

ds, yet it
plan and
on Mount
im direc-
the tab-
es of fur-
one of
e. It was
ut it was
that God
Calvary.
? It was
but, be-
of Jesus
was not
s accord-
plan that
l by the
nd fore-
ve taken,
ave cru-
2:23.
the Old
he hands
plan that
nt Sinai
built by
was of-
d hands;
the de-
reknowl-
g in the
rill your
now that
n't know
ause you
now that
and that
Christ.
ong and
in com-
e in com-
way." He
ar — the
was start-
contrast,
e in com-
way, too,
about is
k to the
oes back
e when
ar in the
back be-
at I talk
oned that
the Lamb
founda-
take the
that way
ut I will
ay which
d before
world. I
at while
wicked
s, it was
erminate
edge of
ss mean
his altar
It ought
you are
an much
our sal-
se to of-
to sug-
n except
ive Jesus
you can
an altar."
you are
ist saves
"Thank
ts
ages dis-
es of de-
onement,
l eternal
y help-
well as an
criptures
y heard
inism —
ics; why
d pass it
ot heard
ese doc-
\$2.25
Shop
Y

Even if you are too deaf to hear the preacher, the Church is still a good place for listening to God.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

A CALL TO ARMS

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 27, NO. 23

RUSSELL, KENTUCKY, JULY 5, 1958

WHOLE NUMBER 1045

ARE YOU RIGHT WITH GOD?

In the city of Brooklyn, some years ago, a detective laid his hand upon the shoulder of a young man as they met in the street, and said, "You are wanted."

"What do you mean?" asked the man.

"You know what I mean. You were in the Albany penitentiary some years ago; you escaped and went West. You married out there; came back here and settled; and we have been on your track ever since. Now we have you. You need not deny it."

He said, "That is true; I won't deny it; but I would like to go home, and say good-bye to my wife and child."

They went to his home. He met his wife and little child in the

parlor, and said, "Wife, haven't I been a kind husband? Haven't I been a good father, and worked hard to make a living?"

"Yes," replied the wife, "What do you mean?"

"I mean that I am an escaped convict from the penitentiary. Since I met you, your love for me has made a different man of me; but I am an escaped criminal, and must go back to jail."

He was all right in his relation to his wife and child, in his business relations, and among the neighbors, but he was all wrong in his relations to the state of New York.

So, reader, you may be a kind husband, a loving father, an obliging neighbor, a good citizen, but allow me to ask you very

seriously, "Are you right with God?"

Many a man boasts that he is not a drunkard, a cheat, or a liar, but that will not suffice for the presence of God. You must have something more than that to say.

I was chatting with a young man after a gospel meeting not long ago. He was attracted by the gospel message, wished to go to heaven, but told me that he thought he was all right, that he lived a straight life, went to church and was a communicant.

I replied, "Did the Lord Jesus die for you?"

"Yes," was the ready answer.

He was rather startled when I asked him, "What dreadful crimes have you been guilty of, that required the Son of God to die for you?"

If I took you to a neighboring cemetery, and showed you a certain grave in it, and told you that there lay the body of a dear friend, who to satisfy the claims of the law, had died for me, I think I can see you start back in horror and surprise from my side, and ask in frightened tones, "Why, whatever awful crime have you committed?"

Oh! friend, there is an empty grave in Judea, where the body of my Saviour lay. He died to save my soul from hell, He died to satisfy the claims of the law, He died to bring me to God. I can tell you with humble gratitude that I am right with God now, but not apart from the atoning death of my Lord and Saviour.

Nay, further, I can point you to a filled throne, the complement of the empty grave, the proof that God is satisfied with the work done by His beloved Son, and the assurance that my sins are forgiven for "His name's sake." Can you say as much? Have you been forgiven by trusting this wonderful Saviour?

A last question, "Are you right with God?"

Come my brothers, get ready for action,
Our danger is no longer remote,
For wrongs, without name, without number,
Have taken our Cause by the throat.

They have made of our (religious) schools mental prisons,
So our boys can never be men,
And authorized crime has arisen
And stalked like a wolf from its den.

Many preachers have grown silent,
And they dare not for righteousness speak,
And for a few dirty pieces of silver
They fawn at Mammon's base feet.

And others, watching the tide of battle,
Complain, "My feet are all weary and worn,"
And in their blind, fruitless efforts,
Their lives, between God and Mammon, are torn.

Shall we let our blood weaken to water?
Shall we slink into submission like slaves?
While our sons are led to the slaughter,
Nor stand between them and their graves?

No! The call to arms is ringing
For speech will no longer suffice,
No time for retreat or retraction
We must prove that we are men and not mice.

We will answer the call like Gideon,
And spit on Baal's impotent spite,
Until manhood triumphant aspirant,
Is enthroned in a world of right.

—by L. D. Gibson

"No Room in the Inn"

At the time of our Savior's birth, there was no room in the inn at Bethlehem for Him!

The blessed virgin, Mary, brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" (Luke 2:7).

It would be interesting to know the names, characters, and occupations of the guests registered at the inn, that night.

It did not require the trained eye of a professional man to see the condition Mary was in; yet there was not a self-sacrificing person in the inn that night.

There was not a volunteer in the crowd — not a considerate person among them all. How some of the guests must have chided themselves, and the proprietor too, the next morning when they learned that a birth had occurred in the stable, during the night!

If, and when, those guests learned who it was that was born and cradled in the manger that memorable night, some of them no doubt, severely rebuked themselves for their smug complacency in the comforts that inn afforded, while Mary gave birth to the Holy Child in that stable!

The glorious opportunity of making room in the inn for their Creator presented itself that night — and was never repeated — and they all missed it!

It is reasonable to think that some of the guests while relating the incident of that birth, in later months or years, said, "Had

we known who it was that was to be born that night, of course we would have given up our rooms to Mary!"

There is no excuse for either proprietor or guests for their shameful treatment of a woman who was to become "the mother of Jesus" that very night.

And there is no excuse for anyone today who has not made room in heart and life for the Person that was born in Bethlehem that night.

With the Holy Bible in our hands, we should know Who He was, and is. The Gospel of Matthew, Mark, Luke and John are proving that He was "God manifest in flesh" (I Timothy 3:16).

"He was in the world, and the world was made by Him, and the world knew Him not" (John 1:10).

Do you know Him, as the One who came into the world to save sinners (I Timothy 1:15)? Do you know Him as the One who died "the Just for the unjust" (I Peter 3:18)? Do you know Him as Lord and Savior?

If not, why not become acquainted with Him for He has risen from the dead and is saying: "Come unto me . . . and I will give you rest" (Matt. 11:28).

—Timely Topics

The famed statistician, George Gallup, has this to say about the existence of God: "I can prove God statistically. Take the human body alone — the chance that all the functions of the individual would just happen is a statistical monstrosity." —The Pilgrim.

There are such in all "churches" — dead souls under the sound of the Word of the living God — lost souls at the Redeemer's feast and table. It was an Egyptian custom at festival banquets, to introduce a corpse and seat it at the table, to remind the guests of their mortality. Its fleshless, skinny hand rested on the board, but moved not the viands; the glassy eyeballs fixed their dead stare upon the guests, but the light of life was extinguished forever. In such a presence the festivities proceeded. In such a presence proceed often the festivities of Zion.

I have seen many a corpse at the memorial supper, stone dead, amid the guests of the Saviour. Not a tear on the cheek, nor a quiver on the lip, when the sufferings of Christ were opened up. The dull, dead, unlightened eye never sparkled, but it may be, roved about; the bosom heaved not, and the entombed tongue clove to the roof of the mouth, amid all the outbreaks of a Saviour's love and tenderness. Melancholy spectacle, yet the state of thousands!

Reader, are you the man or woman? You may be in the "church," and yet be dead, dead, DEAD. Alas! that it should be the case with so many in the churches. Because it is so common, it is little thought of, though it dishonors God, grieves the Spirit; and is the ruin of many. An unholy man or woman in a holy place — so near to Jesus Christ, and yet not in Him; lying at the door of the Ark, and yet not entering in, is, perhaps, one of the saddest plights this world can produce!

As with A VOICE FROM ETERNITY, and feeling deeply for your soul, we put the question — WILL YOU BE LOST THOUGH IN THE "CHURCH?"

Sad it is, yet it's true, Many are lost who sit in the pew; It's true of many, not just a few — True, perhaps, of even you.

Outside of Christ, oh, count the cost! Outside of Him, you are lost! By the waves of sin you now are tossed, And in the end—Lost! Lost! Lost!

The Baptist Examiner Pulpit

"MEDDLING"

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

"Meddle not with them." — Deut. 2:5.

This book of Deuteronomy gets its name from two words. The first part of Deuteronomy means "second" and the last part of it means "the law," so that actually the word "Deuteronomy" literally means "the second giving of the law."

There was a reason why the law needed to be given a second time. When the children of Israel left the land of Egypt, forty years before the book of Deuteronomy was written, a great host of them went out from Egypt. There were fully 600,000 men of war. All of these died in the wilderness in the forty years the children of Israel were wandering in the wilderness,

save two—namely, Caleb and Joshua. At the same time, a new generation grew up in the wilderness. When they first entered the wilderness, leaving Egypt to go toward Canaan, within six months after they had gotten out of Egypt God had given them the law at Mt. Sinai, and all the teachings pertaining to the sacrificial system. However, all the manpower of Israel died in the wilderness and a new generation grew up in the wilderness. Those that had heard the law given the first time had died out and those that had grown up hadn't heard the law given. Therefore, it was necessary that the law be rehearsed before they entered into the land of Canaan. Thus, beloved, when the children

of Israel encamped in the plains of Moab on the east side of the Jordan River prior to their entrance into the land of Canaan, for thirty-odd days Moses delivered the message that we find in the book of Deuteronomy, and in those thirty-odd days of delivering these messages, he thus gave the law to the people a second time.

In this second chapter of Deuteronomy, from whence my text comes, Moses is telling how they have wandered through the wilderness and how, as they came near unto Seir, which was the home of Esau, God had specifically told them that they were to pass through the coast of Seir. (Continued on Page 4, Col. 1)

It has been said that the letter "e" is a most unfortunate character. It is always out of cash, forever in debt, never out of danger, and in trouble all the time.

But it can be considered in another way. "E" is never in war but always in peace. Moreover, it is the center of honesty, and ease begins and ends with it.

Best of all, God's love, mercy, and grace all contain it. It is in the name that is above every name, Jesus, and is written in His Gospel and our redemption. Eternal life has it at its beginning and at its end: Without it there would be no Heaven.

So "e" is a most fortunate character indeed!—The Pilgrim.

The Greatest Thing

What would you say is the greatest thing that you can do each day? Is it not to meet with God, worship Him, and live for His glory? Nothing can be more important than this.

One's family, one's business, one's household duties are all necessary obligations, but to worship God, to walk close to the Lord and witness for Him in the Spirit's power is vital and can be accomplished without interfering with the daily round. In fact, mundane tasks are better done when wrought hand in hand with the Lord.

