attempt no compromises. The very essence of the Christian faith is separatedness from the world; not the separation of the monastic life—we are neither monks nor nuns, nor would God have us so be. Jesus Christ was a man among men, eating and drinking as others did, professing no asceticism, never separating himself from the rest of mankind, but a man among men to perfection. Yet how separate from sinners was He! As distinct from all others as though He had been an angel amongst a troop of devils.

So must you and I be. Go ye to the farm and to the merchandise, to the family and to the mart, but with all your minglings with mankind, still mingle not in their principles, not yield obedience to the demon that rules them. "I pray not," says our Lord, "that thou wouldest take them out of the world, but that thou wouldest keep them from the evil." Being kept from the evil, you will be carrying out spiritually what Abram did literally, you will be coming out from your kindred and your father's house, under the influence of the effectual call.

The call of Abram was made effectual in his heart and will, and I call your attention for a minute to his obedience thereto. It was an obedience which involved in his case great sacrifice. It must have been hard to tear himself away from his kinsfolk. At first, indeed, it seemed to have been too hard for him, for he stopped with his father Terah till he died at Haran. Brethren, it is no child's play to be a Christian. "If any man love father or mother more than me," saith Christ, "he is not worthy of me." In many cases the greatest foes to religion are our best friends. Many a man has found his soul's worst enemy lying in his bosom. Many a child has found that the father who nourished its body has done his best to destroy its soul. "A man's foes shall be they of his own household," saith Christ. But no relationship is to stand in the way of our obedience to Christ. The fondest connection must sooner be severed than we must give up the faithfulness of our loyalty to our great Lord and King.

Take heed that you form no new association which may take you aside from Him. Be ye warned, Christian men and women, against being unequally yoked together with unbelievers, either in marriage or in any form of partnership, for it will bring you grievous sorrow. Let none but those who are in the favour of God be in your favour; and as you would not wish to be separated eternally from the beloved of your bosom, take care that you do not begin a union with those who are already separate from Christ Jesus your Lord. But if, being converted, you find yourself in connection and relationship with the ungodly, as may be very probably the case, love them, love them more than ever you did; be kinder than ever, more affectionate than ever, that so you may win them, but never to please them submit yourself to sin, nor pollute the chastity of your heart, which belongs to Christ alone. Whatever it may cost you, if you are truly called by grace, come out and leave all behind. Sing with Jane Taylor:

"Ye tempting sweets, forbear;
Ye dearest idols, fall;
My love ye must not share,
Jesus shall have it all:
Though painful and acute the smart,
His love can heal the bleeding heart!"

It must have required in Abram's case much faith to be so obedient. He set out to find a land which he had never seen. He is only told in which way to steer, and God will show him where it is. Recollect that in those olden times a journey such as Abram took was a much more formidable thing than now. Those venerable men were rooted to the soil in which they grew. We can make a journey to America or Australia, and think but little of it; but even our grandfathers thought it a most awful thing to go out of the country in which they lived, and looked upon it as going to the moon if any talked of emigrating to a foreign country. The further back you go you will discover a greater tenacity in men holding them to the family root-tree. Well, Abram must be unrooted, at more than seventy years of age he must become an emigrant. He might have asked what kind of country, but he did not; it is enough for him God appoints the journey, and away the pilgrim goes.

So, beloved, we must always unhesitatingly follow the guidance of our heavenly Father. If we are called by divine grace we shall have abundant need to exercise faith. If you could understand the dealings of God with you, if everything went smoothly, if in all respects you prospered as the result of your religion, you might fear that you were not in the track of the people of God, for their track is marked with tribulations. It is through much tribulation that they inherit the kingdom. But if it requires all the faith that you can summon, and more, yet still hold on, for the promise of God will justify itself in the long run. If God bids thee do a thing, though it should seem to be the greatest folly conceivable, yet do thou it, and the wisdom of God will glorify itself in thine experience.

I must still keep you for a few minutes longer attentive to Abram's obedience, for I want to notice that while it involved much loss, and required a vast amount of faith, yet it was based upon a very great promise—a promise most vast and unexampled. All were to be blessed who blessed Him, and He was to become a blessing to the whole universe. Here is a strong inducement to obey, if faith can but believe the promise true; and, brethren and sisters, when we venture for Christ's sake to strike out into the path of separation, and to walk by faith, what a multitude of promises we have to cheer us onward—"Certainly I will be with you;" "No good thing will I withhold from them that walk uprightly;" "Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed;" "I will never leave thee nor forsake thee;" "He that believeth in him shall never be con-

(Continued on page five)

God's Sheep



John Bunyan's Last Sayings On Affliction

Nothing can render affliction so insupportable as the load of sin: would you, therefore, be fitted for afflictions, be sure to get the burden of your sins laid aside, and then what afflictions soever you may meet with, will be very easy to you.

If thou canst hear and bear the rod of affliction which God shall lay upon thee, remember this lesson thou art beaten that thou mayest be better.

The Lord useth His flail of tribulation to separate the chaff from the wheat.

The school of the cross is the school of light; it discovers the world's vanity, baseness, and wickedness, and lets us see more of God's mind. Out of dark affliction comes a spiritual light.

In times of affliction we commonly meet with the sweetest experiences of the love of God.

Did we heartily renounce the pleasures of this world, we should be very little troubled for our afflictions; that which renders an afflicted state so insupportable to many is because they are too much addicted to the pleasures of this life, and so cannot endure that which makes a separation between them.

Furthermore, any preacher who does not believe the truth relative to the church is not a sound preacher. I don't care how much a man may believe in the vergin birth, the deity, the blood atonement, the resurrection, and the inspiration of the Scriptures. If he does not go further than that, his fundamentalism doesn't mean much to me.

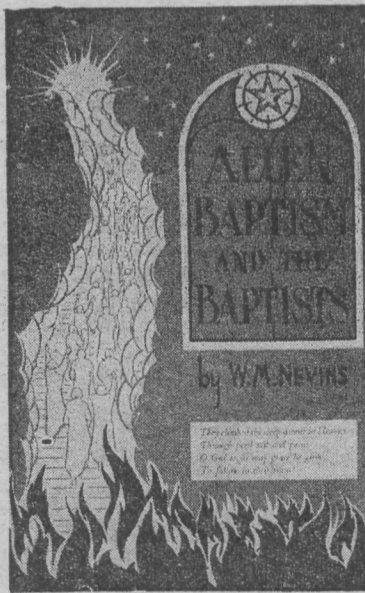
That is why I often say that I do not claim to be a modernist nor a Fundamentalist. The modernists are entirely too modern and the Fundamentalists are not nearly fundamental enough. Now if a man says, "I am a Baptist Fundamentalist," I will shake hands with him. I will go along with him.

