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It's easy to know when to stop giving to the Lord's work. Just give till the Master stops giving to you.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

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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. 28, NO. 9 RUSSELL, KENTUCKY, APRIL 4, 1959 WHOLE NUMBER 1084

The Elements Of The Lord's Supper

Crackers or Unleavened Bread? Grape Juice or Wine?

By ELDER EDDIE GARRETT
New Testament Baptist Mission
Hamilton, Ohio

We would do well to heed the words of the Apostle Paul when he said "... keep the ordinances, as I delivered them to you." (1 Corinthians 11:2). If we are to do as this verse of Scripture says then we must find out how Paul delivered the ordinances (baptism and Lord's Supper) to the churches and then abide by it.

Much of the false teaching and practice as to the ordinances is due to their being looked upon as the "non-essentials" of the Bible by so-called "fundamental Bible-believers." There are two extreme errors being set forth: (1) the one just mentioned and (2) the teaching that the ordinances are sacraments.

I want to discuss in this message the elements of the Lord's Supper, and particularly the element of the cup. There are two (and only two) Scriptural elements. They are:

1. Unleavened Bread

Crackers and lightbread should never be used in the Lord's Supper for they are leavened. Leaven is a type of sin.

"Let us keep the feast, not ... with the leaven of malice and wickedness, but with the UNLEAVENED bread of sincerity and truth" (1 Corinthians 5:8).

This entire fifth chapter of First Corinthians needs to be studied very closely as to leaven being a type of sin. The Lord

gave instructions to Moses as to the Passover Lamb in Exodus 12 and said:

"And they shall eat the flesh in that night, roast with fire, and UNLEAVENED BREAD; and with bitter herbs they shall eat it." (Exodus 12:8).

Also notice the instructions for the meal offering:

"And if thou bring an oblation of a meat offering baken in the oven, it shall be UNLEAVENED cakes of fine flour mingled with oil, or UNLEAVENED wafers anointed with oil" (Leviticus 2:4).

Also study Matthew 13:33 for further light along this line. There can be no doubt as to UNLEAVENED BREAD in the Supper.

2. Wine And Not Grape Juice

In most religious circles today, (Continued on page 6, column 2)

Our Suffering Substitute

By C. H. SPURGEON

"For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."—1 Peter 3:18.

The sufferings are finished. The debt is paid. Justice is satisfied. The law is magnified. Righteousness is established. For all His people's sins Christ has made a complete atonement, and for their justification He has risen from the dead.

Now, poor trembling seeker, what do you say to this? Can you not now rest on Christ? God is satisfied with His Son's atoning sacrifice; can you be dissatisfied with it? God thinks Jesus enough; can you think Him too little? Did the Lord, the King, against whom you have offended, accept the reconciliation; and do you unbelievingly and distrustfully say, "I fear it is not sufficient?" Cast away guilty fears, I beseech you.

May the blessed Comforter enable you now to say—

"Just as I am—without one plea But that Thy blood was shed for me, And that Thou bidd'st me come to Thee, O Lamb of God, I come!"

You are to be saved by faith in Christ, who "hath once suffered for sins," and in Christ alone. Do not seek to make a saviour of your own feelings. Do not think you must experience this, or that, anything you can do, or think, or say, or know; rest alone on Jesus



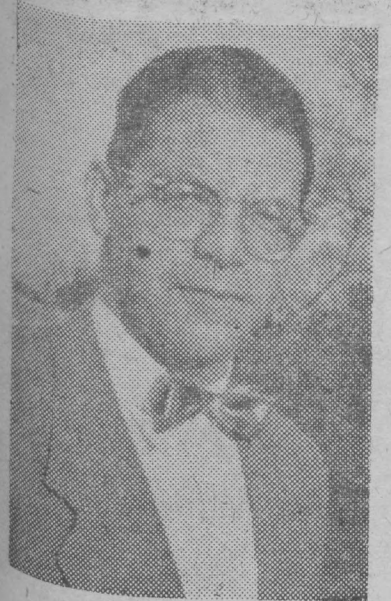
CHARLES H. SPURGEON

once for all have done with your own wretched self. Rely not on before you come unto Jesus. Christ wants no preparation from you. Salvation consists in simply casting yourself down on Christ. Cast yourself down on your very face in the dust before Him, and only, and you are saved. Be you who you may, and what you may, though you were the very worst sinner out of Hell, be your soul the blackest, yet if you will trust in Christ who "hath once suffered for sins, the just for the unjust," (Continued on page 8, col. 3)

ARE BAPTISTS THE ONLY PEOPLE THAT ARE GOING TO HEAVEN?

By FRANK BECK
Millerton, New York

By Baptists I mean those who profess to have repented of their sins and received Jesus Christ as



Pastor Frank B. Beck

(immersed) in water. Are they the only ones going to Heaven?

1. Baptists Are Going to Heaven.

Let me answer, first of all, that Baptists are going to Heaven! There are many Baptists who have given much evidence that they have been born again. There are some 16,330,455 Baptists in the United States; I presume that some of them will get to Heaven.

Many Baptists are going to Heaven because they have repented of their sins and believe on Jesus Christ; and God promises us, in His holy Word: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

Many Baptists have gone to Heaven! If the Apostle Paul, Peter and John were living on earth today, they would be called Baptists. They would be called Baptists because they would preach salvation through the atoning blood of Christ, immerse professing believers in Christ and (Continued on page 6, column 5)

Satan's Counterfeits, No. 27—

The Devil's Substitutes For Christian Fellowship

By ROY MASON
Buffalo Avenue
Baptist Church
Tampa, Florida



The Bible speaks of what we term Christian Fellowship, and a very precious thing it is, but like all other good things of the Bible, Satan has his counterfeits for it. Let us first consider the truth about fellowship, then note some of the substitutes devised by Satan.

1—CHRISTIAN FELLOWSHIP BELONGS ONLY AMONG BORN-AGAIN CHRISTIANS. (I (Continued on page 8, column 1)

DID CHRIST FAIL?

By JAMES E. HOBBS
Rushtown, Ohio

Text: John 3:16

Some time ago, one of the noted modernists of this day referred to Christ as a great failure. Is this true?

If we interpret John 3:16 as the majority of people do, then we must say that Christ did fail. But if we carefully read it in the light of other Scripture, we are able to say with rejoicing that He did all that He came to do.

My message deals primarily with the Atonement, but before I go directly into the message proper I feel we must first analyze at least a portion of the text.

God's Love Is Limited

Looking at this verse at first glance—and in the light of modern word usage—it appears to say that every individual is under God's love. Searching the Scriptures we find that there are some who are not under His love. In the book of Romans God names one whom He does not love.



Elder James Hobbs

"As it is written, Jacob have I loved, but Esau have I hated."—Romans 9:13.

In the book of Psalms we are (Continued on page 7, column 2)

The Baptist Examiner Pulpit

"US"

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

Ever once in a while you hear me say that the sermon that I preach is one I have been thinking about for a long time. I am satisfied that I speak the truth when I say that I have between five hundred and a thousand messages in my mind that have come to me in the months and years gone by as I have studied God's Word, that in all probability I will never have an

opportunity to preach. As I go along, God continues to give me other new messages, and I have many ideas that I would like to preach if I only had the time to do so. The message that I preach to you tonight is one that I have long thought on.

I want to use the little two-letter word, US, for my subject. US is a personal pronoun. I don't remember too much that I studied

back in grammar school. In fact, that's been so long back I don't remember very much about pronouns, nouns, verbs, adjectives or anything else by way of parts of speech, but I do remember that US is considered a personal pronoun, and accordingly I want to make this just as personal as possible.

In my study through the Word (Continued on page 2, column 1)

BACK TO THE BIBLE

Again the nation should realize that the Bible really commands for itself a leading place in school life, because:

1. Considered simply as a piece of literature it is supreme among books.

2. As a code of morals, it is supreme, whether judged by Jew or Gentile, Christian or infidel.

3. Historically, it is the only book never proven wrong. Its enemies have often tried to prove it false, but the spade has proven the Bible true and buried their false charges.

4. The average moral character of the Bible's enemies proves the need to bring the plastic minds of her children under just such a standard as the Bible offers.—Prugh.

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BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

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

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SUBSCRIPTION RATES

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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.

"US"

(Continued from page one)

of God it has been interesting to notice how many things God has done for us, and I'd like to read to you quite a number of Scriptures that show us the things that Christ has done in our behalf.

I.

GOD HAS CHOSEN US.

"According as he hath CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love."—Ephesians 1:4.

Isn't it wonderful to know that you and I were in the mind of God before God ever made this world? Isn't it wonderful to know that God thought about us, and made a choice of us, before this old world had ever begun? I'm glad that I can say to you that salvation isn't a hurried-up panacea. It isn't a hurried-up first aid remedy. It isn't something that God got together in a hurry after sin entered the Garden of Eden. I am glad, beloved, that the salvation we have in Christ Jesus was in the mind of God before the world began, and that God chose us in Christ Jesus before He ever laid the foundation of the world.

Can you imagine just how old you are in that respect? I ask you, how old is the earth that you walk on today? How old is the ground that you and I tread from day to day? Some folk say that the earth has been here for a million years, others for millions of years and still others for billions of years. I would personally prefer to believe that this world has been in existence about six thousand years. I think the Word of God teaches that to be true (Luke 1:70). Regardless of how long this world has been in existence makes no difference. Before this world ever came into existence, before there was ever one little piece of dirt, before any of this earth had been made, God had already chosen us in Christ Jesus unto salvation.

Beloved, you didn't make a choice for the Lord the day that you were saved. Rather, your little choice in time, was merely a ratification of Almighty God's choice, and Almighty God's choice predetermined your choice. If Almighty God had never made the choice, you would have never made the choice either. You merely ratified God Almighty's choice.

I tell you, beloved, I am glad

that God chose us.

II.

GOD LOVED US.

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that LOVED US, and washed us from our sins in his own blood."—Revelation 1:5.