The chief end of the Christian life is fellowship with God and living to His praise.—The Pilgrim

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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

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

SUBSCRIPTION RATES

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

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

THESE RATES APPLY THROUGHOUT THE WORLD

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

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

JOHN R. RICE— STILL A UNIONIST

John R. Rice — a man who boasts that he has been "writing and speaking to promote evangelism and revivals more than any other single man in this generation" (Sword of the Lord, June 20, 1958); and claims to "represent hundreds of evangelists, over 20,000 preachers, some 3,000 missionaries" (ibid.); and edits a paper that has supposedly been "the mouthpiece of evangelism in America" for the past few years, and teaches that people "will be guilty of serious sin, will dishonor Christ, will lose reward at the judgment seat of Christ" if

they do not send in subscriptions to it — this man, who loves to appropriate the word "humble" when referring to himself, has for the last few months been writing against the unionism of Billy Graham with the modernists.

But lest anyone should get the idea that he is against unionism, Rice has recently written articles in which he re-affirms his love for spiritual adultery with heretics. Rice shows that he is not against unionism with the "right" kind of heretics, but just against the type of unionism that Billy Graham practices. Mr. Rice doesn't like the modernistic heretics, but just set him in the midst of the judgment seat of Christ" if a crowd composed of Arminians,



AND if you want to hear a radio program of good Gospel singing and Bible preaching which honors God's Word, listen each Sunday morning to

"THE CALL TO CALVARY"

W T C R — 1420 ON THE DIAL

Ashland, Kentucky

Sunday — 8:30 - 9:00 A. M.

W N R G — 1250 ON THE DIAL

Grundy, Virginia

Sunday — 8:30 - 9:00 A. M.

W M L F — 1230 ON THE DIAL

Pineville, Kentucky

Sunday — 8:30 - 9:00 A. M.

W K I C — 1570 ON THE DIAL

Hazard, Kentucky

Sunday — 8:30 - 9:00 A. M.

W M N F — 1280 ON THE DIAL

Richwood, West Virginia

Sunday — 8:30 - 9:00 A. M.

W P A Y — 1400 ON THE DIAL

Portsmouth, Ohio

Sunday — 7:45 - 8:15 A. M.

W B E X — 1490 ON THE DIAL

Chillicothe, Ohio

Sunday — 8:00 - 8:30 A. M.

W P F B — 910 ON THE DIAL

Middletown, Ohio

Sunday — 7:30 - 8:00 A. M.

W K K S — 1570 ON THE DIAL

Vanceburg, Kentucky

Sunday — 8:00 - 8:30 A. M.

This Radio Ministry Is A WORK OF FAITH And A LABOR OF LOVE!

Be Listening Each Sunday Morning!

feminists, baptismal regeneration, sprinklers, pourers, baby "baptizers," sinless perfectionists, and the like, and he will really have himself a ball. There is nothing he likes much better than a big union meeting with these "good, orthodox, Christian brethren."

But let no modernists be admitted to disrupt this wonderful fellowship! Unfortunately, Rice can't have sweet fellowship with the modernistic heretics as he can with all these others. Because of this, he has really been clawing Graham on the back. In fact, in his article entitled "Mass Evangelism—We Are For It," Mr. Rice has a lot more to say in favor of Oral Roberts' meetings than Billy Graham's. About all that he has against Oral is his emphasis on healing and his collections. Oral doesn't cooperate with the modernists, but with the Holy Rollers. And Mr. Rice just loves the fellowship of a good old Holy Roller.

In the article just referred to, Rice says that he "differs" with us who will not unite with those who are wrong on what he says are "incidentals." He says that baptism is "a minor detail compared to the deity of Christ and the inspiration of the Bible," and does not think that we should make such "minor details" barriers to unionism with those who teach heresy as to baptism and other "incidentals."

In the first place, Mr. Rice will have a hard time proving that it is only "incidentals" on which Baptists differ with others. Now it may be "incidentals" that separate the heretics, but not so the Baptists. There is not a Holy Roller, Campbellite, Methodist, Lutheran, Episcopalian, or any other heretic that will agree with Baptists on the GOSPEL of Grace. And who will say that the Gospel is an incidental?

Secondly, that baptism is a minor detail compared with the deity of Christ and the inspiration of the Bible is not a proper comparison for the simple reason that the same God who would have us to believe in the deity of Christ and the inspiration of the Scriptures commands us to be baptized.

Mr. Rice's reasoning powers are very queer. He says that it is sin if people do not send in subscriptions to his paper, yet a command of God such as baptism is a minor detail!!! Yes, he takes a whole article in his paper of May 30, 1958 to explain that it is sin to not send in subscriptions to his paper, but comes along in the very next issue and brands a plain commandment of God as a minor detail.

What kind of "humility" does such a huckster of the Word of God possess???? Frankly, we believe that both Mr. Rice and his paper are of less importance than the Word of God as to baptism. If baptism is a command of God, but a "minor detail," how much more of a "minor detail" is Mr. Rice and his paper!

Since when did five or six so-called "fundamentals" become the measuring rod of orthodoxy? What happened to the REMAINDER of the Bible? What verse tells us to unite with those who profess to believe five or six doctrines, yet are wrong on other doctrines? We had better be careful how we brand God's plain commandments as "minor details."

Jesus taught: "Whosoever therefore shall break ONE of these LEAST commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

This is certainly an indictment against the unionists who brand all the "least commandments" as "incidentals" and "minor details."

In Luke 16:10, the Master taught: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

This is an indictment against those who boast about being faithful in much, yet scorn other doctrines as "non-essentials." The Lord says that they are actually unfaithful in both, if they are not faithful in the least.

"I Should Like To Know"

1. Does "unconditional election" mean unconditional salvation?

This is a good question, and one that needs to be explained carefully. First, the use of the term "unconditional" in connection with election is for the sake of distinguishing what kind of election one holds to. Very few people will say that they do not believe election. But then, when they are questioned as to what they mean by election, they begin to explain it in a manner so as to make election conditional upon something foreseen in man, which is "conditional election," making the purpose of God dependent upon man. We wish that the term "unconditional" had never been used in connection with election, but when it is understood properly, we certainly have no objection to its use to distinguish truth from error.

Now as to salvation: "unconditional election" does not mean that repentance and faith are not necessary to salvation. It does not

In Matthew 28:20, the Lord said to "teach ALL THINGS," not five or six doctrines. What would become of the other doctrines of the Bible if the so-called "fundamentalists" had their way? What if there weren't some faithful Baptists standing uncompromisingly today, as Paul of old, for the whole counsel of God? Paul said, "I have not shunned to declare unto you ALL THE COUNSEL OF GOD." (Acts 20:27). That means that Paul was not a "fundamentalist" such as Rice and his kind, for they do not stand for all the counsel of God. They kick much of God's counsel aside in order to fornicate themselves with the heretics who pervert certain doctrines of the Word.

The Bible tells us to MARK them which cause divisions and offenses contrary to the doctrine of the Word (Rom. 16:17). This is something that the unionists have never done. Instead of marking those who do such as this verse says, the unionists join up with them!

Rice says that "the Bible does not tell us we must not yoke up with Christians." No, the Bible doesn't say that and nobody who ever read it claimed that it said such. But let Mr. Rice say that the Bible does not tell us we are not to yoke up with ERRING CHRISTIANS and we will let the sledgehammer of the Word fall on his head. (II Thess. 3:6). Mr. Rice is begging the question in this statement, just as Graham's defenders beg the question. Why not quote the verse that justifies the union of erring Christians with those sound in the faith? Can Mr. Rice do this? Let Mr. Rice quote the verse that tells us what a "non-essential" is, and then let him quote the verse that says for us to lay aside the "non-essentials" and join up with others who are wrong on everything but five or six so-called "fundamentals."

Rice refers to Jesus getting on the Pharisees about their emphasis on certain things. But if Mr. Rice will read what Jesus said to the Pharisees (Matt 23:23), he will see that the Master did not get on to them for what they did, but for what they did NOT do. He told them that the things they were doing "ought to be done," but that other things should not be left undone. If the Master were here today, His rebuke would be in order with reference to the "fundamentalists" who leave everything "undone" but five or six so-called "fundamentals." He would say, "These (the fundamentals) ought ye to have done, and not to leave the other undone."

No, Mr. Rice isn't liking it very much because Graham won't follow after Rice's type of unionism. Graham's unionism is not right, but it is hardly any worse than that of Rice. Both of them are uniting with the errorists and heretics of the religious world.

—B. L. R.

mean that an elect person will be saved regardless of whether or not he ever comes to Christ. What it does mean is this: NOTHING THAT IS NECESSARY FOR SALVATION IS LEFT OUT OF THE COVENANT OF ELECTIVE GRACE SO AS TO MAKE SOMETHING DEPENDENT UPON MAN FOR SALVATION. In other words, repentance, faith, and perseverance are necessary for salvation, and they are given of God unto His elect. They are not left to the fallen, depraved, sinful creature to do, but are given of God.

The difference between "unconditional election" and "conditional election" is that the first gives to the creature what is necessary for salvation. It is simply the old matter of grace against works; grace gives, works are required.

2. I have received a sheet which makes several statements as to the church and I would like for you to comment concerning them. For brevity's sake, I will put these into question form:

(1) Everytime the word 'church' is used in the New Testament does it refer to a Baptist church?

Before we give our answer to this, let it be clearly understood that when we say that the word "church" refers to a Baptist church, we are not saying that the churches of the New Testament wore the name "Baptist." We have explained this over and over again, but it is persistently charged of us that we contend for a perpetuity of churches wearing the name "Baptist." This is an absolute falsehood, and in some cases we believe it is a deliberate falsehood made for the simple reason that our position cannot be met and proved to be wrong.

Now we answer the question: In every instance where the word church is used, we believe it is used in reference to a church that held to the same faith and practice as is held today by sound Baptist churches. That is all we contend for when we say that the churches of apostolic times were Baptist churches. Furthermore, this is the only kind of church perpetuity we contend for. We believe that there have always been churches holding to the same doctrines of the early church and present-day Baptists. We believe that sound Baptist churches of our day are expressions of and linked to the churches of New Testament times.

If a chain is stretched across a river, with the major portion of its links under water, who will deny that the portion of the chain which goes into the river on one side and the portion which comes out on the opposite side are the same chain? In like manner, we see churches holding to certain principles in the New Testament times go into the Dark Ages. Then we see churches holding to the same principles come out of the Dark Ages and their enemies call them "Baptists" because of their (Continued on page 3, column 1)

The Five Points of Calvinism

by Frank Beck

This booklet of 70 pages discusses the Bible doctrines of depravity, election, atonement, grace in conversion, and eternal security. It contains a very helpful index of subjects, as well as an index of the various Scriptures discussed.

Most people have only heard biased attacks on Calvinism — from its impassioned critics; why not order this booklet and pass it on to those who have not heard the positive side of these doctrines?

50c per copy, 5 for \$2.25

Order from

Baptist Examiner Book Shop
Ashland, Kentucky

Spurgeon's Sermons on Sovereignty--

Resurrection with Christ

by Charles Haddon Spurgeon
1834-1897

Delivered April 12, 1868

At Metropolitan Tabernacle, Newington, London, England

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."—Ephesians 2:4, 5.