Beloved, I say it looks big in the eyes of the world that in less than six years a man builds a congregation and builds a church edifice that is worth two and one-half million dollars and is practically debt-free. But I read my text: "Except the Lord build the house, they labor in vain that build it."

I grant you, beloved, that our church will be three years old be-

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(Continued from page four)

founded;" "He that believeth and is baptised shall be saved;" "For all things are yours, and ye are Christ's, and Christ is God's."

Behold, brethren, the crown which is held forth to you! it is no other than everlasting life! Behold your reward; it is the city whose gates are pearls, and whose streets are gold. Your unrivalled portion is bliss ineffable, to be with Christ, to dwell with Him in ecstatic bliss, world without end. Be of good courage, then, since for all you lose by following Jesus you shall obtain a hundredfold in this life, and in the world to come life everlasting. Be of good courage, if you forsake the world and lose friends for the truth's sake, you shall obtain the friendship of immortal spirits, angels shall become your servitors, and the blood-washed shall be your brethren, Christ Himself your friend, and God your Father. Onward you may well proceed, if you can but believe the promise true; you have everything to gain, and that which you have to lose compared with it is less than nothing; the present light affliction incident to a godly life is not worthy to be compared with the glory which shall be revealed in you. See, then, brethren, and rejoice as you see it, if we have Abraham's difficulties we have also Abram's encouragements.

Now, having thus shown you what this effectual calling is, and the obedience it brings, I would only remind you that Abram never stopped until he actually arrived at Canaan; and so a child of God, when effectually called by grace, never gets peace or rest until he lays hold on Jesus, and so by believing enters into rest.

Abraham may be held up as an example to us in obeying the divine call, because he went at once. He did not pause to ask a single question; he was bidden to go to Canaan, and to Canaan he went. He did his work very thoroughly; he set out for Canaan, and to Canaan he came. Having once left Haran, he did, as it were, break down the bridge behind him. He had given up all thoughts of ever returning again. If he had wished to return, he could have done so, the apostle tells us; but he had given up for ever all his old associations, he was bound for the promised kingdom, and on to the kingdom and the unseen blessing would he speed. O that God's Spirit may call every one of us after this same fashion, give us grace to be obedient in the same style, and to declare that if we had to give up all we have, and even life itself, yet without demur it should be done, for Jesus leads the way.

"The God of Abraham praise,
At whose supreme command,
From earth I rise, and seek the joys
At his right hand:
I all on earth forsake,
Its wisdom, fame, and power;
And Him my only portion make,
My shield and tower.
He by Himself hath sworn,
I on His oath depend;
I shall, on eagles' wings upborne,
To Heaven ascend:
I shall behold His face,
I shall His power adore,
And sing the wonders of His grace,
For evermore."

For a minute, I beg you to observe the difference between the Lord's effectual call, and those common calls which so many receive. Brethren, there are many here, I fear me, who have been called to glory and immortality, but the calling was of man and by man. Perhaps some of us who are professors have been called not by the grace of God, but by the eloquence of a speaker, or by the excitement of a revival meeting. Beware, I pray you, of that river whose source lies not at the foot of the throne of God. Take care of that salvation which does not take its rise in the work of God the Holy Ghost, for only that which comes from Him will lead to Him. The work which does not spring from eternal love will never land us in eternal life.

The call of many men is such that when it comes to them, they raise many questions as to whether they shall obey it or not. The truth was earnestly and pathetically spoken, and they cannot help feeling somewhat of its power, but they enquire what it involves, and finding that to be a Christian they must give up many of the things they love, like Lot's wife, they look back and perish. Like Pliable, they travel as far as the Slough of Despond, but they like not the miry way, and therefore they scamper out on the side nearest home, and go back again to the city of destruction. Many have I known who have had a call of a certain sort, who have tried to go to Canaan and yet to stop at Haran. They would fain serve God and yet live as they used to live. They think it possible to be a Christian and yet to be a servant of the world. They attempt the huge impossibility of yoking the Lion of the tribe of Judah and the lion of the pit in the same chariot, and driving through the streets of life therewith.

Ah, sirs! the call which comes from God brings a man right out, while the call which only comes to your fleshly nature leaves us with the rest of mankind, and will leave us there to be bound up in the same bundle with sinners, and cast into the same fire. Many come out of Egypt, but never arrive at Canaan, like the children of Israel who left their carcasses in the wilderness, their hearts are not sound towards the Lord. They start fairly, but the taste of the garlic and the onions lingers in their mouths and holds their minds by Egypt's fleshpots still. Like the planets, they are affected by two impulses: one would draw them to Heaven, but another would drive them off at a tangent to the world; and so they revolve, like the mill-horse, without making progress; continuing still nominally to fear the Lord, and yet to serve other gods practically and in their hearts.

Beware, dear friends, of the call which makes you set out, but does not lead you to hold out. Pray that this text may be true to you, "They went forth to go into the land of Canaan, and to the land of Canaan they came." Do not be content with praying to be saved, never be satisfied until you are saved. Do not be content with trying to believe and trying to repent; come to Christ, and both repent and believe, and give no slumber to your eyelids till you are a penitent believer. Make a full and complete work of your believing. Strive not to reach the strait gate, but to enter it. For this you must have a call from the Lord of Heaven. I can call you as I have called many of you scores of times, and you have gone a little way, and you have bidden fair to go the whole way, but when your goodness has been as a morning cloud and as the early dew, it soon has been scattered and has gone. God grant you yet to receive the call of His eternal Spirit, that you may be saved.

II. There are a few minutes remaining which I shall occupy by
(Continued on page six)

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand.

I and my Father are one.

—John 10:27-30

Distinctive Principles

(Continued from page four)

"The use to be made of this in the argument is that, as the apostles found the very terms they used with reference to the nature and efficacy of the death of Christ fixed in an expiatory signification among the Greeks, they could not, in honesty, use them in a distant figurative sense, much less in a contrary one, without due notice of their having invested them with a new import being given to their readers . . .

In like manner, the Jews had their expiatory sacrifices, and the terms and phrases used in them are, in like manner, employed by the apostles to characterize the death of their Lord; and they would have been as guilty of misleading their Jewish as their Gentile readers had they employed them in a new sense and without warning, which, unquestionably, they never gave." (Richard Watson's Theological Institutes, Vol. 2, p. 151).

Hodge, in his Way of Life expresses the same view.

To all this I cordially subscribe. The apostles found in use among the people certain terms which conveyed to their minds the idea of expiation. They used those terms, and evidently in that sense. As honest men they could not do otherwise without giving information of the fact. So reasons the accomplished Richard

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Watson.

