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RALLY DAY, APRIL 28. PLEASE PRAY, ATTEND, GIVE, WRITE!

We no more earn Heaven by good works than babies earn their food and drink by crying and howling.
MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC The Church, By Bob L. Ross—

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. 11 RUSSELL, KENTUCKY, APRIL 18, 1959 WHOLE NUMBER 1086

The Providence of God

By THOMAS WATSON
(Died 1689)

Thirdly, Propositions about
God's Providence

Q. What are God's works of providence?
Ans. God's works of providence are the acts of His most holy, wise, and powerful government of His creatures, and of their actions.
Of the work of God's providence Christ says, "My Father worketh hitherto and I work" (John 5:17). God had rested from the works of creation. He does not create any new species or things. "He rested from all his works" (Genesis 2:2); and therefore it must needs be meant of His works of providence: "My Father worketh and I work." "His kingdom ruleth over all" (Psalm 103:19); i.e., His providential kingdom.
Now, for the clearing of this point, I shall—
1. Show you that there is a providence.
2. What that providence is; and
3. Lay down some maxims or propositions concerning the providence of God.

First, that there is a Providence

There is no such thing as blind fate, but there is a Providence that guides and governs the world. "The lot is cast into the sea, but the whole disposing thereof is of the Lord" (Proverbs 16:33).

Secondly, what this Providence is

In answer, Providence is God's ordering all issues and events of things, after the counsel of His will, to His own glory. (1) I call providence God's ordering things, to distinguish it from His decrees. God's decree ordains things that shall fall out, God's providence orders them.

(2) I call providence the ordering of things after the counsel of God's will.

(3) God orders all events of things, after the counsel of His will, to His own glory, His glory being the ultimate end of all His orderings, and the centre where all the lines of providence meet. The providence of God is Regina and mundi, the queen and governess of the world: it is the eye that sees, and the hand that turns the wheels in the universe. God is not like an artificer that builds a house, and then leaves it, but like a pilot He steers the ship of the whole creation.

I. God's providence reaches to all places, persons, and occurrences. (1) To all places. "Am I not a God at hand, and not a God afar off?" (Jeremiah 23:23). The diocese where providence visits is very large; it reaches to heaven, earth and sea. "They that go down to the sea, see the wonders of God in the deep" (Psalm 107:23, 24). Now, that the sea, which is higher than the earth, should not drown the earth, is a wonder of providence. The prophet Jonah saw the wonder of God in the deep, when the very fish which devoured him and swallowed him brought him safe to shore.

(2) God's providence reaches to all persons, especially the persons of the godly, who in a special manner are taken notice of. "He careth for you" (1 Peter 5:7) i.e., the elect in a special manner. "The eye of the Lord is upon them that fear him; to preserve them from death, and to keep them alive in famine" (Psalm 34:18, 19).

God by His providential care shields off dangers from His people, and sets a lifeguard of angels about them (Psalm 34:7).

God's providence keeps the very bones of the saints (Psalm 34:20).

It bottles their tears (Psalm 56:8).

It strengthens the saints in their weakness (Hebrews 11:34).

It supplies all their wants out of its alms basket (Psalm 23:5).

Thus providence wonderfully supplies the wants of the elect.

When the Christians in Rochelle were besieged by the French king, God by His providence sent a great number of small fishes to feed them, such as were never seen before in that haven. So the raven, that unnatural creature (that will hardly feed its young), providentially brought sustenance

to the prophet Elijah (1 Kings 17:6).

The Virgin Mary, through bearing and bringing forth the Messiah, helped to make the world rich, yet she herself was very poor; and now, being warned of the angel to go into Egypt (Matthew 2:13) she had scarce enough to bear her charges thither; but see how God provides for her before hand. By His providence He sends wise men from the east, who bring costly gifts, gold, myrrh, and frankincense, and present them to Christ; and now she has enough to defray her charges into Egypt.

God's children sometimes scarce know how they are fed, except that providence feeds them. "Verily thou shalt be fed" (Psalm 37:3). If God will give His people a kingdom when they die, He will not deny them daily bread while they live.

(3) God's providence reaches to all affairs and occurrences in the world. There is nothing that stirs in the world but God has, by His providence, the over-ruling of it. Is it the raising of a man to honour? (Psalm 75:7). He puts down one, and raises up another. Success and victory in battle are the result of providence. Saul had the victory, but God wrought the salvation (1 Samuel 11:13). That among all virgins brought before the king, Esther should find favor in the eyes of the king, was not without God's special providence; for, by this means, the Lord saved the Jews alive that were destined to destruction. Providence reaches to the least of things, to birds and ants.

Providence reaches to the least when the dam forsakes it, and will give it food (Psalm 147:9). Providence reaches to the very hairs of our head. "The hairs of your head are all numbered" (Matthew 10:30). Surely if providence reaches to our hairs, much

(Continued on page 5, column 2)

DISTINCTION BETWEEN THE ANCIENT AND MODERN MENNONITES

[In preceding chapters reference has been made to the Mennonites as ancestors of Baptists. The ancient Mennonites — so called after the name of their outstanding leader, Simon Menno — are not to be confused with the modern Mennonites. The following article, taken from D. B. Ray's **Baptist Succession**, will show the true historical and doctrinal distinction. The author plans to use this article as an appendix when this series is printed in book form.]

Menno Simon, a native of Friesland, a Romish priest, renounced the Catholic Church and joined the Baptists in 1536. His wonderful success as a Baptist minister brought down the hatred and persecutions of all Pedobaptists upon him. And from him the opponents of the Baptists began to call them Mennonites. Mosheim, the historian, in his account of the Baptists, heads the chapter, "The History of the Anabaptists or Mennonites." The question has lately been raised as to the Baptist character of the Mennonites. The confusion on this point has arisen from a failure to discriminate between the original strict Mennonites, and the modern Mennonites. Menno himself was a strict Baptist. It is known that all Mennonites profess to practice believer's baptism, but the recent Mennonites are known to practice pouring for baptism.

J. N. Brown, the author of the Religious Encyclopedia, states, upon the authority of Mr. Ward, that, "The modern Mennonites plead the authority of Menno for the use of pouring and sprinkling as baptism. But in reality, it is a wide departure from the views of Menno, who says, 'After we have searched ever so diligently, we shall find no other baptism but dipping in water, which is acceptable to God and approved in His Word.'" Rel. Encyc., p. 797.

And Mr. Benedict remarks that: "Menno was, indeed, a (Continued on page two)

The Ecclesiology of the Scofield Reference Bible

By CHESTER TULGA

Our comments on the ecclesiology of the Scofield Bible covers this area only, for we are deeply indebted to the great ministry of the Scofield Bible and share many of its convictions.

Interdenominational fundamentalism has been deeply influenced, in its view of the nature of the church, by the Scofield Bible. Let us notice in detail the ecclesiology of the Scofield Bible.

(a) **The definition of a local church.** "A local church is an assembly of professed believers on the Lord Jesus Christ, living for the most part in one locality, who assemble themselves together in His Name for the breaking of bread, worship, praise, prayer, testimony, the ministry of the Word, discipline and the furtherance of the Gospel. Such a church

exists where two or three are thus gathered. Every such local church has Christ in the midst, is a temple of God, and indwelt by the Holy Spirit. When perfected in organization, a local church consists of 'saints' with the bishops (elders) and deacons." (Summary on Phil. 1:1.)

Here is a curious omission. No mention is made of baptism in connection with a true local assembly. Yet in the Acts of the Apostles there is a constant connection between salvation and baptism and baptism and the churches. In no case is it suggested that baptism is essential to salvation, but in no case is there the suggestion that baptism is optional for the believer. The Scofield definition is not that of a full New Testament church.

(b) **The definition of the invisible church.** (Hebrews 12:23 note) "The true church composed of the whole number of regenerate persons from Pentecost to the first resurrection (1 Cor. 12:12, 13), is the body of Christ of which He is the Head (Eph. 1:22, 23). As such it is a holy temple for the habitation of God through the Spirit (Eph. 2:21, 22); is 'one flesh' with Christ (Eph. 5:30, 31); and espoused to Him as a chaste virgin to one husband (2 Cor. 11:2-4)." Scofield follows August- (Continued on page 2, column 3)

The Baptist Examiner Pulpit

"PARTAKERS"

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

That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.—Eph. 3:6

By way of a background of this word "partakers," and a brief explanation of this chapter, let me say that I doubt seriously if there is any chapter in all the Bible that has been mutilated more than this third chapter of Ephesians. I noted sometime ago in a number of commentaries that that each had a different interpretation concerning this chapter. You will notice, if you have a Scofield Bible, that Scofield gives a note at the beginning of the chapter in which he says that this chapter is a story of the church—a mystery hidden from past ages.

Well, personally, I think Mr. Scofield is just as near right there as he is on everything else that he says about the church, which means, beloved, that he is never right. I don't think that there's any Bible that is more helpful generally than the Scofield Bible from the standpoint of notes and helps that are to be found in it, and at the same time I don't think there is any individual that is any more of a heretic on the church than is C. I. Scofield. When he says that this third chapter of Ephesians is the story of the church—a mystery hidden from past ages—I'm sure that there's not one word of truth in what he has to say.

I look at this third chapter of

Ephesians as a revelation of the will of God by way of world-wide missions. I have a very definite feeling that the concept of world-wide missions was slow in its development. If you will go back to the fourth chapter of Genesis, you will find that Cain and Abel came to bring their sacrifices, and each of them offered a sacrifice thinking only of himself. Cain was thinking of Cain. Abel was thinking of Abel. They didn't have anybody else in mind. They were thinking only, wholly, and solely in terms of individual salvation.

A little later, in the twelfth chapter of Exodus, on the night of that first memorable passover in the land of Egypt when God

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Editor

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

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

SUBSCRIPTION RATES

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THESE RATES APPLY THROUGHOUT THE WORLD

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

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

The Church

(Continued from page one)

distinguished teacher among the Anabaptists during the whole of his ministry, but Mosheim's account of his gathering up the fragments of the society after their dispersion, and re-organizing them upon new and better principles, is not at all sustained by anything that appears in their own relations. They were the same people in policy and practice before Menno came among them, as afterward." Benedict's His. Bapt., p. 124.

These quotations go to prove, that Menno held the Baptist doctrine of immersion, and that he joined the Baptists, who were denominationally the same people before and after his reception among them.

Mosheim, the historian, settles the fact, that the original Mennonites were thorough immersionists. Speaking of the particular Baptists of England, he says: "The Baptists of the latter sect settled chiefly in London, and in the adjacent towns and villages; and they have departed so far from the tenets of their ancestors, that, at this day, they retain no more of the peculiar doctrines and institutions of the Mennonites, than the administration of Baptism, by immersion, and the refusal of that sacrament to infants, and those of tender years; and consequently they have none of those scruples relating to oaths, wars, and the functions of magistracy, which still remain among even the most rational part of the Mennonites." Mosheim's Church His., p. 500.

Here we have the testimony that the "Administration of baptism by immersion, and the refusal of that sacrament to infants," are "peculiar doctrines" of the Mennonites. And though this historian would make the impression that the English Baptists differed from the Mennonites, yet that difference had no reference to church organization or ordinance, but only related to their views concerning oaths, bearing arms, etc.

Mosheim further states the doctrine of the Mennonites, as follows: "The opinions entertained by the Mennonites in general, seemed to be derived from this leading and fundamental principle, that 'the kingdom of Christ established upon earth, is a visible church or community, to which the holy and the just are alone to be admitted, and which is consequently exempt from all those institutions and rules of discipline that have been invented by human wisdom for the correction and reformation of the wicked.' This fanatical principle was frankly avowed by the ancient Mennonites: their more immediate descendants, however, began to be less ingenious; and, in their public confessions of faith, they either disguised it under ambiguous phrases, or expressed themselves as if they meant to renounce it. To renounce it entirely was, indeed, impossible, without falling into the greatest inconsistency, and undermining the very foundation of those doctrines which distinguished them from all other Christian societies. And yet it is certain that the present Mennonites, as they have, in many other respects, departed from the principles and maxims of their ancestors, have also given a striking instance of defection in the case now before us, and have almost wholly relinquished this fundamental doctrine of their sect, relating to the nature of the Christian church." Mosheim's Church His., p. 497.

In this extract we have exhibited the purity of the ancient Mennonite doctrine concerning the church, and also the fact that the modern Mennonites have departed from these original principles.

A controversy originated among the Mennonites concerning church discipline. This began about the middle of the sixteenth century. One party favored the rigid execution of church discipline, while the other was more moderate. Speaking of these parties, Mosheim remarks: "These two sects are, to this very day, distinguished by the denomination of **fine** and **gross**, or, to express the distinctions in more intelligible terms, into **rigid** and **moderate** Anabaptists. The former observe, with the most religious accuracy, veneration, and precision, the ancient doctrine, discipline, and precepts, of the purer sort of Anabaptists; the latter depart much more from the primitive sentiments, manners, and institutions of their sect, and more nearly approach those of the Protestant churches. The gross or modern Anabaptists consisted, at first, of the inhabitants of a district in North Holland, called Water Land; and hence their whole sect received the denomination of Water Landrians." Mosheim's Church His., p. 496.

This needs no comment. It was the gross Mennonites — for the historian uses the words Anabaptists and Mennonites interchangeably — that departed from their original principles of purity in doctrine and practice. The present Mennonites who

(Continued on page eight)

A NEW IDEA

One of our readers writes that his church is pastorless and has not been able to secure a preacher every Sunday and has asked that we send tapes to use for their Sunday services.

This we are most glad to do, and if there is any other church who wishes to use our tapes in this manner, we shall be most happy to send them.



RALLY DAY

ONLY BY GENEROUS
SACRIFICIAL GIFTS
ON THE PART OF OUR
FRIENDS WILL OUR
OBLIGATIONS BE MET

Scofield Bible

(Continued from page 1)

tine, Luther and Calvin here. Again, there is no mention of baptism in connection with the church.