There have been conferences of late of all sorts of people upon all kinds of subjects, but what a remarkable thing a conference would be if it were possible of persons who have been raised from the dead! If you could somehow or other get together the daughter of the Shunammite, the daughter of Jairus, the son of the widow at the gates of Nain, Lazarus, and Eutychus, what strange communings they might have one with another! what singular enquiries they might make, and what remarkable disclosures might they present to us! The thing is not possible, and yet a better and more remarkable assembly may be readily gathered on the same conditions, and more important information may be obtained from the confessions of its members.

This morning we have a conference of that very character gathered in this house; for many of us were dead in trespasses and sins, even as others, but we hope that through the divine energy we have been quickened from that spiritual death, and are now the living to praise God. It will be well for us to talk together, to review the past, to rejoice in the present, to look forward to the future. "You hath he quickened who were dead in trespasses and sins;" and as ye sit together, an assembly of men possessed of resurrection life, ye are a more notable convocation than if merely your bodies and not your spirits had been quickened.

The first part of this morning's discourse will be occupied with a solemnity in which we shall take you into the charnel house; secondly, we shall spend a while in reviewing a miracle, and we shall observe dead men living; we shall then turn aside to observe a sympathy indicated in the text; and we shall close with a song, for the text reads somewhat like music — it is full of thankfulness, and thankfulness is the essence of true song; it is full of holy and adoring wonder; it is ever more true poetry even though expressed in prose.

I. Celebrate first a great SOLEMNITY, and descend into the charnel house of our poor humanity.

According to the teaching of sacred Scripture, men are dead, spiritually dead. Certain vain men would make it out that men are only a little disordered and bruised by the fall, wounded in a few delicate members, but not mortally injured. However, the Word of God is very express upon the matter, and declares our race to be not wounded, not hurt merely, but slain outright, and left as dead in trespasses and sin. There are those who fancy that fallen human nature is only in a sort of syncope or fainting fit, and only needs a process of reviving to set it right. You have only, by education and by other manipulations, to set its life-floods in motion, and to excite within it some degree of action, and then life will speedily be developed. There is much good in every man, they say, and you have only to bring it out by training and example.

This fiction is exactly opposite to the teaching of sacred Scripture. Within these truthful pages, we read of no fainting fit, no temporary paralysis, but death is the name for nature's condition, and quickening is its great necessity. Man is not partly dead, like the half-drowned mariner, in whom some spark of life may yet remain, if it be but fondly tendered, and wisely nurtured. There is not a spark of spiritual life left in man—manhood is to all spiritual things an absolute corpse. "In the day thou eatest thereof thou shalt surely die," said God to our first parents, and die they did — a spiritual death; and all their children alike by nature lie in this spiritual death, not a sham death, or a metaphorical one, but a real, absolute, spiritual death.

Yet it will be said, "Are they not alive?" Truly so, but not spiritually. There are grades of life. You come first upon the vegetable life; but the vegetable is a dead thing as to the vitality of the animal. Above the animal life rises the mental life, a vastly superior life; the creature, which is only an animal, is dead to either the joys or the sorrows of mental life. Then, high above the mental, as much as the mental is above the animal, rises what Scripture calls the spiritual life — the life in Christ Jesus. All men have more or less of the mental life, and it is well that they should cultivate it — get as much as they can of it, that they should put it to the best uses, and make it subserve the highest ends. Man, even looked upon as merely living mentally, is not to be despised or trifled with, but still the mental life cannot of itself rise to the spiritual life, it cannot penetrate beyond that mystic wall which separates for ever the mere life of mind from the life of that new principle, the Spirit, which is the offspring of God, and is the living and incorruptible which he casts into the soul.

If you could conceive a man in all respects like yourselves, with this one difference, that his soul had died out of him, that he only possessed his animal faculties, but had no intellectual faculties, so that he could breathe and walk, sleep and eat, and drink, and make a noise, but all mental power was gone, you would then speak of him as being entirely dead to mental pursuits. He might be a most vigorous and well-developed animal, but his manhood would be dead. It would be of no use explaining a proposition to him, or working out a problem on the black board for his instruction, or offering him even the simplest school-book, for if he had no mind to receive, how could you impart?

Now, spiritually, this is the condition of every unregenerate man. It is of no use whatever, apart from the Spirit of God, to hope to make the man understand spiritual things, for they are spiritually discerned, says the apostle. The carnal mind cannot understand the things which be of God — when best trained it has no glimmering of the inward sense of spiritual things; it stumbles over the letter and loses the real meaning, not from want of mental capacity, but from the absence of spiritual life. O sons of men, if ye would know God, "Ye must be born again;" "Except a man be born again, he cannot see the kingdom of God," he cannot understand it, he cannot know it. The carnal man cannot understand the things which are of God, which are eternal and invisible, any more than an ox can understand astronomy, or a fish can admire the classics. Not in a moral sense, nor a mental sense, but in a spiritual sense, poor humanity is dead, and so the Word of God again and again most positively describes it.

Step with me, then, into the sepulchre-house, and what do you observe of yonder bodies which are slumbering there? They are quite unconscious? Whatever goes on around them, neither occasions them joy nor causes them grief. The dead in their graves may be marched over by triumphant armies, but they shout not with

them that triumph. Or, friends they have left behind may sit there, and water the grass upon the green mound with their tears, but no sigh responsive comes from the gloomy cavern of the tomb.

It is thus with men spiritually dead: they are unaffected by spiritual things. A dying Saviour, whose groans might move the very adamant, and make the rocks dissolve, they can hear of all unmoved. Even the all-present Spirit is undiscerned by them, and His power unrecognized. Angels, holy men, godly exercises, devout aspirations, all these are beyond and above their world. The pangs of hell do not alarm them, and the joys of Heaven do not entice them. They hear after a sort mentally, but the spirit-ear is fast shut up, and they do not hear. They are unconscious of all things which are of a spiritual character: eyes have they, but they see not, and ears, but they hear not. You can interest them in the facts of geology, or the discoveries of art, but you cannot win their hearts to spiritual emotions and pursuits, because they are as unaware of their meaning as an oyster or whelk is unacquainted with the disestablishment of the Irish church. Carnal men blunder over the first words of spiritual knowledge as Nicodemus did, who, when he was told that he must be born again, began to enquire, "How can a man be born again when he is old?" or, like the woman of Samaria, who, when she was told of living water, could not understand the spiritual truth, and exclaimed in wonder, "Thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?" Men are spiritually unconscious of spiritual truth, and so far dead to it.

Observe that corpse: you may strike it, you may bruise it, but it will not cry out; you may pile burdens upon it, but it is not weary; you may shut it up in darkness, but it feels not the gloom. So the unconverted man is laden with the load of his sin, but he is not weary of it; he is shut up in the prison of God's justice, but he pants not for liberty; he is under the curse of God, as it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them," but that curse causes no commotion in his spirit, because he is dead. Well may some of you be peaceful, because ye are not aware of the terrors which surround you. A man totally deaf is not startled by thunder-claps; if totally blind, he is not alarmed by the flashing of the lightning, he fears not the tempest which he does not discern.

Even thus it is with you who are at ease in your sins, you cannot discern the danger of your sin, you do not perceive the terror that rises out of it, else let me tell you there were no sleep to those wanton eyes, no rest to those giddy spirits; you would cry out in grief the very moment you received life, nor would you rest till delivered from those evils which now ensure for you a sure damnation. Oh! were you but alive, you would never be quiet till you were saved from the wrath to come. Man remains unconscious of spiritual things, and unmoved by them because, in a spiritual sense, he is dead.

Invite yonder corpse to assist you in the most necessary works of philanthropy. The pestilence is abroad, ask the buried one to kneel with you and invoke the power of Heaven to recall the direful messenger; or if he prefers it, ask him to assist you in purifying the air and attending to sanitary arrangements. You ask in vain, however needful or simple the act he cannot help you in it. And in spiritual things, it is even so with the graceless. The carnal man can put himself into the posture of prayer, but he cannot pray; he can open his mouth and make sweet sounds in earth-born music, but the true praise he is an utter stranger to. Even repentance, that soft and gentle grace which ought to be natural to the sinful, is quite beyond his reach. How shall he repent of a sin the weight of which he cannot feel? How shall he pray for a blessing the value of which he has no power to perceive? How shall he praise a God in whom he feels no interest, and in whose existence he takes no delight? I say that to all spiritual things the man is quite as unable as the dead are unable to the natural works and services of daily life.

"And yet," says one "we heard you last Lord's day tell these people to repent and be converted." I know you did, and you shall hear me yet again do the like. But why speak I to the dead thus, and tell them to perform actions which they cannot do? Because my Master bids me, and as I obey my Master's errand, a power goes forth with the word spoken, and the dead start in their sleep, and they wake through the quickening power of the Holy Spirit, and they who naturally cannot repent and believe, do repent and believe in Jesus, and escape from their former sins and live; yet, believe me, it is no power of theirs which makes them thus start from their death-sleep, and no power of mine which arrests the guilty, slumbering conscience — it is a power divine which God has yoked with the word which He has given forth when it is fully and faithfully preached. Therefore have we exercised ourselves in our daily calling of bidding dead men live, because life comes at the divine bidding. But dead they are, most thoroughly so, and the longer we live the more we feel it to be so, and the more closely we review our own condition before conversion, and the more studiously we look into our own condition even now, the more fully do we know that man is dead in sin, and life is a gift, a gift from Heaven, a gift of undeserved love and sovereign grace, so that the living must every one of them praise God and not themselves.

One of the saddest reflections about poor dead human nature is what it will be. Death in itself, though a solemn matter, is not so dreadful as that which comes of it. Many a time when that dear corpse has first been forsaken of the soul, those who have lost a dear one have been fain to imprint that cold brow with kisses still. The countenance has looked even more lovely than in life, and when friends have taken the last glimpse, there has been nothing revolting, but much that was attractive. Our dead ones have smiled like sleeping angels, even when we were about to commit them to the grave. Ah! but we cannot shake from us a wretched sense of what is sure to be revealed before long. It is only a matter of time, and corruption must set in, and it must bring with it its daughter putridity, and by-and-by, the whole must be so noxious that if you had kept it above ground so long, you would vehemently cry with Abraham, "Bury my dead out of my sight!" for the natural and inevitable result of death is corruption.

So it is with us all. Some are manifestly corrupt, ah, how soon! while yet they are youths we see them plunging into infamous vice. They are corrupt in the tongue with lying words and lascivious speaking; corrupt in the eye with wanton glances; corrupt certainly at heart, and then corrupt thoroughly in life. There are many about us in the streets every day the stink of whose corruption compels us to put them out of society for we are very decent; even those who are dead themselves are very scrupulous not to associate with those who are too far gone in corruption. The dead bury their dead, and roll the stone and put away the debauched and dissolute. We do not ask the rotten sinners into our households, because they might cor-

(Continued on page four)



C. H. Spurgeon

"I Should Like To Know"

(Continued from page two)

practices. Can it not be safely concluded that those churches which came out of the Dark Ages are simply links in the chain that first went in? We so believe.