Very well. The same apostles found the term baptizo fixed in its meaning, and that meaning was "to immerse." Could they, then, "in honesty," employ it to denote "sprinkle" and "pour" without notifying their readers of the fact? Watson, being judge, they could not. "Unquestionably," they never intimated to Jew or Gentile that they used the word in a new sense. Now, I insist that Methodists ought either to admit the validity of this argument in reference to baptizo or reject as inconclusive the reasoning against Socinians.

It is to be remembered, also, that those who say that the Scriptural meaning of baptizo differs from its classic meaning must prove it; the burden of proof is on them. If they say it means "to sprinkle," let them show it; if they affirm that it means "to pour," let them establish this signification. If Beecher can do anything for his "purification theory," let him do it.

Baptists occupy a position which commands itself to every unprejudiced mind. They say that baptizo, among the Greeks, meant "to immerse," and that John the Baptist, Christ, and the apostles used it in the same sense and just as the people understood it.

I think it has now been shown that the classical meaning of baptizo is "immerse," and that it is perfectly gratuitous to assert that its Scriptural meaning differs from its classical import.

"Except — Or Else"

(Continued from page one) seemingly spreading himself, as David said, "like a green bay tree."

Beloved, it looks big to the world that a man, in about five years' time, could build a congregation and a building such as this, yet I know it isn't of the Lord. I know that Arminian work is not of the Lord. I know that any work that relegates the sovereignty of God to the background is not of the Lord. I know that the man is not a sound preacher. I have had correspondence with him and I know that he does not believe in the sovereignty of God. Beloved, I don't consider any preacher a sound preacher, I don't care what his denomination may be, who does not believe in the sovereignty of God, and who does not preach the doctrine of election.

Spurgeon's Sermons on Sovereignty

(Continued from page five)

changing the subject. If our text may very well illustrate effectual calling, so may it PICTURE FINAL PERSEVERANCE.

"They went forth to go into the land of Canaan; and to the land of Canaan they came." That is true of every child of God who is really converted and receives the faith of God's elect. Oh, that miserable doctrine, which says that the saints set out for Canaan but never reach the place! It is enough to make a believer's life a very hell upon earth. No matter how happy I might be, that doctrine would poison all my peace of mind. The doctrine which denies that the pilgrims to glory go from strength to strength until every one of them in Zion appeareth before God, but which teaches that sheep of Christ may be rent by the wolves, that the stones in the spiritual temple may be scattered to the four winds, that the members of Christ may be rent away from His sacred body, and that the spouse of Christ may be mutilated, shocks my reason, my experience, my faith, my entire spiritual nature. I believe in the final perseverance of every man in whom the regenerating grace of God has wrought a change of nature. If he has been born of God he cannot die; if the living seed is in him the devil cannot destroy it, for it liveth and abideth for ever. Because Christ lives, every believer who is one with Jesus must live also.

We set forth, then, to the land of Canaan, and, blessed be God, to the land of Canaan we shall come. God has purposed it. He purposes that the many sons should all be brought to glory by the Captain of their salvation; and hath He said it and shall He not do it? We shall reach our resting-place, for the armour-bearer who leads the way, is no other than Jesus Christ, the Covenant Angel, mighty to save; we shall be preserved, for round about us is a wall of fire, and above us is the shield of the Eternal and Immutable, even of Jehovah, whose love is everlasting.

The way shall not weary us: He shall give us shoes of iron and brass, and as our days so shall our strength be. The roughness of the road shall not cast us down; He will bear us as upon eagles' wings; He will give His angels charge over us, lest we dash our foot against a stone. The arrows of hell shall not destroy us, for He gives us armour of proof — there shall be no evil befall us. The snares of the devil shall not entrap us, for His wisdom shall surely make a way of escape out of every temptation that shall happen to His children. Glory be to God, it is not in the power of earth and hell put together to stop a single one of the Lord's pilgrims from reaching the Celestial City. "Who shall separate us from the love of God which is in Christ Jesus our Lord?" "I am persuaded that he which hath begun a good work in you, will carry it on." "For the path of the just is as the shining light, which shineth more and more unto the perfect day."

"Each object of His love is sure To reach the heavenly goal; For neither sin nor Satan can Destroy the blood-wash'd soul.

Satan may vex, and unbelief The saved one may annoy, But he must conquer; yea, as sure As Jesus reigns in joy, The precious blood of God's dear Son Shall ne'er be spilt in vain; The soul on Christ believing, must With Christ for ever reign."

As you turn over this text, this afternoon, I should like you to think of these three things: — We have set forth for the land of Canaan; we know where we are going. Think much of your haven of rest. Study that precious Scripture which reveals the new Jerusalem. Be familiar with angelic harps. Come yet unto the general assembly and church of the first-born. Let your Sabbath contemplations be of the everlasting Sabbath so soon to dawn.

In the next place, we know why we are going. We are going to Canaan because God has called us to go. He gives us strength to go, puts the life-force within us that makes us tend upward towards the eternal dwelling-place, the happy harbour of the saints.

And we know that we are going; that is another mercy. We do not hope we are going to Heaven, but we know that we are going there. Christ is the road, the banner of love leads us, the fiery cloudy pillar of providence directs us, the promise sustains us, the Holy Spirit dwells in us; of all this we are confident. Blessed be God, we doubt not these things.

Notice two or three thoughts in this text worth remembering. "They went forth." Energetic action! Men are not saved while they are asleep. No riding to Heaven on feather beds. "They went forth to the land of Canaan." Intelligent perception! They knew what they were doing. They did not go to work in a blundering manner, not understanding their drift. We must know Christ, if we would be found in Him. It must be given us to look to Him, and trust to Him, understanding what is meant by so doing. Men are not to be saved through the blindness of an ignorant superstition. "They went forth to the land of Canaan, and to the land of Canaan they came." Firm resolution! They could put up with rebuffs, but they would not be put off from their resolves. They meant Canaan, and Canaan they would get. He that would be saved, must take Heaven by violence. "To the land of Canaan they came." Perfect perseverance! "He that endureth to the end, the same shall be saved." Not a spurt and a rest, but constant running wins the race. All these thoughts cluster around the one idea of final perseverance, which the text brings out.