(c) The definition of the visible church. Note on I Tim. 3:15. Paul here refers to "the church which is the church of the living God, the pillar and ground of the truth." In the margin, Scofield indicates that this refers to a local church.

Scofield defines the visible church as follows: "The passages under this head (I Cor. 10:32; I Tim. 3:15) refer to that visible body of professed believers called, collectively, 'the church,' of which history takes account as such, though it exists under many names and divisions based upon differences in doctrine or in government. Within, for the most part, this historical 'Church' has existed the true Church, 'which is His body, the fulness of him that filleth all in all' (Eph. 1:22, 23; Heb. 12:23 note) like the believing remnant within Israel (Rom. 11:5 note). The predicted future of the visible church is apostasy (Lk. 18:8; 2 Tim. 3:1-8); of the true church, glory (Matt. 13:36-43; Rom. 8:18-23; I Thess. 4:14-17)."

Scofield seemingly finds no place for baptism. Yet we are told, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41). It seems evident that the Lord added only baptized persons.

Also, his definition of the visible church is wide enough to include almost anything or everything, a loose interpretation of the visible church which the New Testament does not support; with little or no distinction between true visible churches and false churches, and with the intimation that all visible churches will go into apostasy at the end, evidently allowing for no true visible churches which refuse to drift into apostasy.

In omitting baptism from his definitions of the church, Scofield breaks with historic Protestantism and comes near to the position of the Quakers and their elimination of baptism entirely. No church, apostolic, Lutheran, Presbyterian, Episcopal or any of the well known denominations in

"I Should Like to Know"??

1. Is the modern-day teaching and practice on birth-control scriptural? I notice a lot is written and said about "planning the home," etc. by preventing child-conception.

God is undoubtedly displeased with this modernism as to the home. His Word encourages child-bearing:

"Lo, children are an heritage of the Lord; and the fruit of his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." (Psalm 127:3-5).

"Thy wife shall be as a fruitful vine by the sides of thine house: children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord." (Psalm 128:3, 4).

You will find that the unbelievers and modernists are behind the teaching of preventing children. The first book ever written in favor of the practice was by an infidel, Charles Knowlton, in 1832. Today, when our nation is sick morally in the home, we also see few children in the home. Our forefathers had large families and happy homes. It seems that obedience to the laws of God

with regard to children goes hand-in-hand with happy homes. Faithless people, not wanting the godly home and its settledness and responsibilities, will find reasons for trying to thwart God's laws in nature. They will be busy, too poor financially, or too lazy, to have a Bible home. Believers should follow the Lord in faith and receive the blessing He has promised. It is harmful to do otherwise. Many of God's people — as well as the unsaved — could give first-hand experience as to the harm of going against God's laws.

2. You stated sometime ago that Charles G. Finney was a heretic. On what grounds do you make this charge?

On the grounds of the heresy which he taught. Some of the are as follows: the government theory of the atonement, denying that Christ died to truly satisfy divine justice; election on the basis of God's foreseeing whom he "could wisely save." Furthermore, he taught that idea that even some whom God "could wisely save" are not saved, due to limitations. For instance, if there were ten people in India and five people in China that God "could wisely save," and for some reason God could not get to all of them, then He would go to save the ones in India, since there were more in number. Finney also taught free-willism of the rankest sort, denying total depravity and imputed sin; he was a sinless perfectionist, taught that man could reach perfection by ing from grace, praying through and was a unionist of the rank sort. Warfield rightly said that in the most deeply rooted assumption in Finney's thinking, "the plenary ability of man."

And remember, the foregoing paragraph includes nothing as to his heresies on baptism, the Lord's Supper and the church, concerning which he was also in error.

3. How can you so regard Finney in view of the souls won under his ministry?

The Bible does not tell us to judge on the basis of how many people swallow a man's teaching. The Bible says, "To the law and to the testimony; if they speak not according to this word, because there is no light in them." — Isaiah 8:20.

We do not know whether or not one was won to Christ by Finney or not, but we do know that his written doctrine he has set forth is not in accordance with God's Word. We suggest you consider this fact instead of simply swallowing all the things that Finney and others have said in praise of him. We are of the same opinion as Charlesworth, who wrote in C. H. Spurgeon's "Sword and Trowel" magazine, "We grant the benefit of Mr. Finney's labors has not been greatly overestimated." (Sword and Trowel, 1876, page 218 of the bound volume).

We seriously doubt that a man who holds such unscriptural views of man's condition and atonement of Christ as those taught by Finney could very well deliver the pure Gospel of Christ. We of course are subject to error, but if we are to judge by writings, we cannot form a favorable opinion of Finney's work and preaching.

BROTHER BECK IN THE SOUTH

Brother Frank Beck of Millerton, New York, will be speaking at the following places the latter part of April and part of May:

April 15-21: Sovereign Grace Baptist Church, Gordon, Ga.

April 22-28: Elberta Baptist Church, Warner Robins, Ga.

April 30-May 6: Temple Baptist Church, Rocky Mount, N. C.

DO YOU CARE ??

WHAT BECOMES OF THIS PAPER? WE NEED YOUR HELP ON RALLY DAY.

DO YOU CARE ??

"Partakers"

(Continued from page one)

pared the firstborn within each home. we find that the father acting as a priest for the family killed a lamb and took the blood of that lamb and struck the sideposts on either side of the door, and the lintel above the door, and thus offered a sacrifice in behalf of his home. Now that father was thinking in terms of one family. Cain and Abel were thinking in terms of one individual. The father was thinking in terms of the family. The concept of evenness had grown. Not one man any longer, but it is one family in the mind of the officiating priest.

Still later on the great day of atonement as described in Leviticus 16 and 17, the high priest acting under God, offered a sacrifice in behalf of the Jewish nation. He was not thinking in terms of himself alone, nor in terms of his family alone, but he was thinking in terms of the nation of Israel only. You can see how the concept of religion has grown. Cain and Abel thought in terms of one individual. The father on the night of the first passover thought in terms of his family. Now the high priest thinks in terms of one nation. And, beloved, that is as far as any man ever got in the Old Testament.

God called a man by the name of Jonah one day to go to Nineveh and preach to the Gentiles. He did not want to go any more than Hardshell wants to preach to the lost today. The fact of the matter is, Jonah pretty much reminds me of a Hardshell Baptist. I remember years ago when I was preaching at the new car shop at Raceland, Kentucky, Hardshell Baptist preacher came around after I had talked on the subject of Jonah and said, "You know, that is quite a miracle to me. I don't know whether I could believe it or not." I said to him, "Brother, the biggest miracle to me is not the fact that Jonah stayed alive in the belly of the fish for three days and three nights, but that the fish could put up with a Hardshell preacher for three days and three nights without getting sick before he did." Beloved, talk about something laying like a rock on your

stomach and not digesting, that Hardshell Baptist preacher certainly was a rock on that poor old fish's stomach.

Even when Jesus Christ came and gave the great commission of Matthew 28:19, 20, the Jews didn't grasp it. They just didn't realize that God literally meant that they were to go to all nations until one day God called Paul up into a Heavenly trysting place, and gave him a revelation showing that the Gentiles and the Jews could both be saved on the same basis. From that time on, Paul became the great missionary that he was.

We read:

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."—Eph. 3:9, 10.

Beloved, when you read this, you can see that Paul is talking about world-wide missionary endeavor, and the thing that reveals the manifold wisdom of God is world-wide missions. Now growing out of that, Paul says that the Gentiles and Jews shall both become fellowheirs of the same body and partakers of His promise in Christ by the Gospel. Now let me show you some things whereby we partake.

I

WE WERE MADE TO PARTAKE OF SPIRITUAL BLESSINGS.

"Giving thanks unto the Father, which hath MADE US MEET TO BE PARTAKERS of the inheritance of the saints in light."—Col. 1:12.

Notice, it says that He hath made us meet to be partakers, or He has made us worthy to be partakers of the inheritance of the saints in light. Beloved, God had to make us worthy that we might be partakers of the inheritance of the saints in light. Isn't it remarkable that God would have to force a man to be worthy? Isn't it remarkable that God would have to make a man to be a partaker of the Heavenly inheritance? Yet, beloved, it is true. God had to make us.

We read:

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me."—John 14:6.

How do you come to Him. John 6:44 gives us the answer. Listen:

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."

A friend was telling me recently about his own brother who had been in an accident in a mill over at Lorain, Ohio. He made mention of the fact that his brother never was interested in spiritual things, but as a result of an accident in which the man who was working with him was killed, and he himself was badly injured, he is now saying that the Lord had spared him, and that the Lord was dealing with him.

I think, beloved, of what this

friend said concerning his own brother, that he had never shown any interest before in his life in spiritual things, but that he is now saying that he would have to get well, and live for the Lord. Beloved, surely God is dealing with a man who talks that way. I say to you, God has to make us. If we were left to ourselves every last one of us would go right on our way. We would never be concerned in spiritual things.

Listen again:

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. 13:23.

Whenever a Negro can turn white and whenever a leopard can change his spots, then can an unsaved man turn to the Lord and save himself in his own strength. I tell you, beloved, you can lift yourself by your own bootstraps — you can turn over a building single-handed, unaided and unassisted — you can fly without wings easier than you can save yourself apart from the working of the Spirit of Almighty God.

I say then, in the first place, we were made to partake of the spiritual blessings that we are heir of today.

II

WE HAVE PARTAKEN OF THE HEAVENLY CALLING.

"Wherefore, holy brethren, PARTAKERS OF THE HEAVENLY CALLING, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1.

Every man who is saved has been made a partaker of the heavenly calling. Now, not everybody who has joined the church has partaken of a heavenly calling. Some folk have heard a call from mother, or they have heard a call from a preacher, or they have heard a call from some zealous church worker who ignorantly ran ahead of the Lord.

Here's a fellow who gets through his sermon and he decides that somebody in the audience is under conviction. He goes back in the audience and buttonholes this fellow and pulls him up to the front, and just like you would take a corkscrew and pull a cork out of a bottle, he pulls a profession out of that fellow. Now, beloved, he hasn't heard the call of the Holy Spirit. He hasn't been made a partaker of a heavenly call. He has been made a partaker of a call all right, but it is a call of some preacher.

In contrast, I say that if a man has been saved he has been made a partaker of a heavenly call. God calls him. I go back to that day when the Apostle Paul was on his way to Damascus. As he journeyed and came near to the city, the Word of God says that a light shined round about him from Heaven, and he heard a voice saying, "Saul, Saul, why persecutest thou me." Immediately he answered and said, "Lord, what would thou have me to do?" Beloved, it was a heavenly call that came to Paul.

Now I do not say that every man has to see a light, and that every man has to have a vision, and I do not say that every man should expect God to speak to him audibly from Heaven, but I do say that every individual that is saved has an experience that is just as real as though God spoke to him from Heaven like he did the Apostle Paul.

I go back to the Old Testament and I read the story of little Samuel, how that God called Samuel. Three times God spoke to him before Samuel answered and said, "Speak, Lord, for thy servant heareth." He didn't know it was the Lord speaking to him. He thought it was old Eli, the priest, calling him, and twice he ran to

answer Eli, thinking it was Eli calling for him in the night. On the third time he looked up and said, "Speak, Lord, for thy servant heareth."

I do not say that a man has to have an experience like Samuel. I do say, though, that he has to have an experience that is just as real, and if he is genuinely saved, he has to have a heavenly call that is just as real as the call that God gave to little Samuel.

Listen again:

"I press toward the mark for the prize of the HIGH CALLING of God in Christ Jesus."—Phil. 3:14.

What kind of a call? It is a high call. In Hebrews, Paul refers to it as a heavenly call. Beloved, I don't care what kind of an adjective you use to describe it, it means a call from God, and every man who is saved has partaken of it. (Continued on page 5, column 2)

HIS SENT ONES

(John 20:21)

"Who are these who come amongst us, Strangers to our speech and ways,— Passing by our joys and treasures, Singing in the darkest days? Are they pilgrims journeying on From a land we have not known."

"We are come from a far country,— From a land beyond the sun; We are come from that great glory; Round our God's eternal throne: Thence we come and thither go, Here no resting-place we know.

"For within that depth of glory, In the Father's house above, We have learnt His wondrous secret, We have learnt His heart of love; We have seen and we have heard That bright joy He has prepared.

"We have seen the golden city, Shining as the jasper stone; Well that glorious One we know, He has sent us here below.

"We have drunk the living waters, On the Tree of Life have fed; Therefore, deathless do we journey, Midst the dying and the dead; And unthirsting do we stand Here amidst the barren sand.

"Round us, as a cloud of glory Lighting up the midnight road, Falls the light from that bright city, Showing us where He has trod, All that here might please the sight Lost in that eternal light.

"Wherefore are ye come amongst us, From the glory of the gloom? Christ in glory breathed with us— Life—His life, and bid us come, Here as living springs to be— Fountains of that life are we.

"Fountains of the life that floweth Ever downwards from the throne, Witnesses of that bright glory Where, rejected, He is gone. Sent to give the blind their sight, Turn the darkness into light.

"There amidst the joy eternal Is the Man who went above, Bearing marks of all the hatred Of the world He sought in love. He has sent us here to tell That His love is changeless still.

"He has sent us, that in sorrow And in suffering, toil and loss, We may learn the wondrous sweetness, The deep mystery of His cross— Learn the depth of love that traced That blest path across the waste.

"He has sent us highest honors Of His cross and shame to win, Bear His light thro' deepest darkness, Walk in white midst foulest sin; Sing amidst the wintry gloom, Sing the blessed songs of home.

"From the dark and troubled waters Many a pearl to Him we bear, Golden sheaves we bring with singing, All His depths of joy we share; And our pilgrim journey o'er, Praise with Him for evermore."

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The Typology of the Ark

By A. W. PINK

The ark which was built by Noah according to divine directions, in which he and his house, together with representatives from the lower creation, found shelter from the storm of God's wrath, is one of the clearest and most comprehensive types of the believer's salvation in Christ which is to be found in all the Scriptures. So important do we deem it, we have decided to devote a separate article to its prayerful and careful consideration.

