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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

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The Uses of the Law

BY CHARLES HADDON SPURGEON

"Wherefore then serveth the law?"—Galatians 3:19.

The apostle, by a highly ingenious and powerful argument, had proved that the law was never intended by God for the justification and salvation of man. He declared that God made a covenant of grace with Abraham long before the law was given on Mount Sinai; that Abraham was not present at Mount Sinai, and that, therefore, there could have been no alteration of the covenant made there by his consent; that, moreover, Abraham's consent was never asked as to any alteration of the covenant, without which consent the covenant could not have been lawfully changed; and, that the covenant stands fast and firm, seeing it was made to Abraham's seed, as well as to

Abraham himself.

"This I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise."

Therefore, no inheritance and no salvation can ever be obtained by the law.

Now, extremes are the error of ignorance. Generally, when men believe one truth, they carry it so far as to deny another; and, very frequently, the assertion of a cardinal truth leads men to generalize on other particulars, and



C. H. SPURGEON

so to make falsehoods out of truth. The objection supposed may be worded thus:

"You say, O Paul, that the law (Continued on page 6, column 4)

HOW GOOD MUST A PERSON BE TO GO TO HEAVEN?

By BOB L. ROSS

Often at funerals we hear the good things of departed persons highly extolled. Never is there a word said about anything bad in the one who has gone the way of all flesh; only the good is spoken of. And alas! all too often it is inferred or specifically taught that the good of the one's life merited Heaven.

Also, many parents tell their children to "be good" and God will take them to Heaven.

And some folk think that if the good one does outweighs the bad, then entrance into Heaven is thereby secured.

In each of the cases just named—and in all other similar ones that might be named—we would ask this question: **How good must one be in order to go to Heaven?**

Let us go to the Scriptures for an answer.

I. Certainly GOD is the Person Who Must Set the Standard

Heaven belongs to God; it is His and He therefore has the sovereignty over the matter of whom shall enter therein. It is His right to tell the creature how good he must be to go to Heaven.

Think on this seriously. You hear one person set forth his opinion as to how good one must

be to go to Heaven, you hear another man tell what he thinks, and on and on they go. But it really doesn't matter what a person thinks about the subject; the important thing is to know what God says. I might be satisfied with a certain thing, but is God? That is the question. As long as I do not know that God is satisfied, then how can I be satisfied?

The story of Cain and Abel in Genesis chapter four illustrates that what men many times consider good is not acceptable to God. Cain thought his offering was a good one; he thought it was enough. But God refused it. Why? Because it was not according to what God required. You see, things must meet God's approval or they are of no use, regardless of how good we think they are.

So to answer this article's question we must first of all say that a person must be as good as God requires him to be. God owns Heaven and He is the one who tells us what is necessary to enter that glorious place.

II. In His Law God Tells Man How Good He Must Be

The Bible contains within its record what is called the **Law of** (Continued on page 7, column 1)

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

Satan's Counterfeits, No. —

How Satan Counterfeits The Word of God

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

We have a book which we call the Bible, and which is different from all other books ever written, in that it is divine. It is inspired of God. (See II Peter 1:21). Again we read, "All Scripture is given by inspiration of God." Proof that the Bible is inspired of God is shown in the marvellous UNITY of the Bible. Composed of 66 books, written through the instrumentality of many men, over a period of centuries, it is in reality ONE book, telling one story—the story of redemption.

Another proof of the inspiration of the Bible is the POWER OF THE BOOK ON HUMAN LIVES. All down through the centuries it has been changing human lives. Vicious wicked men have read the book, been convicted of their sins, have turned to the Christ of whom the book speaks, and have lived changed lives.

Yet another proof of inspiration is THE FULFILLMENT OF PROPHECY. Events foretold in Scripture have been fulfilled—often after the lapse of many years, in the most detailed and elaborate way, such as to preclude the possibility of the Scripture predictions having been mere shrewd guesses.

To the believer a further proof of inspiration, is the statements made by Jesus. "Moses wrote of me," he said (See also Luke 24:25-27).

One could add many things more. As in all other things, Satan has sought to counterfeit God's book. Let us take note of some of his counterfeits:

1—**HIS OWN DISTORTED MISQUOTATIONS.** Whole false systems of religion have been based on misquotations and misinterpretations of the Scripture. Satan quoted Scripture in an attempt to prove that Jesus should leap from the pinnacle of the temple. (Matt. 4:5-7). Catholicism takes the passage "this is my body" and builds the doctrine of transubstantiation on it. Bald literalism is attached to the statement, which is designed to be figurative. The same literalism attached to the words of Jesus, "I am the door" and "I am the vine" would put them into immediate trouble.

2—**FALSE BOOKS PURPORTING TO BE INSPIRED.** Among (Continued on page 4, column 4)

Real Particular Redemption

"Wherefore then serveth the law?"—Galatians 8:19

By S. DEMPSTER
In "The King's Business"
Ontario, Canada

This redemption is a reality: a reality in distinction from a mere nominality; a reality in dis-

Thank God!

One brother in Christ—a layman—just called saying that his group was sending \$500 for our Rally Day.

I've been asking God to lay the burden of our Rally Day heavily on the hearts of many of our friends, and I thank God for the news of this offering.

All praise to our matchless redeemer for His blessings! May you continue to pray with me for a great victory for the Truth on April 28.

from a mere wordy redemption; a reality in distinction from a redemption that did not redeem. When God's honour as a lawgiver, and man's salvation as an unjust sinner, when the emancipation of slaves from their captivity is concerned, the subject is of the first importance. A false redemption is no redemption; a verbal redemption is not a redemption which reaches our case; nothing but reality can sustain a guilty mind. The glory of His Person, the perfection of His work, the merit of His sufferings in redemption accomplished, no tongue can tell, no words can possibly express. He is exalted above all blessing and praise, and His redemption beggars all language to describe it.

The redemption which is held by some is not a real redemption, for a real redemption does not admit the thought that the creature shall add any condition to the work of the Redeemer. If it be real, it admits of no condition; if it requires a condition, it is not a real redemption. If redemption be properly viewed, it allows of no condition; we cannot add to

it, and we cannot take from it to harm it. I am glad of that! Why does anyone think of such a thing? Yes! there are many poor simple souls who, by bad instruction, are led to conclude that their duties and sufferings are to add validity to what Jesus did. But if God has broken up your heart, if He has led you to see you are rotten at the core, that you are unsound at the very heart-strings, that you are polluted from your birth, I am sure you will see an impossibility of your palty performance ever adding worth to what Christ hath done. A redemption denied is a salvation lost.

There could be but two ways, by works or by grace. Confounding the two, leaves us none at all. Real redemption leaves us no condition to be added by the sinner redeemed. He, Christ, has redeemed His people, or He has not. He is made God unto redemption, or He is made a co-partner or an assistant in our redemption. Did He come into the world to help us into a salvable state, which, if we be not wanting to ourselves, we may finish off and complete? What perfection is there in a work of this sort? And how is He made redemption, seeing He is only made half of it?

A real redemption admits of no uncertainty, the very thought being hostile to the idea of redemption. When God is the agent, I am ashamed to talk of uncertainty. If sinners were the agents (Continued on page 7, column 4)

The Baptist Examiner Pulpit

"W O R S H I P"

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

"O worship the Lord in the beauty of holiness: fear before him, all the earth."—Psalm 96:9.

At the very outset may I remind you that worship is one of the most important aspects in any person's life. The Bible speaks much, and often, about worship. Many times it speaks about false worship. Sometimes it speaks of true worship. Surely, worship must be an important thing, judging by the many times

business of the state. He hadn't been there as an ambassador of his government. Rather, the Word of God tells us that he had been to the city of Jerusalem to worship. Listen:

"And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem. He hadn't been there on

AN INDIVIDUAL MAY GO THROUGH A FORM OF WORSHIP AND YET BE IGNORANT OF THE LORD JESUS CHRIST.

Take, for example, the experience of the Ethiopian eunuch. Here was a man who had been to Jerusalem, yet not as a political envoy. He hadn't been there on

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Editor

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Examiner Editorials

By Bob L. Ross

Brother Smith Gives Us Another Reason for Observing Heathen Christmas and Easter

Editor Noel Smith of the Baptist Bible (or is it Babel?) Tribune has come up with a new one in favor of observing the pagan celebrations of Easter and Christmas as memorials to the resurrection and birth of Christ. Brother Smith either thought this one up himself or got it fresh from Moroni, for it is evidently a new reason.

In an editorial in the March 27 issue, the Tribune editor quotes the questions: "Why do you keep talking about 'Easter'? Why do you keep talking about 'Christmas'?"