(2) Is the word "church" ever used of an invisible or universal church?

Thus far, we have never seen the affirmative answer proved but only affirmed. Let him who affirms bring forth a bit of that necessary matter called "proof."

(3) Does the expression "Christ loved the church and gave Himself for it" apply to the invisible, universal church?

This is a good question, and one that we are happy you have brought to our attention. This is one of the verses which is forced into use to teach the theory of a universal, invisible church. But again we say, let him who affirms that the word "church" here applies to such a church bring forth the proof. We cannot accept the mere affirmation of one who is convinced himself; we must have something upon which we can base our faith. If the word "church" here means the invisible church, then it can be proved. We beg for the proof before anyone asks us to accept this theory.

We will answer the question by simply stating and proving that the expression is not inconsistent, but in perfect harmony, with our position that the church is always an assembling body, not an unorganized invisible something. Consider:

First, Paul is writing particularly to the Ephesians. In Acts 20:28, when he spoke to the "elders of the church" of Ephesus, he used almost an identical expression—an expression which certainly could not be applied to the theory of a universal church. Notice the passage: Speaking to the elders of the church at Ephesus, Paul says: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

It is evident that this could only apply to one church — the church at Ephesus. It was only the church at Ephesus of which these elders were overseers, and it was only this church that they were

ANOTHER WEEKLY BROADCAST

Beginning July 6, we will be on Radio Station WKKS (1570 on your dial), Vanceburg, Kentucky every Sunday morning at 8:00-8:30.

This makes ten broadcasts over stations in five states (Kentucky, Virginia, West Virginia, Ohio, and Tennessee) each Sunday morning. Calvary Baptist Church invites you to listen to these broadcasts and requests your prayers in behalf of this missionary program.

Sunday School Lesson — Outline and Notes by John R. Gilpin
LESSON FOR SUNDAY, JULY 13, 1958

The Book Of II Samuel

MEPHIBOSHETH

MEMORY VERSE: "But where sin abounded, grace did much more abound."—Rom. 5:20.

INTRO: The story of Mephibosheth is a great illustration of the greatest of all doctrines—salvation by grace. We shall study this character as such an illustration.

I. Mephibosheth's Condition.

1. He was lame. II Sam. 4:4. So is the sinner lame. With tainted conscience (Heb. 10:22), imperfect body (James 1:15), diseased mind (Eph. 4:17, 18), and impure soul (Ps. 51:5 & Gal. 3:22), certainly we can but say that like Mephibosheth every sinner is lame.

2. He was lame on both feet; couldn't walk — had to be carried. Likewise, the sinner is completely lame. He is totally depraved. Cf. Ps. 14:2, 3; Rom. 3:10, 18, 23.

3. He had been this way since a child. When he was five years old his nurse had allowed him to fall, and from that time on he had been lame. From childhood every one has a nature and disposition toward sin — lame like Mephibosheth. Sin doesn't come suddenly upon man. It is a disposition from birth.

4. His condition of lameness was caused by a fall. II Sam. 4:4. This is what is wrong with the world today. Had Adam never fallen from his state of purity in the garden of Eden, man would not be sinful today. This world is not as God created it. Man, just like Mephibosheth, has fallen.

II. What Part Did Mephibosheth Have In Being Lifted Up?

1. He did not ask the King to lift him up. Then a mourner's bench is not necessary to be put between the sinner and the Saviour. The Lord tells us that salvation is a gift (Rom. 6:23). If salvation is a gift then why not accept it as such without asking God to give us what he already promised us.

2. He was not lifted up by anything he did, and today no sinner is saved through his own doings, but rather through the Blood of Jesus. Cf. Eph. 2:8, 9; Rom. 4:5; Titus 3:5.

3. Likewise, he was not lifted up by anything which he and the King did together. There are those who teach today that we are saved by our works with God's help. Paul brands this as false. Cf. Rom. 11:6.

4. He was not lifted up by any religious ordinance. There are those who wish to put an ordinance between the sinner and God. All that should

be put there is the cross of Jesus Christ.

When a man believes on Christ, he is saved. Acts 16:30, 31. Baptism, the Lord's Supper, church membership and other religious ceremonies are unnecessary for salvation.

III. What The King Did.

1. He invited Mephibosheth to come to him. This is God's way of dealing with every sinner. He gives us the invitation. Cf. Gen. 7:1; Num. 10:29; Is. 1:18; Is. 55:1; Mt. 11:28; John 6:37; Rev. 22:17. His invitation has always been to the lame. Cf. Luke 14:21.

2. David showed Mephibosheth kindness. II Sam. 9:7. Any possible heirs to the throne are usually put to death. However, David showed kindness to this unfortunate lame son of Jonathan. That is just what the grace of God is. Instead of dealing with us in Justice, God is dealing with us in mercy. Cf. Gen. 6:8; Gen. 19:19; Rom. 3:24; Rom. 5:20; Eph. 2:5-8; I Cor. 1:10.

3. David also restored his inheritance. II Sam. 9:7. Saul had had great wealth. David restores all this to Mephibosheth. Salvation is more than a pardon of sin. God gives the sinner an inheritance too. Cf. Rom. 8:16, 17; I Peter 3:7; John 14:1.

4. David permitted him to eat at the king's table. II Sam. 9:7. David said, "I am going to let the lame son of Jonathan eat at my table." Four times he says this. There was nothing for Mephibosheth to pay and no conditions to meet. What did it matter if he were lame in both feet! He was to eat at the king's table beside the king's son. Cf. Eph. 2:6, 7.

5. David preserved Mephibosheth. II Sam. 9:15. He was not lifted up just temporarily but continually. We thank God for our Saviour who not only saves, but is able to keep one saved. Rom. 8:35-39; Jude 24; John 10:28, 29.

IV. David's War With The Ammonites. II Sam. 10:1-19.

At the death of the king of Ammon, David endeavored to show kindness unto his son, Hanun, who now became king. The ambassadors whom David sent were treated shamefully (v.4), by Hanun who misunderstood David's purpose. This brought about a war between the two countries. The Ammonites hired the Syrians to fight for them (v. 6). Joab, David's captain, set the men in battle array and left the result in God's hands (v. 12). Of course, Israel won the victory. How could it be otherwise when the affair was left in God's hands?

"Meddling"

(Continued from page one)

They could buy meat from the Edomites that lived in mount Seir. They could buy water from the Edomites that lived in mount Seir, but they could not take so much as a footbreadth of land, and he concluded it by saying, "Meddle not with them." In other words, the children of Israel were to travel through the country of Seir. While they were permitted to buy food and water from them, they were not permitted to stop there. They were not permitted to dwell there. They were not permitted to tarry there. They were not permitted to have any kind of social relations with the Edomites. All that they could do was to buy food and water, for God said, "Meddle not with them."

If I understand this Scripture at all, it lends itself very favorably to an application as to the church that Jesus built. We have been studying on Sunday night, ever since the first of the year, this little book by Brother Roy Mason, entitled "The Church That Jesus Built." In our preliminary service prior to my preaching to you, we have been studying how that Jesus built a church. I think that Mr. Mason conclusively proves within his book that the church that Jesus built was a Baptist church, and that that church can be traced in every century down to the present time. When Jesus said, "I will build my church; and the gates of hell shall not prevail against it," I believe that it was a Baptist church that Jesus Christ established, and that nothing has been able, or shall ever be able, to destroy the church that Jesus built.

I say then, I think this Scripture which I have chosen for my text this evening lends itself very favorably to an application concerning the church that Jesus built. I believe that just like God told the Jews to travel through the country of the Edomites and yet not have social relations with them, so the Lord would tell His church that we are traveling

through this world in which we live, and there are a number of people that we are not to meddle with. Just as these Jews were not to meddle with the Edomites, there are a lot of people in this world that Baptist people had better beware of, and not meddle with.

I WE ARE NOT TO MEDDLE WITH THE WORLD.

When I speak of the world, I mean, beloved, all that might be involved in this present world system, including its amusements and social life. God wanted the Jews to be a pilgrim people. He wanted them not to meddle with the Edomites. God wants His church to be a pilgrim church. He wants His church to be a pilgrim people, passing through the world, but not meddling with the world.

It is so easy for us to get mixed up with the world. It is so easy for us to adopt the customs, the practices, and the policies of the world. Consider the majority of Christian women. I think that the majority of Christian women, while they know it is wrong, follow the styles of the world; yet they do so just because they are living in the world. And what is true relative to the styles that women wear, is true relative to so many of the amusements and social activities of the world. We meddle with the world.

I wish you would notice how God tells us over and over again that we are to be a pilgrim people, a separate people, and that as a church we are to be entirely distinct from the world.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." — Rom. 12:1, 2.

Paul was telling the church at Rome that they could be either conformed or transformed — conformed to the world, or trans-

formed by the Lord Jesus Christ. I think that what Paul held up as an alternative to the church at Rome your pastor could hold up as an alternative to you. You can take your choice. You can either be conformed to this world, or else you can be transformed to the Lord Jesus Christ.

Some years ago I saw two different vessels of entirely different shapes that held five gallons of liquid each. The first of those vessels was about 6" or 8" in diameter and it stood perhaps four feet in height. It took exactly five gallons of liquid to fill that tall, cylindrical vessel. At the same time, I saw another vessel that was 1" deep. It was perhaps two feet wide and at least three feet in length — maybe larger. I didn't measure either of them. It took five gallons of liquid to fill this second vessel. In other words, it took the same amount of liquid to fill either of these vessels. When you poured the liquid in the one that was shallow, it spread out all over the bottom of that pan but only rose to 1" in height. When the same liquid was poured into the tall, cylindrical vessel, it rose in height until it stood at about four feet.

I have often thought, lots of Baptists are just like that liquid. As it took its shape from the vessel in which it was poured, so many of God's children take their shape from the society with which

(Continued on Page 5, Col. 1)

J. M. Pendleton's
BAPTIST
CHURCH MANUAL
182 pages—\$1.00

This little volume was first issued in 1867. Since then, two hundred and twenty thousand copies have been printed. It is the most popular church manual available today.

Order from:
Baptist Examiner
Book Shop,
Ashland, Kentucky

Spurgeon's Sermons on Sovereignty

(Continued from page three)

rupt us too fast; and we flatter ourselves that we are so much superior, whereas they are only a stage or two ahead in a race which all unregenerate men are running. This corruption, though not developed in all to the same extent visibly, will be plain enough at the last in another world. When God finds us dead, He will cast us out where the worm dieth not, and the fire is not quenched.

What will be the development of an unregenerate character in hell I cannot tell, but I am certain it will be something which my imagination dares not now attempt to depict, for all the restraints of this life which have kept men decent and moral will be gone when they come into the next world of sin; and as Heaven is to be the perfection of the saint's holiness, so hell will be the perfection of the sinner's loathsomeness, and there will he discover, and others will discover, what sin is when it cometh to its worst. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death;" and this, dear hearer, do we solemnly remind you will be your portion for ever and ever, unless God be pleased to quicken you. Unless you be made to live together with Christ you will be in this world dead, perhaps in this world corrupt, but certainly so in the next world, where all the dreadful influences of sin will be developed and discovered to the very full, and you shall be cast away from the presence of God and the glory of His power. There can be no death in Heaven, neither can corruption inherit incorruption, and if you have not been renewed in the spirit of your mind, within those pearly gates you can never have your portion, and where the light of Heaven shines in perpetual noonday your lot can never be cast.