I. God Provided the Ark

The first thing to be noted in connection with the ark is that it was a **Divine provision**. This is very clear from the words of Genesis 6:13, 14 — "And God said unto Noah, the end of all flesh is come before Me . . . make thee an ark."

Before the flood came and before the ark was made, a means of escape for His own people existed in the mind of God. The ark was not provided by Him after the waters had begun to descend. Noah was commanded to construct it before a drop had fallen.

So, too, the Saviourship of Christ was no afterthought of God when sin had come in and blighted His creation; from all eternity He had purposed to redeem a people unto Himself, and in consequence, Christ, in the counsels of the Godhead, was "a lamb slain from the foundation of the world" (Rev. 13:8). The ark was God's provision for Noah as Christ is God's provision for sinners.

II. God's Sovereign Revelation

Observe now that God revealed to Noah His own designs and ordered him to build a place of re-

fuge into which he could flee from the impending storm of judgment. The ark was no invention of Noah's; had not God revealed His thoughts to him, he would have perished along with his fellow creatures.

In like manner, God has to reveal by His Spirit His thoughts of mercy and grace toward us; otherwise, in our blindness and ignorance we should be eternally lost. "For God, who commanded the light to shine out of darkness, hath shined in our hearts,



to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

III. The Typical Significance of the Wood of Which the Ark was Made

In the next place, we note that Noah was commanded to make an ark of gopherwood (Gen. 6:14). The material out of which the ark was built teaches an important lesson. The ark was made, not of steel like our modern "dreadnoughts," but out of **wood**. The typical truth which this fact is designed to teach us lies not on the surface, yet is one that is brought before us again and again both in the Word and in Nature; the truth, that life comes out of death, that life can be secured only by sacrifice. Before the ark could be made, trees must be **cut down**. That which secured the life of Noah and his house was

obtained by the death of the trees. We have a hint here, too, of our Lord's **humanity**. The trees from which the wood of the ark was taken were a thing of the earth, reminding us of Isaiah's description of Christ — "a root out of a dry ground" (Isa. 53:2). So Christ, who was the eternal Son of God must become the Son of man — part of that which, originally, was made out of the dust of the earth — and as such be cut down, or, in the language of prophecy, be "cut off" (Dan. 9:26), before a refuge could be provided for us.

IV. The Ark—A Place of Safety

The ark was a **refuge from Divine judgment**. There are three arks mentioned in Scripture and each of them was a shelter and place of safety. The ark of Noah secured those within it from the outpoured wrath of God. The ark of bulrushes (Ex. 2:3) protected the young child Moses from the murderous designs of Pharaoh, who was a type of Satan. The ark of the covenant sheltered the two tables of stone on which were inscribed the holy law of God. Each ark speaks of Christ, and putting the three together, we learn that the believer is sheltered from God's wrath, Satan's assaults and the condemnation of the law — the only three things in all the universe which can threaten or harm us.

The ark of Noah was a place of safety. It was provided by God when death threatened all. It was the **only** place of deliverance from the wrath to come, and as such it speaks of our Lord Jesus Christ, the **only** Saviour of lost sinners — "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

V. "Come"

Into this ark man was **invited** to come. He was invited by God Himself, "And the Lord said unto Noah, Come thou and all thy house into the ark" (Gen. 7:1). This is the first time the word "come" is found in the Scriptures, and it recurs over five hundred times in the remainder of the Bible. Is it not highly significant that we meet with it here as its **first** occurrence! A number of thoughts are suggested by this connection, for several of which we are indebted to Thomas' work on Genesis. Observe that the Lord does not say, "Go into the ark," but "Come." "Go" would have been a command, "Come" was a gracious invitation; "Go" would have implied that the Lord was bidding Noah depart from Him, "Come" intimated that in the ark the Lord would be present with Him. Is it not the same thought as we have in the Gospel — "Come unto me and I will give you rest!" Observe further that the invitation was a personal one — "Come thou"; God always addresses Himself to the heart and conscience of the individual. Yet, the invitation went further — "Come thou and all thy house into the ark," and again we find a parallel in the Gospel of grace in our day: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

VI. Security Typified

The ark was a place of **absolute security**. This truth is seen from several particulars. First,

the ark itself was pitched "within and without with pitch" (Gen. 6:14), hence it would be thoroughly watertight, and as such, a perfect shelter. No matter how hard it rained or how the waters rose, all inside the ark were secure.

The ark was in this respect also, a type of our salvation in Christ. Speaking to the saints, the apostle said, "Your life is hid (like Noah in the ark) with Christ in God" (Col. 3:3).

In the next place, we read concerning Noah after he had entered the ark, "And the Lord shut him in" (Gen. 7:16).

What a blessed word is this! Noah did not have to take care of himself; having entered the ark, God was then responsible for his preservation. So it is with those who have fled to Christ for refuge, they are "kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5).

Finally, the security of all in the ark is seen in the issuing of them forth one year later on to the destruction-swept earth — "And Noah went forth, and his sons and his wife and his sons' wives with him: every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark" (Gen. 8:16, 19).

All who had entered that ark had been preserved, none had perished by the flood, and none had died a natural death, so perfect is the type. How this reminds us of our Lord's words, "Of them which thou gavest me have I lost none" (John 18:9).

VII. Only One Door—Only One Saviour

Next we would note what has often been pointed out by others, that the ark had **only one door** to it. There was not one entrance for Noah and his family, another for the animals, and yet another for the birds. **One** door was all it had.

The same was true later of the tabernacle; it, too, had but a single entrance. The spiritual application is apparent. There is only one way of escape from eternal death. There is only one way of deliverance from the wrath to come. There is only one Saviour from the Lake of Fire, and that is the Lord Jesus Christ — "I am the way, the truth, and the life, no man cometh unto the Father but by me" (John 14:6).

The language of our type is directly employed by Christ in John 10:9, where we hear Him say, "I am the door." It is also worthy of attention to note that Noah was ordered by God to set the door "in the side" of the ark (Gen. 6:16). Surely this pointed forward to the piercing of our Lord's "side" (John 19:34) which was the intimation that the way to the heart of God is now open to guilty and ruined sinners.

VIII. The Significance of the Three Stories of the Ark

The ark had **three stories** in it, "with lower, second, and third stories shalt thou make it" (Gen. 6:16). Why are we told this? What difference does it make to God's saints living four thousand years afterwards how many stories the ark had, whether it had one or a dozen? Every devout student of the Word has learned that everything in the Holy Scriptures has some significance and spiritual value. Necessarily so; for every word of God is pure. When the Holy Spirit "moved" Moses to write the book of Genesis, He knew that a book was being written which should be read by the Lord's people thousands of years later, therefore, what He caused to be written must have in every instance, something more than a merely local application. "Whatsoever was written aforetime was written for our learning." What then are we to "learn" from the fact that in the ark there were **three** stories, no less and no more?

We have already seen that the ark itself unmistakably foreshad-

owed the Lord Jesus. Passing through the waters of judgment being itself submerged by the grounding on the seventeenth day of the month — as we shall see, day of our Lord's resurrection and affording a shelter to all who were within it, the ark was a very clear type of Christ. Therefore the inside of the ark must speak to us of what we have in Christ. Is it not clear then that the ark divided into three stories more than hints at our **threefold salvation in Christ**? The salvation which we have in Christ is a threefold one, and that in a double sense. It is a salvation which embraces each part of our threefold constitution, making provision for the redemption of the spirit, and soul, and body (Thess. 5:23); and further, our salvation is a **three tense** salvation — we have been saved from the penalty of sin, we are being saved from the power of sin, we shall yet be saved from the presence of sin.

IX. The Window "Above"

Next, we observe that the ark was furnished with a **window** — this was placed "above" — "window shalt thou make to the ark and in a cubit shalt thou finish it above" (Gen. 6:16). The spiritual application is plain. Noah and his companions were not to be looking down on the scene of destruction beneath them, but up toward the living God. The same lesson is taught to Jehovah's people in wilderness. The pillar of cloud guide them by day and the pillar of fire to protect them by night was provided not only for their guidance, but was furnished for their instruction as well. They must look up to the great Jehovah and not be occupied with the difficulties and dangers of the wilderness. So, we, called to walk by faith, are to journey with our eyes turned heavenward. Our affection must be upon "things above, not on things on the earth" (Col. 3:2).

X. The "Nests"

The ark was furnished with "rooms" or "nests" — "Make thee an ark of gopher wood; rooms (margin "nests") shalt thou make in the ark" (Gen. 6:14). In every other passage in the Old Testament where the Hebrew word "gen" occurs, it is translated "nest." We hesitate to press the spiritual signification here; we have seen that the ark is such a striking and comprehensive type of our salvation in Christ we must believe that detail in the picture has some meaning, whether we are able to discern it or not. The thought which is suggested to us is, in Christ we have something more than a refuge, we have a **resting place**; we are like birds in their nests, the objects of their loving care. Oh, is it not the "nests" in the ark look forward to the "many mansions" the Father's House which the Lord has gone to prepare for us? It is rather curious that there is some uncertainty about the precise meaning of the word here translated "mansions." Weymouth renders it, "In the Father's house there are many resting places!"

XI. Atonement Typified

In connection with the ark the great truth of **Atonement** is typified. This comes out in several particulars: we have an ark of gopher wood (Continued on page 5, column 2)

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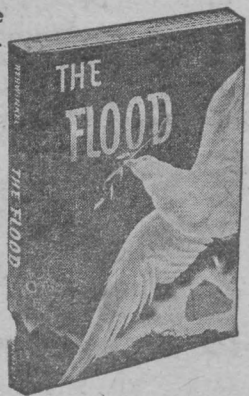
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Jesus Christ--The WAY of Eternal Salvation

A Sermon by BOB L. ROSS

Jesus Christ, the very Son of God, said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6).

There is but one message for the salvation of a soul. The famous apostle to the Gentiles, Paul, declared in his first letter to the church at Corinth, "I am determined not to know anything among you, save Jesus Christ, and him crucified." (I Cor. 1:2). "What a silly subject!" says the world. "What sense is there in this message!" cries the natural man. But they are not aware of the fact that "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). They are not aware that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14). Although the great majority of the world considers the preaching of the cross of Christ foolishness, it still remains the only message God has given us to preach in order that men might be saved.

The Apostle Peter, as he stood before the Jewish Council in Jer-

usalem, having been arrested for preaching this message of "Jesus Christ, and Him crucified," boldly affirmed to his persecutors, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12).

And the Apostle John, in his account of the gospel says, "But these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John. 20:31).

The Bible holds out but one hope to a lost sinner: "Jesus Christ, and Him crucified." From its Holy Spirit-inspired writings we find that the writers always "gave all diligence to write of the common salvation," except when it was needful to write concerning some other phase of the faith once for all delivered to the saints. (Jude 3).

This message should ever be the message of the Lord's servants and churches, because well do we know that this message of

"Jesus Christ, and Him crucified" concerns—

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All men have the witness that there is a God, and that they have not kept His Laws. "The heavens declare the glory of God; and the firmament sheweth his handy-work." (Psa. 19:1). "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are WITHOUT EXCUSE." (Rom. 1:20).

Though the heathen never see a Bible or hear of Jesus they still have the knowledge of God, and are without excuse. Regardless of where one may travel, be it to the most hidden island of the world, there shall be found some sort of religion. This is an evident fact of the truthfulness of God's Word. Men everywhere have realized that they need a covering for sin. And as our first parents, Adam and Eve, sinners have tried the fig-leaf remedy." But this remedy will not cure them; it did not cure the sin-sickness of Adam and Eve. The God of Heaven is a Holy and Just God, and His Justice has been offended. And He will be satisfied with no less than a full and complete payment on the part

of the offender. So then, how small and filthy and cheap are the works of man in regard to the satisfaction of God's Justice!

In the Book of Jeremiah, the prophet says, "In vain shalt thou use many medicines." (46:11). These words stare the great multitude of Adam's posterity squarely in the face. Many are the "medicines" being peddled and tried by the sin-sick. The ineffectiveness of aspirin as a remedy for cancer, so is any other "medicine" as a remedy for sin but "Jesus Christ, and Him crucified."

No doubt, the children of Israel, after having been bitten by the poisonous serpents while on their wilderness journey to Canaan, tried many snake-bite remedies of that day, but only in vain. Ordinarily, these remedies might have cured a snake-bite, but not on this occasion. Because on this occasion, these serpents were sent into the camp of Israel because the children of Israel had "spake against God." Their sin was against God! What a parallel to sinful man! Man's sin is against God! not himself, his neighbor, his brother, but God! and to God he must answer! This is the cry of the Psalmist in the fifty-first Psalm, the fifth verse, "Against thee, thee only,

have I sinned, and done this evil in thy sight."

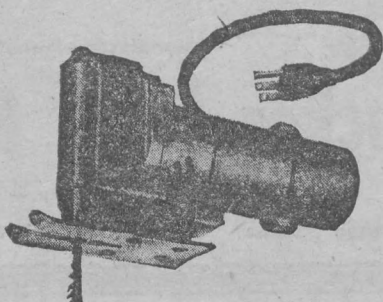
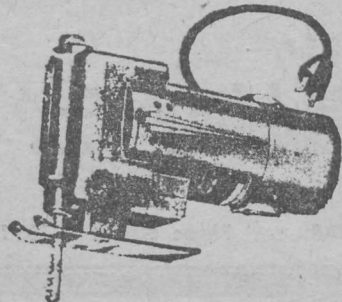
In the twenty-first chapter of Numbers, from which the account of the serpents, biting the Israelites is taken, we find that no one was healed until God furnished the remedy. He commanded the leader of Israel, Moses, to make a brazen serpent and to hang it on a cross. God promised healing to every snake-bitten Israelite who would look to the serpent of brass. To many this seemed as a foolish command, but God kept His promise and healed all who looked.

Several hundred years later, Jesus Christ told Nicodemus, a lost religious man, that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (John 3:14, 15).