His answer is this: **He doesn't want to tear his shirt.**

Somehow he has come up with the doctrine that if one opposes the union of Christ and truth with heathenism he will have to tear his shirt. He goes on to conclude that he would have to tear a shirt for every day in the year. That's a lot of shirts . . . so Brother Smith thinks it best to keep talking the language of Babel as to Easter and Christmas.

Of course, on his principles, I guess I am just inconsistent, but I would like to offer as a word of personal testimony this fact as to my own experience: I have not observed or talked in favor of Easter or Christmas for a few years now and I have not had to tear a single shirt! I now have four shirts—dacion, drip-dry—which I would not want to tear. I have a drawer half full of other shirts which I would not care very much if they were torn. But for the life of my shirts, I can't see why I should tear them up simply because I don't want to mix Christ with heathenism. Call me inconsistent, Brother Smith, but I'm not going to tear up my shirts and I'm not going to mix the Saviour up with a batch of

heathen nonsense like Easter and Christmas.

As I before said, my not observing Easter and Christmas, yet not having any shirts torn, might be strange to Brother Smith. But he is a rather strange man. He is so strange that he believes Hell is a "ghastly monument to the failure of the Triune God to save the multitudes that are there," as he so stated in the Defender magazine of December, 1956.

Now that kind of a man ought to tear shirts. He appears to be about as loony as that poor fellow at Gadara (Mark 5) . . . and he tore shirts . . . until Christ gave him his right mind.

But I would think that Brother Smith would tear more than shirts if he ever got his "right mind" on Easter and Christmas. I would think he would tear up a lot of Fellowship preachers and churches that go in "whole-hog" for these celebrations . . . and Bro. Smith wouldn't want to tear up the Fellowship even if it did involve idolatry. He would also probably tear up and off the mailing list a batch of Tribune readers who like the "beauty" of these two "glorious" days. He might even tear his own name off the Tribune masthead . . . and he wouldn't want that to happen.

I'm not so sure that Brother Smith isn't thinking more about these foregoing matters than he is about tearing his shirts. He might be thinking about losing his shirts, but not tearing them, surely.

Anyway, we are not worried about ours being torn. We will leave that worry to him . . . and he can have Easter and Christmas, too, if they solve his worry better than simple truth.

ABA Pastor Wants To Change New Hampshire Confession

In the Missionary Baptist Searchlight, there has been some talk about the Baptists of the American Baptist Association, an organization located primarily in and around Arkansas, changing the New Hampshire Confession of Faith somewhat. The brother who makes the proposal says his only serious disagreements with the Confession concern the millennium and the church.

However, we have found that the proposed changes of this pastor incorporate things which are a complete change-of-face so far as the New Hampshire Confession is concerned. It reads: "Because of His foreknowledge, God could predestinate His people and determine other works beforehand, without depriving man of his power of choice." This is pure Arminianism.

Also the mourner's bench is strongly implied in the proposed change in article six. It reads: "Repentance is turning to God in confession of sin, sorrow for sin, and supplication for mercy." (Our emphasis). That last phrase

no doubt is to support the mourner's bench.

If the ABA does decide to adopt these changes, it will go to prove what we have said all along concerning their mourner's benchism and Arminianism. They certainly need to get some kind of confession besides the New Hampshire Confession for they are, considered as a whole, not in sympathy with it.



Worship

(Continued from page 1)

salem FOR TO WORSHIP."—Acts 8:27.

Now here is a man who had gone on a holy pilgrimage. He had made a journey all the way to Jerusalem for worship purposes, yet this man was positively ignorant of the Lord Jesus Christ, so much so that when Philip joined himself to the chariot of this Ethiopian eunuch and read to him the fifty-third chapter of the book of Isaiah, the eunuch didn't even know whether the prophet was speaking of himself or of some other man. He had no

TIRED

Honey I'se tired!
I'se tired of sittin' and I'se
Tired of sighin';
I'se tired of livin' and I
Wouldn't mind dyin'.
Honey I'se tired!
I'se tired of chicken and I'se
Tired of cake;
I even had a chill and
was too
Tired to shake
Honey, I'se tired!

Well that just about expresses your editor's view of life today. If it weren't for Bob and Ruth, and all the rest of my family, and the boys and girls who have worked so faithfully in our shop, and our friends from near and far who have supported our paper, and the members of Calvary Baptist Church, and the thousands of readers we have, — then I guess I'd be willing to give up too.

However, in view of what He has done for me, and desiring to fulfill my obligation to Him through our paper, I'll just try to keep on "keeping on" with TBE until the Lord comes in the air, or else He calls me home. J. R. G.

knowledge that the prophet was speaking of Jesus Christ, his Saviour.

Now, beloved, here is a man who has made a holy pilgrimage. Here is a man who has gone far to worship, yet he is ignorant of the Lord Jesus Christ as a Saviour. Though he visited with religious Jews, and though he worshipped within the temple at Jerusalem, he knew nothing of the Lord Jesus Christ. On his way home, when Philip got into the chariot and talked with him, the Word of God says that he took the Scriptures and showed him from the Scriptures about Jesus, for we read:

"Then Philip opened his mouth, and began at the same scripture, and PREACHED UNTO HIM JESUS."—Acts 8:35.

I say, beloved friends, an individual may go through a form of worship and yet be ignorant

NEW ADDITION TO BROTHER BOB'S TRIBE

We are happy to announce that Bob, Ruth and Stephen Mark now have another member in the Ross family. She is Deborah Grace, born April 10. Both Deborah and her mother are in the best of health and doing very well.

"I Should Like to Know"

1. Is not the doctrine of Preservation tied up with the doctrine of Perseverance to the extent that the evidence of God's Preservation is seen only in the believer's Perseverance?

Only seen, yes; but not always seen. Take Peter for instance; can we see Preservation in his denial of the Lord? No, but Peter was preserved. Perseverance is never perfect and is often very obscure. On the other hand, Preservation is complete: "ye are complete in Him."

2. What do you think of a Baptist preacher who preached the doctrine of eternal security to the extent that he said that a believer need never worry about his sins since Christ has taken care of all of them and the believer is not under any obligation to any moral laws whatever?

He has truth and error mixed. It is true that a believer need not worry about his sins for Christ's death covers them. But it is not true that he is not under any moral obligation. To the contrary, he is under the very greatest obligation one could be under. The Bible says, "What, know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—I Corinthians 6:19, 20.

3. Do you believe in and preach the Lordship of Christ in salvation? What, in summary, do you mean by the expression?

The Lordship of Christ we preach, we mean that He is sovereign in salvation in every respect. Man is not the lord of any portion of salvation. "Salvation is of the Lord." Christ has mercy on whom He will have mercy. Dagon Free-Will, who is the "Lord" of Arminian "salvation," has nothing to do with the Salva-

tion executed by the Lord Jesus.

4. While I do not always agree with TBE, I express my appreciation for its plain, honest and frank presentation of its position. No one could accuse it of being "beguiling" or crafty, which charge could be rightly made of most of the magazines published today. But may I ask where you draw the line of fellowship with those who differ with you?

The stand we take for what we believe to be the Truth has often left people with the impression that we are uncharitable. However, many who differ with us know that we are very lenient. As long as a doctrine or interpretation does not affect a church's or individual's practice, we do not feel justified in making any breach of fellowship. Furthermore, even in a church where error is practiced, if there is a reception of the truth and a return to Scripturality, we try to help the progress rather than disturb it. In other words, patience must be practiced in certain cases, despite existing errors.

Actually, it is difficult, if not impossible to answer your question, for each case offers something different. For instance, here are two men who at present believe alike and both of them are in error. Yet with one we can have fellowship while we can't with the other. Why? Because one of them is going away from certain truths and taking a stand against them and the other person is coming to the truth from error. We would want to fellowship with the latter party and if possible try to help him along further; yet the first man is an apostate from the truth and probably would not want our fellowship, even if we felt justified in fellowshiping with him. We have had just such experiences as here mentioned.

of Christ as his Saviour.

I cite you another instance. When the Apostle Paul went to the city of Athens, he waited for his brethren to catch up with him. The Word of God indicates that he had become separated in the providence of God from some of the preacher brethren who were accompanying him, and while he thus waited he walked about the city of Athens. There he saw a town that was wholly given over to idolatry. On every corner they had an idol. On every street there was some kind of foreign god or idol that had been built unto a heathen god. As Paul walked about and read the inscriptions on these idols he was impressed by the multiplicity of those idols and those gods. It has been said by the religious historians that a man could count the population of the city of Athens, but no man could count the heathen gods that were worshipped within the city of Athens.