This would tell us that He loved us, and the "us," as the context shows, are the saints of God.

Notice again:

"Now our Lord Jesus Christ himself, and God, even our Father, which hath LOVED US, and hath given us everlasting consolation and good hope through grace."—II Thessalonians 2:16.

Who are the "us"? The "us" whom God has loved are those whom God has chosen unto salvation through sanctification of the Spirit, and belief of the truth before the foundation of the world. Listen:

"But we are bound to give thanks always to God for you, brethren of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—II Thessalonians 2:13.

Ever once in a while you hear it said that God loves everybody. Well, beloved, that type preaching would make an infidel out of me. If God loves everybody without exception—if God loves the whole world without exception, God has no business to send unsaved people, the children of the Devil, to Hell.

I'll go further and say that if God loves the whole world as many preachers say, then the Word of God is contradictory, for the Bible specifically says that there is one man that God didn't love. Listen:

"As it is written, Jacob have I loved, but Esau have I hated."—Romans 9:13.

I want you to notice again that God loved us:

"But God commendeth his LOVE toward US, in that, while we were yet sinners, Christ died for us."—Romans 5:8.

"But God, who is rich in mercy, for his great love wherewith he LOVED US."—Ephesians 2:4.

"Behold, what manner of LOVE the Father hath bestowed upon US, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."—I John 3:1.

Now, beloved, the word "us" as used in every one of these verses is the same little personal pronoun that I have been speaking about, and it refers to those who are the love gift of God the Father unto the Son before the foundation of the world, and these verses say that God loved us.

I tell you, beloved, I thank God for the fact that God not only chose me before the foundation of the world in Christ Jesus unto salvation, but at the same time God loved me. If we are saved tonight, you and I are the recipients of God's love.

I am sure that you have felt sometime like you didn't have a friend left in all the world. I

am sure that there has come an experience in your life when you felt that everybody had turned his back on you, and you didn't have a single person left in all this world who cared for you in the least. I want to remind you, beloved friends, of this fact that God loves us. The "us" is the elect of God, and whenever the time comes that you might be tempted to think that no one cares, that everybody has forgotten and that there is no one who loves you, just remember that God loves us.

III.

GOD HAS QUICKENED US.

"Even when we were dead in sins, hath QUICKENED US together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Ephesians 2:5, 6.

You will notice that when we were dead in sins it was with Christ we were quickened. In other words, He who chose us and loved us, likewise quickened us, or made us alive in Christ.

Beloved, you weren't made alive the day you walked down the aisle. Billy Graham talks about the number of folk who walk the aisle for Jesus. I tell you, beloved, you weren't made alive by walking the aisle.

The Campbellites talk about a man being saved by going down in the water. One of them told me a short time ago that you meet the blood of Jesus in the water. I tell you, beloved, no man was ever quickened by the water.

The Holy Rollers talk about a man's being saved at an altar of prayer, and that it is through prayer that the new nature comes into one's life. I tell you, beloved no man was ever quickened by prayer.

Beloved it is God who hath quickened us. It is God who has made us alive. We already are a spiritual resurrection because He has raised us up and made us sit together with Christ Jesus in heavenly places, so actually every saved man is right now a spiritual resurrection. We are made alive already from the dead. We are already a spiritual resurrection because we are already alive in Christ Jesus.

IV.

GOD BEGAT US.

"Of his own will BEGAT HE US with the word of truth, that

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If you want the truth about the practices of Romanism and about demon holidays, you want this book.

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"I Should Like to Know"

1. In John 18:15-17 we read of Simon Peter and another disciple following Jesus. Who was the other disciple? I know it is thought to be John, but where is proof of it found in the Bible?

If you will read John 19:26 you will find that this disciple is said to be the one "whom he [Jesus] loved." See also 20:2. In 21:20 and 21:24, we see that this disciple is the person who wrote the book of John. "This is the disciple which testifieth of these things, and wrote these things."

2. Is it right for a woman to preach or pray in public?

Not in mixed assemblies. Her prayers in church are not to be oral.

3. Seminaries constantly ask young people to attend school, even a year at least, that they may be better equipped to serve the church. Many of these young people leave struggling churches and never return. The churches have lost many fine young workers this way. What is your idea about this? Seminaries (if they are to function at all) should train only called men. Also, by doing as they do, Seminaries indicate that training received in a local church is not adequate to do God's work?

We do not believe that any type of Bible school or Seminary is Scripturally operating when it exists outside the authority of an individual church. This of course immediately abolishes the Scripturalness of practically all the modern-day schools. And, we might add, it would doubtlessly be good for all concerned if they were literally abolished, for we know not one that is teaching the

Word of God soundly.

It must be remembered that Christ commissioned the church to do the teaching of His Word (Matt. 28:19, 20). The objection immediately arises that the church is not competent to do this. Those who thus object must carry their objection to the Master and offer it to Him. No doubt, according to the "wiselings" of our time, the church is not a competent teacher. But according to the Bible, she is.

God has shown His contempt for the schools outside the church. When the schools were organized outside the authority of the church, men who were behind them thereby expressed contempt for God's authority. God has shown His contempt for the organizations of men by giving them over to follow their own carnal reasoning. So today we have the schools corrupted with the heresies of man's depraved mind. You can't show contempt for God and get by with it. These men are eating the fruit of their own way.

We believe, however, that a church should carry on a strong, aggressive teaching ministry. Our own church is a poor example, but we will observe it's practice: On Sundays, we study in a book of the Bible. We do not use Sunday School literature, but the Bible. On Sunday nights, the men of our church alternate in exercising their own abilities and knowledge by teaching a Bible lesson to the church. These two services are in addition to the two regular preaching services. Then on Wednesday evenings, we study in another book of the (Continued on page four, col. 4)

we should be a kind of firstfruits of his creatures."—James 1:18.

How are we begotten? By the word of truth. No man is ever saved by prayer. No man is ever saved by joining the church. No man is ever saved by taking the Lord's Supper. No man is ever saved by being baptized. Rather a person is begotten by the word of truth.

This helps me whenever I meet up with a Hardshell and he tells me that God is going to save everybody that He will, irrespective of the Gospel—that the Lord doesn't need the Gospel and that salvation has nothing to do with a man hearing the Word of God, that whenever God gets ready, He will just quicken him and save him. I want to tell you, beloved, that God doesn't do business on that basis. God begets us through the Word and there will never be a man saved that doesn't hear the Word of God.

I grant you, beloved, that all the elect of God are going to be saved. Not a one of them are going to Hell. Every last one of God's elect are going to be saved. But in order for God's elect to be saved they have to hear the Word of God and God will see to it that they hear the Word of God, in order that they might be begotten thereby.

V.

GOD HAS CALLED US.

"Who hath saved us, and CALLED US with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

"But the God of all grace, who hath CALLED US unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you."—I Pet. 5:10.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath CALLED US to glory

and virtue."—II Pet. 1:3.

Who is it that does the calling? Beloved, it is not some zealous church worker that gets up and goes back into the congregation to buttonhole somebody into making a confession. I tell you, beloved, you are not called in that manner.

Several years ago I attended a church service in which two young girls, probably thirteen years of age, sat immediately in front of Mrs. Gilpin and me. They (Continued on page 3, column 2)

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"WHY NOT DO EVIL THAT GOOD MAY COME?"

By RAY WAUGH
San Antonio, Texas

Our title is the question falsely attributed to Paul, the Apostle, by his enemies, many centuries ago. Today's religious world is asking a similar question. Tragically, religious men, today, are answering their own question by saying, "It is all right to do evil that good may come."

Many are saying it is all right to deny the Bible is God's Word if we can have unity.

Too, many others are saying it is all right to insist Jesus was only a normal, good man — in no sense God — and a martyr if we can have an extensive tolerance toward all.

Much of so-called Christendom is enunciating that it is all right to baptize by any means or mode if we can show an enlarged brotherhood.

Most religious leaders are saying it is all right to call the Lord's Supper a sacrament (that is, has some saving efficacy) if we can have harmonious communion among dissident religious factions.

Men are adding their moral and social dictates to the Word of God in order to accomplish good, though God explicitly forbids such in Revelation 22:18. One is approached on every side with raffle-tickets and bingo-invitations as being "in a good cause." It is being taught that the source of the money and the means used to obtain it are unimportant just so long as it is for the "church," or "missions," or "the building program." Suppers-for-sale, bazaars, and begging campaigns are being promoted as in "a good cause."

No one seems to care whether such activities are in accord with the Will of God as recorded in His Holy Word!

Everywhere we turn today, among the religious, men are proclaiming by word and deed that it is all right to do evil if it will bring forth Good. The Romans are saying it is all right to have idols and crucifixes before which to bow and pray if they create right spiritual attitudes. The Protestants are saying it is all right to present a false picture of Christ or a blasphemous cross of gold if it will effect a more holy atmosphere and center attention.

The religious, on every hand, are saying it is all right to have bloodless altars if they will help some to pray and others to get closer to God. Religious leaders of every creed are saying it is all right to "cook-up" revivals on the basis of climatic conditions, geographical locations, business cycles, and in accord with humanly constructed church calendars if

such have the possibility of successful attendance and effectual enlarging campaigns.

Blasphemy of the Word of God is the accepted design of multitudinous millions of the church members, priests, and pastors, today.

The Apostle Paul's own answer to those who attributed to him this question "Why not do evil that good may come," was, "Their condemnation is just." And in answer to a similar question, "Are we to continue in sin that grace may abound," Paul proclaimed in striking language, "God forbid! How shall we who are dead to sin, live any longer therein?"

Others of God's called servants have been equally vigorous in condemning those who would do evil that good might come.

The Psalmist cried, "The Lord loves those who hate evil."

Isaiah pealed forth, "Woe to those who call evil good and good evil."

And Habakkuk, the prophet, condemns all of modern Christendom who would do evil that good may come with, "O Lord my God, my Holy One . . . Thou who art of purer eyes than to behold evil and cannot look on wrong . . ."