For a look to the Brazen Serpent, an Israelite was healed; even so, for a look to Calvary's Christ, a soul is delivered from sin's condemnation and given eternal life. The command is, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isa. 45:22). There was no other remedy for the snake-bitten Israelites but the remedy appointed by God. All other remedies were used in vain. And the only Remedy that can cure man of his sin is the sacrifice of the Lord Jesus Christ. A look to Christ will save the vilest sinner. There is no remedy but Him. There is no love for anyone but in Christ. And in the death of the Lord Jesus Christ, it is revealed that

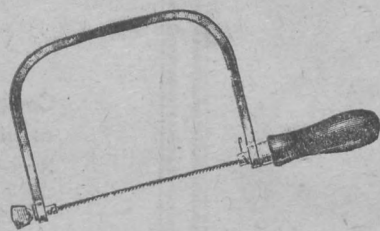
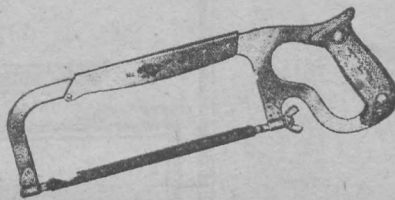
God Loves Sinners.

Nature with all features cannot reveal God's love to the sinner. Her flowers are lovely, her snow-capped mountains are the work of a Master Sculptor, her heavenly bodies are a masterpiece of clock-work, but none of her great attractions can reveal to the sinner the love of God. Neither can man with all his philosophies and religions reveal to the sinner God's love. There is only one revelation of God's love for sinners, and that is in the Sacrifice of the Lord Jesus Christ. This love was manifested on a little hill outside the city of Jerusalem some 1900 years ago. On the cross of (Continued on next page)



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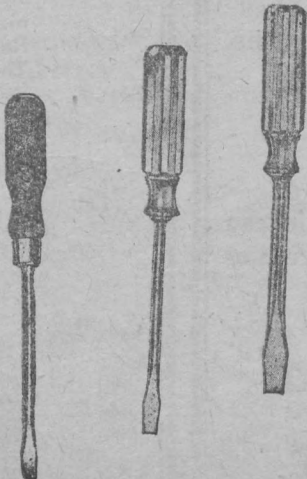


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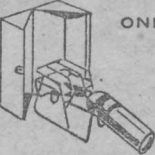
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Salvation

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Only through the offering up of His only Son could God reconcile man to Himself. His love would flow out, but justice interposed. So God the Father, God the Son, and God the Holy Spirit made the Covenant in which it was ordained that the Son come into the

world and redeem us from the penalty and power of sin. And so we have the great theme of the Bible that

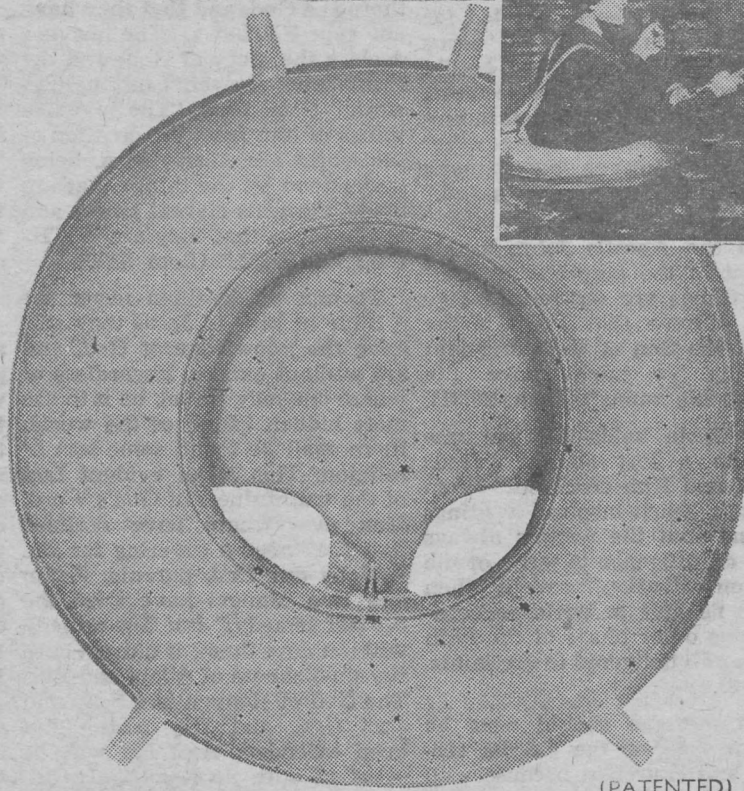
Christ Died for Our Sins.

Christ did not die unwillingly. He died because of His love for sinners. He did not have to die. But if He had not died no one could have been saved. When Jesus was hanging on the Cross, the crowd said, "He saved others, himself he cannot save." Although this was spoken in a mocking attitude, nevertheless, it was true. A debt must be paid. God's Law said that the wages of sin is death. And because of God's great love, Christ was offered as our substitute. Of His own will He died. "No man taketh it from me," said Jesus, concerning His life, "but

(Continued on next page)

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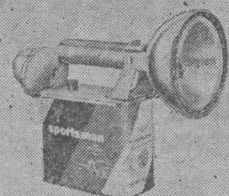
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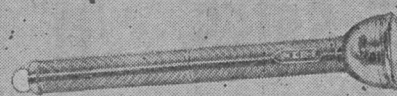
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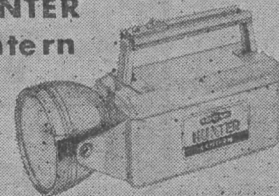
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Salvation

(Continued from preceding page)
I lay it down of myself."

Because of this Sacrifice, God is now just and the justifier of him which believeth in Jesus. He is just in that His Law has been satisfied; yea, it has been established, and greatly honored. No believer in Christ will ever have to answer to the Law of God. Christ has paid their debt. The Law, then, cannot condemn them.

God is the justifier in that our justification from sin is His gift through His Son. Salvation is of the Lord, it is His gift. "Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10). "This is the record, that God hath given to us eternal life, and this life is in His Son." (1 John 5:11).

We see then that salvation is of grace — undeserved, unmerited mercy. There is nothing that can be added. Salvation is of the Lord. Not one church ordinance has a part in the paying of the sin-debt; it was paid in full by Jesus Christ. Not one good deed we can do can add to the satisfaction of the Law of God; Christ gave to it the only satisfaction that anyone could

The use one makes of his leisure hours often determines the value of his working hours.

give—death. So it is, "we love him, because he first loved us." Salvation is in Christ. All that separates God and man is the wicked, sinful, rebellious, God-hating, Christ-rejecting, self-loving mind, heart, and nature of man. And so it is that "no man can come to Jesus, except the Father draw him." For the sins of those drawn to Him, Christ died. "He hath made him to be sin for us. Christ hath redeemed us from the curse of the law, being made a curse for us. Who gave himself bare our sins in his own body on the tree. He was manifested to take away our sin. Who gave himself for us that he might redeem us from all iniquity. The Lord hath laid on him the iniquity of us all."

Christ's sacrifice will avail the unbeliever, the nominal professor, the unregenerate church member absolutely nothing. Christ died for those who are truly "born of God." Sinner, except you repent, you shall die in your sins. God hates sin with a divine, holy hatred, and He will punish the unbelieving. One day it will be poured out in all its slashing indignation and flaming fire. Sinner, if you want a picture of how

terrible you are in the sight of God, then look to Calvary! The sufferings of Christ Jesus reveal to us

God's Wrath Against Sin

Jesus bore the sins of all who have been or ever shall be saved. So, it was God's wrath against a great multitude of sins that was poured out on the Son of God. His death wasn't merely murder, it was a sacrifice. In the ceremonial sin-offering of the Old Testament priesthood the animal sacrifice was taken outside the camp of Israel and burned to ashes. It was consumed by fire. This was a picture of the Lamb of God who was taken outside the gate of Jerusalem, and on Calvary's Cross the fire of God against the sin He represented ("He hath made him to be sin, etc.") consumed Jesus Christ. From the mouth of the prophet we hear, "Thy wrath lieth hard upon me. Thy fierce wrath goeth over me; thy terrors have cut me off." And again, "I am consumed by the blow of thine hand." (Psa. 88:7, 16; 39:10).

And so we read, and can understand, that "Christ hath appeared to put away sin by the sacrifice of himself." (Heb. 9:26). God dealt with Christ as very sin itself.

Made to be sin! Made to be sin for us! saith the Scripture. And sinner, take careful note of this terrible wrath against sin. You will one day be the object of God's wrath against sin unless you are saved. If Christ be not your substitute, you have only hell awaiting you. Because of the perfect dignity of the Person of Christ, being sinless in nature, choice and practice, very God in human flesh, a short period — six hours — of suffering (the climaxing point being the separation of the Father: "My God, my God, why hast thou forsaken me?") was enough time to satisfy, honour and establish the Law of God.

But sinner, thou vile and corrupt wretch, eternity plus another eternity you may spend in hell, but not one sin can by your suffering be paid for. **Your sin-debt is an eternal one.** While you are now breathing the air of this world, flee from the wrath to come, or else you shall breath the flames of hell in that long eternity. Flee to Christ! He is the only One who can save. He says, "I am the way, the truth, and the life; no man cometh unto the Father but by me." Christ is the door. You must enter through

Him.

The Way of Salvation is a Narrow Way

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Thousands of people have stumbled into hell over a misinterpretation of this passage. They have thought that these words "strait gate," "narrow is the way," mean a good moral or religious life for salvation. But such an interpretation of these verses is directly opposite to their meaning. The Bible presents only One Way of salvation. It is through the Lord Jesus Christ, plus nothing, minus nothing. **The Narrow Way is simply through Jesus.** All the rest of the ways being preached today are the "Broadway" to destruction, and we can see that many are certainly going in thereat. Works over against grace, the broad way or the narrow way, religion or Christ, self or the Saviour.

(Continued on next page)

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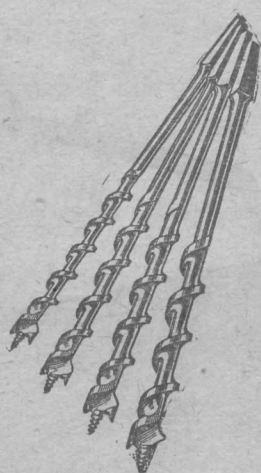
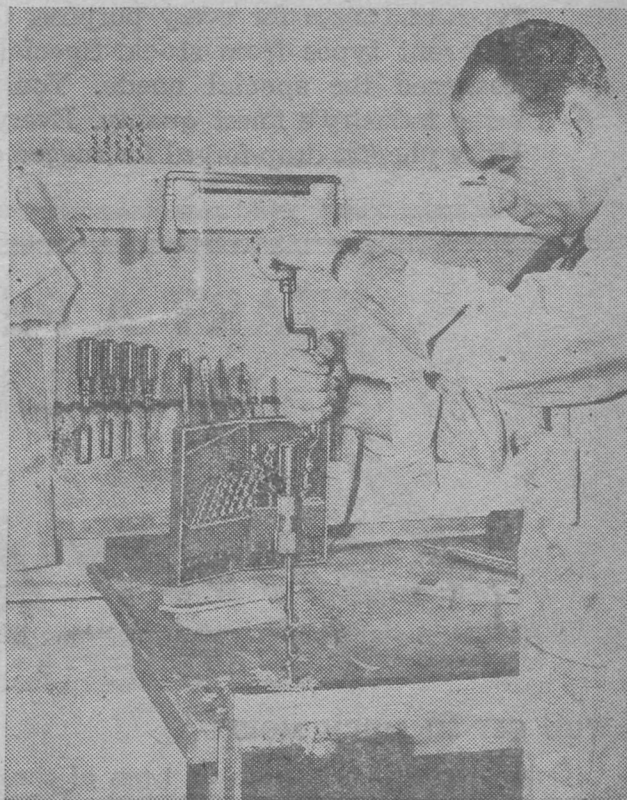
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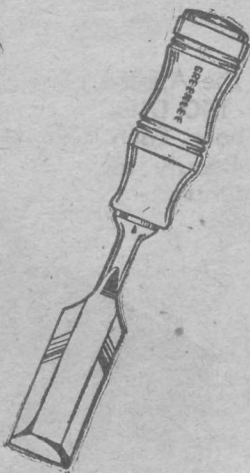
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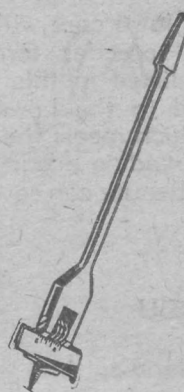
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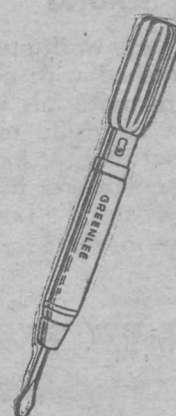
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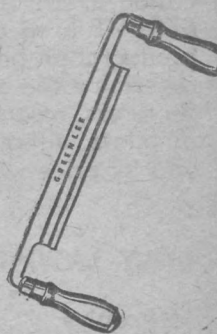
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Salvation

(Continued from preceding page) and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. "Come unto me, all ye that labor

den is light." Matt. 11:28-30. Christ does not demand that anyone take the heavy burden of works in order to be saved. His is an easy yoke; and sinner, if you spurn Him, it had been better for you to have never been born! With God's message goes the great responsibility of either receiving or rejecting the gospel. "Woe unto you," is the divine pronouncement, "Ye shall receive the greater con-

demnation." Sinner, salvation is all in Christ. The way of salvation is as narrow as He. If you reject Him, there remaineth no more sacrifice for sins. It is this Narrow Way or the broad way.

When old Simeon took the baby Jesus up in his arms shortly after the child's birth, he said, "Mine eyes have seen thy salvation." (Luke 2:30). That man was in the Narrow Way. He knew what and where salvation is. He did not stumble into the broad way, or over any of the sign posts pointing to the broad way.