As Paul walked about and noticed the number of these gods, and read the inscriptions as to whom these gods represented, he saw one god that was strange. It had an inscription underneath it saying, "To the Unknown God." Here was a city that was so religious the folk had a god so the sun, a god to the moon and a god to all the stars; a god to the fish, a god to the birds, and a god to all the animals. They had a god to everything that they could think of, and then afraid that they would overlook some god, they put up another idol saying, "To the Unknown God." We read:

"Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too religious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye IGNORANTLY WORSHIP,

him declare I unto you."—Acts

Now, beloved, notice this fact. Here were people who were so religious that they erected an altar to the unknown god for fear they had overlooked some god and Paul said, "You are ignorantly worshipping." Here were people who were worshipping, but they were ignorant of the Lord Jesus Christ.

A man came to see me a few days ago, who is a member of a so-called church of another denomination. In the course of the conversation, he told me of the worship of his church. He told me that he was a high churchman—that he didn't believe in the low church, but rather in the high church, meaning by that, a church that was "all ritual" in every particular. He told me how beautiful it seemed to him. He said, "Of course it is not much different from the Catholics but it is so beautiful." I talked to that individual, and he knew absolutely nothing about the Lord Jesus Christ except that there was one day a man named Jesus (Continued on page 3, column 1)

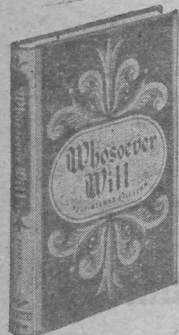
Whosoever Will

By

Herman Hoeksema

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This book shows that Calvinism is not inconsistent with God's invitations, but is in perfect harmony with them. The Arminian who propagates the notion that God's sovereignty (as taught by Calvinists) is inconsistent with God's invitations is shown to be inconsistent himself.

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NON-SECTARIANS--ENEMIES OF THE BIBLE

In a letter to the editor-in-chief, Thomas J. Prather, a "non-sectarian" writer for the "non-sectarian" magazine called *The Evangel*, confesses frankly that he has no desire to obey Christ on baptism. He writes:

"No, Brother Ross, I am not concerned with water baptism. I have been baptized by immersion, and sprinkled in infancy, and I think that will be quite sufficient."

This is the position as to baptism which the non-sectarian cult sets forth. This particular advocate of non-sectarianism seems to think his immersion plus sprinkling puts him "on the ball." But if he knew anything about the Bible, he would be ashamed of his sprinkling and renounce it. Furthermore, he would want immersion at the hands of a sound church. Instead, however, he says he is not concerned with water baptism. That simply means he is not concerned about the doctrine and teaching and practice of Jesus Christ, the Son of God, who said, "If ye love me, keep my com-

mandments." Christ also taught that the man who did not keep His commandments was not His disciple. John said that the man who professes to know Christ, yet does not keep the Master's commandments, "is a liar, and the truth is not in him" (1 John 2:4). Hard words, particularly hard on the non-sectarians who despise everything that doesn't blend in with their sugary movement. That is why Brother Prather is not concerned with baptism. If he were to get very much concerned with this teaching of the Son of God, he might lose out with the fellows of the non-sectarian cult.

Don't be misled by these who parade around as "non-sectarians," interested only in "love for the brethren." They are a sect and a cult. They are among the worst enemies the Bible has. They cut out about as much of it as the modernists. Anything they don't like and don't want to practice they cut it out. When a man says he is "non-sectarian" he simply says with Brother Prather that he is not concerned with many of God's commandments.

and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." I said, "Now if you have sense enough to count to three, you start with Friday and count three days and three nights and get Jesus Christ crucified on Friday and risen on Sunday morning." He said, "It just doesn't work, does it?"

No, beloved, it doesn't work. There isn't anything about Easter that isn't a lie from beginning to end. There's not one word of truth about Jesus Christ rising from the dead on Sunday morning. If you will take the Word of God and study it carefully, you will find that the Son of God came out of the grave approximately at 6:00 o'clock on Saturday evening, and any thought other than that is a perversion of the Word of God.

In addition, I have a hard time seeing how these funny looking hats that are made of cornstalks, and violets and all kinds of flowers, and bunny rabbits and Easter eggs and Easter candy honors the Lord Jesus Christ. I have a hard time seeing how the Easter parade with everyone with new dresses and new clothes marching around on the streets observing Easter has any connection with the resurrection of the Lord Jesus Christ. Somehow when I see folk out walking on Easter I think of that song, "We're marching to Zion with our new Easter finery on." Of course, that is a little change from the way you ordinarily sing it, but that is about the way that it ought to be sung.

I tell you, beloved, that is a commandment of man. Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men."

I'll turn from that to Christmas, and I'll say that Christmas is nothing in the world but a heathen, pagan holiday. Not one time are we ever taught in the Bible to observe the birth of the Lord Jesus Christ. We are told to observe His death. But the Devil is a shrewd old Devil. He doesn't want people to think about the death of Jesus Christ. He is shrewd enough that he will teach people that Jesus was born, but, beloved, the birth of Jesus in itself means nothing. In fact, the birth of the Son of God into this world in itself would be no more the birth of any other child that was ever born. The Devil will teach people to observe the birth of Jesus, and falsely observe the resurrection, but there's not one word in the religious holidays of the world about the observance of the death of the Lord Jesus Christ.

But you say, "Brother Gilpin, when we come to Christmas, we think about the baby Jesus." Do you? How much do you think about Him? He is the cause of Christmas and yet when you give gifts, you give them to everybody but Jesus. Wouldn't that be some way to observe your birthday? Suppose your friends gave their gifts to everybody else, and overlooked your birthday?

"But, Brother Gilpin, everybody is doing it. The whole world is observing it." That is all the more reason why I know that it is a commandment of man. If it were of God, the world wouldn't observe it. If Christmas were of God, the world would not be interested in it. The very fact that the world observes it, proves that it isn't of God.

We read: "Thou shalt not follow a multitude to do evil."—Exodus 23:2.

Beloved, it doesn't matter how many people in this world there are who are observing Christmas, the Word of God says that "thou shalt not follow a multitude to do evil." Beloved, it is just a vain worship. Anything which is a worship of Jesus which isn't in accord with the Word of God is vain worship.

Let's consider for a moment the worship one finds in Mexico. If you ask the people of Mexico, they will tell you that they worship Jesus. But how are they worshipping Him? By crosses. They have crosses on the hills.



They have crosses around their necks. They have crosses in their church buildings. They have crosses in roadside shrines where one can stop and pray. They have crosses everywhere except in their hearts. The meaning of the cross has never one time entered into their hearts.

They have candles. People will spend their last peso to buy a candle that they might light in honor of a departed friend, thinking that as that candle burns the light of that candle will in some way light that individual through the oblivion of death onto the other side into the eternal light of God.

They have beads. I never saw as many beads in my life as I saw in Mexico. People would go around the streets with their hands on their beads—counting beads—praying continuously.

They have a confession. You can't go into a Catholic cathedral without finding people down on their knees confessing supposedly their sins into the ears of a human being, yet we read:

"For there is one God, and one mediator between God and men, the man Christ Jesus."—1 Timothy 2:5.

I say to you, beloved, when any man worships the Lord Jesus

Christ but does not worship Him according to the Bible, he worships Him in the light of man's commandments. Any individual who does so has nothing but a vain worship.

III

WE ARE COMMANDED NOT TO OBSERVE ANY KIND OF A FALSE WORSHIP.

In the Old Testament there was plenty of false worship. We read:

"And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal."—II Kings 17:16.

In the New Testament the Apostle Paul said there was plenty of false worship in his day, and had always been. Listen:

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen."—Romans 1:25.

Beloved, even though they had false worship in the Old Testament and false worship in the New Testament, and even though there has been false worship all through the years, we are not to bow to, nor have any part in

(Continued on page 5, column 1)

Worship

(Continued from page two)

who lived within the world, but to say that man knew Jesus Christ as his Saviour—to say that man knew that Jesus Christ had died for his sins—to say that man knew anything other than the ritual of his church would be impossible. I say, beloved friends, both from my own experience and from my observation and from my study of the Bible, I am convinced a man can go through a form of worship and still be ignorant of the Lord Jesus Christ.

II

AN INDIVIDUAL MAY WORSHIP AND HIS WORSHIP BE CONSIDERED A VAIN WORSHIP.

"But in VAIN they do worship me, teaching FOR DOCTRINES THE COMMANDMENTS OF MEN."—Matthew 15:9.

Our Lord said, in substance, some people worship Me, but it is in vain, because the way they worship me is not according to my word and my teachings and my commandments. They are worshipping me through the commandments of men.

Is it possible that a man might even worship Jesus Christ and yet his worship be vain? Yes. When? When he is worshipping in the light of the commandments of men and not in the light of the teachings of the Word of God.