But, ah! dear friends, how many there are who set out to go to Canaan, but unto Canaan they come not! Some are stopped by the first depression of spirits that they meet with; like Pliable, they run home with the mud of Despond on their boots. Others turn aside to Self-righteousness. They follow the directions of Mr. Worldly Wiseman, and resort to Doctor Legality, or Mr. Civility, and Sinai falls upon them and crushes them. Some turn to the right hand with Hypocrisy, thinking that to pretend to be holy will be as good as being so. Others go on the left hand to Formality, imagining that sacraments and outward rites will be as effectual as inward purity and the work of the Spirit in their hearts. Many fall down the silver mine where Demas broke his neck. Hundreds get into Despair's castle, and leave their bones there, because they will not trust Christ and so obtain eternal life. Some go far apparently, but, like Ignorance, they never go really, and when they come to the river they perish at the very last. Some, like Turn-away, become apostates, and are dragged away by the back door to hell, after all their professions. Some are frightened by the lions, some are tempted by By-path Meadow. Some would be saved, but they must make a fortune. Many would be saved, but they cannot bear to be laughed at. Some would trust Christ, but they cannot endure His cross. Many would wear the crown, but they cannot

"Except — Or Else"

(Continued from page 5)

fore long and we certainly haven't been able to build a two-and one-half million dollar edifice. We certainly haven't been able to build a congregation that could support that kind of a ministry. I come back to this text, and if the work of this church or any church is not according to the will of the Lord and is not in the light of God's Word, it is in vain and amounts to nothing, and I don't want it.

However, I have used this text as a starting point, or, as I often say, a point of departure. A text for most preachers is merely a point of departure. Most of them get so far from it that they never get back to it. I want to use this text as a point of departure. I want us to study the word "except" as it is used in some half-dozen places in the Bible.

I THE "EXCEPT" OF RIGHTEOUSNESS.

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." — Mt. 5:20.

Jesus said that unless your righteousness is greater than that of the scribes and Pharisees, there is no hope for you to go to Heaven.

Now how righteous were the scribes and the Pharisees? You know as well as I that the Pharisees were a righteous group. Our Lord never accused the Pharisees of immorality. Our Lord never accused them in any wise at all of living lives that would bring shame to His cause. They were righteous. They had what we might call a superosity of righteousness. They had a superior righteousness. They counted 612 precepts that were binding upon them. About half of them were negations, which said, "Thou shalt not"; the other half of them were positive declarations, which said, "Thou shalt." They were strong on the basis of human righteousness. But the Lord said to his congregation, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Let me remind you of this fact, a good man, in order to go to Heaven, has to be better than the scribes and Pharisees. Are you as good as the scribes and Pharisees? Are you as good as these individuals that Jesus spoke of? They had 612 precepts that they counted, but Jesus said that you have to be better. You can have all the righteousness that they had and still go to Hell.

That leads me to say that nobody can be saved on the basis of his goodness nor his righteousness. These people counted 612 precepts relative to righteousness, but Jesus said that they couldn't go to Heaven even if they lived up to these 612 precepts — that one's righteousness has to be greater than the righteousness of the scribes and the Pharisees. I tell you, beloved, you read this verse and you come back to this fact, there is no hope for a man in his own righteousness, and there is no hope for a man in his own morality. No wonder that Isaiah said:

"And all our righteousnesses are as filthy rags." — Isa. 64:6.

Isaiah declared that the very best that there is about us is just

bear the labour by which they must attain to it.

Ah! ye sons of men, ye will turn aside to Madame Wanton, and to Madame Bubble; ye will be bewitched with this, and that, and the other, which ensures your destruction, but the beauties of the glorious Saviour, the lasting joys, the real happiness which He has to give, these are too high for you; they are above you, and ye reach not after them; or if ye seek them for awhile, the dog returns to his vomit, and the sow that was washed to her wallowing in the mire. The stone thrown up mounts not to Heaven, for the attraction of earth brings it back again.

O that God would be pleased to send grace into our hearts from his own self, that we too might set out in the spirit of humility in confidence in Christ, in the power of the Spirit, to the land of Canaan, and to the land of Canaan may we truly come, and the Lord shall have the praise. Amen.

(Taken from The Metropolitan Tabernacle Pulpit, volume 14, pages 661-672).

All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. PSALMS 66: 4



like an old dirty, filthy rag. It is no wonder that we read in the New Testament many, many times that our works will not suffice. Paul said:

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast." — Eph. 2:8, 9.

I tell you, beloved, I don't care how good an individual may be, nor how much righteousness he may have, this text declares that except your righteousness is greater than the righteousness of the scribes and the Pharisees, there is no hope for you.

II THE "EXCEPT" OF CONVERSION.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." — Mt. 18:3.

A man has to be converted to go to Heaven. The word "convert" means "to change." Jesus said that except you be converted, you can't enter into the kingdom of Heaven. Notice that Jesus said there must be a conversion on your part.

I am persuaded that our churches are filled with a lot of ecclesiastical corpses because they have never yet been converted. The very fact that individuals never read their Bible and never pray; the very fact that individuals never seem to seek the will of the Lord for their lives leads me to believe that they have never yet been converted. Jesus said that unless you are converted, you will never enter into the kingdom of Heaven.

I remember a girl down in Oak Ridge, Tennessee, who wrote me a number of years ago. She wrote and swore me to secrecy in her first letter, and in the second letter wrote me the problem of her

heart. She was a preacher's daughter. She had been brought up in a Baptist preacher's home. All her life she said she had been a good, moral girl. She said that she had joined the church during a revival meeting, but that after reading THE BAPTIST EXAMINER she knew she had never yet been saved.

Now, beloved, I insist that that girl is not an isolated case, but that there are multiplied thousands of individuals in this world who are good and moral. They are righteous, but they have never yet been converted. They have joined the church but that is as far as they have gone.

I remember a Baptist deacon who told me some few years ago that he regretted the fact that there were so many good people outside the church. He said, "Of course they have never been saved, but they are good people, and they ought to be inside the church." Beloved, there are thousands of these "good people" who are inside the church, who have never yet been saved. They have never yet been converted. Somebody has urged them to join the church. Somebody has persuaded them to unite with the church. The result is that they have never been converted. The Lord said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

I think about the brother who visited with us in our services this morning. He said he wondered about preachers, as well as about the church members. He said that he thought a lot of them were sincere, but like he himself was for years, they were sincere in their ignorance. I believe, beloved, that his statement is definitely true. There are many people who are sincere all right, but they are sincere in their ignorance. They are ignorant of the Word of (Continued on page 7, column 1)

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JUNE 21, 1958 "Ex (Con God. T plan of t ant of th ignorant may be cerely ig could sh that we world, and bec shall n of hea THE BIRTH. "Exce and of t ter into Belov new bir dom of b birth or A ma beautiful the shade trees tha but exc new bir under th the fruit A man many b cities in construct born aga city wh "whos God." A man waters of able to c flow from the coun their mec unless t again, he kingdom never dri You m sumptuo in the m may enj meal that but you of life t born aga THE "REPENT. "Excep Likewise: Let's g One da were gath one bega current e I are inte happen, t news ite paper eve ter, wasn' treated mingled sacrifices. Here w Our Z WTCH- As Sunda WNRG- G Sunda WDXI- Ja Sunda WMLF- Pir Sunda WKIC- H Sunda WMNF- Ri Sunda WPAY- P Sunda WBEX- C Sunda WPFB- M Sunda

An hour spent in the worship of God is like a cool breeze blowing across a hot and parched earth.