Our Lord, Himself, informs us in positive language, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

All who would "do evil that good may come" are under the condemnation of God. If we find we are a part of these blasphemers who do despite to the Spirit of God, then we should follow Paul's admonition, "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing . . ."

And honest reappraisal of activity within many churches, today, and a return to the Bible as the infallible Word of God—devoid of schemes for growth and desired pastoral or priestly success stories—should effect a renewed proclamation of the Gospel of Christ "which is the power of God unto salvation to everyone that believes." Then the lost will in truth come to saving knowledge in Jesus Christ; in truth become new creations in Christ Jesus—rather than morally acceptable automatons manufactured by scheming religious leaders and people whose lives are beset with the satanic desire to "do evil that good may come."



"US"

(continued from page 2)

plucked their eye brows, painted their faces, worked on their fingernails, and giggled, thereby causing so much disturbance that I wasn't even able to keep my mind on the message. Yet when that message was finished, a woman got up out of the choir and came all the way back into the audience to where these girls were sitting and talked to them. I don't know what she said to them, but she got them to sobbing, and pretty soon they got up and went up to the front and made a profession of faith.

Beloved, those girls were ecclesiastical corpses. They weren't saved. They didn't even have reverence for the house of God. God doesn't save under circumstances like that.

Beloved, if you don't have the assurance that God reached down and called you, then there is something wrong so far as your spiritual experience is concerned. I don't say that a man ought to have an experience like Samuel. I don't think anybody has an experience like Samuel today, whereby God speaks to one literally and calls him by name, but

I'll say to you, if your experience in Jesus Christ isn't just as pronounced, and just as real to you as the experience of Samuel, then I feel sorry for you as an individual expecting to go to Heaven.

VI

GOD MADE US ACCEPTED.

"To the praise of the glory of his grace, wherein he hath MADE US ACCEPTED in the beloved." Eph. 1:6.

You hear it said by the majority of preachers that all you have to do is to accept Christ; that it is up to you — you accept Him or you reject Him. Beloved, there isn't one place in the Bible where it says one word about a sinner's accepting Jesus Christ. I challenge any many to find one verse in God's Book where it says that the sinner is to accept the Lord Jesus Christ. Instead, beloved, it says that God hath made us accepted in the beloved. Instead of us accepting Christ, God makes us to be accepted in Christ.

You say, "Brother Gilpin, where is there any room for a man to do anything in the realm of salvation?" There just isn't any, brother. That's what I want you to see. I want you to see that what has been done for us has been done by God. It is all of grace.

VII

THE LORD JESUS CHRIST BRINGS US TO GOD.

"For Christ also hath once suffered for sins, the just for the unjust, that he might BRING US TO GOD, being put to death in the flesh, but quickened by the Spirit." — I Pet. 3:18.

How do we get to God? Through the Lord Jesus Christ.

Sometime ago I wanted to see an important personage down at Frankfort. I tried for nearly three months' time to get an appointment with that man and I couldn't do it. But one day, beloved, another man made an appointment for me and took me in on his "coat-tail." When he went in, I went in.

I tell you, beloved, the only way a man can come to God is to come through the Lord Jesus Christ.

VIII

THE LORD JESUS CHRIST DIED FOR US.

I wish I could make this intensely personal to you so that you might realize that if you were the only person in all this world, to be saved, Christ had to die for you. Listen:

"For the preaching of the cross is to them that perish foolishness; but unto US which are saved it is the power of God." — I Cor. 1:18.

"But of him are ye in Christ Jesus, who of God is made unto US wisdom, and righteousness, and sanctification, and REDEMPTION." — I Cor. 1:30.

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is SACRIFICED FOR US." — I Cor. 5:7.

"For he hath made him (who knew no sin) to be SIN FOR US; that we might be made the righteousness of God in him." — II Cor. 5:21.

"Who gave himself for our sins, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." — Titus 2:14.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained ETERNAL REDEMPTION FOR US." — Heb. 9:12.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son CLEANSETH US from all sin." — I John 1:7.

"And this is the record, that

"I UNDERSTAND"

(Psalm 50:15)

Hast thou been hungry, child of Mine?
I, too, have needed bread;
For forty days I tasted naught
Till by the angels fed.
Hast thou been thirsty? On the cross
I suffered thirst for thee;
I've promised to supply thy need,
My child, come unto Me.

Perhaps thy way is weary oft,
Thy feet grow tired and lame;
I wearied when I reached the well,
I suffered just the same:
And when I bore the heavy cross
I fainted 'neath the load;
And so I've promised rest to all
Who walk the weary road.

Doth Satan sometimes buffet thee,
And tempt thy soul to sin?
Do faith and hope and love grow weak?
Are doubts and fears within?
Remember I was tempted thrice
By this same foe of thine;
But he could not resist the Word,
Nor conquer pow'r divine.

When thou art sad and tears fall fast
My heart goes out to thee,
For I wept o'er Jerusalem—
The place so dear to me:
And when I came to Lazarus' tomb
I wept—my heart was sore;
I'll comfort thee when thou dost weep,
Till sorrows all are o'er.

Do hearts prove false when thine is true?
I know the bitter dart;
I was betrayed by one I loved—
I died with broken heart;
I loved My own, they loved Me not,
My heart was lonely, too;
I'll never leave thee, child of Mine,
My loving heart is true.

Art thou discouraged in thy work?
Doth ministry seem vain?
I ministered midst unbelief,
Midst those with greed of gain:
They would not hearken to my voice,
But scoffed with one accord;
Your labor never is in vain
If done unto the Lord.

Have courage, then, My faithful one,
I suffered all the way,
Thy sensitive and loving heart
I understand today;
Whate'er thy grief, whate'er thy care,
Just bring it unto Me;
Yea, in thy day of trouble, call,
I will deliver thee.

—SUSANNE C. UMLAUF

that he might DELIVER US from this present evil world, according to the will of God and our Father." — Gal. 1:4.

"Christ hath redeemed us from the curse of the law, being made a CURSE FOR US: for it is written, Cursed is every one that hangeth on a tree." — Gal. 3:13.

"And walk in love, as Christ also hath loved us, and hath GIVEN HIMSELF FOR us an offering and a sacrifice to God for a sweetsmelling savour." — Eph. 5:2.

"And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which DELIVERED US from the wrath to come." — I Thes. 1:10.

"Who DIED FOR US, that, whether we wake or sleep, we should live together with him." — I Thes. 5:10.

"Who GAVE HIMSELF FOR US, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." — Titus 2:14.

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained ETERNAL REDEMPTION FOR US." — Heb. 9:12.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son CLEANSETH US from all sin." — I John 1:7.

"And this is the record, that

God hath GIVEN TO US ETERNAL LIFE, and this life is in his Son." — I John 5:11.

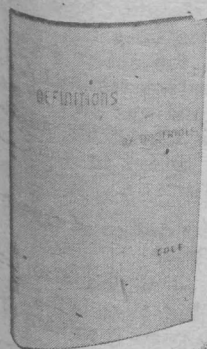
"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast REDEEMED US to God by thy blood out of every kindred, and tongue, and people, and nation." — Rev. 5:9.

Beloved, here are a great number of Scriptures to show you that Christ has died for us. Could anything be more personal? I tell you, after I read verse after verse of God's Book like that, I come back to this fact, if I were the only saved man in all the world, Jesus Christ had to die for me.

Doesn't it thrill your heart to (Continued on page 5, column 1)

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Integration In The North

[The following letter appeared in the St. Petersburg (Fla.) Independent, January 22, 1959. We quote all of it, except the last three paragraphs which are not too relevant. The writer of the letter is a retired school teacher who taught in the public schools of Brooklyn]

Before I begin, I wish to say that I do not dislike the Negroes. However I do think we have allowed the situation to get out of hand in the North and I hope a similar situation will not happen in the South. I am a retired New York city high school teacher and am spending the winter months in St. Petersburg. I was born and raised in Brooklyn, N. Y. The change which has taken place in four of the boroughs of New York City, Manhattan, Bronx, Queens and Kings (which is Brooklyn) during the past 30 years is truly shocking. The entire Negro situation was brought about by dirty, filthy politics. The Mayor of New York City, Fiorello La Guardia, placed a large sign on a highway in Georgia at the beginning of World War II (I saw it with my own eyes) "COME NORTH, GOOD JOBS AND EXCELLENT LIVING CONDITIONS."

From their jobs, white boys had been drafted. The Negroes came North and got jobs on subways and buses (owned by the city), even Negro women drove the buses. When the war was over, they were kept on these jobs and they are still holding them. They have made enough money to buy beautiful homes and now one sees expensive cars including Cadillacs (which are more than I can afford) standing in front of their doors. The white people have moved out on Long Island, up in Westchester and even over to New Jersey.

We began to see a few Negro children in our public schools back in the 1920's, thought nothing about this because we were Northerners and had been taught in our history classes facts about the Civil War and our great President, Abraham Lincoln. Now in 1959, our public schools are 90 per cent to 100 per cent colored and the Negroes have brought it all on themselves. Instead of it being a case of integration and segregation, the Negroes now object to sending their children to these all colored schools. Back in 1915, the Negroes started buying homes in the old section of Brooklyn near Stuyvesant Avenue which later became known as The Stuyvesant Section (this must not be confused with the Stuyvesant Section of Manhattan) so the schools in this area gradually became colored.

This past September, the parents of three Negro children asked our new Superintendent of New York City schools to place their children in a school with more white children, even though it meant traveling out of their zone. He granted their wishes.

Seven Negro parents living in the Bronx refused to send their children to an all colored school,

so hired private tutors. After the three in Brooklyn succeeded in getting their children transferred out of their neighborhood, the Bronx parents tried the same trick, but this time the Superintendent said, "No."