Let's take an example. This is supposedly Easter Sunday. Who said so? The man in the moon. He changes it every year. The fact of the matter is, the man in the moon is wholly and solely responsible whether we have Easter early or late, whether we have Easter in March or April or May. This is Easter, and if you'd ask

the average individual about his worship today, he would say that he was worshipping the Lord Jesus Christ. In the first place he is worshipping on a holiday that is designated not by the Son of God and not by any teaching of the Bible, but rather is designated wholly by the spring equinox of the sun and the moon.

Everything pertaining to this holiday is contrary to the Bible. It starts out by a Palm Sunday, teaching that Jesus Christ came into the city of Jerusalem one week before His resurrection, on what is known as Palm Sunday. I challenge any individual that that in itself is a lie, for when the Son of God made His triumphant entry into the city of Jerusalem riding on a donkey, he did not do so on Sunday. I challenge any man to prove that it was on a Sunday.

But not only does it begin with a lie, it continues as such. We had an Ash Wednesday, a Maundi Thursday and a Good Friday in this week that has just passed, yet there is no truth to any of these special religious days.

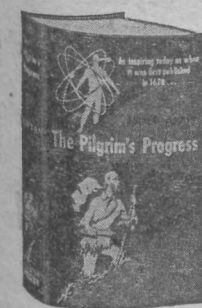
Sometime ago a man said to me, "This is Good Friday. Why aren't you meeting with the rest of the preachers?" I said, "What's good about it, more than any other Friday?" He said, "This is the day that our Lord died." I said, "Do you believe that?" He said, "With all my heart I believe it." I said, "My brother, how far did you go in school?" He had gone to the sixth grade. I said, "Well, up to the sixth grade they at least taught you to count, didn't they? You have sense enough to count up to three, haven't you?" I said, "You listen and count with me. In Matthew 12:40 the Lord Jesus Christ said, 'For as Jonas was three days

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CHRISTIAN PARADOXES

A child of God believes strange things; for he believes that nothing can be done against the will of God; for, who hath resisted His will? And yet he believes that every sin is committed against the will of God.

He believes that every man in himself is far off from God; and yet believes that in God every man lives, moves, and hath his being, and that God is not far off from any one of them.

He believes that God is not this or that; and yet he believes that God is all in all.

He believes that if he forgive men their trespasses; namely, against Him, the Heavenly Father will also forgive his (Matt. 6:14), and yet he believes that a man may forgive every man that trespasseth against him, and yet not be forgiven of God.

He believes that light is not darkness; and yet he believes that all the light that is in some men is darkness.

He believes that wisdom is not folly; and yet he believes that all the wisdom of the world is foolishness.

He believes that if Christ had not come and spoken to the Jews, they had not had sin (John 15: 22), and yet he believes they had had sin, though Christ had not come and spoken to them.

He believes that it is true which Christ spake (John 9:41) to the Pharisees, that if ye were blind, ye should have no sin; and yet he believes that they were blind and had sin, yea, that their blindness was sin, and their sin was blindness.

He believes that God scourgeth every one whom He receiveth (Heb. 12:16), and yet he believes that God doth not receive every one whom He scourgeth.

He believes that the saints are

the fulness of Christ (Eph. 1:23), and yet he believes that Christ is the fulness of the saints. John 1:16.

He believes that the Publican stood afar off; and yet he believes that he stood nearer to God than the Pharisee did.

He believes that where there is most love, there is most fear; and yet he believes that perfect love casteth out fear.

A Question: Have You Pulled Up The Anchor?

We have heard a story of two drunken sailors who had to cross a Scotch frith at night. They leaped into the boat and pulled away at the oars with all their might; they pulled, and pulled, and wondered why they did not reach the shore. In their maudlin state they thought the tide was set against them, and so, in a wild fashion, they took spells of pulling, but no shore did they reach. Great was their astonishment, for the frith was narrow, and a quarter of an hour should have seen them at the opposite beach. "Surely," they said, "the boat is bewitched, or we are."

The night wore on, and the morning light explained the mystery to their soberer eyes. "Why, Sandy, mon, we never pulled up the anchor!" Just so; and thus tug as they might, they laboured in vain.

Many and many a sinner has been in like case. He has tried to believe, always a strange thing to do, but all his trying has come to nothing; peace has been as far off as ever. The means of grace have been unavailing, prayer has brought no answer of joy, the man has been ready to despair, and blamed fate and the Devil, and a thousand other things.

Romish Holy Water

Holy water, indeed! A vile mixture, neither fit for man nor beast. You see this liquid virtue at the doors of all the churches, ready for the brows of the faithful, but what is far more curious, you observe it in little pots placed for us in the cemeteries; and that the passer-by may give the dead a showery benediction, there are little sprinkling brushes in the pots with which to scatter the precious mixture. A mother's tears over her dead babe are far more in place than such foolery.

Holy water! bah! See how the rain pours down from yonder black cloud which has passed over the rugged crags of Pilatus; that sort of holy water is infinitely more likely to moisten the clay of the defunct, and bring plenteous blessing to the living, than all the hogsheds of aqueous fluid that priests ever mumbled over.

Holy water, indeed! If there be such a thing, it trickles from the eye of penitence, bedews the cheek of gratitude, and falls upon the page of holy Scripture when the word is with power. Standing where, when the rain is over, one can see the fair Lake of Lucerne brimming with crystal, and the clouds among the Alpine peaks

Meanwhile the real cause of the soul's long delay has been unnoticed; the heart has never really loosed its hold of its self-righteous hopes, never fairly pulled up the anchor and trusted itself to Jesus.

Reader, how is it with you? Have you heaved the anchor? Have you done with self? If no, all your efforts are idle, all your prayers and tears are fruitless, and you see clearly that they must be so. Man, up with the anchor, let go every trust but Jesus, and you will soon be at the desired haven.—Spurgeon.

THE WORD OF GOD IS



all charged with moisture, rendered golden by the sun's clear shining, one feels indignant at the idea that the little dibblets of nastiness in yonder pots and chells should be venerated, and all nature's reservoirs accounted common or unclean. It needs no small measure of purulence to restrain a man from tumbling pots and pans and holy liquids headlong to the ground. Human folly, how far wilt thou not go when priests lead thee by the nose!—From *The Note Book of My Travels*.—C.H.S.

Satan's Counterfeits

(Continued from page one) these is the Koran. Mahomet trained a white pigeon to pick peas out of his ear, and when people saw the white bird hovering about his ear they said, "It is the spirit speaking to him." Millions of Moslems regard the Koran as from God. Other false prophets have arisen to palm off writings on the gullible. THE BOOK OF MORMON is a fake Bible. Mrs. Eddy's "Science and Health and Key To The Scriptures" is another. Mrs. Ellen White's writings are in the nature

of false Scriptures. It used to be that Pastor Russell's writings were regarded as almost in the light of Scripture, then he died and others aspired to be big men, so his writings have been supplanted by those of others.

3—TRANSLATIONS THAT ARE WARPED. Much has been said about the "New Bible." The Revised Standard Version, gotten out recently. This is plainly a Modernist translation. Modernist "scholars" predominated as translators — men who were not only untrue to historic Christianity, but were listed as being connected with subversive pro-communist organizations. The virgin birth is played down, and likewise the supernatural element of the Bible, while attempt is made to make the Bible self-contradictory. The money derived from the sale of this edition of the Bible goes as profit to an affiliate of the National Council of Churches — the most baleful modernistic religious organization known to this nation today. So skilfully was this new translation built up, and so adroitly was it marketed, that many orthodox pastors were led to give their approval to it when they had never really read (Continued on page 8, column 2)

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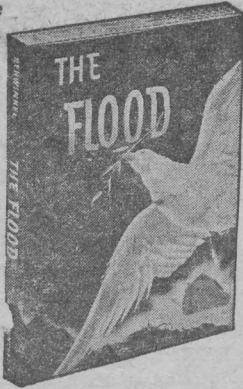
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Worship

(Continued from page 3)

false worship. Let me give you an example. When Moses went up into the mountain and left Aaron in charge of the camp, while he was gone the people said, "We don't know what has become of Moses. He has been gone for a long time and we don't know what has happened to him. We want some gods." "All right," said Aaron, "give me your earrings," and I can see people pulling off their earrings and giving them to Aaron, and Aaron putting them into a pot and melting them and fashioning them into a calf.

Just about the time they got their heathen worship service functioning properly, dancing naked around that golden calf, Moses put in his appearance. Strange, but God's man got there just in time to observe their heathen worship. As he did so, did he countenance what they were doing? Immediately he called Aaron up on the carpet and said, "Aaron, why did you do it?" Then Aaron said, "The people wanted it and I put in the gold and the calf walked out." Wasn't that a sorry way to explain his inconsistencies? Did Moses countenance what they had done? The Word of God tells us that Moses took that golden calf and ground it into powder and scattered it into their water and made the people drink their god that they had made unto themselves. I tell you, beloved, God's man isn't to countenance it, and God's man isn't to bow to false worship.