"Except — Or Else"

(Continued from page 6) God. They are ignorant of the plan of salvation. They are ignorant of the grace of God. They are ignorant about Jesus Christ. They may be sincere, but they are sincerely ignorant. Would to God we could shout from the housetops—that we could shout it around the world, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

III

THE "EXCEPT" OF THE NEW BIRTH.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Beloved, you have to have the new birth to enter into the kingdom of God. It is either the new birth or else a Devil's Hell.

A man may sit down under beautiful trees and rest beneath the shade of the most magnificent trees that are possible to imagine, but except he experience the new birth he will never sit down under the tree of life and enjoy the fruit thereof.

A man may travel and may see many beautiful and marvelous cities in this world that man has constructed, but except he be born again he will never see that city which has foundations, "whose builder and maker is God."

A man may be able to see the waters of the Niagara. He may be able to drink of the waters that flow from the various springs of the country that are known for their medicinal qualities. Beloved, unless that individual is born again, he will never enter into the kingdom of Heaven and will never drink of the river of life.

You may sit down at the most sumptuous banquet. You may eat in the most gorgeous home. You may enjoy the most outstanding meal that is possible to be cooked, but you will never eat of the tree of life unless you yourself are born again.

IV

THE "EXCEPT" OF REPENTANCE.

"Except ye repent, ye shall all likewise perish." — Luke 13:3.

Let's get the story back of this. One day Jesus and His disciples were gathered together and someone began to tell Him of a recent current event — just like you and I are interested in the things that happen, the current events, the news items that we read in the paper everyday. They said, "Master, wasn't it awful the way Pilate treated those Galileans? He mingled their blood with their sacrifices."

Here were these Galileans going

to worship and they are offering their sacrifices upon the altar. They are in the act of religious devotion. As they stand there and observe their sacrifice being offered up to God, Pilate's soldiers swooped down upon them and killed them and mingled their blood with the blood of their sacrifices. As Jesus listened to his disciples telling him about the Galileans, I think he must have closed his eyes so far as this world is concerned and looked beyond the altar on which the sacrifice was being offered. He looked beyond the sacrifices and He looked beyond the dead bodies of these Galileans. He looked beyond their blood and the blood of the sacrifices being mingled together. He closed His eyes on this and looked out yonder to eternity, and instead of seeing the bodies of these Galileans. He saw their souls. Instead of seeing them in this life, He saw them in the life to come. And how did He see them? He saw them coming up to the judgment bar of God unsaved, and He said, "Except ye repent, ye shall all likewise perish."

Oh, is it possible for a man to be killed in the act of a religious devotion — is it possible for a man to come to the end of his way in the act of serving God and yet come up to the judgment bar of God unsaved? Jesus said that it was. I tell you, beloved, just because a man is a religious man is no sign that he is going to Heaven. Just because his name is on a church record book is no sign he is a child of God. Just because a man has joined the church is no sign that he is going to be in Heaven after a while. Jesus said that this crowd of religious people who died in the act of offering their religious sacrifices, were lost, and He said to His disciples, "Except ye repent, ye shall all likewise perish."

I tell you, beloved, we need to realize the importance of this word "repentance." When the Lord Jesus Christ came in the beginning of His ministry, we read in the Gospel of Matthew how He came preaching. And what was He preaching? The Word of God tells us that He preached repentance. When John the Baptist, the predecessor of Jesus, came, what did he preach? Listen:

"In those days came John the Baptist, preaching in the wilderness of Judea, And saying, REPENT YE; for the kingdom of heaven is at hand." — Mt. 3:1, 2.

The keynote of John the Baptist's message was repentance, and the keynote of the message of Jesus Christ was repentance, for we read:

"And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." — Mark 1:15.

V

THE "EXCEPT" OF JESUS' DEATH.

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." — John 12:24.

Who is the corn of wheat that Jesus is talking about? None other than Himself.

Wheat is a self-fertilizing plant. Wheat is sown, it rots, and when that grain of wheat rots, it forms a fertilizer and causes life to grow. The potato is also a self-fertilizing plant. There could never be any wheat grown nor could there ever be a potato grown unless that wheat or that potato rotted. It has to rot in order to produce.

Jesus Christ said, "A grain of wheat has to die or else remain alone. It has to die or it will be just one grain of wheat. It has to perish or there will never be but one grain of wheat. Likewise, the same is true concerning me. I have to die or else there will never be anybody that will be saved." Here is the "except" relative to Jesus' death.

Beloved, if Jesus Christ had come to this world and had lived the perfect life that He did live, and had gone back to Heaven without dying, you and I would be in our sins today.

A few days ago I was called out in the country for a funeral for

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN LESSON FOR SUNDAY, JUNE 29, 1958

The Book Of II Samuel

II Samuel 1-4

AFTER SAUL'S DEATH

Memory Verse: "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap." — Gal. 6, 7.

I. Saul's Death. II Sam. 1:1-9.

There is no contradiction between the last chapter of I Sam. and the first chapter of II Sam. concerning Saul's death. The order of events is as follows: (1) Saul was mortally wounded by the Philistines. (2) He fell upon his own sword and attempted to take his life. (3) Raising himself upon his spear, he besought the Amalekite to put him to death.

It is interesting to notice who it was who finally slew King Saul. It was none other than an Amalekite. Sometime before, Saul had been commanded to slay all of the Amalekites. This he failed to completely do (I Sam. 15) It is thus in our own lives that when we spare some sin and allow it to continue in our lives that it will possibly rise up and destroy us at some future date. What a lesson this should be to us, that we should give no place to Satan, but we should wage war upon our besetting sins from the day we are converted until they are finally exterminated.

Another lesson we learn from this passage: No man has a right to touch God's man. Woe unto him when he does. If you are lying or gossiping about God's people, you had better watch out. David killed this Amalekite because he killed Saul, although it appears from the story that Saul attempted suicide. Yet this Amalekite had no right to finish killing Saul, even though Saul had attempted to take his own life. He should not have destroyed the Lord's anointed.

In V. 20 David asks that the news not be published because the enemies of God would rejoice over it. And how true today. How the world delights to hear of trouble in the house of God. The world sits back and laughs and hell holds a jubilee when God's servants have trouble.