When I was a school girl, Brooklyn had only three high schools, Boys' High School, Girls' High, both known for their high scholastic standing, and Erasmus High, the first co-ed school. Today, Boys' High and Girls' High are almost 100 per cent colored because they are near the old Stuyvesant Section, but they are no longer recognized for their scholastic standing. In the late 1920's, a beautiful new high school was built and opened in one of the nicest sections of Brooklyn. Girls who desired a commercial diploma were permitted to attend regardless of where they lived or how far they had to travel. A wonderful lady (who taught me English) was appointed principal of this school which she conducted most capably. I was called to substitute in this school after my retirement and much to my surprise I soon discovered that I was in a changed school, the major number of students being Negroes. Immediately, I wondered how I was going to maintain discipline.

One day, a Negro girl came in cracking chewing gum and "rockin' and rollin'" all over the room. Without raising my voice, I said, "Lady, get rid of the gum, remove your coat and hang it up in the wardrobe, and then take your seat." She stood still, spread her legs, faced me, and screamed, "Are you talking to me, Teach? Who you think you're talking to, Teach? Shut up!"

At that moment a teacher on early time entered the room to get her hat and coat. She came to me and whispered, "Pretend you never heard her. Do not take her to the principal. Her gang will beat you up after school." Now, I say to you, isn't it a fine situation when a white teacher cannot speak to a Negro student when she is out of order for fear of being beaten up by a gang!

I was called to a beautiful new high school which cost millions of dollars and named for a great man who lived in Brooklyn, served in the Civil War, and did much as a philanthropist for the Brooklyn youth. This school was far enough away from where I lived to require bus transportation. By the time the bus, which started from the other side of the Brooklyn Stuyvesant section, reached my corner it was packed with all Negroes, and as usual a Negro driver. I always had to stand, hang onto a strap and get pushed around. Usually, I was the only white person in the bus and in it were many Negro women going to a city hospital where they held jobs as nurses' aides etc.

The teen-agers of the Stuyvesant section of Brooklyn were forced to travel to this new high school by bus, even though it was out of their zone. This school is about five years old and is already beginning to show "wear and tear" by the Negro students who have absolutely no respect for a new building. In a few years this school will be a wreck from vandalism. When I go to New York City by subway, here again it is practically an all colored train. When shopping in department stores one finds many Negro women behind the counters, and Negro women buying beautiful clothes. How well I re-

member other dirty politics entering New York City.

Vito Marcantonio brought Puerto Ricans to New York City, for what I have never been able to answer. They live, sleep and eat (including many children) all in one room, like animals and hang out the windows. They will not work and boast about what a wonderful country the United States is, because for each child born legitimate or not their welfare checks grow larger.

In 1954, I remember talking to a policeman in Prospect Park area. In our conversation he asked, "Lady, do you know that a very beautiful block of private homes on Prospect Park North is now occupied by Puerto Ricans and expensive cars are parked at their doors?"

"Yes," was my reply.

He continued, "Lady, they are running houses of prostitution. Before they unpack their suitcases, they run down to the Welfare Building and collect checks."

Now, thanks to Mayor Wagner, who finally woke up, a bill has been passed which requires all Puerto Ricans and other aliens to live in New York City one year before they can collect welfare checks.

A friend of mine, on a West Indies cruise, took a sight-seeing trip by taxi when her ship reached Puerto Rico. The taxi driver said, "I notice you are an American and come from New York City. Please let me apologize for my countrymen. They who go to your New York are not representative of my country. They are loafers; they would not work here, and they will not work in New York. We are ashamed of them."

Who killed the white boy in a New York City park, a polio victim who couldn't run as fast as the others? Who raped a white girl in a Junior High School in Brooklyn, the disgrace of which caused the principal (a fine man) to jump off the roof of his apartment house, killing himself? Why are policemen now stationed both inside and outside of the public schools of New York City? I am sure if you have read New York City news, you do not need me to tell you.

When Thomas Dewey was Governor of New York, he passed a bill whereby no business concern could refuse to hire a Negro person, so today we have just as many colored persons working in our stores, offices, schools, etc. as white persons.

This past year a bill was passed forbidding the owner of a two-family house, as well as an apartment house to refuse to rent to Negroes, so the owners of two-family homes are selling and moving out of the city. I have noticed that in the building where one of these politicians lives, if there is an empty apartment, the custodian is forbidden to place a "For Rent" sign outside. Should any Negroes apply, the custodian tells them that there are no vacancies. Several years ago a law was passed that the new projects had to rent to colored as well as white persons.

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Adam Clayton Powell, who lives in the Bronx, is a minister, also a Congressman, has a powerful influence over the Negroes and Puerto Ricans in New York. The New York Journal American printed a column this past July written by George Sokolsky in which he told about the Negro conditions in the North, all brought on by politicians and ended up by stating, "New York City could have a Negro Mayor."

Sure enough, an article appeared in the paper this past November in which Adam Clayton Powell, having delivered a radio speech, stated he expected to try for mayor of New York City in 1960. If he lost he would try for Attorney General or United States Senator.

Abraham Lincoln never intended the colored to go North and push the white people out, yet this is just what has occurred. Lincoln said "God created all men equal" but he did not say, "mentally, morally nor physically." This is a quotation from the Hall of Records, Washington, D. C., and printed in the American Mercury in 1957 under the heading, "I talked to a shadow."

Three years ago, John H. Bennett, who was attorney general under Gov. Herbert Lehman and later became deputy mayor of

New York City, made a statement on the front page of The World Telegram and Sun that by 1970 there would not be a white person left in New York, Brooklyn or Queens. He went on to give statistics and the number of Negroes and Puerto Ricans who would be born. This is truly and slowly coming to pass.

I have two friends who are, in my opinion, overly religious and when we start discussing the colored and white situation in New York City, they remind me that "God created all men equal." I then ask them to name one country where God created them (the colored) and mixed them with the whites. Not a country can they name.

Adam Clayton Powell performed the marriage ceremony for a Negro actress and the white son of a noted New York city socialite just this past November, so the newspapers reported.

When Abraham Lincoln won the Civil War, he should have sent the Negroes back to Africa. They were not to blame when our early settlers brought them here to exploit as cheap labor.

If the Southern states give in to integration, it will not take long for the same situation as we have in the North to develop in the South.

You Can't Fool God

By Grenville Kleiser

You can fool the hapless public,
You can be a subtle fraud,
You can hide your little meanness,
But you can't fool God!

You can advertise your virtues,
You can self-achievement laud,
You can load yourself with riches,
But you can't fool God!

You can criticize the Bible,
You can be a selfish clod,
You can lie, swear, drink, and gamble,
But you can't fool God!

You can magnify your talent,
You can hear the world applaud,
You can boast yourself somebody,
But you can't fool God!

"I Should Like To Know"

(Continued from page two)

Bible. In the past three or four years, we have — in our Sunday service and Wednesday service — gone through practically all of the books of the Bible. When individuals among our people want to study further on some doctrine or other subject, we recommend to them certain books or literature which they may use. In addition to this, they all receive **The Baptist Examiner**. Frankly, we would not be afraid to say that our people know more about God's Word after this type of study program than the graduates of religious colleges and of even Seminaries. Of course, there would be exceptions, but on the whole, we believe this to be true. In fact, there are among our readers those who have read our paper for a short time and purchased books we handle, that know more about the Word of God than the vast majority of Seminary graduates. We don't say this to exalt ourselves, but to simply show that the Seminaries are not being blessed because they are living in contempt of God's church. Our feeble efforts are nothing in which to glory, but the knowledge God has given to many through our efforts makes us rejoice in Him. Our work is in and through His church. (Eph.

3:21) and we believe the Lord blessed the body in which He placed His commission.

4. Show the true import of the preposition "eis" in Acts 2:38.

We believe it is the same as Luke 5:14. In this verse, reference is made to a ceremony which was commanded to be performed in connection with the cleansing of a leper. After Jesus had healed a leper of his disease, he said, "Go, and show thyself to the priest, and offer for thy cleansing according as Moses commanded for a testimony unto them."

We believe that Baptism, like this ordinance, is ceremonial and for an open testimony to men. The leper did not obtain cleansing by doing as commanded — he was already healed; his act was ceremonial, declarative testimony. In Baptism, one does not obtain cleansing, but the act is a ceremonial, declarative testimony. It declares that one has died to sin in the body of Christ his substitute and has arisen to walk in newness of life.

5. What is the design of repentance in Acts 2:38?

Repentance — which also involves faith, the two being inseparable. (Continued on page 7, column 2)

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"US"

(Continued from page 3)

know that it is personal? What has been done on the Cross was done for us. I see Him as He bleeds there and as the pain leaps along the arteries of His body. I see the blood as it falls from His hands and His face and His feet and His side. I see Him as His bosom heaves and falls beneath the weight of the pain that He felt. Beloved, I realize that He did it just for me. It is just that personal. Christ died for me.

IX

THE LORD JESUS CHRIST MADE US FREE.

"Stand fast therefore in the liberty wherewith Christ MADE US FREE, and be not entangled again with the yoke of bondage." Gal. 5:1.

There are those who talk about salvation by works, or being kept saved by works. What does God say? He says to us that we are to stand fast in the liberty wherewith Christ has made us free.

Man talks about going back and keeping the law. Man talks about living under the law. Man talks about doing good works in order to keep saved. Beloved, I've already been made free. If I would go back and try to keep the law for my salvation, if I'd go back and depend on my works for salvation, I would just be putting myself back in servitude. I would be putting myself in bondage again. I'd be putting myself back there under a yoke. Thank God, He has made us free.

Notice again: "Who hath DELIVERED US FROM THE POWER OF DARKNESS, and hath translated us into the kingdom of his dear Son."—Col. 1:13.

God took us when we were in the power of darkness and delivered us from the power of darkness and translated us into the kingdom of His dear Son. Talk about a man being made free. If you are saved, beloved, God has freed you from the kingdom of darkness. He has put you in another kingdom. You are in the kingdom of His dear Son.