We have another example of it in the Word of God. You remember the Samaritan woman who met the Lord Jesus Christ at the well of Samaria as recorded in John 4. Do you recall the conversation that passed between those two? Finally, the subject of husbands got a little warm for her and she turned to worship. I can understand why she did. She had had five husbands and was then living with a man who wasn't her husband. The Lord Jesus told her about it, and she didn't like the idea of Him uncovering her past and her present, and she was afraid probably that He would uncover something more so far as her life was concerned, so she said, "Let's talk religion." Listen:

"Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men

ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews." —John 4:20-22.

Beloved, this sounds about like lots of people that I have talked to in life. You get to talking to a man about his sins and about Jesus Christ as his Saviour, do you know what a lot of people will say? "Now, Brother Gilpin, if you will just explain to me this matter of close communion," or "if you will just explain to me this matter of baptism," or "if you will just tell me which is the right church." Unsaved folk will bring up anything in the world to get rid of a personal approach on the part of Jesus Christ. This woman said, "Now if you will just tell me where is the right place to worship—whether in Samaria or in Jerusalem." Jesus said, "Woman, I can't countenance in any wise at all this Samaritan idolatry. You don't know what you worship. We know what we worship, for salvation is of the Jews."

I say to you, beloved, the Lord Jesus Christ didn't bow to false worship. He didn't countenance it in any wise at all.

I'll give you another example—when the Apostle Paul went to Ephesus. The Word of God tells us in the book of Acts some of the experiences that the Apostle Paul had in the city of Ephesus—really some of the mighty trying experiences that came to him there. I am sure that you recall the many problems that he had. But that didn't daunt him. The Apostle Paul went right on and continued his ministry in the city of Ephesus, preaching the Word of God until finally the Bible tells us how that the silversmiths rose up. We read:

"So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth." —Acts 19:27.

Notice, Paul was preaching, and the people of the city of Ephesus said, "We have got to do something to stop him," and they began to shout, "Great is Diana of the Ephesians." It was an uproar, a tumult, a mob that rose up, and for a period of hours they shouted, "Great is Diana of the Ephesians. The world worships her." But that didn't daunt the Apostle Paul. He did not countenance their idolatry. He did not countenance their false worship. He did not bow to their false worship. He stood for the Word of God in spite of their false worship.

I say to you, beloved friends, when it comes to the matter of worship, an individual may go through a form of worship and be ignorant of the Lord Jesus Christ: he may worship and yet his worship be nothing but a vain worship. But we are not to bow to, nor countenance a false worship at any time.

IV

OUR WORSHIP MUST BE THE WORSHIP OF THE LIVING GOD.

In the Gospel of Matthew, Jesus Christ was approached by the Devil. There were three great temptations that the Devil brought to Him, and when the Devil came to Him in these three instances the Lord Jesus met each temptation with a Scripture. One of the temptations was the temptation to worship the Devil. Jesus was tempted to worship the Devil. The Devil took Him up on a high mountain and showed Him all the kingdoms of the

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

HOW A CHRISTIAN OUGHT TO LIVE

LESSON FOR SUNDAY, MAY 3, 1959

Galatians 6.

(CONTINUED)

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

INTRODUCTION: In this book of Galatians, Paul has proved one fact: a Christian is saved by grace through faith, and not by the works of the law. Since one's work has nothing to do with his salvation, how then ought a Christian to live? This chapter, as well as the preceding one, is Paul's answer.

I. Restore The Erring. Gal. 6:1.

In Gal. 5:21, Paul declares that those who do the things of the flesh shall not inherit the kingdom of God. However, he does not mean to say that one's fleshly nature will not cause him to side-step occasionally. He may be overtaken by a fault. This verse is to show that such a misstep is not fatal.

There is a world of difference, however, between being overtaken by a fault and overtaking the fault. Too many times a backslider attributes his condition to the wrong cause. Paul shows how one Christian ought to act toward the other. Such a sinning brother should be restored.

II. Ease The Burdened Brother. Gal. 6:2-5.

Some Christians are overtaken by a fault; others are burdened with troubles. In either instance, a Christian ought to live to help the burdened brother.

III. Support The Preacher. Gal. 6:6.

The word "communicate" means "share with." In answer to the question as to how a Christian ought to live, Paul declares that he should share his material gain with the one who has taught him the Word of God and led him to Christ.

IV. Sowing And Reaping. Gal. 6:7, 8.

This is a marvelous answer as to the question of Christian living. A Christian, the same as a sinner, will reap whatever he sows. Therefore, if he is to live right, let him see that he sows to the Spirit of God and thereby shall reap life everlasting.

V. Persistence. Gal. 6:9.

Often the wind and the tide are against us.

world. Listen:

"And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship THE LORD THY GOD, and him only shalt thou serve."—Matthew 4:9, 10.

Beloved, when the Lord Jesus Christ made that statement to the Devil, he settled once and for all as to how we are to worship and whom we are to worship. We aren't to worship Mary. We aren't to worship bones. We are not to worship relics. Rather, we are to worship Him and Him only.

In Mexico I saw people come up to the side of a glass case in which was a mummy of some individual who had supposedly lived in days gone by, and I've seen those people kiss the glass on the case, which had been kissed by hundreds of other people before, and then rub the affected part of their body expecting a cure. How in the world people could be so deluded as to worship the bones and relics of dead people is beyond me! The Word of God says that we are to worship the Lord our God, and Him only.

Years ago I had a professor in school who every summer took a trip to the Holy Land, directing a tour of Christian people, who accompanied him. Each year he brought the group of people that were with him back through the city of Rome. He said in Rome that they sold bones on every corner. He said you could buy enough bones to build a dozen bodies of Saint Peter in Rome every day. On one corner a fellow had a skull of Simon Peter. It was a great big skull. He could

Many times through discouragements we feel like giving up. Any dead fish or jelly fish can float down stream. It takes a live one to go against the current. God wants us to keep busy, even though we see no results at the time, for eventually there will be a harvest. Cf. I Cor. 15:58; Psa. 126:6.

VI. Opportunity. Gal. 6:10, 11.

What a word! A Latin writer said, "Opportunity has hair in front and is bald in the rear; if you seize her by the forelock, you may hold her; if suffered to escape, not Jupiter himself can catch her."

"There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune, Omitted, all the voyage of their life, Is bound in shallows and in miseries; And, we must take the current when it serves, Or lose our ventures."

Paul had used every opportunity to help the Galatians, even to the extent of writing them personally (V. 11). In view of his example, though he was suffering with bad eye-sight, he urges them to seize every opportunity to do good to others.

VII. Glory. Gal. :12-15.

Paul again answers the question as to how a Christian ought to live. He is not to glory in his circumcision nor his uncircumcision nor in any thing which he has done. The true sphere of glory is in the cross of the Lord Jesus Christ. No man should ever glory in what he has done for God, but should glory in what the Cross has done for him.

VIII. The Peace Of Such Living. Gal. 6:16-18.

Paul had suffered much for the Gospel (V.17). He had been smitten by the Romans; scourged by the Jews; and had fought with beasts. Accordingly, he carried many scars on his body. In spite of those scars which branded him as owned by Christ, he is at peace. This is how a Christian ought to live and in spite of all the difficulties and hardships that come, one who is saved by grace through faith and who lives directed by the Spirit shall have this same peace which passeth all understanding.

shalt worship the Lord thy God, and him only shalt thou serve."

V

OUR WORSHIP MUST BE IN SPIRIT AND IN TRUTH.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4:24.

There is no worship if the Holy Spirit isn't present. There is no worship except which is according to the truth of the Word of God. Now you may go someplace where the truth is preached but the Spirit of God isn't present. There isn't (Continued on page 6, column 1)

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Jeremiah iii. 19.

Alas! by nature how depraved,
How prone to every ill!
Our lives to Satan how enslaved,
How obstinate our will!

And can such sinners be restored,
Such rebels reconciled?
Can grace itself the means afford
To make a foe a child?

Yes, grace has found a wondrous means
Which shall effectual prove,
To cleanse us from our countless sins,
And teach our hearts to love.

Jesus for sinners undertakes,
And died that we might live;
His blood a full atonement makes,
And cries aloud: "Forgive!"

Yet one thing more must grace provide,
To bring us home to God,
Or we shall slight the Lord who died,
And trample on His blood.

The Holy Spirit must reveal
The Saviour's work and worth;
Then the hard heart begins to feel
A new and heavenly birth.

Thus bought with blood and born again,
Redeemed and saved by grace,
Rebels in God's own house obtain
A son's and daughter's place.