II. The Reward Of Selfishness. II Sam. 1:10-16.

The Amalekite, thought that because he had slain Saul and had brought the crown to David, the latter would reward him richly for his deeds. His actions, of course, were prompted by selfishness. His reward was that he forfeited his own life. Selfishness always carries with it its own reward.

III. David's Sorrow. II Sam. 1:17.

Since David is a type of Christ, his sorrow over Saul and Jonathan reminds us of a deeper sorrow than that which was felt by this son of Jesse. How Christ must have felt when he saw the young man turn away with his great possessions (Mk. 10:17-22). How Christ must have sorrowed when He wept over the city of Jerusalem (Mt. 23:37)!

IV. David's Love. II Sam. 1:18-27.

Even though Jonathan and Saul were slain, David's love still remained. This is truly a type of Christ's love. Although his disciples might turn their backs upon Him, still there was no cessation of the love of God. Cf. John 13:1.

V. David Prepared For The Throne.

The events recorded in I Samuel have served as preparation for David. In his shepherd life, and in the long period of his suffering when fleeing from Saul, David was being trained physically, mentally and morally. It is well for all of us to remember that only prepared men accomplish great things.

VI. Praying. II Sam. 2:1-32.

a little baby. As I stood there beside that little casket and saw it put down into the ground and heard the clods fall on the lid of it, I thought to myself, if it weren't for the death of Jesus Christ, those clods would ring the death knell to the souls of every one of us. I tell you, beloved friends, there would be absolutely no hope for us if Jesus Christ hadn't died. If He had lived the perfect life, which He did live, and had not died, the Son of God would have saved Himself only and nobody else would have been saved. But the grain of wheat died. The Son of God came to this world and died on the Cross and redeemed the elect of God back to the Father.

I tell you, beloved, I rejoice for this fact, that the grain of wheat that came to Calvary did not die in vain. He died for the elect of God.

CONCLUSION

Let me ask you a simple question in closing. Do you have more righteousness than the scribes? Do you count 612 precepts and do you keep them all and one more? Do you keep 613? Jesus said that you have to have more righteousness than they had to be saved. Do you have more righteousness than

Now that Saul was slain and all barriers to the throne was removed, David inquired of the Lord as to his next move. May we remember again that David did everything only by praying first. May we learn a lesson thereby.

VII. Civil War. II Sam. 2:8-32.

Now that David was received as King over Judah, Abner, who had been Saul's captain, crowned Ish-Bosheth as King over the other eleven tribes. This inaugurated a civil war. How sad it is to see the country torn by a long war between the house of Saul and the house of David.

The sharp swords used against each other in verse 16 should have been used against the Philistines. Thus it is in many churches. If the energy which rival forces in the church use against each other were used against the devil, great good would be accomplished. How slow the church of Christ has been to learn this lesson.

This war is a type of the warfare existing between God and the Devil. It is the warfare that each Christian is now engaged in. Just as the house of David is eventually victorious, so David's greater son, Jesus Christ, shall eventually be victorious over Satan.

VIII. Sowing And Reaping. II Sam. 2:23.

In this connection we learn that Abner smote Asahel under the fifth rib. In the next chapter we learn that Joab murdered Abner in a like manner. (II Sam. 3:27). Again we notice that as Abner had sown so, also, did he reap.

Over and over again in God's Word is this true. Jacob sowed goat skins (Gen. 27) and reaped goat's blood. (Gen. 37:28-34). David sowed adultery and covered it with murder (II Sam. II); he reaped the same in his own home (II Sam. 13). Pharaoh drowned the Egyptian boys (Ex. 1:22) and was in the end drowned himself (Ex. 14:28). Korah caused a cleft in the congregation of Israel (Num. 16:2, 3), and God made a cleft in the earth to swallow him (Num. 16:30). Adoni-Bezek had his toes and thumbs cut off just as he had done to others (Judges 1:6, 7). Ahab slew Naboth and the dogs licked up his blood (I Kings 21:19); so was Ahab's blood licked up (I Kings 22:38). Saul of Tarsus consented to the stoning of Stephen (Acts 7:58); later he, himself, was stoned (Acts 14:19).

IX. David's Harem. II Sam. 3:2-6.

While David was a great man of faith, he had his weaknesses just as all men today. Even he, who was a man after God's own heart, did wrong. While David was warring against the house of Saul, he was gathering together a great harem. Surely this teaches us the frailty of all flesh!

X. Abner Deserts To David. II Sam. 3:7-4:12.

Ish-Bosheth, as king, was only a figure-head. It was Abner's intention to eventually set Ish-Bosheth aside and become King himself. He showed this by his act of adultery with one of Saul's concubines (v. 7). When Ish-Bosheth reproached Abner, the latter deserted the King whom he had made and went to David.

Shortly after this Ish-Bosheth was murdered (II Sam. 4:1-12) and the civil war between the house of Saul and the house of David came to an end. During these seven years, David reigned over the tribe of Judah. Now that the last contender for the throne of the house of Saul was dead, David was ready to become King over all Israel as God had promised. Thus, as David waits on the Lord, God worked out His own program. We need faith like David to wait on the Lord. David waited fourteen (14) years for God to get ready to make him King over all Israel.

upon your works. You need to repent and turn away from those dead works.

Listen, beloved, Jesus died on the Cross. He died that you might go to Heaven. If He hadn't died, you wouldn't go to Heaven.

How I thank God that the grain of wheat came and lived and died, and as a result thereof, all of God's elect through all ages are going to be ultimately brought to the Lord Jesus Christ. He may have to move you around. He may have to shift the population in order that you might hear the Word of God. But there is one thing certain, all of God's elect are going to be saved. How precious it is to know that the grain of wheat died, but did not die in vain.

Did He die for you? If He died for you, then you ought to take your stand for Him. You have no right to decide whether you are going to be baptized or what church you will join. Jesus instituted baptism and He instituted His church. If you are saved, you ought to follow Him in baptism immediately, and if you are saved, you ought to unite with His church.

May God bless you!

Our Radio Ministry

- WTCR—1420 ON THE DIAL Ashland, Kentucky Sunday—8:30-9:00 A. M.
WNRG—1250 ON THE DIAL Grundy, Virginia Sunday—8:30-9:00 A. M.
WDXI—1310 ON THE DIAL Jackson, Tennessee Sunday—7:30-7:45 A. M.
WMLF—1230 ON THE DIAL Pineville, Kentucky Sunday—8:30-9:00 A. M.
WKIC—1570 ON THE DIAL Hazard, Kentucky Sunday—8:30-9:00 A. M.
WMNF—1280 ON THE DIAL Richwood, W. Va. Sunday—8:30-9:00 A. M.
WPAY—1400 ON THE DIAL Portsmouth, Ohio Sunday—7:45-8:15 A. M.
WBEX—1490 ON THE DIAL Chillicothe, Ohio Sunday—8:00-8:30 A. M.
WPFB—910 ON THE DIAL Middletown, Ohio Sunday—7:30-8:00 A. M.