Weigh these thoughts, I pray you; if they are not according to this book reject them, but as they most certainly are, refuse them at your peril, but rather let them take possession of your careful spirit, and lead you to seek and find eternal life in Christ Jesus the Lord.

II. We now change the subject for something more pleasant, and observe A MIRACLE, or dead men made alive.

The great object of the gospel of Christ is to create men anew in Christ Jesus. It aims at resurrection, and accomplishes it. The gospel did not come into this world merely to restrain the passions or educate the principles of men, but to infuse into them a new life which, as fallen men, they did not possess. I saw yesterday what seemed to me a picture of those preachers whose sole end and aim is the moralizing of their hearers, but who have not learned the need of supernatural life. Not very far from the shore were a dozen or more boats at sea dragging for two dead bodies. They were using their lines and grappling irons, and what with hard rowing and industrious sailing, were doing their best most commendably to fish up the lost ones from the pitiless sea. I do not know if they were successful, but if so, what further could they do with them but decently to commit them to their mother earth? The process of education and everything else, apart from the Holy Spirit, is a dragging for dead men, to lay them out decently, side by side, in the order and decency of death, but nothing more can man do for man.

The gospel of Jesus Christ has a far other and higher task: it does not deny the value of the moralist's efforts, or decry the results of education, but it asks what more can you do, and the response is, "Nothing." Then it bids the bearers of the bier stand away and make room for Jesus, at whose voice the dead arise. The preacher of the gospel cannot be satisfied with what is done in drawing men out of the sea of outward sin, he longs to see the lost life restored, he desires to have breathed into them a new and superior life to what they have possessed before. Go your way, education, do your best, you too are useful in your own manner; but if it comes to what man really needs for eternity, you, all put together, are little worth — the gospel, and the gospel alone, answers to man's requirements: man must be regenerated, quickened, made anew, have fresh breath from Heaven breathed into him, or the work of saving him is not begun. The text tells us that God has done this for His people, for those who trust in Him. Let us observe the dry bones as they stir and stand before the Lord, and observing, let us praise the Lord, that according to His great love wherewith He loved us, He hath quickened us together with Christ.

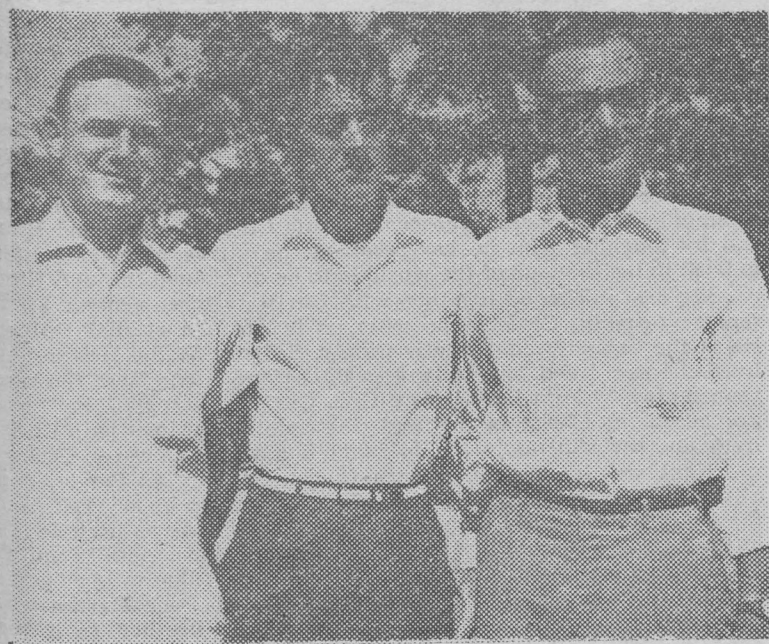
In this idea of quickening, there is a mystery. What is that invisible something which quickens a man? Who can unveil the secret? Who can tract life to its hidden fountain? Brother, you are a living child of God: what made you live? You know that it was by the power of the Holy Spirit. In the language of the text, you trace it to God, you believe your new life to be of divine implantation. You are a believer in the supernatural; you believe that God has visited you as He has not visited other men, and has breathed into you life. You believe rightly, but you cannot explain it. We know not of the wind, whence it cometh or whither it goeth: so is every one that is born of the Spirit. He that should sit down deliberately and attempt to explain regeneration, and the source of it, might sit there till he grew into a marble statue before he would accomplish the task. The Holy Spirit enters into us, and we who were dead before to spiritual things, begin to live by His power and indwelling. He is the great worker, but how the Holy Spirit works is a secret that must be reserved for God Himself. We need not wish to understand the mode; it is enough for us if we partake of the result.

It is a great mystery then, but while it is a mystery it is a great reality. We know and do testify, and we have a right to be believed, for we trust we have not forfeited our characters, we know and do testify that we are now possessors of a life which we knew nothing of some years ago, that we have come to exist in a new world, and that the appearance of all things outside of us is totally changed from what it used to be. "Old things have passed away, behold all things are become new." I bear witness that I am this day the subject of sorrows which were not sorrows to me before I knew the Lord, and that I am uplifted with joys which I should have laughed at the very thought of if anyone had whispered the name of them in my ears before the life divine had quickened me. This is the witness of hundreds of us, and although others disbelieve us, they have no right to deny our consciousness because they have not partaken of the like. If they have never tried it, what should they know about it?

If there should be an assembly of blind men, and one of them should have his eyes opened, and begin to talk of what he saw, I can imagine the blind ones all saying, "What a fool that man is! There are no such things." "Here I have lived in this world seventy years," says one, "and I never saw that thing which he calls a colour, and I do not believe in his absurd nonsense about scarlet and violet, and black and white; it is all foolery together." Another wisacre declares, "I have been up and down the world, and all over it, for forty years, and I declare I never had the remotest conception of blue or green, nor had my father before me. He was a right good soul, and always stood up for the grand old darkness. 'Give me,' said he, 'a good stick and a sensible dog, and all your nonsensical notions about stars, and suns, and moons, I

(Continued on page five)

THREE SOLDIER LADS



Reading from left to right are Gilbert Dodds of Oklahoma, Dean Cannon of Mississippi, and James Cook of Arkansas, who were guests in our home of recent date.

While Brother Cook was stationed in Germany, he wrote us often, having been a reader of THE BAPTIST EXAMINER for several months previously. It was truly a joy to correspond with him, and now to have the privilege of having him, and his buddies, visit with us in our home.

Brother Cook cut short his furlough at his home in Little Rock in order to spend six days with us, arriving on Monday afternoon, June 2. Then on Friday, by pre-arranged plans, Gilbert Dodds joined James, and the same afternoon Dean Cannon arrived. The three of them remained overnight and left on Saturday in order to get to camp in Massachusetts just before their leave ran out.

It is always good to have our readers visit us, and we are truly happy that these three lads were in our home. May God's blessings be upon them.

"Meddling"

(Continued from page four)
they associate. This text in Romans says that we are not to be conformed to the world, but we are to be transformed to the Lord Jesus Christ.

There is an old adage that is currently acceptable by most people of society — namely, "When in Rome, do as the Romans do." But I would change it for the children of God and I would say, "When in Rome, do as the Romans ought to do." I would change it for the children of God and say, "When in Rome, live like a child of God ought to live." "When in Rome, live like a Baptist ought to live."

I say then, beloved, in the light of this text, we are not to meddle with this world. We are traveling through it to be sure, but we are not to meddle with it.

"But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." — I Cor. 8:12, 13.

Paul is talking about the Christians at Corinth who were eating meat that had been offered unto idols. They had asked Paul a question. Meat was offered unto

the idols and then rather than waste the meat, it found its way into the butcher shops and Christians were buying it. Thus, they wrote to Paul to ask him if it were right to eat meat that had been offered to idols. Paul's reply was that eating the meat wasn't going to hurt them so far as they themselves were concerned, but it might hurt some brother who had a weak conscience; and he said, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Brother, sister, can you get the meaning of that so far as your own life is concerned? God says that there are a lot of things you could do that won't hurt you. You might participate in the things of the world and it might not affect you, but if it causes some weaker Christian to stumble, you had better not do it.

We read again:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." — I Cor. 10:31.

When you pick up a glass with water in it, or when you sit down at your table, do it all for the glory of God. The implication is that if you can't eat and can't drink and can't live for God's glory, it is wrong to do anything that can't be for the glory of God.

Beloved, you can't read verses like this without coming back to my original text to realize that the Lord wants His church, as they journey through this world, not to meddle with the world.

Notice again:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." — Eph. 4:1.

"Abstain from all appearance of evil." — I Thes. 5:22.

I say then, beloved, when I come back to this experience of the Jews, and I see them journeying through the land of the Edomites and I hear God saying, "You can buy from Edom; you can get water from them; but you can't so much as accept one footbreadth of land from the Edomites; you are not to meddle with them" — when I remember this experience I forget about the Jews, and I think about our church. I think about all of the other Baptist churches that want to be true. I say to you, as God said to the Jews, "Meddle not with them." It is not for us to meddle with the world.

WE ARE NOT TO MEDDLE WITH THE MODERNISTS.

There are some individuals in this world who are gifted personalities but who are dangerous heretics. They are modernists concerning the Word of God. I have a very, very strong conviction within my own soul that you and I as God's people ought to stay mighty far aloof so far as modernists are concerned. All my life from the time that I was a wee lad, I have had a conviction that this Bible is God's Book from beginning to end. I have never found a mistake in it yet. I have never found anything that couldn't be understood by careful study of the Scriptures. I say though, beloved, there are some people who look at the Word of God through different colored glass to what I look at it. There are some individuals who see mistakes and errors and contradictions in the Bible. I say to you, my brother, my sister, you and I have no business meddling with the modernists.

I turn to the Word of God and I hear the Lord Jesus Christ saying:

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." — John 3:34.

Beloved, in the light of this verse, if God calls a man into His service, that man is going to preach the Word of God.

There has been quite a disturbance in the Seminary at Louisville of recent date. It is the story, as it appears to me, of thirteen heretics on the one side, fighting a heretic of a different stripe on the other side. There isn't a doubt in my mind that all of those thirteen are rank modernists, and on the other side I am definitely positive that the one man, the president of the Seminary, is more than a rank heretic. Now so far as I am personally concerned, it doesn't make a particle of difference to me whether the thirteen resign and the one remains, or whether the one resigns and the thirteen remain. As I understand their theology, there is very little difference. They are all modernists. They all hold to what we would call Neo-orthodoxy. That is to say, they are just not our type of Baptists.