—J. Newton in The Gospel Standard

Worship

(Continued from page 5)

any worship there. You may go someplace where the truth is not preached and even if the Spirit were present (which isn't possible) there wouldn't be any worship. The only way that you can worship is as the truth is preached and the Holy Spirit applies that truth to your heart.

That is why it is when you go to a false church you go away in worse shape than when you went. I ask you if it isn't true that when you go to a false church and you hear heresy, don't you leave in a worse condition than when you went? Why? You have not been worshipping in spirit and in truth.

Some folk who visited me recently were telling me of this very experience. After they began to read THE BAPTIST EXAMINER they couldn't stand the Baptist church that they had been attending, so they attempted to organize another work and it came to naught. Then they tried to go back to the original Baptist church that they had been members of formerly, and they said that it was worse than ever, after they had had a taste of fellowship and worship which was true

worship, to go back to a so-called Baptist church where the Word of God was mutilated in every service. They said that they came from the service in worse shape spiritually than when they went.

I contend, beloved, that the time is coming in America when true worship is going to be on the basis of little groups here and there. Why? Because there is so little of the truth of the Word of God preached in the preponderant majority of large churches, and, beloved, you can't worship except in spirit and in truth.

VI

WE HAVE ONE PERFECT EXAMPLE OF TRUE WORSHIP.

We have one perfect example of true worship and that is the experience of Shadrach, Meshach, and Abednego. They worshipped God even though it brought them to a fiery furnace. I am sure you recall how that King Nebuchadnezzar, lifted up with pride, put up an image of gold in the plain of Dura, in the land of Babylon. Oh, it must have been an imposing thing that he reared out there in the plain—six feet wide, ninety feet tall, made of gold. Now I don't mean to say that it was solid gold, but I rather imagine that it was gold plated so that it certainly had a marvelous imposing appearance. King Nebuchadnezzar gave orders that every time the people heard his jazz orchestra they were to fall down, and crack their heads upon the ground and worship this image. Beloved, there were three Jews in that land who knew the Lord and who knew that God had said that they were not to worship any but the Lord. Those three Jews, Shadrach, Meshach, and Abednego, when they heard the jazz orchestra turned their heads in the other direction as if they didn't hear it and they passed it by. They paid no attention to the orchestra of the old king, and they didn't worship that golden image. Of course there were some tattle-tales who soon brought the news to the king. There were some folk who delighted in telling the king that these Jews were not worshipping the image. The result was that the king had them put into the fiery furnace.

I often like to imagine myself back there. I can see when they tested it and found that they had the furnace heated seven times

hotter than they had ever had it before. I wouldn't be a bit surprised to learn they had in mind observing those Jews melt as they were put into that furnace. But you know, beloved, when they picked those Jews up and threw them into the furnace, the Word of God says that they fell down harmlessly into that fiery furnace and then they got up and started walking about. It doesn't say that they started singing "Amazing Grace," but I am sure that they did. It doesn't say they sang "Rock of Ages," but I am sure that they did. It doesn't say that they sang "My Faith Looks Up to Thee," but I am sure they did. At least this characterized their spirit. Beloved, they walked about in that fiery furnace unharmed and unhurt. The men who had thrown them in were already dead, and in Hell (for the heat of the furnace killed them) but these Jews were walking about unharmed.

Then the king said, "I told you to throw three men in, but there are four. I see four and they are walking around. I told you to bind them but instead, they are walking around loose. What is wrong?" He called to those three Jews, and when they came out, he said, "The likeness of that fourth one is that of the Son of God Himself."

Oh, my brother, my sister, of all the perfect examples of worship in the Bible, this is it. Three men who refused to worship a heathen image! Three men who worshipped Jehovah God! Three men who refused to turn from Jehovah! They were thrown into a fiery furnace as a result of their convictions, and when they got into the furnace, instead of it melting them immediately, they walked about unscathed, unhurt and unharmed within that furnace, and the Lord Jesus Christ walked with them.

As I have often said, I would rather walk in a fiery furnace with Jesus than to walk on the outside without Him. I would rather have Jesus walk with me inside a furnace than to walk on the outside without Him. These Jews could have walked on the outside with the king and cracked their skulls on the ground in worship of the golden image, but they walked in the fiery furnace with Jesus and remained true to the Lord.

I can see that old king when he called them out of the furnace thoroughly convinced that the God of the Jews was the God that he should fall before, and the God that he himself should worship. A little later on we read in the Bible, a chapter that old King Nebuchadnezzar wrote. When he wrote that chapter in the book of Daniel we find that he acknowledges that the God of the Jews is the God of the universe. I tell beloved, it paid for those three Jews to worship God. Their testimony was the means of causing that heathen king to become a believer. When I shuffle off the mortal coil of this life and when I, too, pass over to the other side, I expect to see that old heathen king there who was convinced that God was God, primarily because three Jews refused to worship, except to worship God.

CONCLUSION

I ask you, do you worship Him today? You can't worship Him except to worship Him in His way. You can't worship Him if you worship Him through the commandments of men. You have to worship Him in spirit and in truth in the light of the Bible.

Oh, may God help you to realize that your business is to worship the Lord and to worship Him through His Son, who died for your sins, and who rose again for your justification. May God save you, may God bless you, and may God help you to worship Him from day to day, worshipping Him in the light of the Bible, the Word of God.

Opposing truth only hardens the heart. To yield to truth and acknowledge it, purifies the heart.

WITH SAINTS IN WEST VIRGINIA

It was a very blessed privilege for Brother Gilpin, Brother Jim Everman, Brother Cooper and myself to be with the Katy Baptist Church, of which Brother Scott Richardson is the pastor. The church is located near Fairmont, W. Va.

I can say most truthfully that we had a good trip, both physically and spiritually by the providence and mercy of God.

It was a trip in which one could learn to appreciate more fully the handiwork of God, as well as enjoy the fellowship with some of God's beloved saints. I don't know of any greater privilege for God's people than to be able to meet together and sing God's praise and to hear His Word proclaimed. However, I'm afraid that this is a privilege that God's people fail to be thankful for.

Another of the many things that stand out in my mind about the trip was the hospitality shown to us in Brother Richardson's home, especially the cheerfulness of Sister Richardson in the home, as she prepared the food for three Baptist preachers and one layman besides her own family. Any woman that can get up early on Sunday morning and feed a crew like that and get four young children and her husband ready for church, and then smile about it, certainly must have the love of God shed abroad in her heart.

Truly she is a true helper in the Lord to Brother Richardson. She is one good example of a man's work.

The Katy Baptist Church is a fine example of God's grace, though it isn't a perfect church. It has been greatly blessed of God as there is a spirit of unity among the Word of God that is uncommon in this modern world. They have a genuine love for God and His Word that manifested itself in their actions. In other words, they put it to practice. Brother Richardson is a saint saved by God's grace and by the same grace he preaches the counsel of God. He is one who realizes his weaknesses and has learned the secret of dependence on God.

We thank the Lord for men as Brother Richardson who would exhort the people in preaching or walking distance to attend the services of Katy Baptist Church and listen to this message of God preach God's message. I believe that we can save men and truly apply the words of Daniel 11:32 to Brother Richardson and the Katy Baptist Church "but the people that do know their God shall be strong, and they shall do exploits."

May God's richest blessing abide upon this church and its pastor.

—BROTHER WILLARD PYLE

Uses of the Law

(Continued from page one)

cannot justify; surely then the law is good for nothing at all; "Wherefore then serveth the law?" If it will not save a man, what is the good of it? If of itself it will never take a man to heaven, why was it written? Is it not a useless thing?"

The apostle might have replied to his opponent with a sneer—he must have said to him, "Oh, fool, and slow of heart to understand. Is it proved that a thing is utterly useless because it is not intended for every purpose in the world? Will you say that, because iron cannot be eaten, therefore, iron is not useful? And because gold cannot be the food of man, will you, therefore, cast gold away, and call it worthless dross? Yet on your foolish supposition you must do so. For, because I have said the law cannot save, you have foolishly asked me what is the use of it? and you foolishly suppose God's law is good for nothing, and can be of no value whatever."

This objection is, generally, brought forward by two sorts of people. First, by mere cavillers who do not like the gospel, and wish to pick all sorts of holes in it. They can tell us what they do not believe; but they do not tell

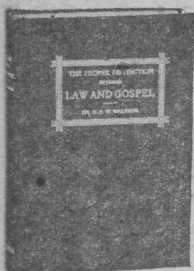
us what they do believe. They would fight with everybody's trines and sentiments; but they would be at a loss if they were asked to sit down and write their own opinions. They do not seem to have got much further than the genius of the monkey, which pulls everything to pieces, but puts nothing together.