A "mourner's bench" was not put between him and Christ. Baptism did not hold any place in his justification. Church membership and "holding out faithful to the end" did not appeal to his soul's need. No! That babe he held in his arms was his hope of salvation. On this child he was depending to make the sacrifice for his sins. By Jesus old Simeon was justified from all things from which he could not be justified by the works of the Law, his morality, etc.

Jesus did not simply make a "way of salvation"; He is salvation. "But of him are ye in Christ, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (I. Cor. 1:30).

The vilest of sinners may have the perfect righteousness of God simply by looking to Jesus. The door is narrow, and yet, it is so wide that the vilest may come. Yes, few there be that find it. Few will be saved. Why? Because they sought righteousness not by faith, but by works, morality, church ordinances, church membership, holding out faithful, doing the best they could do, etc. But God says, "all our righteousnesses are as filthy rags." May God shake you from the hope of the hypocrite if your faith is not in Christ, and grant unto you repentance unto life! May God enable you to look to Jesus, the salvation of the Lord! May God's grace lead you to embrace His blessed gospel which is the power of God unto salvation to everyone that believeth. (Rom. 1:16).

The Gospel of Christ

The word "gospel" means "good news." So the Gospel of Christ is the Good News of Christ. There are many so-called gospels which are not gospel (good news) at all. The false prophets have mixed a little error with the simplicity of God's word, or a lot of error, and have corrupted the word of God. (Con't. on page after the next)

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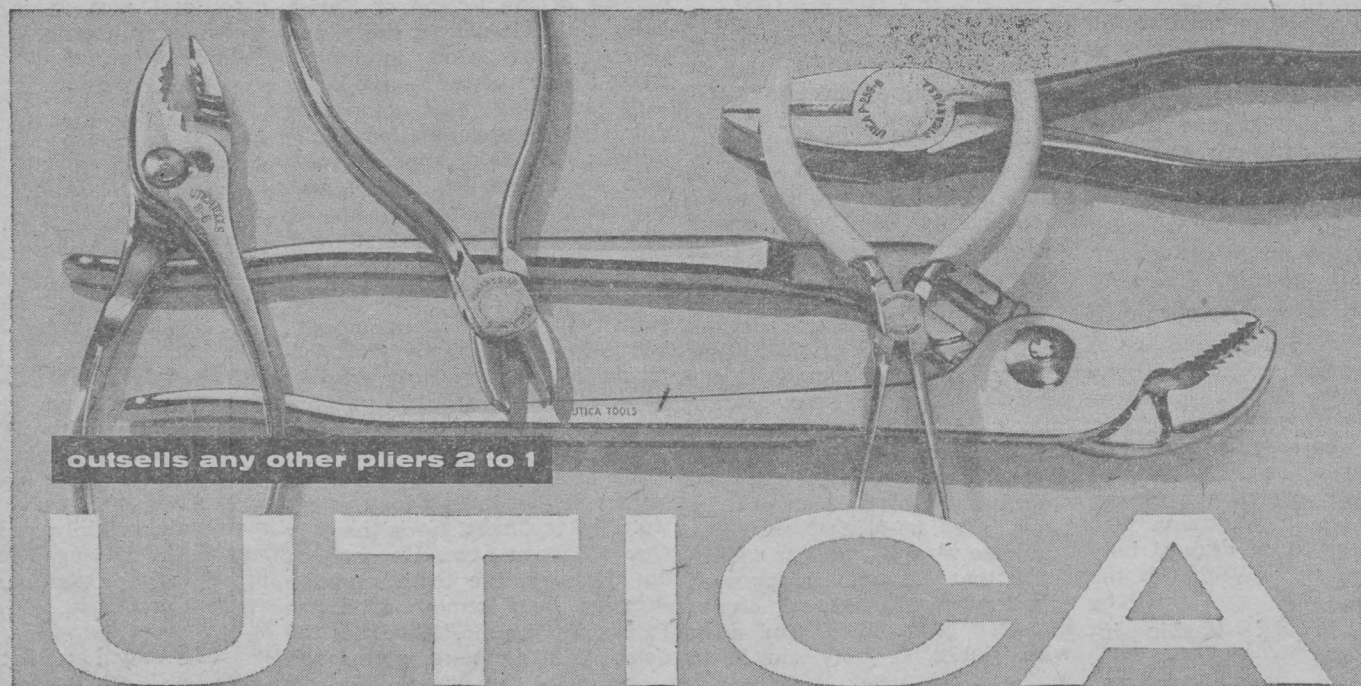


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The Apocrypha — Not Inspired

God led the writers of the books of the Old and New Testament in such a way that what they wrote is actually the Word of God, is free from error, and is an infallible guide for Christians in their life and practice.

The so-called Apocryphal books of the Old Testament — the fourteen books which are to be added to the Revised Standard Version — are books written by godly men and containing only their noble human ideas. They are in no sense the Word of God. The Bible did not consider these books as part of the Word of God. Jesus Christ did not set His seal upon them as He did upon the actual books of the Old Testament. They are never quoted in the New Testament. There is no evidence from any of the apostles ever considered any one of these books as in any sense, a part of the Word of God.

It is true that many people in the Middle Ages became confused and thought that some of these books were part of the Word of God. This is because they were included in copies of the Vulgate. However, the man who translated the Vulgate into Latin from the original Hebrew never intended that they should be so included. Jerome, the learned translator of the Vulgate, wrote an introduction in which he strongly and clearly expressed his belief that only the books that are today included in our Old Testament belong in the Bible and that the so-called Apocrypha are in no sense a portion of God's Word. Others urged him to translate these books, but he continually refused to do so. Eventually he gave into their pressure to the extent that he translated two of the books, but he did these two very rapidly, not giving them a fraction of the careful attention that he gave to every portion of what he considered to be the inspired Word of God.

Nor did everyone in the medieval church, by any means, consider these books as part of the Word of God. It is only since the days of the Council of Trent that they have been officially so regarded in the Roman Catholic Church. When the Council met a great many of its members were opposed to including these books in the Bible. After the Council made its decision on April 8, 1546, it became a matter of obligation for Roman Catholics to accept these books as part of the Old Testament. However, all Protestants opposed this decision and

have always protested against it.

Shortly before the assembling of the Council of Trent, Cardinal Ximenes, Archbishop of Toledo in Spain, in the preface to his Complutensian Polyglott, dedicated to Pope Leo X., and approved by him, states that the books of the Old Testament there printed in Greek only, viz., Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and the Maccabees, with the additions to Esther and Daniel, were not in the canon, but were received by the Church rather for the edification of the people than for confirming the authority of ecclesiastical doc-

trines. And Cardinal Cajetan at Rome, a theologian of great eminence, who it has been thought would have been chosen Pope if he had outlived Clement VII, was of the same mind. In dedicating his Commentary on the Historical Books of the Old Testament to Clement VII he wrote, "The whole Latin Church is very greatly indebted to St. Jerome for distinguishing the canonical from the non-canonical books, since he has freed us from the reproach of the Hebrews that we frame for ourselves books or parts of books of the old canon which they lack" (Continued on next page)

When Was Christ Crucified: Wednesday Or Friday?

Bible scholars are not in agreement as to when our Lord was crucified — Wednesday, Thursday or Friday. Donald Grey Barnhouse in *Eternity* gives light from the Dead Sea Scrolls that would substantiate the day as having been Wednesday. We quote from his article:

"In the Qumran document 4Q is a calendar which clearly places the paschal meal on Tuesday evening of Holy week. This means, of course, that Christ was crucified on Wednesday and that he rose after sunset on Saturday

evening, a full three nights and three days in the heart of the earth . . .

"1. The Qumran MSS have revealed the existence of a very ancient calendar other than the official calendar.

"2. An ancient Christian tradition, attested to by the Didascalia Apostolorum as well as by Epiphanius and Victorinus of Pettau (died 304), gives Tuesday evening as the date of the Last Supper and prescribes a fast for Wednesday to commemorate the capture (Continued on next page)

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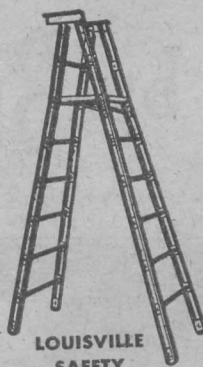
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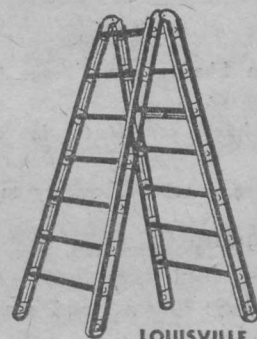
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Apocrypha

(Continued from preceding page) entirely. For Judith, Tobit, and the Maccabees are reckoned by Jerome to be outside of the canonical books and placed among the Apocrypha, along with the Book of Wisdom and Ecclesiasticus."

On May 3, 1827 the British and Foreign Bible Society adopted a resolution, "That no association or individual circulating the Apocryphal books should receive aid from the Society," thus emphasizing the clear distinction between these books and the Bible itself. The so-called Apocryphal books contain much that is good but also much that is erroneous. In contrast with the actual books of the Old Testament, they contain much that is unhistorical, unscientific, or theologically incorrect. They are not books which were inspired of God—MacRae.

Wednesday or Friday

(Continued from preceding page) of Christ.

"The Gospel accounts of the Passion are reconciled (Delorme concludes) if we admit that John follows the legal calendar attested by the Qumran MSS. Among the difficulties thus resolved are the date of the anointing in Bethany, the requirements of the Mishna in legal matters, and the schedule of the narratives which seemingly crowd too many events into too little time.

"Thus scholarship catches up with the total inspiration of the Scriptures in one more little piece of the evidence. Give them time and they will come, slowly and at times reluctantly, to the simplicity of a completely integrated Bible written by a single author—God. The questions of difference of personality in the

individual writers will not enter into the factual interpretation of their narratives. It is the Word of God."

—Prophecy Monthly



Salvation

(Con't. from page before the last) that is, their presentation of it is corrupt. But the Gospel of Christ is the power of God unto salvation to everyone that believeth. Now what is the Gospel, or "good news" of Christ. In the 15th chapter of First Corinthians, the Apostle Paul declares that the gospel is this: "I declare unto you first of all that which I also receive, how that Christ died for our sins according to the scriptures; and that he was buried, and that he arose again the third day according to the scriptures." (I. Cor.

15:3, 4).

Now this is the good news (gospel) of Christ: How He died for our sins, was buried, and arose again the third day, according to the Scriptures. As the hymn says,

"Living He loved me, dying He saved me, buried he carried my sin far away;

Rising He justified, freely forever; one day He's coming, O glorious day!"

So this gospel is the power of God unto salvation to everyone that believeth. There is power in prayer, but no power to save. The study of the Word of God will produce great spiritual power, but the Christ of that word, who is the Eternal Word, saves. The good news that Christ has paid the sin-debt, the resurrection testifying to His work's power, is what saves. The Bible points men to this fact for salvation. True preaching points men to the same.

And the Holy Spirit convicts of sin and leads them to Christ who alone can save.

Many people say, "Now I am saved because of this or that evidence," or "I feel like I am saved," or "I am trying to be saved." I fear such people know absolutely nothing of salvation. Many tell of the joy that filled their soul when they were saved, but never mention the Saviour. They tell of the burden which rolled away, but never of the Burden-Bearer. They tell of the rest that prevails in their souls, but do not mention the name of Him who gives it. They boast of how they love the Lord, but seem to be unable to rejoice in Him who suffered for them. They talk much of the having sought the Lord, but they do not know that it was He who sought them?

The Bible says that the Gospel of Christ, the good news of salvation, has borne our sins, is the power of God unto salvation, which saves. In this and this alone is the assurance of eternal life. If it fails, all is lost. Our fickle emotions are here today and gone tomorrow. On Christ the solid Rock is the only place to stand. Jesus cried out on the Cross, "It is finished." What is finished? My salvation was finished! Thank God for the good news that Christ died for my sins. Thank God that hell will freeze over before it gets one soul who is anchored on this gospel shore.

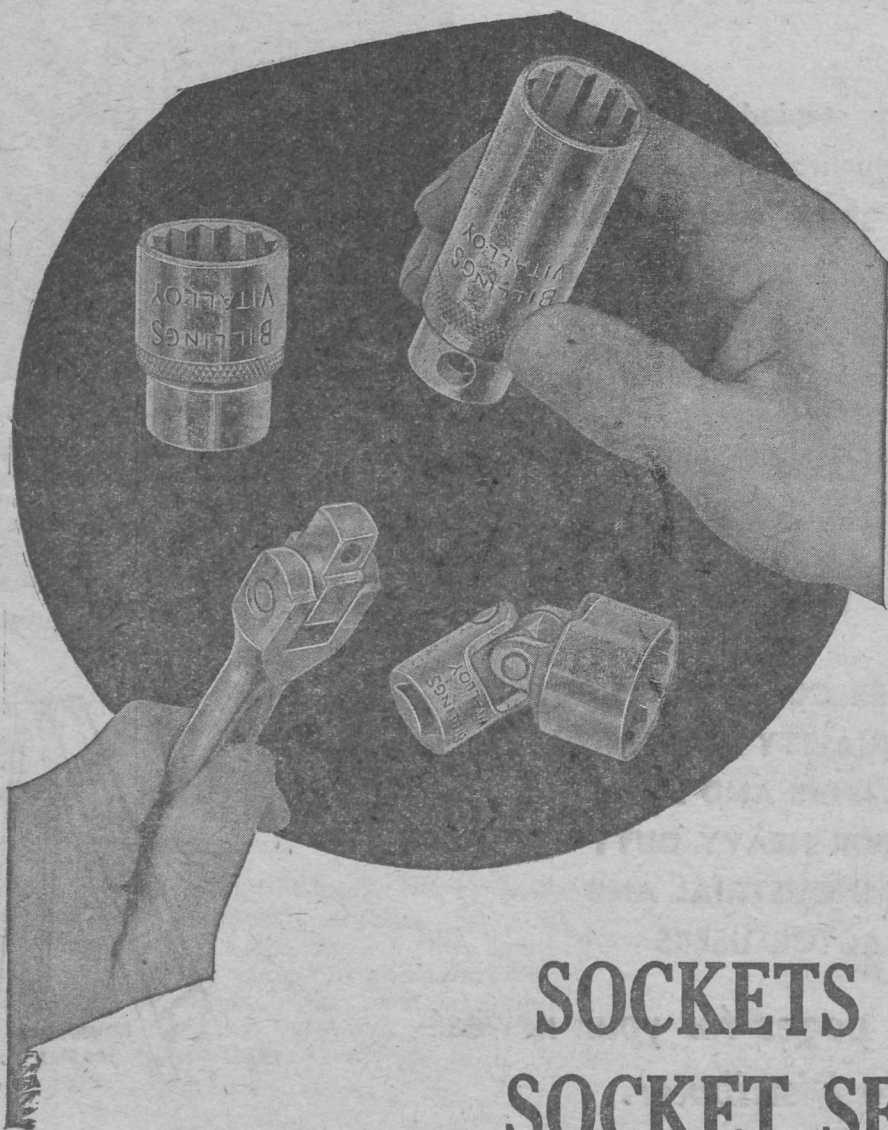
Sinner, don't look to yourself for salvation; turn your eyes to this power of God, the good news of the Christ, who died for our sins. If you can see that gospel, its power, its purpose, its price, then it is yours. Cast your sins upon it, and thou shalt be saved. "Believe on the Lord Jesus Christ, and thou shalt be saved." You need not wait a moment longer. The Lord invites you to the gospel feast. His invitation is so immediate that His Word says,

"Now is the Accepted Time
Today is the Day of
Salvation."