Now, beloved, there are plenty of Baptists in the world like that. I believe this old Bible from Genesis 1:1 to Revelation 22:21 is God's Word. I believe that Jesus Christ was born of a virgin. I believe Jesus Christ is the Son of God. I believe that Jesus Christ died for our sins on the Cross. I believe that Jesus Christ was buried and rose again for our justification. I believe in the pre-millennial return of the Lord Jesus Christ back to this world. I believe that when He was here in the days of His flesh He inaugurated a New Testament church that we term the Baptist church, and that it is the only church that Jesus ever built, and the only church that can lay claim to being the church that was started by the Lord Jesus Christ. Beloved, any man who would dare to speak contrariwise, I look upon as a modernist, and you and I have no business to meddle with the modernist. If the Jews were

(Continued on page 7, column 1)

Laying the Axe to Arminian Heresies

25c per copy, 5 for \$1.00

This little booklet discusses such topics as Man's Free Will, "Who-soever Will," and answers questions as "At Whose Door Is Jesus Knocking?" "Is God Not Willing that Any Should Perish?" "Did Christ Die for Every Man?" Several passages such as John 1:12, 13, II Peter 3:9, Hebrews 2:9, Revelation 22:17, I John 2:2, and many others are considered.

You will want to read this booklet and pass it on to others who have been misled by those who teach salvation by works and human effort.

Order from

Baptist Examiner Book Shop
Ashland, Kentucky

Spurgeon's Sermons on Sovereignty

(Continued from page four)

leave to fools who like them." The blind man has not come into the world of light and colour, and the unregenerate man has not come into that world of spirit, and hence neither of them is capable of judging correctly.

I sat one day, at a public dinner, opposite a gentleman of the gourmand species, who seemed a man of vast erudition as to wines and spirits, and all the viands of the table; he judged and criticised at such a rate that I thought he ought to have been employed by our provision merchants as taster in general. He had finely developed lips, and he smacked them frequently. His palate was in a fine critical condition. He was also as proficient in the quantity as in the quality, and disposed of meats and drinks in a most wholesale manner. His retreating forehead, empurpled nose, and protruding lips, made him, while eating at least, more like an animal than a man. At last, hearing a little conversation around him upon religious matters, he opened his small eyes and his great mouth, and delivered himself of this sage utterance, "I have lived sixty years in this world, and I never felt or believed in anything spiritual in all my life." The speech was a needless diversion of his energies from the roast duck. We did not want him to tell us that. I, for one, was quite clear about it before he spoke. If the cat under the table had suddenly jumped on a chair and said the same thing, I should have attached as much importance to the utterance of the one as to the declaration of the other; and so, by one sin in one man and another in another man, they betray their spiritual death.

Until a man has received the divine life, his remarks thereon, even if he be an archbishop, go for nothing. He knows nothing about it according to his own testimony; then why should he go on to try to beat down with sneers and sarcasms those who solemnly avow that they have such a life, and that this life has become real to them, so real that the mental life is made to sink into a subordinate condition compared with the spiritual life which reigns within the soul?

This life brings with it the exercise of renewed faculties. The man who begins to live unto God has powers now which he never had before: the power really to pray, the power heartily to praise, the power actually to commune with God, the power to see God, to talk with God, the power to receive tidings from the invisible world, and the power to send messages up through the veil which hides the unseen up to the very throne of God. Now, the man instead of saying, "Is there a God?" feels that there is not a place where God is not, sees God in everything, hears Him in the wind, discerns Him in every creature that surrounds him. Now, the man instead of dreading God, and betaking himself to some outward form, ceremony, or other outward way of pushing God further off, puts away his ceremonies, casts away the beggarly elements which once might have pleased him, and draws near to his God in spirit, and speaks with Him. "Father," saith he, and God owns the kindred. I wish we all possessed this life, and I pray if we have it not, that God may send it to us, for if we have it not the testimony of the word is that we are dead when most we seem to be alive.

I shall not, however, keep you longer upon this quickening, except to say that you may easily image to yourself the inward experience of man who receives new life from the dead. You may conceive it by the following picture. Suppose a man to have been dead, and to have been buried like others in some great necropolis, some city of the dead, in the catacombs. An angel visits him, and by mercy's touch he lives. Now, can you conceive that man's first emotion when he begins to breathe? There he is in the coffin — he feels stifled, pent up. He had been there twenty years, but he never felt inconvenienced until now. He was easy enough, in his narrow cell, if ease can be where life is not. The moment he lives he feels a horrible sense of suffocation, life will not endure to be so hideously compressed, and he begins to struggle for release. He lifts with all his might that dreadful coffin lid! What a relief when the decaying plank yields to his pressure!

So the ungodly man is content enough in his sin, his Sabbath-breaking, his covetousness, his worldliness, but the moment God quickens him his sin is as a sepulchre to the living, he feels utterly wretched, he is not in a congenial position, and he struggles to escape. Often at the first effort the great black lid of blasphemy flies off, never to be replaced. Satan thought it was screwed down fast enough, and so it was for a dead man, but life makes short work of it, and many other iniquities follow.

But to return to our resurrection in the vault: the man gasps a minute, and feels refreshed with such air as the catacomb affords him; but soon he has a sense of clammy damp about him, and feels faint and ready to expire. So the renewed man at first feels little but his inability, and groans after power, he cries, "I want to repent; I want to believe in Jesus; I want to be saved." Poor wretch! he never felt that before — of course he did not — he was dead; now he is alive, and hence he longs for the tokens, signs, fruits, and refreshments of life. Do you not see our poor friend who has newly risen? he has slipped down from that niche in the wall, where they laid him, and finding himself in a dark vault, he rubs his eyes to know whether he really is alive, or whether it is all a dream, it is such a new thing; and as by the little glimmering of light that comes in, he detects hundreds of others lying in the last sleep, and he says to himself, "Great God! what a horrible place for a living man to be in! Can I be myself alive?" He begins to wander about, searching for a door, by which he may escape. He loathes those winding-sheets in which they wrapped him; he begins stripping them off; they are damp and mildewed; they do not suit a living man. Anon, he cries out; perhaps there is some passer-by who may hear him, and he may be delivered from his confinement.

So a man, who has been renewed by grace, when he partly discovers where he is, cries out, "This is no place for me." That giddy ballroom — why, it was well enough for one who knew no better. That ale-bench was suitable for an unregenerate soul — but what can an heir of Heaven do in such places? Lord, deliver me. Give me light and liberty. Bring my soul out of prison, that I may live and praise thy name. The man pines for liberty, and if, at last, he stumbles to the door of the vault and reaches the open air, methinks he drinks deep draughts of the blessed oxygen! How glad he is to look upon the green fields and the fresh flowers. You do not imagine that he will wish to return to the vaults again; he will utterly forsake those gloomy abodes; he shudders at the remembrance of the past, and would not for all the world undergo again what he has once passed through; he is tenderly affected at every remembrance of the past, and is especially fearful lest there should be others like himself newly quickened, who may need a brother's hand to set them at liberty; he loathes the place where once he slept so quietly.

So the converted man dreads the thought of going back to the joys which once so thoroughly fascinated him. "No," saith he, "they are no joys to me. They were joys well enough for my old

(Continued on page six)

WALKING WITH JESUS

I want to walk along with Jesus
And I'll trust Him all the way;
For I know He is my Saviour
And I'll praise Him every day.

I want to walk along with Jesus
For each day He gives me grace,
To live and love and serve Him
only,

As I travel on my way;
I want to walk along with Jesus
As I travel on my way;
For each moment brings its
pleasures

As I love him while I may.
Oh, I love to walk with Jesus
'Tis so sweet His voice to hear.
Lord I thank Thee for salvation,
May I always feel thee near.

Some day we'll walk along with
Jesus
In that land of pure delight.
When from bondage He will free
us
For He doeth all things right.

IN CONGRESS. JULY 4, 1776

The unanimous Declaration of the thirteen united States of America.



The Declaration of Independence not only signaled the founding of our country, but also marked a giant step forward in man's quest for freedom. As we celebrate the 182nd anniversary of its adoption by the Continental Congress, may we remember a greater freedom is ours through our Lord Jesus Christ.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Galatians 5:1.

Every individual outside the Lord Jesus Christ is a servant of sin.

"For when ye were the servants of sin, ye were free from righteousness." Romans 6:20.

Whenever one is saved, he is set free from the bondage of sin to become a servant of God.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Romans 6:22.

"I Should Like To Know"

(Continued from page three) exhorted to feed. Here is a clear-cut example of the use of the word "church" in the same manner as Ephesians 5:25 (that is, with reference to Christ's death for the church), yet it cannot be stretched to have any broader reference than to the church at Ephesus.

Secondly, consider the context of Ephesians 5:25. Paul is here using, for an illustration, the relationship that exists between Christ and the church in order to show what the relationship should be between husband and wife. As each church is subject unto Christ as Head, so should each wife be subject to her husband.

Paul says, "For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body." Now what does Paul mean by the word "wife" here? Does he use it to mean a universal, invisible wife? Is the husband the head of such a wife? No, Paul is simply using the singular to teach a general truth. So also, when he says that Christ is the Head of the church and died for the church, he is using the term "church" in the same sense that he used the term "wife."

Thirdly, we wish to answer or refute a false gloss that is often put upon the passage. It is sometimes argued that the word "church" here must include all the elect, since it is said that Christ died for it. It is said that it would not include all the elect

to say that the verse only referred to one local church. But in another place, the apostle Paul says that Christ died for him. His words are: "The Son of God, who loved me, and gave himself for me" (Gal. 2:20). Now if saying that the "church" of Ephesians 5:25 applies to one assembly shuts out some, then Paul here shuts out every one but himself.

We boldly and confidently affirm, after much study of this subject, that it cannot be proved that the word "church" ever applies to anything but an assembling body. We care not what has been affirmed or who has affirmed it, if an affirmation is all that can be given in support of the theory, we cannot accept it.

(3) It is said that men would "naturally suppose" that church membership is salvation if they are taught that every mention of the word church in the New Testament refers to a Baptist church.

It is indeed most unfortunate for this argument that we are not to form our faith in consideration of what men will "suppose," but we are to simply take the Word of God and be satisfied therewith. We could say more in answer to such sophistry as this, but this will suffice.

(4) Does the church include all that are now in Heaven and all that are among the elect on earth?

There is not a passage in all the Bible that so teaches. Let him who can prove the opposite step forward. The Bible teaches that the FAMILY OF GOD includes those in Heaven and those in earth (Eph. 3:15), but the family of God is not the church of God, although saved church members are in the family. The church is an assembling body; the family of God does not involve the matter of assembling, but the matter of relationship.

3. Why is it that you do not have anything to do with the Sovereign Grace movement and their conferences?

We believe in grace, sovereign grace, if you prefer. But we also believe the rest of the Bible. Those who appropriate to themselves the title of "Sovereign Grace" are in the same class with the "Fundamentalists" who make five or six doctrines their rallying cry. Neither group declares the whole counsel of God.

In any group, where there is no place for the whole Bible, there is no place for us. In the "Sovereign Grace" movement there is no place for church truths, so there is no place for us. Regretfully we say that we do not know of a sound Baptist in this movement. We do not say that there isn't; but if there is, we do not know of such.—B. L. R.

Spurgeon's Sermons on Sovereignty

(Continued from page five)

state of existence, but now, having entered in to a new life, a new world, they are no more joys to me than the spade and shroud are joys to a living man; and I can only think of them with grief,

and of my deliverance with gratitude."