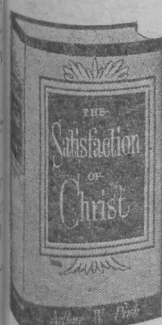
Listen again: "Blotting out the handwriting of ordinances that was against us, which was CONTRARY TO US, and took it out of the way, nailing it to his cross."—Cor. 2:14.

Go back and read the law of the Old Testament. Have you ever lived up to it? How much of it did you ever keep? Beloved, every last one of us have broken every one of those laws either in act or in substance again and again. We all stand guilty in God's sight.

Even after you have been saved, you are still guilty of violating the law of God. You have never lived perfect a day in your life. I tell you, beloved, if it were up to me to keep the law to go to Heaven — if it were up to me to

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live up to the law in order that I might be saved, that I might be delivered out of this present evil world and translated into another kingdom — if it were left up to me, I would sink to the bottom of a Devil's Hell.

I thank God that when Jesus Christ went to the Cross that He blotted out the handwriting of the ordinances that were against us. He blotted out the handwriting concerning all those ordinances that you and I haven't lived up to, and there isn't a single thing against us because it's all been blotted out. We have been made free in the Lord Jesus Christ.

Well, beloved, I am a free man. I am not a slave. The fellow who talks about being saved by his works, or going to Heaven on the basis of his goodness plus what Christ has done, that man is a slave. The fellow who is saved and is trusting Jesus Christ has his sinful record blotted out. He is a free man in the Lord Jesus Christ.

X

GOD HAS GIVEN US A SOUND MIND.

"For God hath not GIVEN US the spirit of fear; but of power, and of love, and of a SOUND MIND."—II Tim. 1:7.

You say, "Brother Gilpin, I didn't know that I was crazy." Well, you know it now. Before you were saved you surely were "off your rocker." We were all wrong on the things of God. You thought you could work out your own salvation, but you couldn't do anything at all in the realm of salvation. Beloved, when you came to see Jesus Christ as a Saviour, God gave you a different mind then. I tell you, beloved, no man can ever think rightly until Jesus Christ becomes His Saviour, because God gives him a new mind.

Listen again: "And we know that the Son of God is come, and hath GIVEN US AN UNDERSTANDING, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—I John 5:20.

People go to school to try to become smart. People go to school in order to help along their intellect. Beloved, I tell you, the greatest stroke of intelligence that ever came to any individual came the day that Jesus Christ became his Saviour. It was then that God gave each of us an understanding.

They tell me that the ancients boast that they had a club with which they could hit one over the head and thereby make an intellectual giant out of him. I rather imagine that there has been many and many a time school teachers have wished for that, fabulous club of mythology that they might use it on somebody in order to give to him the power of preception. I tell you, beloved, if such could take place, it wouldn't be as great a miracle as the miracle of understanding that came to you the day that God saved your soul in Jesus Christ. He has given you an understanding. He has given you a sound mind.

XI

GOD HAS SEALED US

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to SEPARATE US from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39.

Here are nine agencies and agents — infernal, internal, and external — and He says that none of these nine, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. Beloved, all the devils inside and outside of Hell couldn't take a saved man out of God's hands, in the light of this verse of Scripture.

Notice again: "Who hath also SEALED US, and given the earnest of the Spirit in our hearts."—II Cor. 1:22.

Sunday School Lesson — Outline and Notes by John R. Gilpin

JUSTIFICATION BY FAITH

LESSON FOR SUNDAY, APRIL 5, 1959

Gal. 2

MEMORY VERSE: "For I through the law am dead to the law, that I might live unto God."—Gal. 2:19.

I. Paul's Visit To Jerusalem. Gal. 2:1-10.

1. Paul made five trips to Jerusalem.
 - (1) Acts 9:26-30.
 - (2) Acts 11:27-30; 12:25.
 - (3) Acts 15:1, 2.
 - (4) Acts 18:22.
 - (5) Acts 21:15-23:25.
2. This was Paul's third visit to Jerusalem (V. 1). Cf. Acts 15:1, 2.
3. By this time Paul had been preaching seventeen years (V. 1). Cf. Gal. 1:18. Paul was in no sense a novice when he had this experience with the Jerusalem Judaizers.
4. Paul's trip to Jerusalem was made necessary on account of false teaching that had come from there. Cf. Acts 15:1.
5. He made this trip on the authority of the church at Antioch. Cf. Acts 15:2, 3. The way in which this church at Antioch investigated as to whether the Gospel perverters had come to Antioch, or were really sent out by the church at Jerusalem, is a fine lesson as to the spirit that should exist between New Testament churches. Every preacher or church should be careful of each other's reputation.
6. This trip was made under the leadership of the Holy Spirit (V. 2). Cf. Prov. 3:6.
7. This experience proved the orthodoxy of the Antioch church (V. 3-5).
 - (1) They did not permit Titus to be circum-

cised (V. 3).

(2) They did not "give place" to the heretics (V. 4, 5).

8. This trip settled the question as to whether Paul was really an apostle to the Gentiles (V. 6-10). Even the pillars of the church at Jerusalem acknowledged that Paul was their equal and that he did not get his gospel from them. Hence, they gave him the right-hand of fellowship and sent him forth as an apostle.

II. A Preacher's Compromise. Gal. 2:11-14.

1. In this instance, Peter backslide. This was quite a common characteristic on his part. Cf. Luke 22:47-62.

2. Paul withstood Peter and condemned him for his wrong even though he was one of the pillars of the church. Big preachers, the same as little ones, should be condemned whenever guilty.

3. Paul withstood Peter face to face. What we need is "face hitters" and not "back biters."

4. Peter's influence lead others astray (V. 13).

5. This mistake caused both Peter and all the leaders to go astray as to their walk (V. 14).

III. Justification Is By Faith Without The Law. Gal. 2:15-3:16.

1. Jews, as well as Gentiles, must be justified (V. 15-18).

2. When a believer is justified he is dead to the law (V. 19). What a blessed consolation!

3. The Christian life is the out-living of the in-living Christ (V. 20). Cf. Rom. 7:4.

4. Justification is not a matter of grace and works, but of grace only (V. 21).

Talk about a man's losing his salvation, talk about a man's afraid he is going to Hell, talk about a man's being afraid that after he is saved the Devil is going to get him — why would any man fear that, if he knows the Bible, for the Bible says there is nothing that can separate us from the love of God which is in Christ Jesus. We are sealed, which means that we are perfectly secure in the Lord Jesus Christ.

"I've found a Friend, oh, such a Friend
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him.
And 'round my heart still
closely twine
Those ties which naught can sever,
For I am His, and He is mine,
Forever and forever."

XII

THE LORD JESUS CHRIST INTERCEDES FOR US.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself MAKETH INTERCESSION FOR US with groanings which cannot be uttered."—Rom. 8:26.

Beloved, the Spirit of God helps us when we pray. Many a time you want to pray and you don't know how to pray. Many a time you want to talk to God and you don't know how to talk to God. Beloved, He helps us. His Spirit makes intercession for us.

Isn't it wonderful what God

does for us? He thought about us before this world ever came into existence. He thought about us before we came into existence. He thought about us the day that His Son died on the Cross. He has thought about us ever since, and today He is still in the business of thinking of us. He makes intercession for us.

Notice again:

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to APPEAR IN THE PRESENCE OF GOD FOR US."—Heb. 9:24.

What's He there for? For me, for you, for us.

Here's a fellow that has to go to court. Instead of going to court, he just has his lawyer go and represent him. He goes on about his work, and his lawyer takes care of the case for him. His lawyer is there to represent him.

Beloved, I'm glad that I have an advocate in the Lord Jesus Christ, and He is there to make intercession for us.

XIII

THE LORD JESUS CHRIST TEACHES US HOW WE OUGHT TO LIVE.

"The night is far spent, the day is at hand: LET US THEREFORE CAST OFF THE WORKS OF DARKNESS, and let US PUT ON the armour of light."—Rom. 13:12.

"Having therefore these promises, dearly beloved, LET US CLEANSE ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—II Cor. 7:1.

"If we live in the Spirit, LET US ALSO WALK in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."—Gal. 5:25, 26.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, LET US DO GOOD UNTO ALL MEN, especially unto them who are of the household of faith."—Gal 6:9, 10.

"LET US GO FORTH therefore unto him without the camp, bearing his reproach."—Heb. 13:13.

"By him therefore LET US OFFER THE SACRIFICE OF PRAISE to God continually, that is, the fruit of our lips giving thanks to his name."—Heb. 13:15.

"For even hereunto were ye called: because Christ also suffered for us, LEAVING US AN EXAMPLE, that ye should follow his steps."—I Pet. 2:21.

"My little children, LET US NOT LOVE IN WORD, neither in

tongue; but in deed and in truth."—I John 3:18.

What do these verses tell us. They tell us that the God who chose us before the foundation of the world and the God who saved us at Calvary, wants us to live rightly here within this world.

Let me tell you something, God doesn't want you to love Him in word. He doesn't want your love in words. God wants your love in deeds.

That's why I say that every saved person ought to come to God's house on Sunday morning and Sunday night and on Wednesday night unless he is providentially hindered. That's why I say that every saved person ought to live sacrificially for the cause of Christ every day. I tell you, beloved, our love ought to be expressed in deeds and not in words.

Do you remember the poem in the old McGuffey Reader, which gives this same message? Here it is:

"I love you, Mother," said Rosanell.

"I love you better than tongue can tell."

Then she teased and pouted full half the day

Till her mother rejoiced when (Continued on page 6, column 1)

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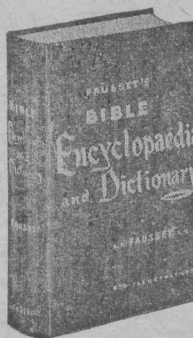
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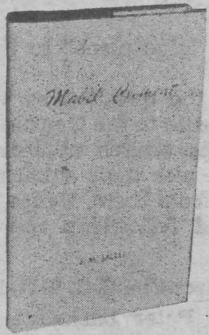


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"US"

(Continued from page 5)
she went to play.

"I love you, Mother," said little John.