Tomorrow's Sun may never beat upon your brow. It's air may never breathe. So God says, "Now," "Today," "Someday," the label stamped on hell-bound souls. If this is your reply to God's invitation then do not look for anything but a fiery judgment. O Sinner! It is a fearful thing to fall into the hands of the Living God!

So the Scripture saith, "Today is the Day of Salvation."
(Continued on next page)

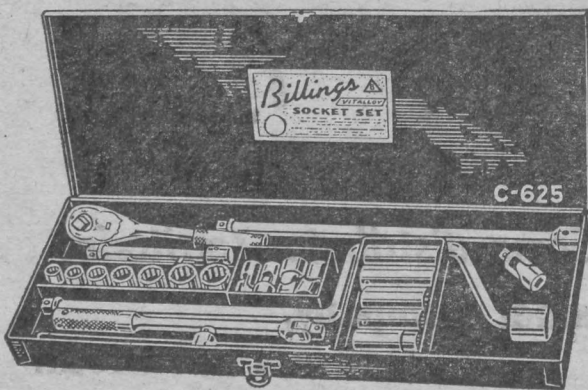
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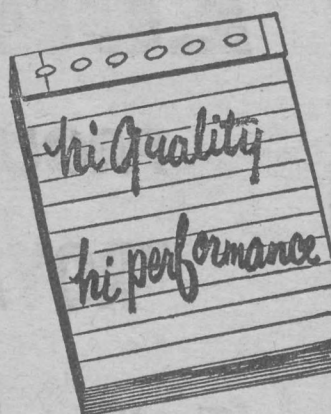
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(Continued from preceding page)

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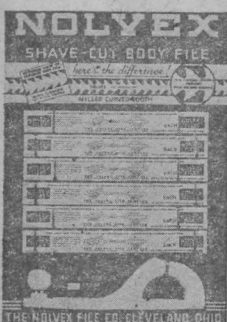
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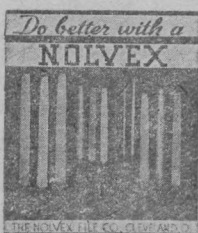
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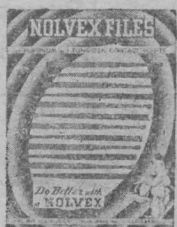
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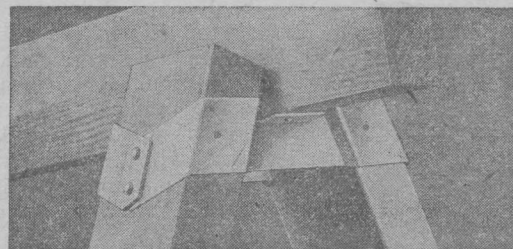
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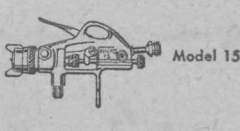
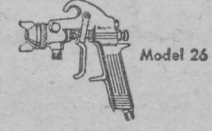
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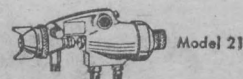
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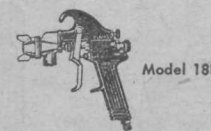
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The Ark

(Continued from page 4)

rooms shalt thou make in the ark, and shalt pitch it within and without with pitch" (Gen. 6:14). The Hebrew word here is not the common one for "pitch" which is "zetteth," but is "kapher," which is translated seventy times in the Old Testament "to make atonement." The simple meaning of "kapher" is "to cover" and nowhere else is it rendered "pitch." Atonement was made by the blood which provided a covering for sin. Our readers being familiar with this thought, there is no need for us to develop it. God is only, and as such He is "of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13), hence sin must be covered — covered by blood. It is therefore remarkable that this word "kapher" should be employed (for the first time in Scripture) in connection with the ark, as though to teach us that a shelter from God's wrath can be found only beneath the atoning blood! Again we notice that the storm fell upon the ark which provided shelter for Noah and those that were with him. So, too, the clouds of Divine judgment burst upon our adorable Redeemer as He suffered in our stead: "All thy waves and thy billows are gone over me" (Ps. 42:7) was His cry; and may not His words here be language pointing back to the very type we are now considering?

XII. Resurrection

As others have pointed out, the typical teaching of the ark reaches beyond the truth of atonement to resurrection itself. We quote here from the writings of the late Mr. William Lincoln: "There seems no reason to doubt that the day the ark rested on the mountain of Ararat is identical with the day on which the Lord rose from the dead. It rested 'on the seventeenth day of the seventh month.' But by the commandment of the Lord, given at the time of the institution of the feast of the Passover, the seventh month was changed into the first month. Then three days after the Passover, which was on the fourteenth day of the month, the Lord, having passed quite through the waters of judgment, stood in resurrection in the midst of His disciples, saying, 'Peace be unto you.' They, as well as Himself, had reached the haven of everlasting rest." But not only does our type prefigure our Lord's resurrection from the dead, it also suggests the truth of His ascension, for we read "And the ark rested in the seventh month, on the seventeenth day of the month upon the mountains of Ararat" (Gen. 8:4). The final resting place

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of the ark was upon the mountain top, speaking of the place "on high" where our Saviour is now seated at the right hand of God.

We lay our pen down with a strengthened conviction that the Holy Scriptures are no more "cunningly devised fables," but that they are indeed the inspired Word of the living God.



"Partakers"

(Continued from page 3)

of a call that comes to him from God.

III

WE ARE PARTAKERS OF DIVINE NATURE.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust." — II Pet. 1:4.

When you are saved, you are made a partaker of the divine nature. In other words, something of God comes inside you. Something of God comes to rest inside a person the day that individual is saved. Beloved, if that be true, there certainly ought to be a difference in our life after we are saved to what we were before. If we have a divine nature inside us, — that is if we have something of God within us, then we ought to walk a little like God. We ought to talk a little like God. We ought to act a little like God, and the world ought to be able to see something of God within us. I contend that when you look at a person who has been saved, and who has been made a partaker of the divine nature, you will see something of God within that individual.

I'll go further and say that since we have been made partakers of divine nature that we are definitely secure and can never lose our salvation. Do you (Continued on page 7, column 1)



The Providence of God

(Continued from page 1)

more to our souls.

Thus you have seen that God's providence reaches to all places, to all persons, to all occurrences and affairs. Now there are two objections against this doctrine.

Obj. 1. Some say, There are things done in the world which are very disorderly and irregular; and surely God's providence is not in these things.

Ans. Yes, the things that seem to us irregular, God makes use of to His own glory. Suppose you were in a smith's shop, and should see there several sorts of tools, some crooked, some bowed, others hooked, would you condemn all these things, because they do not look handsome? The smith makes use of them all for doing his work. Thus it is with the providences of God; they seem to us to be very crooked and strange, yet they all carry on God's work. I shall make this clear to you in two particular cases.

First, God's people are sometimes low. It seems to be out of order that they who are best should be in the lowest condition; but there is much wisdom in this providence, as appears thus: (1) Perhaps the hearts of the godly were lifted up with riches, or with success; now God comes with a humbling providence to afflict them and fleece them. Better is the loss that makes them humble than the success that makes them proud.

Again, (2) If the godly were not sometimes afflicted, and suffered an eclipse in their outward comforts, how could their graces be seen, especially their faith and patience? If it were always sunshine we should see no stars; so if we should have always prosperity, it would be hard to see the acting of men's faith. Thus you see God's providences are wise and regular, though to us they seem very strange and crooked.

Second, here is another case:

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

Keeping The Law Will Not Save

LESSON FOR SUNDAY, APRIL 19, 1959

Galatians 4.

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

I. Heirs. Gal. 4:1-7.

God sent His Son to redeem those that were under the Law and to make them heirs of His kingdom (V. 5). Cf. Luke 19:10; I Tim. 1:15.

1. Christ was made of woman (V.4). He was not born as other children with both human father and mother, rather He was made of a woman with only a mother as a human parent and with the Holy Spirit as His Father. Cf. Mt. 1:18-25.

2. When one believes in Christ, he is redeemed from under the law and thereby becomes an heir, even an adopted son of God (V. 4, 5).

3. When one is saved, he comes to be on speaking terms with God and cries in his heart saying "Abba Father," i. e., "dear Papa" (V. 6). The first thing that a child does at birth is to cry. How true of the one who has become a child of God.

4. When one is saved, he is an heir of God (V. 7). Can we imagine what it could mean for a ragged street urchin, who has never known his father

nor mother, and who might be considered the off-scouring of humanity, to be adopted into the home of some millionaire family, thus becoming an heir to the estate of the family? This but poorly illustrates the tremendous change there is in us the very moment we are saved. God takes us as the worst of street urchins and makes us heirs of His heavenly kingdom.

II. Paul's Reaction To The Galatians. Gal. 4:8-18.

Since they have even listened to, and perhaps believed, the heresy which has been preached unto them, Paul definitely shows his reaction to them.

III. Grace And Law Cannot Mix. Gal. 4:19-31.

Paul here tells us the same as in Romans that one must be saved either by works or by grace. Here he declares that it is entirely of grace. Cf. Romans 11:5, 6. This is a mighty hard blow to those who preach a mixture of grace and works. Paul says that such cannot mix. May we further remember that he says that all who preach and believe such will be damned. What a fearful spiritual ending practically all religionists are coming to.

The wicked flourish. This seems to be very much out of order; but God, in His providence, sees good sometimes that the worst of men should be exalted; that they may do some work for God, though it be against their will (Isaiah 10:7). God will be in no man's debt. He makes use of the wicked sometimes to protect and shield His church; and sometimes to refine and purify it. "Thou hast ordained them for correction" (Habakkuk 1:12). As if the prophet had said, Thou hast ordained the wicked to correct thy children. Indeed, as Austin says well, "We are beholden to wicked men, who against their wills do us good."

As the corn is beholden to the flail to thresh off its husks, or as the iron is beholden to the file to brighten it, so the godly are beholden to the wicked, though it be against their will, to brighten and refine their graces.

Now, then, if the wicked do God's own work, though against their will, He will not let them be losers by it; He will raise them in the world, and give them a full cup of earthly comfort. Thus you see those providences are wise and regular, which to us seem strange and crooked.

Obj. 2. But, some may say, if God has a hand in ordering all things that fall out, He has a hand in the sins of men.

I answer, No, by no means, He has no hand in any man's sin. God cannot go contrary to His own nature, He cannot do any unholy action, any more than the sun can be said to be darkened. Here you must take heed of two things; as you must take heed of making God ignorant of men's sins, so you must take heed of making God to have a hand in men's sins. Is it likely that God is the author of sin, and the avenger of it? Is it a likely thing that God should make a law against sin, and then have a hand in breaking His own law? God in His providence permits men's sins. "He suffered all nations to walk in their own ways" (Acts 14:16). God permitted their sin, which He never would, if He could not bring good out of it. Had not sin been permitted, God's justice in punishing sin, and His mercy in pardoning sin, had not been so well known. The Lord is pleased to permit it, but He has no hand in sin.

Obj. But is it not said that God hardened Pharaoh's heart? Here is more than barely permitting sin.

Ans. God does not infuse evil into men. He withdraws the influence of His graces, and then the heart hardens of itself; even as the light being withdrawn, darkness presently follows in the air; but it were absurd to say, that therefore the light darkens the air; and therefore you will observe, that Pharaoh is said to harden his own heart (Exodus 7:15).

God is the cause of no man's sin. It is true God has a hand

in the action where sin is, but no hand in the sin of the action. A man may play upon a jarring instrument, but the jarring is from itself; so here, the actions of men, so far as they are natural, are from God; but so far as they are sinful, they are from men themselves, and God has no hand at all in them. So much for the first position, that God's providence reaches to all places, to all persons, and to all occurrences.

II. A second proposition is, that providences, which are casual and accidental to us, are pre-determined by the Lord. The falling of a tile upon one's head, the breaking out of a fire, is casual to us, but it is ordered by a providence of God. You have a clear instance of this in I Kings 22:34: "A certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness." This accident was casual as to the man that drew the bow; but it was divinely ordered by the providence of God. God's providence directed the arrow to hit the mark. Things that seem to fall out casual, and by chance, are the issues of God's decrees, and the interpretation of His will.