III. I must pass on very briefly to the third point. The text indicates a SYMPATHY: "He hath quickened us together with Christ."

What does that mean? It means that the life which lives in a saved man is the same life which dwells in Christ. To put it simply—when Elisha had been buried for some years, we read that they threw a man who was dead into the tomb where the bones of Elisha were, and no sooner did the corpse touch the prophet's bones than it lived at once. Yonder is the cross of Christ, and no sooner does the soul touch the crucified Saviour than it lives at once, for the Father hath given to Him to have life in Himself, and life to communicate to others. Whosoever trusts Christ has touched Him, and by touching Him he has received the virtue of eternal life: to trust in the Saviour of the world is to be quickened through Him.

We are quickened together with Christ in three senses: First, representatively. Christ represents us before the eternal throne; He is the second Adam to His people. So long as the first Adam lived the race lived, and so long as the second Adam lives the race represented by Him lives before God. Christ is accepted, believers are accepted; Christ is justified, the saints are justified; Christ lives, and the saints enjoy a life which is hid with Christ in God.

Next we live by union with Christ. So long as the head is alive the members have life. Unless a member can be severed from the head, and the body maimed, it must live so long as there is life in the head. So long as Jesus lives, every soul that is vitally united to Him, and is a member of His body, lives according to our Lord's own Word, "Because I live ye shall live also." Poor Martha was much surprised that Christ should raise her brother from the dead, but He said, as if to surprise her still more, "Whosoever liveth and believeth in me shall never die. Believest thou this?" This is one of the things we are to believe, that when we have received the spiritual life, it is in union with the life of Christ, and consequently can never die; because Christ lives, our life must abide in us for ever.

Then we also live together with Christ as to likeness. We are quickened together with Christ, that is, in the same manner. Now, Christ's quickening was in this wise. He was dead through the law, but the law has no more dominion over Him now that He lives again. So you, Christian, you are cursed by the old law of Sinai, but it has no power to curse you now, for you are risen in Christ. You are not under the law; its terrors and threatenings have nought to do with you. Of our Lord it is written, "In that he liveth," it is said, "he liveth unto God." Christ's life is a life unto God. Such is yours. You are not henceforth to live unto the flesh to mind the things of it; but God who gave you life is to be the great object of your life; in Him you live, and for Him you live.

Moreover, it is said, "Christ being raised from the dead dieth no more; death hath no more dominion over him." In that same way the Christian lives; he shall never go back to his spiritual death—having once received divine life, he shall never lose it. God plays not fast and loose with His chosen; He does not save today, and damn tomorrow. He does not quicken us with the inward life, and then leave us to perish; grace is a living, incorruptible seed, which liveth and abideth for ever. "The water that I shall give him," saith Jesus, "shall be in him a well of water springing up unto everlasting life." Glory be to God, then, you who live by faith in Christ live an immortal life, a life dedicated to God, a life of deliverance from the bondage of the law; rejoice in it, and give your God all the praise!

IV. And this brings us to the last word, which was A SONG.

We have not time to sing it, we will just write the score before your eyes, and ask you to sing it at your leisure, your hearts making melody to God. Brethren and sisters, if you have indeed been thus made alive as others are not, you have first, in the language of the text, to praise the great love of God, great beyond all precedent. It was love which made Him breathe into Adam the breath of life, and make poor clay to walk and speak; but it is far greater love which makes Him now after the fall has defiled us, renew us with a second and yet higher life. He might have made new creatures by millions out of nothing. He had but to speak, and angels would have thronged the air, or, beings like ourselves, only pure and unfallen, would have been multiplied by myriads upon the greensward. If He had left us to sink to hell as fallen angels had done before us, who could have impugned His justice?

But His great love would not let Him leave His elect to perish. He loved His people, and therefore He would cause them to be born again. His great love wherewith He loved us, defied death, and hell, and sin. Dwell on the theme you who have partaken of this love! He loved us, the most unworthy, who had no right to such love: there was nothing in us to love, and yet He loved us, loved us when we were dead. Here His great love seems to swell and rise to mountainous dimensions: love to miserable sinners, love to loathsome sinners, love to the dead and to the corrupt. Oh, heights and depths of sovereign grace, where are the notes which can sufficiently sound forth your praise? Sing, O ye redeemed, of His great love wherewith He loved us, even when we were dead in sins.

And cease not ye to praise God, as ye think of the riches of His mercy, for we are told that He is rich in mercy, rich in His nature as to mercy, rich in His covenant as to treasured mercy, rich in the person of His dear Son as to purchased mercy, rich in providential mercy, but richest of all in the mercy which saves the soul. Friends, explore the mines of Jehovah's wealth if you can. Take the key and open the granaries of your God, and see the stores of love which he has laid up for you. Strike your sweetest notes to the praise of God, who is rich in mercy, for His great love wherewith He loved us.

And let the last note and the highest and the loudest of your song be that with which the text concludes, "By grace are ye saved." O never stammer there; brethren and sisters, whatever you do, hold or do not hold, never be slow to say this, "If saved at all, I am saved by grace; grace in contradistinction to human merit, for I have no merit; grace in contradistinction to my own free will, for my own free will would have led me further and further from God. Preventing grace brought me near to Him."

Do bless and magnify the grace of God, and as you owe all to it cry, "Perish each thought of pride," consecrate yourself entirely to the God to whom you owe everything. Desire to help to spread the savour of that grace which has brought such good things to you, and vow in the name of the quickening Spirit, that He who has made you live by faith shall, from this day till you enter into Heaven, have the best of your thoughts, and your words, and your actions, for you are not your own; you have been quickened from the dead, and you must live in newness of life.

The Lord bless you, dear friends; if you have never spiritually lived, may He give you grace to believe in Jesus this morning, and then you are alive from the dead; and if you are alive already, may He quicken you yet more and more by His eternal Spirit, till He brings you to the land of the living on the other side of the Jordan. Amen.

(From The Metropolitan Tabernacle Pulpit, Volume 14, pages 205-216.)

"Meddling"

(Continued from page 5)
not to meddle with the Edomites, you and I are not to meddle with the modernists.

III

WE ARE NOT TO MEDDLE WITH THE ARMINIANS.

When I speak about the Arminians, primarily I am speaking about Baptist Arminians. I am not talking particularly about the Methodists who believe in falling from grace. I am not talking about the Campbellites who believe that you either "be dipped or be damned." That is on the Arminian side, sure, but when I speak about not meddling with the Arminians, I am speaking about Baptist Arminians. Beloved, there are plenty of people today in Baptist ranks who are Arminians.

For example, here is a group of individuals that I can think of, who believe that a man can't be saved unless he comes to a mourner's bench, and prays through. They put that mourner's bench up before the individual and before he comes to Jesus, he must come by way of the mourner's bench. I think of that group whom I refer to as Mourner's Bench-Baptists, and, beloved, there are multiplied thousands of them all over America who are Baptists, and who use and practice the mourner's bench. Beloved, they are rank Arminians.

Then I think of Arminians in Baptist ranks from another angle. There are Baptists who deny the doctrine of election — that God has elected men unto salvation from before the foundation of the world, purely of grace.

Sometime ago a young fellow who was connected with the school at Little Rock, Arkansas — the school that was started by Brother Ben Bogard — went to California to become pastor there. I read an article that he wrote when he left Little Rock, in which he denied that there was any such thing as an elect remnant. He said that there were some Baptists who talked about an elect remnant, but that such did not exist.

Well, beloved, I am one of those he talked about. I believe that God has elected a remnant of the human family unto Himself, and if God hadn't elected a remnant unto Himself, every last one of us would have gone to Hell. If it had been left up to us, we would

all have gone to Hell.

This young preacher, before he left Little Rock going to California to pastor a church, wrote a rather lengthy article denouncing anybody who talked about an elect remnant, and he said that there was no such thing as an elect remnant.

Beloved, I come back to the time when Moses stood on the plains of Moab speaking to the Israelites, when he said, "You recall when you came in the land of Seir and the country of the Edomites that God said to buy food and water from them, but He said not to have any social relations with them; not to meddle with them."

When I think about the Mourner's Bench-Baptists, and about the Baptists who deny the doctrine of election, — about these Arminians in Baptist ranks, I say to you, we are not to meddle with them. It is our business, if we believe the truth, not to meddle with any of them who fail to accept the truth of God's Word.

IV

WE ARE NOT TO MEDDLE WITH THE LODGES.

I don't think we have a single member in our congregation who is a member of a fraternal organization. If so, let me say this: I don't believe that it becomes a child of God to be a member of any type of fraternal organization. God's Word says:

"Be ye not UNEQUALLY YOKED together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" — II Cor. 6:14.

Somebody may say, "Brother Gilpin, I am not really yoked up with them. I am just a member for the insurance benefits and for what I get out of it." Beloved, if you are not yoked with them, then you are unequally yoked with them, and that is exactly what God condemns here. He says not to be unequally yoked with unbelievers.

I say to you, I have never seen a Baptist yet who took a strong part in a fraternal organization that was worth a dime to the church of which he was a member. Whenever I go to a funeral and see the crowd who call themselves Masons standing around, looking like their shirt tails are hanging out of their britches, I look for the Baptists, and I see

the dead sticks of Baptist churches standing there.

Sometime ago I went to a funeral that was conducted by a Masonic organization. I didn't preach the funeral, but on a Sunday afternoon I went to the funeral out of respect to the family whose husband had died. It so happened that I knew a great number of the Masons that stood around the casket. Beloved, I say to you, I didn't see one single man there whose testimony for Jesus Christ amounts to a thing.

Beloved, you have no business meddling with an organization made up of unbelievers. If you meddle around an organization that is comprised almost exclusively of unbelieving individuals, then you will come away defiled thereby.

Years ago, a preacher friend of mine joined a Masonic lodge and for a while he thought that it was the most wonderful thing in this world. He even talked to me about it. He tried to tell me how I ought to be a member of that organization. One day I saw him and he had a look on his face like he had been drinking lemonade and eating sauer kraut for the last six months' time. When I asked him what the matter was, what do you suppose had happened? The week before at the lodge they had called on him to pray, and when he prayed and closed his prayer with "In Jesus' Name," the master of the lodge came to him, at the close of the service, and rebuked him for it, and told him never to do it again. He said, "If there were a Jew here, you would insult him. If there were a Moslem here, you would insult him. Never pray in the Name of Jesus." The Baptist preacher said to me, "I'll never go back again. If I can't take Jesus Christ into the lodge hall, I will stay out myself. If I can't take the Son of God there without fear of insulting a Jew or Moslem, I can't go myself."

Beloved, a Baptist ought not to meddle with the lodge.

V

WE ARE NOT TO MEDDLE WITH THE INTERDENOMINATIONALISTS.

There are some people who pride themselves and boast of the fact that they are interdenominationalists. Some say that they are non-demoninationalists and some say they are un-denominationalists, but so far as I am concerned it is just whipping the Devil

around a different side of the bush. Regardless of which they are, it is all a perversion of the Word of God.