Forgetting work, his cap went on.

And he was off to the garden swing

Leaving his mother the wood to bring.

"I love you, Mother," said little Fann.

"Today I'll help you all I can. How glad I am school doesn't keep."

So she rocked the baby till it fell asleep.

Stepping softly, she took the broom,
Swept the floor, and dusted the room.

Busy and happy all day was she,

Helpful and cheerful as a child could be.

"I love you, Mother," again they said.

Three little children going to bed.

How do you think that Mother guessed

Which of them really loved her best?

Listen again:

"Therefore let us not sleep, as do others; but LET US WATCH and be sober." — I Thes. 5:6.

"For God hath NOT CALLED US UNTO UNCLEANNES, but unto holiness." — I Thes. 4:7.

"TEACHING US that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." — Titus 2:12.

What does the grace of God teach us? It teaches us that we ought to live soberly as unto ourselves, we are to live righteously as unto others, and we are to live godly as unto Him that reigneth in the skies above.

Notice again:

"Seeing then that we have a great high priest, that is passed into heavens, Jesus the Son of God, LET US HOLD FAST OUR PROFESSION." — Heb. 4:14.

You who profess to love Him, then you are to hold fast to your profession. There are preachers who change their position doctrinally to suit the congregation, but the Word of God says to hold fast to our profession.

CONCLUSION

What has He done for us? He has chosen us, He has loved us, He has quickened us, He begat us, He calls us, He made us accepted, He brings us to God, Christ died for us, He made us free, He has given us a sound mind, He seals us, He intercedes for us and He teaches us how that we are to live. Beloved, I say to you, that the salvation of the Lord Jesus Christ is an intensely personal

matter. It is for us. If I could, I'd like to burn every one of these Scriptures into your soul to the extent that you would realize that everything that has been done for the elect of God, was done for you individually. It was for us.

May God bless you and may God help you to realize this truth, that while God has done something for us we need to beware of the Devil, because he has us in mind too.

Notice:

"Wherefore we would have come unto you, even I Paul, once and again; but SATAN HINDERED US." — I Thes. 2:18.

Beloved, may we remember that while God has done all this for us, the Devil is in the business of hindering us.

Oh, might it please God to help you see this great truth that we are in Him personally, and may you depend upon Him, and may you go out from this place to live for Him and have your life count for Him. As you go away, might it please God that you yourself shall realize that the only way you can get victory over Satan is because you are in Him. In spite of all the Devil does to you, in spite of all the Devil does against you, beloved, we are going to be victorious because of what God has done for us.

May God bless you!



The Lord's Supper

(Continued from page 1)
to mention wine in the Lord's Supper is to be looked upon as one who advocates social drinking and even drunkenness. But those who hold to the truth on certain subjects are misrepresented. I believe with all my heart that social drinking is a wrong and that drunkenness is doing as much as anything else in breaking up homes and ruining children, but I am not going to let that cause me to commit a far greater sin in corrupting the Lord's table.

The preachers who have been going around the country preaching "total abstinence" have done much harm in their zeal against liquor. I do not say that they have not done some good, but they have done much harm also. I want to quote from one such preacher as to wine in the Lord's Supper:

"The word wine is not used anywhere in the Bible in connection with the Lord's Supper. The New Testament makes no mention of wine in connection with the Lord's Supper. The word 'cup' is used; the words 'fruit of the vine' are used, but the word wine is not used. And ladies and gentlemen, fermented, intoxicating wine should never be used for the Lord's Supper. Communion bread is to be unleavened, not to contain any yeast because the bread symbolizes the body of Jesus, which was perfect and sinless.

"It is yeast that causes grape-juice to ferment into intoxicating wine. If the bread should be unleavened, then the part that represents the blood should be unleavened because the blood of Christ was as sinless and pure as was the body of Christ. Fermented, intoxicating wine is a putrid, decaying substance, and when you use that for the Lord's Supper, you are taking a decaying, putrid, contaminated substance to represent the pure, sinless blood of our Lord, and it is a blasphemous disgrace to the blood of Jesus Christ. But if you take the unfermented, pure, fresh, uncontaminated sweet juice of the grape, it is a perfect symbol of the blood of Jesus Christ that cleanses us from all sin. So that is the answer to that argument." (The Christian and the Liquor Traffic, by Sam Morris, pages 13, 14).

Notice that Mr. Morris admits that the cup should be unleavened as the bread is, and that yeast



Elder Eddie Garrett

causes the juice to ferment. He admits enough to prove that he is wrong. Grape juice has leaven in it and therefore according to his own statement it should not be used in the Lord's Supper. Listen:

"The chief micro-organism of the vinous fermentation is s. ellipsoideus. The elliptical cells of this species are found on the grapes and in the air of grape growing districts, and fermentation is thus set up spontaneously without the actual addition of yeast." Encyclopedia Americana, Vol. 11.

"The surfaces of ripe grapes are covered with large numbers of yeasts, moulds and bacteria, including the true wine yeast Saccharomyces ellipsoideus. Grape juice would ferment with the aid of the wild yeasts. . . ." Encyclopedia Britannica, Vol. 23, page 666.

In reply to my inquiry, J. J. Willaman, chief of Plant Products Laboratory, United States Department of Agriculture, said:

"Your letter concerning the leaven in grape juice has been referred to me.

"I take it that by leaven you mean yeast. There is no yeast within the intact grape berry, but there are yeast cells around the fruit and the vine.

"Hence when the fruit is pressed, yeast gets into the juice. The same holds for any fruit. When fermentation is complete, it means one of two things: either the yeast has consumed all of the sugar of

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the juice, or the alcohol content has been built up to a level at which it stops the growth of the yeast. In either case the dead or inactive yeast cells settle to the bottom and a more or less clear liquid can be decanted off. Or the whole can be filtered."

I have just quoted three of the most authentic sources that I know and they prove there is leaven or yeast in the plain juice. This being true we cannot use grape juice in the Lord's Supper if we hold to the fact it must be unleavened. Also if you will notice in the above letter that I received, Mr. Willaman said that the dead yeast cells stop growing when complete fermentation takes place and they settle to the bottom. Then all you have to do is decant it off and you have wine which is free from leaven or yeast. We then are able to use what symbolizes the sinless blood of our Lord.

Also let me remind you that in the ordinances of baptism and the Lord's Supper **SYMBOLISM is everything**. When you have sprinkling or pouring for baptism you no longer symbolize the death, burial and resurrection of Christ. The same holds true in the Lord's Supper. To use grape juice doesn't symbolize the sinless blood of Christ, contrary to what Sam Morris and others teach.

The church at Corinth used wine (if wine it must be fermented) in the supper, and received no correction from the Apostle Paul for doing so.

"When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken." (I Corinthians 11:20-21).

The apostle rebukes them for making a feast out of the supper, but he does not say one thing about wine being used for that is what they were supposed to use.

Now who will deny that they were using wine in the supper? I have never seen anyone yet get drunk on grape juice. Also the word for "drunken" in the Greek means just that. Anyone can study Jewish history and find out that the people always used wine in their feasts. This includes the feast of the Passover as well.

Mr. Morris also says that wine is never connected with the supper, but the words "fruit of the vine." I ask Sam Morris or anyone else, What is wine but the fruit of the vine? When we are speaking of some kind of wine other than grape wine we are to put the adjective with it such as: apple wine, peach wine, etc. But to simply say wine is to mean grape wine. When the words "fruit of the vine" are used it is to distinguish grape wine from other liquids that men might try to use. Had the Lord not spoken these words men might use milk or water or any such thing.

In conclusion we ask that each reader of these words give considerable thought to the elements of the Lord's Supper for it is not something that man can change to fit his own fancies.

A Name

I know of a world that is sunk in shame,
Whose hearts oft faint and tire;
But I know of a name, a precious name,
That can set that world on fire.

I know of soul that is steeped in sin,
That no men's art can cure;
But I know a name, a Beautiful Name
That can make that soul pure.

I know a life that is lost to God,
Bound down by things of earth;
But I know a name, a Wonderful name,
That can bring that soul new birth.

So Listen, my heart, an angel speaks,
To save thy life from dross;
Christ Jesus is the Name, The Name,
He saves by the way of the cross.

Baptists

(Continued from page 1)
preach the sovereign, electing grace of God and His keeping power. Did they go to Heaven? Paul knew he was going to Heaven (Titus 3:5). Peter knew he was going to Heaven (1 Peter 1:1-5). John knew he was going to Heaven (1 John 3:1-2). Baptists are going to Heaven because many of them have received Christ as their Redeemer and "he that hath the Son of life" (1 John 5:12).

2. Not All Baptists Are Going to Heaven.

How do I know? Not all Baptists were going to Heaven in the early days of the church. You there were no Baptists in the world. There may not have been by that name, they may have been given a different name; those early Christians and church members held to the very same doctrine and practice that Baptists do today. As I said, we would not have them Baptists or Baptistism existed today; and not all of them were going to Heaven.

Judas Iscariot was a member of that first Baptist church built by Christ (Matthew 16:18) and ginning with John's baptism (1:21-22), but he did not go to Heaven. Jesus Christ said Judas was a "devil" (John 8:47) and that he was "lost" (John 17:12).

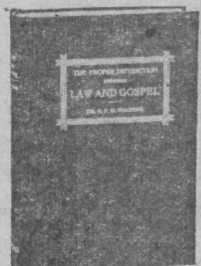
The Apostle Jude said in his day: "There are certain men who are in unawares, who were before old ordained to this condemnation: ungodly men, turning the grace of our God into lasciviousness; denying the only Lord God, our Lord Jesus Christ" (Jude 1:4).

In the church in those days there was an Ananias and Sapphira (Acts 5:4); a baptized man Magus whose heart was not right with God (Acts 8:13); a Phygellus and Hermogenes (2 Timothy 1:15); a Hymeneus and Philetus (2 Timothy 2:18); a Demas who loved the present world (2 Timothy 4:10); and others.