Then, on the other hand, there is the Antinomian, who is against the law. "Yes, I know I am saved by grace alone," and then breaks the law. "Wherefore then serveth the law?" says, it is not binding on us, even as a rule of life; and as for "Wherefore then serveth the law?" throwing it out of his head as an old piece of furniture that is fit for the fire, because, forsooth, it is not adapted to save his soul. Why, a thing may have many uses, if not a particular one. It is true that the law cannot save, and yet it is equally true that the law is one of the highest works of God, and is deserving of all reverence, and extremely useful when applied by God to the purpose for which it was intended.

Yet, pardon me my friends, I just observe that this is a very natural question, too. If you read the doctrine of the apostle Paul you find him declaring that the law condemns all mankind. Now just let us for one single moment take a bird's eye view of the (Continued on page 7, column 1)

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Uses of the Law

(Continued from page six)

works of the law in this world. Lo, I see, the law given upon Mount Sinai. The very hill doth quake with fear. Lightnings and thunders are the attendants of those dreadful syllables which make the hearts of Israel to melt. Sinai seemeth altogether on the smoke. The Lord came from Paran, and the Holy One from Mount Sinai; "He came with ten thousand of his saints." Out of His mouth went a fiery law for them. It was a dread law even when it was given; and since then from Mount Sinai an awful lava of vengeance has run down, to consume the whole human race, and it had not been that Jesus Christ had stemmed its awful torrent, and bidden its waves of fire to be still. If you could see the world as it is, you would see a world in ruins, a world with God's black angel put upon it, stamped and sealed for condemnation; you would see men, who, if they knew their condition, would have their hands on their loins and be groaning all their days — you would see men and women condemned, lost, and ruined; and in the uttermost regions you would see the pits that is digged for the wicked, into which the whole earth must have been cast if the law had its way, apart from the gospel of Jesus Christ our Redeemer.

Ay, beloved, the law is a great plague which would have drowned the world with worse than the water of Noah's flood; it is a great fire which would have burned the earth with a destruction worse than that which fell on Sodom; it is a stern angel with a sword, thirsting for blood, and winged to sweep down the nations; it is a great messenger of God's vengeance sent into the world. Apart from the gospel of Jesus Christ, the law is nothing but the condemning voice of God thundering against mankind.

"Wherefore then serveth the law?" seems a very natural question. Can the law be of any benefit to man? Can that Judge who sits on a black cap and condemns us all, this Lord Chief Justice, can he help in salvation? Yes, he can; and you shall see how he does it, if God shall help us while we preach. "Wherefore then serveth the law?"

How Good . . . ?

(Continued from page 1)

You can read how it was given in written form in Exodus 20. That Law reveals to man what God declares to be righteousness. It is a short of what the Law demands is not acceptable with every single precept of the law in heart as well as in action to transgress or sin. Notice that the Bible says:

"Cursed is every one that con-
demneth not in all things which
are written in the book of the
law to do them."—Galatians 3:10.

That verse tells us of a curse
which is upon the person who
does not do all that the Law re-
quires. What is the curse? We
read:

"The wages of sin is death."—
Romans 6:23.

The death here is not merely
physical death, but a death to
separation from Him in
law. That is the curse of the
law. To not live up to the Law's
requirements brings down the
curse upon you. And that
curse reaches throughout your
whole life. It is not a matter of
beginning today and doing the
best you can do the rest of your
life; no, it is necessary that you
have a perfect life every day,
every week, every year that you
live ever or will ever live, if the
law is to be obeyed.

Another verse tells us: "For
thou shalt keep the whole
law, and yet offend in one point,
thou art guilty of all."—James 2:10.

You see how good God requires that a man must be to keep out of Hell? He must be absolutely perfect. There are a lot of people who do not like the holy standard God has set; they would have it lowered a little to "doing the best you can" or something else which would allow for sin and imperfection. But God says He will not allow any unholy thing to enter Heaven. It is perfection or Hell.

Now the next fact is—

III. There Is Not a Single Man Who Is Good Enough to Go to Heaven

It is unnecessary to say this to the man who realizes the truth of what was said under the foregoing sub-heading; but many are blind to their own sinfulness and therefore God plainly tells the whole human race that every single person is a Law-breaker, a sinner, and fit only for Hell. If your mouth has not been stopped by the Law, then God for emphasis says to you:

"Corrupt are they, and have done abominable iniquity; THERE IS NONE THAT DOETH GOOD."—Psalm 53:1.

"Every one is gone back: they are altogether become filthy; there is NONE THAT DOETH GOOD, NO, NOT ONE."—Psalm 53:3.

But if you do not think these verses describe you, and if you think you have done things which are good, then listen to what Isaiah the prophet tells you:

"We are all as an unclean thing, and ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isaiah 64:6.

In the verse just quoted the Bible tells man that even his best deeds, or "righteousnesses," are filthy in God's sight. We could quote other verses which contain God's indictment of man, but what need have we of more when we read:

"For all have sinned, and come short of the glory of God."—Romans 3:23.

God's glory is revealed to us in His Law. It shows us that God is holy and it tells us we are to be holy. None of us has measured up to that Law, but every last one has fallen short, far short, of its requirements. Therefore, no man is good enough to go to Heaven. Furthermore, he cannot start out to become good enough for he has a life behind him that is more than enough to send him to Hell for all eternity and then some. The Bible also tells us that God requires that which is past (Ecclesiastes 3:15). There is no use trying to be saved by becoming better; not only is your past against you,

you are simply unable to keep the Law as perfectly as it requires: your sinful nature will drag you down.

"Who, then, can be saved?"

Ah, that leads us to the blessed truth of the Gospel which tells how the imperfect, sinful creature is made good enough—just as God's law requires—to go to Heaven.

IV. A Man Must Be Perfectly Righteous to Go to Heaven and Through Jesus Christ Is Received a Perfect Righteousness

Don't ever think anyone goes to Heaven without being perfect, just as perfect as the Law demands. God would not allow such a thing as that; He is holy and all who enter into His divine presence must be holy.

The way whereby sinful creatures are made holy is by Jesus Christ. Christ took a body of flesh and lived a perfect life under the Law. He did nothing contrary to the Law and obeyed it as no other person has ever obeyed. In fact, the Law could not have been honored by any greater obedience than that rendered to it by Jesus Christ. Let us not suppose (as some have) that He did more than Law required—how could He if the Law is perfect and holy?—but we can say that to the very jot and tittle He fulfilled the Law's holy precepts.

Now to every sinner who wants to be righteous before God, the spotless righteousness of Jesus Christ is given; it is imputed or charged to his account by God's grace. In other words, what we need to make us righteous is given to us in Christ. His perfection is given to us and we therefore are looked upon as holy persons. That is grace! It gives to unworthy sinners not only what they do not deserve, but actually the opposite blessing to the curse they have well deserved.

But what about the past sins? They, too, are taken care of by Jesus Christ. He suffered in the flesh for our sins. "Christ died for our sins," the Bible says (I Corinthians 15:3). This He did to make satisfaction to the broken Law. He upheld God's divine justice when He submitted to the Law's curse and bore it as our Substitute. His perfect life makes us righteous in a positive sense, but His substitutionary death in our behalf makes us righteous in clearing away all of our guilt for sin. Notice:

"Christ hath redeemed us from the curse of the Law, being made a curse for us."—Galatians 3:13.

"Who his own self bare our sins, the just for the unjust, that he might bring us to God."—I Peter 3:18.

"For he (the Father) hath made Him (Christ) to be sin for us, who knew no sin: that we might be made the righteousness of God in him."—II Corinthians 5:21.

That last verse tells us that our sinless Substitute was Christ, who took our place, receiving what was due to us and that we receive His perfect righteousness. Now we can say with all the praise to God's grace:

"CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO EVERY ONE THAT BELIEVETH."—Romans 10:4.

Yes, He is the "end" or fulfillment of the Law in the stead of believers. It is by or through faith in Him that we come into the actual enjoyment of His work. "Believe on the Lord Jesus Christ" (Acts 16:31) is the message to every sinner who wants salvation from sin and righteousness before divine Law. It is not a matter of works; Christ has done all that the Law requires so far as works are concerned. Look to Him in faith, receiving His imputed righteousness, and then sing out with the prophet of old:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."—Isaiah 61:10.

The believer in Christ is thus made good enough for Heaven. No one else is good enough to go

to the city of God. All of the human efforts and works done here below are filthy in comparison to the Law's demands. But oh, how blessedly pure and holy is that "robe of righteousness" we have in Christ! It covers us and makes us heirs of glory.

Reader, may God open your eyes to the blessedness of Christ Jesus and the righteousness which is in Him.