I heard a man say in a TV broadcast, that in a revival meeting that he was conducting, fifteen denominations were there. It was a wonderful thing that they had, as he said, "left their shingles on the outside" and had come in and worshipped together.

Beloved, so far as I am concerned, I am a Baptist. Some people say that I am not a denominationalist. Well, I am. I don't go along with a lot of things that the Baptist denomination does, but I am a denominationalist. I am a Baptist from the crown of my head to the sole of my feet, and I will be a Baptist until I die.

I will go further and say like T. T. Eaton of Louisville used to say. He said, "Now some people that I know are half Baptists, and some people are Baptists. Some people talk about folk who are Baptists and a half." He said, "I am not a half Baptist; I am just a Baptist. The reason why I am not a Baptist and a half is because there is just one of me. If there were another half, it would be Baptist too."

That is my attitude, beloved. I am just a Baptist. If there were another half of me, it would be a Baptist too.

I tell you, beloved, I am alarmed when a man, who may be a good man, who may preach a lot of truth, who may preach most of the truth — I am alarmed when he starts a new church and he calls it a Bible church and drops the name Baptist from it. That has happened, to my knowledge, all over the country. Every once in a while I get an invitation from somebody who is pastor of what he calls a Bible church. Do you know what I do, beloved? I file the invitation in the nearest wastebasket. I have no time for building up a non-denominational, nor a un-denominational, nor an interdenominational organization.

Jesus said:

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." — John 8:47.

I believe that anybody that is of God will hear God's Word, and if you are of God, you will listen to what God has said. If a man won't listen to what God has to say, it is pretty positive proof that he isn't of God. That is why I don't want to have anything to do with these interdenominationalists. They won't hear what God has said concerning the church that Jesus built.

Yes, beloved, those Jews were not to meddle with the crowd in whose country they were passing. They could buy food and water, but they were not to meddle with them. Beloved, you and I, as Baptists, are not to meddle with the interdenominationalists.

VI

WE ARE NOT TO MEDDLE WITH FALSE CHURCHES.

As I have already said, we have been studying "The Church That Jesus Built" and I think that Mr. Mason in that book clearly and unequivocally proves that the church that Jesus built was a Baptist Church. Well, beloved, if the church that Jesus built were a Baptist church, then all others that are not Baptist churches were not built by the Lord Jesus Christ. If the church that Jesus built, a Baptist Church, were the true church, then these churches that were not built by the Lord Jesus Christ are false churches. That being true, you and I have no business meddling with them.

"Now I beseech you, brethren, MARK them which cause divisions and offenses contrary to the doctrine which ye have learned; and AVOID THEM." — Rom. 16:17.

Notice that there are two things which we are to do. We are to mark them and avoid them. If you are a Baptist, you ought to heed the words of the Apostle Paul to the church at Rome. You ought to mark these false churches, and you ought to avoid them. You ought to stay away

from them. Notice again:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW YOURSELVES from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and HAVE NO COMPANY WITH HIM, that he may be ashamed." — II Thes. 3:6, 14.

"Having a form of godliness, but denying the power thereof: from such TURN AWAY." — II Tim. 3:5.

"If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, NEITHER BID HIM GODSPEED: For he that biddeth him Godspeak is partaker of his evil deeds." — II John 1:10, 11.

A man said to me recently that he thought there were a lot of preachers who were ignorant, but who were sincere in their ignorance, and I think that that is true. I think the best way in this world that you and I can wake some of them up to see their fallacy is by our taking the position that is stated here in the Word of God. We are not to meddle with them.

CONCLUSION

You say, "Brother Gilpin, such a position as that will cost." Well, you don't need to tell me that. I might tell you that that is true. I might tell you from a personal experience that it does cost when you don't meddle. It does cost when you don't meddle with the world, and with the Modernists, and with the Arminians. It does cost when you don't meddle with the lodges and the interdenominationalists and the false churches. At the same time, beloved, what a glorious blessing it is to have the feeling that while it costs, you have God's smile of approval upon your ministry.

Listen:

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." — Phil. 1:29.

You may have to suffer a little if you take the position of not meddling, but suppose you do have to suffer a little? It is one of the by-products of faith in Christ. It is not only given to us to believe on Christ, but at the same time it is given us to suffer for His Name's sake. How glorious it is to suffer for the cause of Christ!

May God help you not to meddle! Rather may you stand firm regardless of what the cost may be.

RUIN WROUGHT BY SIN

I. Man's whole being is affected.

1. The heart is made deceitful, Jer. 17:9.
2. The mind becomes depraved, Ro. 1:28.
3. The spiritual eye is blinded, Rev. 3:17.
4. The spirit is proud, I Cor. 2:14.
5. The conscience is defiled, I Tim. 4:2; Eph. 4:19.
6. The imagination is evil, Gen. 6:5.
7. The will is untamed, Job 11:12.
8. The understanding is darkened, Eph. 4:18.
9. The thoughts are iniquitous, Isa. 59:7.

II. The carnal man is compared to—

1. The worthless dog, Psa. 59:5; 6; Rev. 22:15.
2. The swine, 2 Pet. 2:22.
3. A cage of unclean birds, Jer. 5:26, 27.
4. A sepulcher, Matt. 23:27.
5. A sick and wounded man, Isa. 1:5, 6.
7. A captive, Isa. 61:1; 2 Tim. 2:26.
8. A blind man, Rev. 3:17.

III. Sin is compared to—

1. Disease, Isa. 1:5.
2. Poison, Rom. 3:13; Jas. 3:8.
3. Spots and stains, Isa. 1:18.
4. Slavery, Rom. 6:16.
5. Vain tool, Hag. 1:6.
6. Bread of deceit, Prov. 20:17; See margin.
7. A canker, 2 Tim. 2:17.
8. Any vain thing, Rom. 1:21; Eph. 4:17.
9. Stolen waters, Prov. 9:17, 18.
10. A heavy burden, Psa. 38:4.

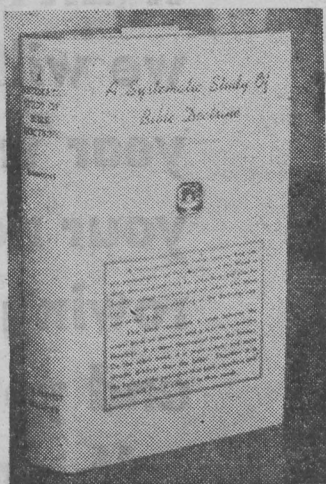
A Systematic Study Of Bible Doctrine

By T. P. Simmons

503 Pages (Regular Price—\$4.00)

On Sale This Month For Only \$3.50
We Pay Postage

This book is a logical arrangement and a diligent treatment of the teachings of God's Holy Word.



For either pastor, teacher, or any other church-member, this book is (and has PROVED to be) one of the most helpful books that is available today. It gives a discussion of every major doctrine of the Bible, thoroughly outlined, with a great host of Scripture references. Furthermore, it does not dodge or lightly consider the problems which confront the diligent student of the Word. Although the reader may not agree with everything the author presents, he will certainly appreciate what is discussed, for it will help him in properly understanding the Truth. Spurgeon complained that most of the commentators he read left the "hard-nut" scriptures for him to crack, giving no comment whatsoever. Doctrinally, this book does not leave hard doctrines undiscussed. It stands unreservedly for Calvinistic and Baptist principles, and refutes heresies of all types.

A theology professor of a theological school in the North describes this book in these terms: "Biblical, Baptist, spiritual, practical, scholarly, anti-heretical, and unique."

This book is now in its third edition, has been translated into Spanish and Portuguese, and is being used in schools in the United States and abroad.

Take advantage of our special offer during the month of July, and order this book for yourself and your friends.

Order from:
BAPTIST EXAMINER BOOK SHOP
Ashland, Kentucky

POSSUM RIDGE LETTER

dere bro. Gilpeens—

when i wuz visitin mi darter in Looville i seed the fellers and the wimmen foakes on tellyvishun talkin about the nu lipsticks uf differunt flavurs fer wimmen. korse i dont no anything about them. they may be all rite, but agin i dont think i wud lik them. in the good old daze when u kiss-

ed yore gal good nite, all u tasted wuz gal, and that wuz good enuf fer me.

korse bro. Gilpeens, times hav shor changed. we air goin tu a plase wher the streets air paved with gold and i am reminded uf this every time i go to the kounty seet. korse ther streets aint paved with gold ner even gold plated but every wunse in awhile i do find a parkin plase wher ther air 2 er 3 pennies left on the meter.

when i wuz visitin mi darter i even saw a genuwine big lege ball game on televishun. wunst they brote a feller off the bensh and put him in as a pinch hitter. i low most fokes think uf God about lik

that. even tho they dont want Him in all the game uf life, they do want Him on the bensh so they kin put Him in when the goin gits ruff. hits a shame the way most uf us make a pinch hitter of Him when He ort tu be the kaptain uf the teem.

i kin understand why u hav a hard time makin ends meat tu keep TBE in the mails. the stand-urds uf livin and prises hav shore shot up. in 1930 u bote an apple tu help the unemployed but now u got tu buy an auto. and that jist rikollekts tu mi mind tu tell all our readers u ort tu buy 3 perskripshuns tu TBE now—wun

fer yourself and wun fer yore nabor what borrys yore paper and wun fer sum uther frend. and i mak this leetle suggestun bro. Gilpeens bekaws i am

yore frend
i s hartufule



"KILLING TIME"

Recently we heard someone use the expression: "I'm just killing time." This is a dreadful thought—to "kill" time.

Time is at a premium. There are only so many days, hours, minutes in a life-time. They should be used and not wasted. There are innumerable things to be done for God: a word of testimony for Christ, a letter of comfort to one who is bereaved, a visit or telephone call to a friend in need. A moment can be employed to pray for a servant of God at home or abroad. A few minutes can be used to contemplate Him of whom all Scripture testifies. It is bad enough to waste time; worse, to "kill" it. Short periods of God-given time can be used to yield a rich harvest to His glory.—The Pilgrim.

SAY THERE!

We know that papers are not supposed to come right out and say that times are hard. We have always called a spade a spade, and so by us a depression is a depression. Calvin Coolidge once said that when a number of people are out of work a state of unemployment exists, and with him we are in full agreement.

We will go further and say that when money is tight a state of hard times exists. There is no use in Washington trying to kid America. Ask every business man in these forty-eight states and he will tell you that there is a depression on.

With that in mind, we are asking you to be especially thoughtful in the matter of renewing your subscription. If yours is due, and you have the money, pay it and we will be happy. If you don't have the money, just send us a card

and tell us that you want to continue receiving the paper, and we will let it ride, and won't be unhappy about it. In other words, we will declare a moratorium on your subscription until you are able to pay for it—that is, if you wish to continue receiving it.

Now here is one thing that might interest you—that is, in case you have more time than you have money. Go out and sell THE BAPTIST EXAMINER to a new subscriber and we will renew yours for one year free of charge. Maybe your neighbor has been borrowing your copy anyway, and you can help him, yourself, and us in this manner. Use the following coupon:

NEW SUBSCRIBER

Name _____

Address _____

Your Name _____

Address _____