(Continued on page 7, column 2)

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Baptists

Continued from page 6)
... (2 Timothy 4:14); false
... in the church in Perga-
... who held the doctrine of
... and of the Nicolaitanes
... Revelation 2:14-15); and a false
... named Jezebel in the
... church at Thyatira (Revelation
... 20). They were professing Bap-
... in their day, but they gave
... evidence of being born again!
... cannot hope that conditions have
... improved in our Baptist churches
... those days.
... Are Baptists the only people
... going to Heaven? I answer that
... not all professing Baptists are
... going to Heaven!
3. Not Only Baptists Are
Going to Heaven.
Born again and saved Baptist
church members are not the only
ones going to Heaven! Saved
Methodists, Roman Catholics,
Presbyterians, Lutherans, Episco-
pals and members of every one
of the religious denominations in
the United States and all others
throughout the world are going
to Heaven, if they are born again!
Charles and John Wesley were
Methodist; John Calvin was a
Presbyterian; Martin Luther was a
Lutheran; the evangelist, D. L.
Moody, was a Congregationalist;
but if these men were saved, then
look forward to the day when I
will meet these and others like
them in Heaven.
Are Baptists the only people
going to Heaven? No, Baptists are
not the only people going to
Heaven!
4. Then Why Join a Baptist
Church?
Brethren, I say this with hu-
mility, and yet sincerely: a Bap-
tist church is a true New Testa-
ment church. Compare other
churches and a Baptist church
with the church in your New Tes-
tament and see which church ex-
isting today is like the church
which instituted on earth; and of
which Peter, James and John and
Paul and the early believers were
members.
Why join a Baptist church?
Not that it will take you to
Heaven. No church can do that,
only the crucified Christ, who is
risen and living, can and will save
you! (Acts 4:12).
Why join a Baptist church? Be-
cause it alone keeps properly the
ordinances of baptism and of the
Lord's Supper (1 Corinthians
10:16-17). Because Christ built it. Be-
cause you are following the ex-
ample of the early believers and
Christ's own disciples. They
joined themselves to what today
would be called a Baptist church.
Are Baptists the only people
going to Heaven? No, indeed, it
(Acts 8:12) would appear as if some Baptist
(in name) are not heading for
Heaven; Baptists are not the only
people going to Heaven! Then
why join the Baptist church? Be-
cause it is the true New Testa-
ment church going back through
the dateless past to the history
of the apostles and to Christ Him-
self.
Can a person go to Heaven
without being a member of the
Baptist church? Certainly! But
you cannot go to Heaven without
being born again! Jesus Christ
said: "Verily, verily, I say unto
you: Except a man be born again,
he cannot see the kingdom of

God" (John 3:3). Only Jesus
Christ can give you the new birth.
By faith go to Him and receive
Him as your personal Saviour,
and you have been born again!
(See John 1:12-13 and 1 John 5:1).
A father and his little daughter
were out at sea. It was night and
they were heading for home when
a violent storm came upon them,
threatening their lives. At home
the Christian mother had climbed
the stairs to the attic window and
placed a lamp in the window and
prayed for their safety. Their
home was right near the water's
edge and by the harbor. The
storm could not veil the flickering
light and by heading for that light
they reached home and safety—
and a royal welcome it was, with
thanksgiving to God! They fol-
lowed mother's light. It was not
the mother, but her light that
guided them safely home.
It is not the church, but the
church's light, Jesus Christ, who
will save and guide you safe to
Heaven and Home! Look to Jesus
now to save you! (Isaiah 45:22)
and confess Him in baptism (Acts
2:38). Amen.
EDITORIAL NOTE: We believe
it is a very low and cheap atti-
tude to say, "If joining the church
won't take me to Heaven or help
take me to Heaven, why be a
Baptist?" Or, "If immersion has
nothing to do with salvation, why
should we make a fuss over it?"
That is a very cheap view of sal-
vation and the One who saves. It
is like a son who would say to his
father — the one who had reared
him and fed him — "Why do
anything in obedience to Dad
since it won't make me any more
his son and won't benefit me any
more?"
Every saint ought to be a Bap-
tist in obedience to God's Word.
Obey the Bible fully and you can
be nothing but a Baptist. — B.L.R.

Did Christ Fail?

(Continued from page 1)
told that God hates all workers of
iniquity.
"The foolish shall not stand in
thy sight: thou hatest all workers
of iniquity." — Psalm 5:5.
This passage takes in a great
multitude, for I ask you: Who
does not work iniquity? Going
even farther in the Word we are
taught that there are some who
are appointed to fall under the
wrath of God.
"What if God, willing to shew
his wrath, and to make his power
known, endured with much long-
suffering the vessels of wrath
FITTED TO DESTRUCTION." —
Romans 9:22.
"And a stone of stumbling, and
a rock of offence, even to them
which stumble at the word, being
disobedient: WHEREUNTO ALSO
THEY WERE APPOINTED." — I
Peter 2:8.
"For there are certain men crept
in unawares, WHO WERE BE-
FORE OF OLD ORDAINED TO
THIS CONDEMNATION, ungedly
men, turning the grace of our
God into lasciviousness, and de-
nying the only Lord God, and our
Lord Jesus Christ." — Jude 4.
These three passages of Scrip-
ture teach us that God has ap-
pointed some to condemnation for
their sins? Did He love them? All
unbelievers are under the wrath
of God.

"He that believeth on the Son
hath everlasting life: and he that
believeth not the Son shall not
see life: but the wrath of God
abideth on him." — John 3:36.
The Word "World" Is
Limited
Not only does other Scripture
limit the love of God, but also
the word "world" is limited. This
word is sometimes used to denote
all unbelievers. Note these verses:
"Even the spirit of truth: whom
the WORLD cannot receive be-
cause it seeth him not, neither
knoweth him: but ye shall know
him; for he dwelleth with you,
and shall be in you." — John 14:17.
"If the WORLD hate you, ye
know that it hated me before it
hated you." — John 15:18.
"I pray for them: I pray not
for the WORLD, but for them
which thou hast given me; for
they are thine." — John 17:9.
"But when we are judged, we
are chastened of the Lord, that
we should not be condemned
with the WORLD." — I Corinthians
11:32.
Certainly, "world" is limited in
these Scriptures to unbelievers.
Not only is the word "world"
used to mean unbelievers, but also
it is used in Romans 11:12-15 to
mean Gentiles alone.
We may conclude, then, that
John 3:16 is limited and that it
must be speaking of a certain
group, namely the "whosoever
believeth" group. We are told
what group is meant in Revela-
tion 7:9:
"... Lo, a great multitude,
which no man could number, of
all nations, and kindreds, and
people, and tongues. [These terms
show us what "world" signifies]
stood before the throne, and be-
fore the Lamb, clothed with white
robes, and palms in their hands."
That group is all whom God has
chosen out of every nation. This
is clearly taught in 2 Thessa-
lonians 2:13, 14.
"But we are bound to give
thanks alway to God for you,
brethren beloved of the Lord, be-
cause God hath from the begin-
ning chosen you to salvation
through sanctification of the Spir-
it and belief of truth: whereunto
he called you by our Gospel, to
the obtaining of the glory of our
Lord Jesus Christ."
The Atonement—Limited by
the Results
To correctly consider the atone-
ment we must take note of the
results of that death. Let us just
examine a few of the things we
receive because Christ died for us:
Saved From God's Wrath
"But God commendeth his love
toward us, in that, while we were
yet sinners, Christ died for us.
Much more then, being now jus-
tified by his blood, we shall be
saved from wrath through him."
Romans 5:8, 19.
"For God hath not appointed
us to wrath, but to obtain salva-
tion by our Lord Jesus Christ,
who died for US, that, whether
we wake or sleep, we should live
together with him." — I Thessa-
lonians 5:9, 10.
Now, my friends — did Christ
fail in this? Is everyone saved
from God's wrath and reconciled
to God? If Christ died for every-
one then He either failed or ev-
eryone is saved from the wrath of
God. We have already seen that
there are some who are under the
wrath of God. Christ did not fail
— He died only for the elect of
God.

Redemption From and
Forgiveness of Iniquity
"Who gave himself for us, that
he might redeem us from all in-
iquity. . . ." — Titus 2:14.
"In whom we have redemption
through his blood, the forgive-
ness of sins, according to the
riches of his grace." — Ephesians
1:7.
Again I ask — did Christ fail?
We know that everyone has not
been redeemed from sin. But all
for whom Christ died are re-
deemed.
Peace
"And, having made peace
through the blood of his cross, by
him to reconcile all things unto
himself: . . ." — Colossians 1:20.

Does everyone have peace. No!
Only those for whom Christ died.
Purged Conscience
"How much more shall the
blood of Christ, who through the
eternal Spirit offered himself
without spot to God, purge your
conscience from dead works to
serve the living God." — Hebrews
9:4.
Now we know that everyone's
conscience is not purged nor will
be. Did Christ fail? No. His blood
was shed only for the chosen of
God.
Now, beloved, if Christ died for
everyone in the world, and every-
one does not enjoy the above
mentioned fruits of His death,
then we must say with emphasis
that Christ failed in what He
came to do, or the Word of God
does not teach the truth. I do not
believe Christ failed nor do I be-
lieve that God's Word lies, and
so I must believe that the Ato-
nement of Christ was limited to the
elect of God.
The Atonement—Limited
by Scripture
To go on in our study of the
Atonement, I would like to say
that if a statement appears to be
general in some ways but is
shown to be limited in others, it
must be limited. A limited state-
ment cannot become general, but
a general statement must become
limited. Allow me to illustrate
what I mean. When my wife asks
me to go to the store, it would
appear general. She could mean
the drug store or the dry goods
store or any number of stores, and
after I arrive at the store I could

do or get anything because she
merely said "go to the store." But
when I'm ready to go and she
says, "I want you to get a loaf of
bread," she thus limits her first
statement. I know she means the
grocery store, and I also know
that she means for me to get
bread. So you see, the general
statement becomes limited.
Granted, John 3:16 appears to
teach a general atonement at first
glance, as does 1 John 2:2, but
they are limited by the teachings
in other Scriptures. Let us study
a few of these Scriptures that
limit the Atonement:
In Type
"For I will pass through the
land of Egypt this night, and will
smite all the firstborn in the land
of Egypt, both man and beast, and
against all the gods of Egypt I
(Continued on page 8, column 4)
"I Should Like To Know"
(Continued from page 4)
separable components of one act
— in Acts 2:38 has the same de-
sign as it has elsewhere, i.e., a
turning from sin to Christ. One
turns from (that is repentance)
sin and at the same time turns to
Christ (that is faith). When this is
done, one is saved and should
then "be baptized for the remis-
sion of sins" in the same sense as
the cleansed leper offered a sacri-
fice "for" his cleansing.
6. Is Mark 16:9-20 spurious?
No.