POSSUM RIDGE LETTER

dere bro. Gilpeens—

we have jist passed thru the kommensmint seesun and ef all the speeches wer lik the wun i hurd they shor wer punk. i never wus bored much wurse in mi life than listenin tu a feller talk on Ability. hit wuz jist about as interestin as listenin to an anti sundy skuler tri tu preech, and that is jist as edifyin as listenin tu a drap of rane frum a leak fallin into a dish pan at the hed uf yore bed when u want tu sleep.

well the next day wun uf mi labors what wuz in the klass uf 33 kam by mi plase tu borry \$5. he sed his klas wuz havin a re-unitin and sinse he wuz voted most likely tu sukseed he thot he ort tu be ther. i got tu thinkin about that speech on Ability and rite then and ther i desided that ability without stability is stupidity and futility.

lendin that feller \$5 jist rikommembers tu mi mind that wun uf our biggest rongs in Ameriky is our kredit sistum. why we kin buy most anything we dont need on unezy terms. bekaws uf that ezy kredit a lot uf foakes air dollin up on a dollar down.

this kommensmint speaker sed the averag man kin tel u all he noes in 2 ours. hit dont tak sum foakes ner that long. i hav listened tu a lot uf preechers in mi day what kud do that in les than 5 minits.

when i kam hoam frum the kommensmint sarvice i told Samanthu about wun uf our nabor gals what graduated — what a pretty leetle trik she is. wel i went-over tu her hous yesterday mornin erly tu git mi laying off plow her paw had borryed, when i noked she kam tu the doar and i hardly noed her—that is without her fixins so erly in the mornin. she shore loked like a kake with no frostin ef ever i sed wun.

i went tu Looville last weak tu see my darter. she sez her church aint had no krowds sinse Easter. i speks there air a lot lik that. wel here is a slogan fer ther bulletin bord—we stay open betwixt Ester and Xmas.

when i wuz in Looville mi leetle grandsun kam hoam lat frum church sundy mornin. he sed the sarvice wuz lat breakin up bekaws they wuz lektin deemuns. we lerned later they wuz lektin deekins. he may not have ben so fur rong at that fer i hav sean sum that shore akted lik deemuns.

i went tu a konfurence a fu weeks past and overhurd a kouple uf preechers talkin about me. korse they didnt no who i wuz. wun thing they wuz wunderin about wuz mi ag. wel i wuz born 5 yers befoar McKinley was saturated.

TBE gits bettur all the time. hit is milk and meet and huny and bred fer mi sole. i luv hit and i luv u and bro. Bob and all the rest that hav ther peces in hit, and i tel u this bekaws i am, yore frend, i s hardtufule

John Gill

(Continued from page three) think fit."

In his article on the public ministry of the Word (Body of Divinity, page 926), Gill states:

"This (the ministry) is not a device of men for sinister ends, and with selfish and lucrative views; but is by the appointment of Christ, who ordered his disciples, that what they heard in the ear, they should 'preach upon the housetops;' that is, in the most public manner; and therefore sent them into all the world, to preach the gospel to every creature under heaven; and accordingly the apostle Paul, that eminent minister of the word, preached it publicly, as well as from house to house, and even from Jerusalem about to Illyricum."

In this same article, on page 931, Gill makes this strong statement as to the ministry of the Word:

"2. The ministry of the word is for the conversion of sinners; without which churches would not be increased nor supported, and must in course fail, and come to nothing; but the hand of the Lord being with his ministers, many in every age believe and turn to the Lord, and are added to the churches; by which means they are kept up and preserved; and hence it is necessary in the ministers of the word, to set forth the lost and miserable estate and condition of men by nature, the danger they are in, the necessity of regeneration and repentance, and of a better righteousness than their own, and of faith in Christ; which things are blessed for the turning of men from darkness to light, and from the power of Satan unto God."

On pages 533 and 534 of his Body of Divinity, this mighty writer, dealing with the subject of regeneration, says:

"Fourthly, The instrumental cause of regeneration, if it may be so called, are the word of God, and the ministers of it; hence regenerate persons are said to be 'born again by the word of God, which liveth and abideth for ever,' I Pet. 1:23; and again, 'of his own will begat he us with the word of truth,' Jam. 1:18 . . . ministers of the gospel are not only represented as ministers and instruments by whom others believe, but as spiritual fathers; 'though you have ten thousand instructors in Christ,' says the apostle to the Corinthians, I Cor. 4:15, 'yet have ye not many fathers, for in Christ Jesus I have begotten you through the gospel.'"

Under the discussion entitled, "Of Faith in God and in Christ," our worthy author, referring to faith in God the Father as the one who chose His people to salvation, says:

"This election of God is to be known by the gospel coming not in word only, but in power, by being effectually called, for 'whom he did predestinate, them he also called;' and by their having the faith of God's elect, for

'as many as were ordained to eternal life believed,' Rom. 8:30, Acts 13:48." (page 733).

On page 741 of the same chapter, Gill makes the following remark:

"The belief of the truth, of Christ, who is the truth, and of the gospel of truth, that comes by him, is the means through which God has chosen men to salvation."

Again, in the same chapter, on page 743:

"Thirdly, The word and ministers of it are the usual means and instruments of faith in the hand of God, and are used by him; the end of the word being written is, that men 'might believe that Jesus is the Christ the Son of God,' John 20:31; and the word preached is, 'the word of faith;' and so called, with other reasons, because faith comes by it, Rom. 10:8, 17; this has often been the effect and consequence of hearing the word preached, Acts 17:4 and 18:8, and the ministers of it are the instruments by whom and through whose word, doctrine, and ministry, others believe, John 1:17, 20, I Cor. 3:5, but this is only when it is attended with the power and Spirit of God, I Cor. 2:4, 5.

On page 871, Gill refers to the ministry of the word or preaching of the Gospel as "the means appointed of God for the gathering in his elect ones, for the number of them in conversion."

In his answer to the Arminian Whitby (Cause of God and Truth, page 87), this notable advocate of Calvinism, remarks on a statement by the free-willer:

"Which observations are very just; but are so far from militating against the doctrine of absolute election, that they establish it; since according to them, not only the end but the means, the death of Christ, the preaching of the gospel, and calling men by it, are appointed and fixed, which infallibly succeed to bring about the end, eternal salvation."