III. God's providence is greatly to be observed, but we are not to make it the rule of our actions. "Whoso is wise will observe these things" (Psalm 107:43). It is good to observe providence, but we must not make it our rule to walk by. Providence is a Christian's diary, but not his Bible. Sometimes a bad cause prevails and gets around; but it is not to be liked because it prevails. We must not think the better of what is sinful, because it is successful. This is no rule for our actions to be directed by.

IV. Divine providence is irresistible. There is no standing in the way of God's providence to hinder it. When God's time was come for Joseph's release, the prison could hold him no longer. "The king sent and loosed him" (Psalm 105:20). When God would indulge the Jews with liberty in their religion, Cyrus, by a providence, puts forth a proclamation to encourage the Jews to go and build their temple at Jerusalem, and worship God (Ezra 1:2, 3). If God will shield and protect Jeremiah's person in captivity, the very king of Babylon shall nurse the prophet, and give charge in Egypt.

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concerning him that he wants nothing (Jeremiah 39:11, 12).

V. God is to be trusted when His providences seem to run contrary to His promises. God promised to give David the crown, to make him king; but providence ran contrary to his promise. David was pursued by Saul, and was in danger of his life, but all this while it was David's duty to trust God.

Pray observe, that the Lord by cross providences often brings to pass His promise. God promised Paul the lives of all that were with him in the ship; but the providences of God seemed to run quite contrary to His promise, for the winds blew, the ship split and broke in pieces. Thus God fulfilled His promise; upon the broken pieces of the ship they all came safe to shore. Trust God when providences seem to run quite contrary to promises.

VI. The providences of God are chequer-work, they are intermingled. In the life to come there shall be no more mixture; in Hell there will be nothing but bitter; in Heaven nothing but sweet; but in this life the providences of God are mixed, there is something of the sweet in them, and something of the bitter. Providences are just like Israel's pillar of cloud, that conducted them in their march, which was dark on one side and light on the other. In the ark were laid up the rod and manna, so are God's providences to His children; there is something of the rod and something of the manna; so that we may say with David, "I will sing of mercy and judgment." When Joseph was in prison there was the dark side of the cloud; but God was with Joseph, there was the light side of the cloud. Asher's shoes were of brass, but his feet were dipped in oil (Deuteronomy 33:24). So affliction is the shoe of brass that pinches; but there is mercy mingled with affliction, for there is the foot dipped in oil.

VII. The same action, as it comes from God's providence, may be good, and as it comes from men may be evil. For instance, Joseph being sold into Egypt by his brethren was evil, very wicked, for it was the fruit of their envy; but as it was an act of God's providence it was good; for by this means Jacob and his family were preserved alive in Egypt.

Another instance is in Shimei's cursing David. Shimei cursed David; it was wicked and sinful, for it was the fruit of his malice; but as his cursing was ordered by God's providence, it was an act of God's justice to punish David, and to humble him for his adultery and murder.

As the crucifying of Christ came from the Jews, it was an act of hatred and malice to Christ; and Judas' betraying him was an act of covetousness; but as each was an act of God's providence, so there was good in it; for it was an act of God's love (Continued on page 8, column 3)

Just An 'Indian Giver'



This is the Arminian theologian's idea of God. He says that God gives the sinner salvation, but God may take it away later. He says the saved may apostatize, fall from grace, lose his salvation and be eternally lost after having been eternally saved. Such preaching makes God to be nothing more nor less than an "Indian Giver."

There is nothing taught concerning the Bible, that is farther removed from the truth than this theology that makes God an "Indian Giver." It is the biggest lie that the Devil ever spawned, and the man who preaches it is but peddling the Devil's lie.

The Bible says: **"The gifts and calling of God are without repentance."**
—Rom. 11:29.

1. The Devil can not take one out of God's hand.

The Devil exerts a powerful influence. He has had 6000 years' experience. Yet he can go no farther than God permits him. God permitted Satan to touch Job's property but he could not harm a single hair of Job's head. Cf. Job. 1:12. Later God permitted him to touch Job's body, but he could not take his life. Cf. Job 2:6. Since Satan can go no farther than he is permitted of God, a believer can never be lost, for God will not permit the Devil to pass the sacred precincts of God's saving grace. "But he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I John 5:18).

If Satan can overcome one of God's children, he can overcome all. If he has the power to get all and yet allows one to go to Heaven, would not one be saved by the grace of Satan? Yet the Bible plan of salvation is by the Grace of God through faith. Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

2. By the new birth each child of God partakes of the divine nature.

"Whereby are given unto us exceeding great and precious promises; that by these ye might

be partakers of the divine nature." (II Pet. 1:4). When one is saved the nature of God is placed within. Would it be possible for God to die and for Divinity to have an end? We shrink at the thought. Until God might die, the believer will not die, as each believer has a nature like the nature of God. If the child of God has something of the nature of God, then would not something of the nature of God be lost if the child of God is lost?

3. Nothing can separate a believer from Christ.

Twenty centuries ago Paul asked, "Who shall separate us from the love of Christ?" (Rom. 8:35). Shall Satan? "But he that is begotten of God keepeth himself, and that wicked one toucheth him not." (I John 5:18). Shall temptation? "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13). Shall sin? "For sin shall not have dominion over you." (Rom. 6:14). Shall the law? "For ye are not under the law, but under grace." (Rom. 6:15). Shall the world? "For whatsoever is born of God

overcometh the world: and this

is the victory that overcometh the world, even our faith." (I John 5:4). Shall the believer? "THEY SHALL NOT DEPART FROM ME." (Jer. 32:40). As it was impossible for Noah to leave the ark after God had shut him in, so it is impossible for the believer to leave Christ.

Someone asks, "Can not a believer crawl off the Rock of Ages?" Beloved, where is the child of God who wants to crawl off the Rock of Ages? But listen, Paul mentions ten agencies and agents, including the powers of Heaven, earth and Hell, which he declares are unable to separate the believer from God. "Who shall separate us from the love of Christ? Shall tribulation, distress, persecution, famine, nakedness, peril or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved 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. 8:35-39).

4. Rewards may be lost, but the soul remains secure.



Repentance means literally: "A change of mind." The "gifts" spoken of are repentance and faith. The "calling" is that act whereby God effectually calls or draws the sinner to Himself for salvation. Rom. 11:29 then teaches us that after God has given us the gifts of repentance and faith and after He has called us, He will never change His mind about the whole matter. He never repents—changes His mind—about what He has done. Therefore, beloved, God will never call upon the saint to forfeit the salvation that he has received.

In other words, whenever a sinner is saved, he is saved FOREVER, for God is not an "Indian Giver."

This is the teaching of all the balance of God's Word.

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (I Cor. 3:14, 15). The objector asks, "If one did sin and died in impenitence, would he be saved?" It is impossible to suppose any condition that will permit a child of God to be lost in Hell. The passage read tells us what will become of the erring child. His rewards will be lost, yet he will not be lost! His rewards will perish, but he shall be saved, yet so as by fire. Read I Cor. 5 about the man whom Paul told the church to exclude, His flesh was to be destroyed, but his spirit would still be saved when Jesus comes.

5. When a believer is saved, he possesses eternal life.

"Verily, verily, I say unto you, he that believeth on me hath everlasting life." (Jn. 6:47). "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3). "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24). "And whosoever liveth and believeth in me shall never die."

(John 11:26). "And this is the record, that God hath given to us eternal life, and this life is in His Son. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (I John 5:11, 13). The life Christ gives us is eternal — never ending. Forty-three times in the New Testament, "everlasting" qualifies the life we receive when we receive Christ. Then it is a 43-0 hope that the believer is eternally secure. In Mt. 25:46, "everlasting" describes the punishment of the wicked. In Rom. 16:26, "everlasting" describes the character of God's existence. In Tim. 2:10, "everlasting" describes the duration of Christ in glory. In II Pet. 1:11, "everlasting" describes the duration of Christ's kingdom. Then as long as the wicked are punished, as long as God exists, and as long as Christ's kingdom continues, just so long the believer has eternal life. If the punishment of the wicked can have an end, if God can have an end, and if Christ's glory and Kingdom have an end, then the believer can perish. In view of this shall we not write in letters of gold across the Heavens, that all may read: ETERNAL SALVATION!

"Partakers"

(Continued from page 5)

know why? Because I have God on the inside of me, and if I go to Hell, something of God is going to have to go to Hell too. Don't tell me that the nature of God is going to perish in Hell. I have been made a partaker of divine nature and if I were to die and go to Hell, something of God would have to go to Hell too because I've already been made a partaker of divine nature. No, no, beloved, as surely as God is in the skies, when God saves a man and puts His nature within him, that nature is there from then on, and that man is going to Heaven when he dies, for there's nothing for him to go to Hell for, because Jesus has already suffered his hell on the Cross of Calvary.

IV

WE ARE TO PARTAKE OF HIS SUFFERINGS.

If we have been made to partake of spiritual blessings, and if we have partaken of the Heavenly call, and if we have been made partakers of divine nature, then right now, in this life, we are to partake of the sufferings of the Lord Jesus Himself. Listen:

"But rejoice, inasmuch as ye are **PARTAKERS OF CHRIST'S SUFFERINGS**; that, when his glory shall be revealed, ye may be glad also with exceeding joy." — 1 Pet. 4:13.

If you will read the verses that go before, and after, this verse, you will find that the Apostle Peter is talking much about Christian suffering — how a Christian has to suffer for the cause of Christ. Beloved, we need to realize that the Lord didn't save us to give us an easy life. The Lord didn't save us that we might travel on a bed of roses within this world. I contend that when God took the Jews out of the land of Egypt over to Canaan, He could have taken them there in three days' time if He had wanted to, with a forced, hurried march. They would have been better off. But, beloved, they had been in Egypt for 430 years and God led them through the wilderness for forty years so that they would get the sound of Egypt out of their ears, and they would be able to enjoy the land of Canaan when they got there. Beloved, God could knock us in the head the day He saves us, and take us home to Glory if He wanted to, and we would be better off. Instead, God lets us wander here in this wilderness in order that we forget a little about the sins of this world and make us enjoy Heaven when we get there after a while.

Yes, beloved, Christians have to suffer a little. I don't like it, and you don't like it, and I dare say you wouldn't want me to pray that God would give you suffering tomorrow. I know, beloved, if you would start to pray that prayer on me I certainly would interrupt. You would find that I was born in the objective case and the kickative mood just as surely as you would try to pray that prayer on me that I'd have some suffering tomorrow. I don't want it and neither do you, but I'll tell you one thing, it has a purifying influence in the life of a child of God. Peter says that the man who suffers is thus made a partaker of the sufferings of the Lord Jesus Christ.

I go back to Calvary and I see Him whose face had the beard plucked from it, until that face was a mass of blood. I can see His forehead, was pierced with a crown of thorns until the blood rushed down my Lord's brow. I can see Him as the spear went through His heart, and I can see the blood and water as it flowed out therefrom. Don't tell me that Jesus Christ didn't suffer on Calvary! Don't tell me the Son of God didn't suffer greatly! Beloved, when I come to the place in life that I suffer, not as an evil doer, but I suffer for the cause of Christ, it is then that I am made a partaker of His suffer-

Blessed is the man who loves the Lord with his pocketbook as well as with his heart.

ings. There wasn't any wrong in Jesus' life. There wasn't any evil in Jesus' life. Jesus suffered as a result of the malice and the hatred of the individuals round about Him. When you and I suffer the same way, we then are made partakers of the sufferings of the Lord Jesus Christ. Now, beloved, if you get out as a Christian and do wrong, and you have to suffer for it, you are not a partaker of Christ's suffering, but if somebody persecutes you for your stand for the truth—if somebody speaks evil of you because you stand for the Word of God, you and your family have to suffer thereby. That is partaking of the sufferings of the Lord Jesus Christ.

V

WE ARE NOT TO PARTAKE OF THE RELIGIOUS CONFUSION OF THE WORLD.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye **BE NOT PARTAKERS OF HER SINS**, and that ye receive not of her plagues." — Rev. 18:4.

If you will read the preceding chapter, you will find that he is talking about the old whore and her harlot daughters. Many times from this pulpit I have said that the old whore is a picture of Roman Catholicism, and the harlot daughters are the Protestant churches that have come out of Rome. Beloved, there are some saved people among Protestants. Doubtlessly, there are some saved people among Catholics. They are not saved because of what they have been taught, but they are saved in spite of what they have been taught. They are not saved because of the things that they have been taught from childhood, but they are saved because the Spirit of God has gotten a message to them in some manner. To that group our Lord says, "Come out of her, my people, that ye be not partakers of her sins."

You will notice that He heads up all that he has to say in Revelation 17 and 18 under the name of Babylon. The word "Babylon" is the word for "confusion." In Genesis you find the confusion of tongues at the tower of Babel. In the book of Isaiah, Babylon refers to social confusion. In the book of Revelation, Babylon refers to religious confusion, and it says we are not to be partaker of religious confusion.

Beloved, I could pause and preach a whole sermon on this one thought — the religious confusion that is in this world today. When you think about the confusion that has grown up around the mourners bench, remember that God says we are not to be partakers of it. Just think of the confusion that has grown up around the matter of baptism. Some people say you need to be sprinkled, and some say you can have a little water poured upon you. When you realize that others go further and say you have to be immersed, and by the immersion, ones sins are washed away, and that the individual is saved by the waters of the baptism, I tell you, it is nothing but confusion.

When I think about the Lord's Supper, I am reminded of the confusion that has arisen thereby. There are those who say that when a man takes the wafer on his tongue, the water immediately becomes the literal body of the Lord Jesus Christ and if he were to bite it, the blood would run out. There are others who say that it isn't actually the literal body but that it is the mystical body of the Lord Jesus Christ, whatever that means. Confusion! Confusion!

Then I think of what our Lord said about a woman's place in a New Testament church, which to me is as plain as any of the teachings of the Word of God. Listen:

"Let your women **KEEP SILENCE** in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." — 1 Cor. 14:34.