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WNRG—1250 ON THE DIAL Grundy, Virginia Sunday—8:30-9:00 A. M.	WCHI—1350 ON THE DIAL Chillicothe, Ohio Sunday—7:15-7:45 A. M.
WMLF—1230 ON THE DIAL Pineville, Kentucky Sunday—8:30-9:00 A. M.	WMTN—1300 ON THE DIAL Morristown, Tennessee Sunday—8:00-8:30 A. M.
WKIC—1390 ON THE DIAL Hazard, Kentucky Sunday—8:30-9:00 A. M.	WMOR—1330 ON THE DIAL Morehead, Kentucky Sunday—7:00-7:30 A. M.
WMNF—1280 ON THE DIAL Richwood, W. Va. Sunday—8:30-9:00 A. M.	WAIN—1270 ON THE DIAL Columbia, Kentucky Sunday—7:00-7:30 A. M.
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Your
Prayers!



My Dear Friends In Christ:

Believing that many of our readers pray often for **THE BAPTIST EXAMINER** and its editors, I am asking today for your prayers. I would remind you that the success or failure of our Rally Day of April 28th means much not only to me, but to all those who love the truth this paper contends for.

I am sending this open letter to all our readers asking that you please remember us very definitely in prayer. He has never failed us and I have the assurance that He will not fail us in 1959.

Here is our prayer promise: "No good thing will He withhold from them that walk uprightly." Psalm 84:11. Won't you plead this promise with us day by day that God will bless this spring rally?

I can't help feeling that somewhere some of our readers have some of this world's goods that God has given them for just such a time and purpose as this. Our hearts are in God's hands and He directs and controls us as He sovereignly wishes. Will you join with me in prayer that the God who owns the cattle and the gold—that He will provide for us, by causing hundreds of our readers to share with us in carrying the financial burden of this paper.

Very sincerely yours,

JOHN R. GILPIN

P. S.—Please use the envelope which you will find in this issue of the paper to forward your Rally Day offering. It will be opened on the evening of April 28th. Please be present with us on that occasion if possible.

Satan's Counterfeits

(Continued from page one)

Jno. 1:3: "And truly our fellowship is with the Father, and with his son, Jesus Christ." It begins when one is saved and comes to have the fellowship just mentioned. The Modernist claims that all people are children of God and that all men are brothers. If that were true then fellowship could be with any group of people, but it isn't true. A born-again experience is the thing that binds saved people together, a common Christian fellowship is based on their blood redemption, and this. This is further made plain in I John 1:7. Two things are there mentioned as involved in such fellowship. First, is "walking in the light." Only the saved do this — for the "wicked walk in darkness. They know not at what they stumble." Second, "The blood of Jesus . . . cleanses from all sin."

2—TRUE CHRISTIAN FELLOWSHIP IS IN THE TRUTH. (See 3 John verses 3 and 4) That is why unionism doesn't work. It requires a fake fellowship in which every one is supposed to keep his mouth shut concerning any truth that might be offensive to others. People who have the same beliefs and who rejoice in those beliefs are drawn to others who hold like precious truths.

3—THERE IS A PRECIOUS CHRISTIAN FELLOWSHIP IN THE GOSPEL. (Phil. 1:5). It is a precious thing to join with others in the spread of the gospel. We have broadcast the gospel every week for 22 years and scarcely a week has passed without some one volunteering some money to help in this work.

4—A FELLOWSHIP THAT DRAWS PEOPLE VERY CLOSELY TOGETHER IS FELLOWSHIP IN SUFFERING FOR CHRIST. Paul speaks of "the fellowship of his suffering." In

times of great persecution two things happen. First, the unregenerate are weeded out — they vanish. Second, those who are saved stick more closely together. The early Christians whom we read about in Acts, pooled their resources. They put everything in a common fund to meet the emergency.

5—CHRISTIAN FELLOWSHIP BEGUN HERE, LASTS FOREVER, for we are going to continue to live forever with the saved people whom we have come to know here. The imperfect fellowship we know here, will become a perfect fellowship in the life to come. "So shall we ever be with the Lord," involves "so shall we ever be with each other."

The Devil's Counterfeits.

1—THE DEVIL LEADS SOME CHRISTIANS TO FIND THEIR CHIEF FELLOWSHIP WITH THE PEOPLE OF THE WORLD. They join various things and spend more time with those things than with Christian people. Some Christian women belong to a "Woman's Club" where many are among the unsaved, and they value it more than the church. Some put a lodge or a society of some kind ahead of their church.

2—THE FELLOWSHIP OF EATS. We often hear men talk about "fellowship" — especially in connection with the "Men's Brotherhood." That fellowship and brotherhood is generally based on eats, for they eat and stuff almost every time they get together. It is a shallow fellowship that is based around a banquet table. When the eats give out, the fellowship gives out.

3—THE FELLOWSHIP OF CHURCH ORGANIZATIONS. People often come to put "My Class" above their church. They have fellowship with some members of a class, and that is just about all. Church organizations often serve to bring disunity in a church, for they serve to divide

the allegiance of people until they care little for the church as a whole. Their concern, and their interest is all centered in some class, society or auxiliary. Satan is pleased to have it so.

4—AN OUTSIDE DENOMINATIONAL FELLOWSHIP. Some come to be wrapped up in denominational matters until they regard the denomination as the big thing, and their church as a very small subsidiary. Allegiance is given to the denomination, rather than to their church.

The fellowship of a church based on blood redemption, and revolving around love for the Lord, for one another, and for the truth of God is one of the finest things one can possibly know. "Accept no substitute!"

Our Suffering Substitute

(Continued from page one)

you shall be saved.

Trembling sinner, look to Jesus, and you are saved. Do you say, "My sins are many?" His atonement is wondrous.

Do you cry, "My heart is hard?" Jesus can soften it.

Do you exclaim, "Alas, I am so unworthy?" Jesus loves the unworthy.

Do you feel, "I am so vile?" It is the vile Jesus came to save.

Down with you, sinner; down; down with yourself, and up with Christ, who suffered for your sins upon Calvary's cross. Turn your eye thither; see Jesus only. He suffers. He bleeds. He dies. He is buried. He rises again. He ascends on high. Trust Him, and you are safe. Give up all other trusts, and rely on Jesus alone, alone on Jesus, and you shall pass from death unto life.

This is the sure sign, the cer-

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tain evidence of the Spirit's indwelling, of the Father's election, of the Son's redemption, when the soul is brought simply and wholly to rest and trust in Jesus Christ, who "hath once suffered for sins, the Just for the unjust, that He might bring us to God."

May the Holy Spirit bless these words, and send them home with comfort to many hearts, for our Lord Jesus Christ's sake! Amen.

The foregoing is a portion of Spurgeon's sermon on the same subject. This small part has been selected by Bro. G. H. Collett to be printed in a small tract. When the tract is printed, copies may be obtained from:

GOSPEL TRACT DEPOT
128 Moore Park Avenue
Willowdale, Ontario, Canada

Did Christ Fail?

(Continued from page 7)

will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt."—Exodus 12:12, 13.

Everyone realizes that the blood here typifies the blood of Christ redeeming us from the penalty of sin. Notice the blood here was limited to the firstborn of the family. The blood of the lamb was shed only for the firstborn and not for any other member of the family. Just as the blood of Christ was shed only for the elect of God and no one else.

In Prophecy

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all."

"He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify MANY; for he shall bear THEIR iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of MANY, and made intercession for the transgressors."—Isaiah 53:4-6, 11, 12.

Beloved, the "many" mentioned here can only mean the sheep, because if Christ died for all without exception then there are people in Hell who should not be there.

In Christ's Statements

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for MANY."—Matthew 20:28.

"... I lay down my life FOR THE SHEEP."—John 10:15.

"... Glorify thy Son, that thy Son also my glorify thee: as thou hast given him power over all flesh, THAT HE SHOULD GIVE ETERNAL LIFE TO AS MANY AS THOU HAST GIVEN HIM."—John 17:1, 2.

Only the wilfully blind will say that Christ did not teach election; and I say that these passages show the He died only for the sheep (God's elect).

The Book of Hebrews

"And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of MANY; and unto them that look for him shall he appear the second time without sin unto salvation."—Hebrews 9:27, 28.

In the Book of Revelation

"And they sang a new song, saying, thou art worthy to take

the book, and to open the thereof: for thou wast slain, and hast redeemed us to God by thy blood OUT OF every kindred, tongue, and people, and nation; and hast made us unto our Father kings and priests: and we shall reign on the earth."—Revelation 5:9, 10.

A better translation of the passage is:

"... And with your blood you bought men from every tongue, people, and nation."

This verse teaches us that blood redeemed some "out of every nation."

From the above passages must conclude that Christ's blood was shed for His elect and for His elect.

My subject asks the question: Did Christ fail? With all praise to God I can say with a shout—

NO! CHRIST DID NOT FAIL BUT IS VICTORIOUS. As our Lord's "Hallelujah for the cross!"

Hallelujah, hallelujah, hallelujah for the cross!
Hallelujah, hallelujah, it shall never suffer loss!

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