These quotations make it quite clear that Gill's position regarding the place of the gospel and the gospel ministry is not the position taken by Hardshells. Gill believed the whole truth, not merely a part of it as do the Hardshells.

Contending for the Faith

(Continued from page one) tempted to "come down from the cross," let us remember that it is better to please God than men. If we are faithful unto death (not unto success), we shall receive a crown of life. Happy, then, the man who in that day for which all days were made, shall be able to say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

IV

Not only has this faith been delivered to us, but "once for all" delivered to us. If this means anything, it means that "the Faith" is a finality. In the very nature of the case, there can, therefore, never be any such thing as a new faith. A faith that is not approximately two thousand years old is too young to meet the requirements of "the Faith." The Bible constitutes the sum total of revealed truth, and "if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Revelation 22:18, 19.

The pitiful efforts to reform

"the Faith" are not only foolish, but sinful. The truth is God-given, and therefore perfect. Political and social reforms may be needed and timely, but a reformation of the faith is a logical and spiritual impossibility.

The pitiful efforts to conform "the Faith" to the "spirit of the time" is the contemptible task of the ecclesiastical charlatan. "The Faith" was completed, signed, sealed and delivered, and hence not subject to amendment or revision of any kind or character. It is our Christ-commissioned task to bring the world back to "the Faith," and not "the Faith" up to the world.

Satan

(Continued from page one) have gotten their notions concerning the devil from the writings of John Milton or the Italian poet Dante, and not from the Bible. If Satan were now in hell, he would not be bothering us, and the world would be at peace, and there would soon be a different situation entirely.

Where is the devil at the present time? Isa. 14:12 indicates that Satan was cast out of heaven when he rebelled against God. Where, then, does he now dwell? The Scriptures seem to teach that Satan makes this earth and the region about it the scene of his habitat and his tireless activities. In Job 1:7 he speaks of "going to and fro in the earth." Epes. 6:12 speaks of "Spiritual wickedness in the heavenlies." In this connection he is spoken of as "The prince of the power of the air."

He shall be cast down into this earth during the great tribulation. The heavenly regions shall be cleared of Satan and his host during the Great Tribulation under the Anti-Christ (Rev. 12:9-10). We read that "Great shall be his wrath, because he knoweth that his time is short." The Great Tribulation—a period of unparalleled trouble on this earth—will in part be the result of Satan being confined strictly to this earth for all of his activities. He will inspire Anti-Christ, and will make one big bid for the complete domination of the human race. All efforts will climax in Anti-Christ who will be the devil's man as none other shall ever be.

2. Where will the devil be during the millennium? He will not be here on this earth, for in that case there could be no Millennium. The Millennium begins with the confinement of Satan (Read Rev. 20:1-3). He will be placed under arrest—not by man—but by one of God's angelic messengers, and he will NOT BE THROWN INTO HELL. He will be confined in "the abyss" as the Bible calls it. Where and what is this place? We do not know. The Millennium will be made possible by Satan's being absent from the world. He will not be here to "deceive the nations" (Rev. 20:3), hence they will follow the leading of the Prince of Peace. There will be no war during the thousand years, for there will be no devil abroad to stir up war. There can be no permanent universal peace until Satan is jailed.

3. Satan will not be the first person cast into hell. Rev. 19:20 tells us that the Anti-Christ and his minister of religion, the False Prophet, will be the first ones to experience the awfulness of hell.

4. Satan will be released for a little time following the Millennium. (Rev. 20:3). Once again he organizes rebellion against God, and this time his rebellion is put down by the power and might of God himself. God's time then comes to deal finally and forever with the devil, and he is cast into the Lake of Fire (Rev. 20:7-10). It is worthy of note that he shall be cast in "where the Beast and False Prophet ARE . . ." That they were there for a thousand years proves that they were not annihilated.

Will The Devil Be The King Of Hell? The answer is ONE THOU-

Older Ministers Do Wrong In Failing To Teach Young Men

(Anonymously Contributed)

When a young preacher begins to learn a few things about the sovereignty of God and related truths, one of the common attitudes taken toward the young preacher by the "older heads" is that he will go into Hardshellism, if he keeps going on as he is now. These older ministers of the Gospel never seem to realize that these young preachers need to be instructed on these truths, and that the best time to ever teach them is when young preachers are interested the most. Instead of only sounding warnings an expressing pessimistic expectations, older ministers who know the truth should encourage young men in their study of the doctrine of sovereignty, helping them to come to a sound, solid position.

I remember when I first began to get some light from the Word of God and the writings of others on this great theme. I tried to discuss the matter with a preacher friend who was much my elder, having been in the ministry for a great number of years. Instead of trying to show me the truth and help me along, he discouraged me from studying the subject, and warned me that if I didn't leave things like that alone, I would wind up in Hardshellism. Fortunately, I was led by the Lord to read the Scriptures carefully on this doctrine, as well as the writings of some able teachers, and I was not led into Hardshellism. I am a missionary Baptist, believe in preaching the Gospel to every creature, and at the same time, am fully convinced of the sovereignty of God. Though I have much to learn, and though there is much that I know I will never learn while here on earth, I at present feel that I am on a good foundation as to the sovereignty of God and related themes.

I am contributing this article to THE BAPTIST EXAMINER because I feel that many of our older preacher brethren who are sound in the faith, are not doing their duty in helping young men along in understanding these truths. Let me ask this: if those who are sound in the faith do not instruct young men in the truth, then who will? Should they be let go with nothing but warnings? Will warnings keep their minds from thinking upon this great theme? I believe it is dangerous to let a young man go away with nothing but a warning. Be certain, the Hardshells and others will give him their doctrines, if he goes to them. I had a Hardshell try to indoctrinate me, but it so happened that I already had enough of the truth to answer a few Scriptures, and when he failed to do so, he gave up on me.

It is true that a few young men have gone into Hardshellism even after they have had the truth taught to them. But remember, many young men go into modernism after they have been taught to believe the inspiration of the Bible. But we do not hesitate to teach the inspiration of the Bible because of these, do we? Peter refers to those who wrest the Scriptures to their own destruction. If someone chokes to death on the Word of God, properly taught, it is not the fault of the Word or the teacher.

SAND TIMES NO! Such is the conception that most people have. They think of the devil punishing the lost. Instead he will BE PUNISHED. His will be the greatest suffering experienced by any. He will not be a wicked dignitary bossing a realm. He will be a notorious and obnoxious prisoner, who shall suffer the due reward of his evil deeds. The truth is "HELL WILL BE PREPARED FOR THE DEVIL AND HIS ANGELS."

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