(The foregoing is a condensation of a message which I preached sometime ago. I was greatly blessed in preaching on this great truth and I pray that the readers of TBE may likewise have received a blessing from it.—BLR).



Redemption

(Continued from page one)

concerned, I might well speak of contingency. They may think of it, and peradventure they may forget. The moment I think of a redemption that is uncertain, I see a God undecided. But is the Almighty on His eternal throne so circumstanced? Uncertainty in redemption must arise from want of forethought, wisdom or power. But who will dare charge these things against God? What uncertainty can attach to everlasting love, or a covenant that cannot be broken, or to a knowledge infinite, that anticipates futurity? Is God to wait till tomorrow to see what you will do? And how can omnipotence be determined by the action of impotency? The tendency of such a sentiment is to thrust us forward to atheism headlong, by an implicit denial of the essential attributes of the eternal God, whose perfections are engraven on the acts of the will, and the productions of His power.

A redemption that is real will uphold the character of a Redeemer to Christ, and redeemed to His people. If it were not real, why should He be called a Redeemer, and they the redeemed? He is called Redeemer: "I know that my Redeemer liveth." "O Lord, my strength and my Redeemer." The mighty God is our Redeemer, and if He take the name of Redeemer, is it not because He hath redeemed? If they be called the redeemed, is it not because they are redeemed, or because they are not? Or is it because they are probably redeemed? Recollect, the reality of redemption is essential to be admitted. When there is no redemption, there can be none redeemed. If all were redeemed, none would perish, because their perishing proves that they were not redeemed. If they were not redeemed, how could Christ be said to have redeemed them?

To say that they might have been redeemed if they would, is talking foolishly, because the work of redemption was wrought before they were born into the world, or known upon the earth; to say He has done a part of it, is saying that He is but an agent in the affair, while man is left to himself to complete the work of redemption. A redemption that does not redeem is not deserving of promulgation. If I go to a

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physician and he heals only the scratches on my fingers, and leaves the mortal disease still preying upon my vitals, am I much the better for his skill? If sin is left lord in dominion; if the great sin is rampant still, our redemption from all iniquity must be an apostolic fiction. But there is nothing on earth now, nor will be hereafter, or ever has been, that can separate the redeemed from Him that brought them. If the agencies of His death were all spent in wild probabilities, where would the honour of our Saviour have been? It is no small sin to talk of redemption in such a way.

Real redemption is worthy of God and safe to man. The Scriptures declare that Christ has bought His people with a price. Is it not said that they are the redeemed from among men? If so, they are distinguished by redemption. You see, dear friends, when things become too broad they fit nothing, and on the principle of universal redemption, Christ redeemed no one. It eclipses the glory of Divine grace. If all are helped sufficiently to get to Heaven if they will, it will be partly owing to their own good management. If you build half the temple, you will have half the glory; justice will see to that. It indicates also a charge of injustice in God, or imperfection in Christ; if universal redemption is admitted, and yet all be not saved, either God must be unjust, or the work of Christ was not worth that redemption. Then Christ is gloriously celebrated "and honoured without a just right. Such a statement would destroy the confidence of the redeemed. Likewise it would teach us to blend our paltry performances with the blessed transactions of the Son of God.

Those who are interested in the satisfaction of Christ have nothing to do but (Continued on page 8, column 1)

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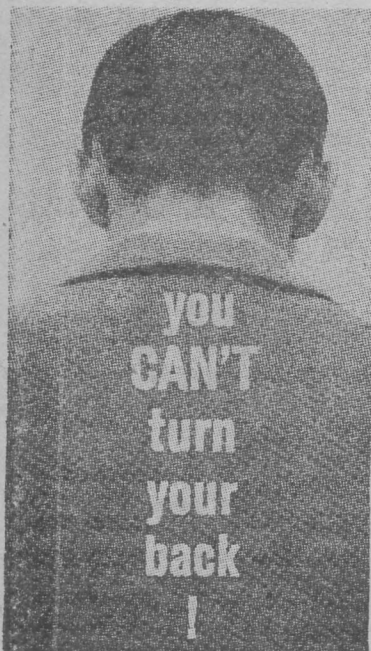
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Redemption

(Continued from page 7)

ing to do with the making of it—those who extoll the Saviour believe He is worthy to be extolled. If you trust in Christ's death you will be saved; but is it because your confidence gives full value to that death? If so, it is not an ample ground of salvation. In that case it would have been a great mercy if Christ had never come into the world. The doctrine of universal redemption is like the fabled apples of Sodom which crumbled at the touch of your fingers.

A real redemption shows us that Christ has a just right to the person and services of the redeemed, and that they have an undeniable right to all the benefits of His wondrous redemption. Were His right as general as the human race, His redemption would be as general as human kind. You may be damned notwithstanding all He did, declares some, except you do your part. What, I ask, can be more suited to human pride, than to make a man imagine he is co-partner in redemption? If Christ has redeemed us, it is all because of grace. He that is redeemed is not the Redeemer; but in the doctrine of universal redemption they are blended together.

The doctrine of real redemption excludes all boasting—him that glorieth, let him glory in the Lord. God is forever reconciled; the merit of the Cross is always prevalent—always covering the believer's hopes with everlasting security. But suppose a person

should say, "Perhaps He did not die for me." What is man to do? Suppose he should reply, "Perhaps He did," and the one "perhaps" is as weighty as the other; perhaps He did, I will go and trust. Such has never been disappointed. To the one who cries, O Lord, I am undone, a worse offender Thou has not forgiven; have Thou compassion on such a transgressor, for Thine own name's sake—I say, to the one who expresses these sentiments, real redemption floods the soul. Admit that this man staggers as to his personal interest; he does not as to his wants. Righteousness I have done, he says, merit I have none, but pleads the perfect sacrifice and the accomplished redemption of Him that died for the chief of sinners. To that man, forgiveness is assured.

Real redemption provides for the honour of God's holy law; accounts for God's merciful and just visits to man; gives confidence to the humble penitent; excludes all carnal confidence, and lays a firm ground of dependence for the man who is deeply sensible of his own defections. Such a redemption is provided for you, sinner friend, in the person and work of the Lord Jesus Christ. Will you put your hand into the nail pierced hand of the Lord of Glory, who was rich, yet for your sake became poor, that you through His poverty might be made rich? May you do so for His great name's sake.

"Redeemed, how I love to proclaim it,
Redeemed by the blood of the Lamb;
Redeemed by His infinite mercy,
His child, and forever I am."



SATAN'S COUNTERFEITS

(Continued from page 4)

it. Then having approved it, they felt that they must back up their approval.

4—"CHIMNEY CORNER SCRIPTURES." The devil has circulated a lot of statements as from the Bible, when they are not in the Bible at all. Such as, "The Lord helps them who help themselves." "Every tub stands on it's own bottom." "The time will come when we can only tell the seasons by the falling of the leaves." Then he has circulated a lot of false proverbs which are considered by many as equally as true as the Bible. Such statements as "One church is just as good as another," "We are all working for the same place," "If I pay my honest debts and do the best I know how, it will be all right with me." Beware of popular religious sayings, they are nearly always lies cut out of whole cloth. We need to daily read the Scriptures for ourselves lest we permit ourselves to be deceived by false quotations, false interpretations and the like, for Satan ever seeks to pervert and lead astray.

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Missionary Brandon Returns To Brazil

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ELDER JOE BRANDON

Returns to Mission Work in Brazil

Elder Joe Brandon, who has been a faithful missionary to the Amazon Valley for nearly forty years, returns to his beloved Brazil April 30. May God's people everywhere remember this great man of God in prayer.

HARTMAN A. LICHTWARDT M. D.
201 EAST KIRBY AVENUE, APT. 1206
DETROIT 2, MICHIGAN

November 11, 1958

To whom it may concern:— re: Joseph F. Brandon

The above-named gentleman has been a missionary in Brazil since 1923, and in July 1949 returned to the USA and was a patient at the US Public Health Hospital in Carville, Louisiana and under treatment for a mild case of Hansen's Disease (leprosy). He responded well to treatment and was discharged as an arrested case in April 1953, and came on to Detroit, where he was referred to me for follow-up. I have seen him frequently since that time (every time he came back from Brazil on leave) and have found no evidence of any return of his former condition. He is in no way any danger to anyone with whom he comes into contact, should be examined and treated as would any other person of his age.

Due to his many years in the tropics, and his age, 63, he has naturally developed certain conditions which need checking and treatment. I have recommended that he go to a competent physician for a thorough physical examination, as well as a laboratory check-up, which should include blood and urine examinations, as well as X-Rays. He may need referral to some ophthalmologist for special eye examination and refitting of glasses.

Please feel free to contact me at any time, regarding this man's previous condition.

Signed: Hartman A. Lichtwardt M. D.