In spite of this Scripture, there



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is confusion in the world with women out of their God-given spheres in most churches.

Of recent date, a woman who was writing one of the editorials for the Knoxville-Sentinel, took my tract, "A Woman's Place In A New Testament Church," and gave a rather distorted review of my tract, and of me. Well, the ink had hardly gotten dry when I began to receive copies of it. One man even as far away as New Mexico got a copy, and sent it to me. Another fellow in Appalachia, Virginia, got a copy and sent me \$2.00 and said to put that woman on the mailing list for THE BAPTIST EXAMINER for the next year, that she needed it. That poor sister when she was writing made it appear that I thought all the women were nit-wits, imbeciles, and soft brains, and that they just weren't on a par with men. That was her argument. Now if you will read my tract, you will find that I do not in any wise at all discuss it from that standpoint. I just take what the Word of God says, and it says to let your women keep silence in the churches. Beloved, I believe what God says. If God didn't mean it, pray tell me why didn't He say what He meant? I come back to this like I do all the rest of the Bible. God said it, I believe it, and that settles it. There isn't any more argument.

I think of the confusion that is abroad in the world today. You can hardly go to a church but what women are out of their place. Hundreds of churches that

are otherwise orthodox will have a woman for a clerk or a secretary, to say nothing of the fact that I know lots of churches that are "manned" by a woman. Confusion!

Well, the Word of God says that we are not to be partakers of her sins. We are not to partake of religious confusion. It is a whole lot easier to do so. I'll grant you that it is a whole lot easier for a man to go along with the crowd, and partake, and just say, "Oh, well, we are all going to the same place, and we hope we will get there after a while." It is much easier to take that attitude. But you know, beloved, I have to sleep at night, and I don't want to have a troubled conscience. Furthermore, I am going to have to die some of these days and I am going to meet the deeds that I have done. I am going to meet the life that I have lived, and I'm going to meet the words that I have spoken. I'm going to meet the sermons that I have preached. Beloved, when I do, I don't want to hang my head in shame. I want to be honest with this Book, and I want to be honest with God, and I must take this position, that you and I are not to partake of the religious confusion of the world today.

Let me ask you a simple question, don't you want to stand in God's presence happy when the day comes that you stand before Him? Wouldn't you rather have a few hardships down here, and wouldn't you rather have a few people talk about you, and say

malicious things about you, knowing that when you stand in His presence you won't have to stand and hang your head in shame?

I look back across my life and I think of my own ministry. I think how as a young man I became pastor of the oldest Baptist church in the city of Cincinnati, I remember how I said to that church that it is wrong to do many of the things that they had been doing. I made mention of various religious errors. When I came to the question of women speaking out in the church, some of them thought that I was just a wee bit daft. One woman went to see her previous pastor, and when she told him about it, he just laughed. She said, "But he reads it out of the Bible," and he laughed again. She said, "You don't even know where it is." He leaned over and patted her on the back and said, "Now, sister, I've known you since you were a little girl. You just remember this, when he gets older — as old as I am, he won't preach that then." What he literally meant to say was this, that as time went on, in order to hold the pulpit, in order to get along with the congregation, in order not to have a hard time, in order to have an easy pastorate, he had learned what people wanted and learned what people would accept. He gave them what they wanted, and not what the Book said.

Beloved, I'm persuaded to believe that there are multiplied thousands today who are doing exactly the very same thing. They learn what the congregation wants and they give them what they want. Brother, sister, I say this to you, if I were you I'd stand by the Book until Jesus comes, or else I'd close the Book and never open it to preach from it again. You who have been made a partaker of spiritual blessings — you who have partaken of a heavenly call — you who are partakers of a divine nature — you who right now are given the privilege of partaking with Christ in His sufferings, may God help you never to partake of the religious confusion within this world. May you stand firm and stand true until Jesus comes.

I was reading a few days ago the story of the children of Israel crossing over the Red Sea into the land of Canaan. For forty years they had been in the wilderness and now they had come up on the east side of the Jordan after their wilderness wanderings were over. They encamped in the plains of Moab for about a month or more and Moses gave them the book of Deuteronomy, which was the second giving of the law — giving it to the generation that had grown up in the wilderness, who didn't know anything about the law. Then they started to cross over the Jordan River. The Word of God tells us how that the Jordan River was at flood stage and that as the priests stepped down into the Jordan River, the waters parted and that crowd of three million people passed over the Jordan River. Beloved, do you know when it was that those waves came back together. The Word of God tells us that those waves didn't come back together until after the people were all passed over, and as long as the priests stood there in the water the people were able to pass over Jordan. The priests that bear the ark of the covenant stood firm on dry ground in the midst of Jordan until all the Israelites passed over on dry ground. What does it tell us? Our business, like those priests, is to stand firm until all the elect of God are passed out of this world — over Jordan, over yonder in the land of Canaan. May God help you and me to stand firm until all God's elect are passed over Jordan.

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We trust that every reader has carefully and prayerfully read the appeals that have been made in recent issues of TBE. These appeals and letters show you God's blessings upon the paper, how we want to go forward, our present needs, and of the special Rally Day that is being set aside for a day of special prayer and support in behalf of this paper.

How we do wish that all of our friends in the reading audience could be with us! What a happy meeting that would be! We have been hearing from some of you so long that we feel as if we know you as well as our own family. The warm letters that you readers have sent to us have drawn us close to you, and we feel very much as if we know you personally.

Of course, all of TBE's reading family cannot come and be with us. But several of our friends in and near Ashland are planning to do so. We will be gathering together for a time of prayer and thanksgiving to the Lord for His blessings upon us. We will be opening the letters sent from our readers and tabulating the offerings sent in for the support of the paper. We are expecting a wonderful blessing as we open these letters from our friends.

SENDS \$50 AND A PRAYER

Dear Brother Gilpin:

Our check for \$50 inclosed to help pay the paper bill and we hope and pray that TBE readers will build up a nice big offering for you at this time.

May God bless you.

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No doubt hundreds of you have already written and others intend to do so. Well, please don't put off doing so — be sure your letter reaches us before April 28th. God is wonderfully blessing us in these days, and we are looking forward to even greater blessings in the future. Financial burdens are very heavy, but we are trusting in God to take care of them. He can work in the hearts of His people and cause them to do what He wills. So we are relying upon Him to impress each of you to do what He would have you to do. We know that this work is the work of God and He will take care of it as long as He wants to use it.

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—from Forward by D. M. Lloyd-Jones.

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The Providence of God

(Continued from page five)
in giving Christ to die for the world.

Thus I have made clear to you the doctrine of God's providence in these several positions.

Let me now speak something by way of application

Use 1: By way of exhortation

in these particulars. (1) **Admire God's providence.** The providence of God keeps the whole creation upon the wheels, or else it would soon be dissolved, and the very axletrees would break in pieces. If God's providence should be withdrawn but for a while, creatures would be dissolved, and run into their first nothing. Without this wise providence of God there would be anxiety and confusion in the whole world, just like an army when it is routed and scattered. The providence of God infuses comfort and virtue into everything we enjoy. Our clothes would not warm us, our food would not nourish us, without the special providence of God. And does not all this deserve your admiration of providence?

(2) **Learn quietly to submit to divine providence.** Do not murmur at things that are ordered by divine wisdom. We may no more find fault with the works of providence than we may with the works of creation. It is a sin as much to quarrel with God's providence as to deny His providence. If men do not act as we would have them, they shall act as God would have them. His providence is his master-wheel that turns these letter wheels, and God will bring His glory out of all at last. "I was dumb and opened not my mouth, because thou didst it" (Psalm 39:9). It may be, we think sometimes we could order things better if we had the government of the world in our hands; but alas! should we be left to our choice we should choose those things that are hurtful for us. David earnestly desired the life of his child, which was the fruit of his sin, but had the child lived it would have been a perpetual monument of his shame.

Let us be content that God should rule the world; learn to acquiesce in His will and submit to His providence. Does any affliction befall you? Remember God sees it is that which is fit for you, or it would not come. Your clothes cannot be so fit for you as your crosses. God's providence may sometimes be secret, but it is always wise; and though we may not be silent under God's dishonour, yet we should learn to be silent under His displeasure.

(3) **You that are Christians, believe that all God's providence shall conspire for your good at last.** The providences of God are sometimes dark, and our eyes dim, and we can hardly tell what to make of them; but when we cannot unriddle providence, let us believe that it will work together for the good of the elect. (Romans 8:28). The wheels in a clock seem to move contrary one to the other, but they help forward the motion of the clock, and make the larum strike: so the providences of God seem to be cross wheels; but for all that they shall carry on the good of the elect. The pricking of a vein is in itself evil and hurtful; but as it prevents a fever, and tends to the health of the patient, it is good; so affliction in itself is not joyous, but grievous; but the Lord turns it to the good of His saints. [Watson's illustration of pricking the vein is in reference to the practice of physicians in his day. Such is no longer done, for medical science has seen the error of this practice. — BLR]. Poverty shall starve their sins, and afflictions shall prepare them for a kingdom. Therefore, Christians, be-

lieve that God loves you, and that He will make the most cross providence to promote His glory and your good.

(4) **Let it be an antidote against immoderate fear,** that nothing comes to pass but what is ordained by God's decree, and ordered by His providence. We sometimes fear what the issue of things, will be, when men grow high in their actings; but let us not make things worse by our fear. Men are limited in their power, and cannot go one hair's breadth further than God's providence permits. He might let Sennacherib's army march towards Jerusalem, but He shall not shoot one arrow against it. "Then the angel of the Lord went forth and smote in the camp of the Assyrians an hundred and fourscore and five thousand" (Isaiah 37:36). When Israel was encompassed between Pharaoh and the Red Sea, no question, some of their hearts began to tremble, and they looked upon themselves as dead men; but Providence so ordered it, that the sea was a safe passage to Israel, and a sepulchre to Pharaoh and all his host.

Use 2: Comfort in respect of the church of God. God's providence reaches in a more special manner to his church. "Sing ye unto her, a vineyard of red wine" (Isaiah 27:2). God waters this vineyard with His blessings, and watches over it by His providence. "I the Lord keep it night and day." Such as think totally to ruin the church, must do it in a time when it is neither day nor night, for the Lord keeps it by His providence night and day.

What a miraculous conduct of Providence had Israel! God led them by a pillar of fire, gave them manna from heaven, and water from the rock. God by His providence preserves His church in the midst of enemies; a spare flock of sheep among wolves.

God saves His church strangely. (1) By giving unexpected mercies to His church, when she looked for nothing but ruin. "When the Lord turned the captivity of Zion, we were like them that dreamed" (Psalm 126:1). How strangely did God raise up Queen Esther to preserve alive the Jews, when Haman had got a bloody warrant signed for their execution!

(2) Strangely, by saving in that very way in which we think He will destroy. God works sometimes by contraries. He raises His church by bringing it low. The blood of the martyrs has watered the church, and made it more fruitful (Exodus 1:12). The more they afflicted them the more they multiplied. The church is like that plant which Gregory

Nazianzen speaks of, it lives by dying, and grows by cutting.

Strangely, in that He makes the enemy to do His work. When the people of Ammon and Moab and Mount Seir came against Judah, God set the enemy one against another. "The children of Ammon and Moab stood up against them of Mount Seir to slay them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another" (2 Chronicles 20:23). In the powder treason He made the traitors to be their own betrayers. God can do His work by the enemy's hand. God made the Egyptians send away the people of Israel laden with jewels (Exodus 12:36). The church is the apple of God's eye, and the eyelid of His providence daily covers and defends it.

Use 3: See here, that which may make us long for the time when the great mystery of God's providence shall be fully unfolded to us. Now we scarce know what to make of God's providence, and are ready to censure what we do not understand; but in Heaven we shall see how all His providences (sickness, losses, sufferings) contributed to our salvation. Here we see but some dark pieces of God's providence, and it is impossible to judge of His works by pieces; but when we come to Heaven and see the full body and portrait of His providence drawn out into its lively colors, it will be glorious to behold. Then we shall see how all God's providences helped to fulfill His promises. There is no providence but we shall see a wonder or a mercy in it.

Let the merciful providence of God cause thankfulness. We are kept alive by a wonderful working Providence. Providence makes our clothes to warm us and our meat to nourish us. We are fed every day out of the alms-basket of God's providence. That we are in health, that we have an estate, is not our diligence, but God's providence. "Thou shalt remember the Lord thy God, for he it is that gives thee power to get wealth" (Deuteronomy 8:18). Especially if we go a step higher, we may see cause for thankfulness, that we were born and bred in a gospel land, and that we live in such a place where the Sun of Righteousness shines, which is a signal providence. Why might we not have been born in such places where paganism prevailed? That Christ should make Himself known to us, and touch our hearts with His spirit, when He passes by others; whence is this but from the miraculous providence of God, which is the effect of His free grace?

The Church

(Continued from page two)

pour for baptism, are the descendants of the Water Landrians and not of the original Mennonites. And when it is now stated that the Mennonites practice pouring for baptism, or that they are not Baptists, we must understand the allusion to be made to the descendants of the gross Mennonites.

The departure of modern Mennonites from the principles held by their ancestors, is confirmed by other historians. Isaac Backus, speaking of this country, remarks that: "The Mennonites also came from Germany, and are of like behaviour, but they are not truly Baptists now. Their fathers were so in Luther's day, until confinement in prison brought them to pour water on the heads of the subjects, instead of immersion; and what was then done out of necessity is now done of choice as other corruptions are." Backus' Ch. His., p. 227.

Mr. Benedict acknowledges that part of the Mennonites have departed from their original custom of immersion. It is evident that some of our writers have conceded too much when they intimate that the original Mennonites were not immersionists. The original Mennonites, who were called Anabaptists, passed in shoals into England, where they are known under the name of Baptists. And those who now retain the name Mennonites, have entirely departed from the original doctrine of Menno and the "Anabaptists."

—The foregoing appendix is taken from D. B. Roy's **Baptist Succession**, pages 397-400.