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You can't tell whether a parent has been a success or a failure until you find out what happens to the grandchildren.

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The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 28, NO. 18 RUSSELL, KENTUCKY, JUNE 6, 1959 WHOLE NUMBER 1093

THE WILL OF GOD

A. W. PINK

In treating of the will of God some theologians have differentiated between His decretive will and His permissive will, insisting that there are certain things which God has positively fore-ordained, but other things which He merely suffers to exist or happen. But such a distinction is really no distinction at all, inasmuch as God only permits that which is according to His will. No such distinction would have been invented had these theologians discerned that God could have decreed the existence and activities of sin without Himself being the Author of sin. Personally, we much prefer to adopt the distinction made by the older Calvinists between God's secret

and revealed will, or, to state it in another way, His disposing and His preceptive will.

God's revealed will is made known in His Word, but His secret will is His own hidden counsels. God's revealed will is the definer of our duty and standard of our responsibility. The primary and basic reason why I should follow a certain course or do a certain thing is because it is God's will that I should, His will being clearly defined for me in His Word. That I should not follow a certain course, that I must refrain from doing certain things, is because they are contrary to God's revealed will. But suppose I disobey God's Word, then do I not cross His will? And if so, how can it still be true that God's will is always done and His coun-

sel accomplished at all times? Such questions should make evident the necessity for the distinction here advocated. God's revealed will is frequently crost, but His secret will is never thwarted.

That it is legitimate for us to make such a distinction concerning God's will is clear from Scripture. Take these two passages: "For this is the will of God, even your sanctification" (I Thess 4:3); "For who hath resisted His will?" (Rom. 9: 19). Would any thoughtful reader declare that God's "will" has precisely the same meaning in both of these passages? We surely hope not. The first passage refers to God's revealed will, the latter to His secret will. The first passage concerns our duty, the latter declares that God's secret purpose is immutable and must come to pass notwithstanding the creature's in-

When a sinner is saved, he knows only two things so far as Christian experience is concerned. He knows that he is a wretched sinner and that Christ died for his sins. Nobody ever was saved until he became aware of his sinfulness before God; and nobody was ever saved without realizing that Christ died for his sins. These two truths are the first things that a person learns so far as Christian experience is concerned.

You can't expect a new convert to know much else beside these two things. He knows that he was lost, but now, through the work of Christ, he has the remission of sins. Like the blind man, a new convert can say, "I once was blind, but now I see." He may not be able to quote a single passage of Scripture correctly, but these two facts he knows.

Now, after one is saved —after he has been born into the family of God — he should begin to grow. When a baby comes into this world, it is only natural that he will grow up. No one expects that new-born babe to remain in the cradle all of its life. Well,

spiritually speaking, a person who has been born of God should grow spiritually. He should learn more about the Word of God and grow in the grace and knowledge of our Lord and Saviour, Jesus Christ. If a person who professes to be a Christian does not grow, then something is wrong somewhere. It may be that the person has not really been saved, or it may be that he has been fed on spiritual pabulum and therefore is still a spiritual babe. But if properly fed, every spiritual babe will grow.

Now, in this message, I shall point out a few things that a Christian learns after he is saved. These things evidence the fact that he is growing spiritually.

I. First, a Christian soon learns that HE IS NOT SINLESS, as he perhaps thought.

You know, a great many people think that to be a Christian one must become and remain perfectly sinless. They think that becoming a Christian means you quit your meanness and turn over a

Satan's Counterfeits, No. 32—

A False Interpretation Of Another Great Scripture

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

WORKING OUT ONE'S OWN SALVATION. Phil 2:12.

Nearly every heresy, and nearly every cult and false religion has grown out of a mistranslation or misinterpretation of Scripture. How the Devil does like to slip a mistranslation into the Bible. In the case of the "New Bible" — the Revised Standard (Per) Version, the devil put his men on the group that did the "revising." He packed the board of revisers like Franklin Roosevelt packed the Supreme Court. The translators or revisers deliberately mistranslated passages in such a way as to minimize the supernatural and miraculous. W. C. Taylor, Baptist scholar and lifelong Bible teacher, in his book, *The New Bible Pro and Con* [Available from our Book Shop for \$3.50—BLR], has shown up many of the mistranslations, and has clearly shown that the revisers have sought to make the Bible contradict itself.

The "New Bible" ought to be recognized for what it is — the Modernist's Bible. It took Satan a long time to manage to put out a Bible of his own, but he finally did it.

Works For Salvation

One of Satan's pet schemes is to get people to work in an at-

"NOT YOUR OWN"

A man of wealth and worldliness was walking at leisure, and thinking within himself, "I am a happy man: with a large fortune, all of which I have acquired myself, so that I am dependent on no one. It is all my own."

Just then a thunderstorm drove him for shelter into the open door of a church. As he entered, the preacher was announcing his text, "Ye are not your own: ye are bought with a price." At the sound of words so opportune, the rich man started; and as he listened, he saw his folly, and became henceforward, taught by the Spirit, a wiser and humbler man.

—Sword and Trowel

THE MOST IMPORTANT OF ALL DOCTRINES

It is, no doubt, very important to settle the point of General or Particular Redemption; but for unconverted men, the chief matter is to look to the Redeemer on the cross with the eye of faith.

Election is a doctrine about which there is much discussion, but he who has made his election sure, finds it a very sweet morsel. Final perseverance has been fought about in all time; but he who by grace continues to rest in Jesus to the end, knows the true enjoyment of it.

Reader, argue, if you please, but remember that believing in (Continued on page 8, column 5)

A
New Church
In
Springfield, Mo.

— SEE —
EDITORIAL PAGE

The Uses of the Law

By C. H. Spurgeon

(Continued)

PART 5

IV. And now, my dear friends, I am afraid of wearying you; therefore, let me briefly hint at one other thought. "Wherefore then serveth the law."

It was sent into the world to shew the value of a Saviour.

Just as foils set off jewels, and as dark spots make bright tints more bright, so doth the law make Christ appear the fairer and more heavenly. I hear the law of God curse, but how harsh its voice. Jesus says, "Come unto me;" oh, what music! all the more musical after the discord of the law. I see the law condemns; I behold Christ obeying it. Oh! how ponderous that price — when I know how weighty was the demand! I read the commandments, and I find them strict and awfully severe — oh! how holy must Christ have been to obey all these for me! Nothing makes me value my Saviour more than see-

ing the law condemn me. When I know this law stands in my way, and like a flaming cherubim will not let me enter paradise, then I can tell how sweetly precious must Jesus Christ's righteousness be, which is a passport to heaven, and gives me grace to enter there.

V. And, lastly, "Wherefore serveth the law."

It was sent into the world To keep Christian men from self-righteousness

Christian men — do they ever get self-righteous? Yes, that they do. The best Christian man in the world will find it hard work to keep himself from boasting, and from being self-righteous. John Knox on his death-bed was attacked with self-righteousness. "The last night of his life on earth, he slept some hours together, during which he uttered many deep and heavy moans. Being asked why he moaned so deeply, he replied, 'I have during my life sustained many assaults of Satan; but at present he has assaulted me most fearfully, and put forth all his strength to make an end of me at once. The cunning Serpent has labored to persuade me, that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me to quench this fiery dart, by suggesting to me such passages as these: 'What (Continued on page 8, column 2)

The Baptist Examiner Pulpit

"GOD'S JEWELS"

Sermon Preached by Pastor John R. Gilpin

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:16, 17.

There are reasons why that God refers to each of the saved as "jewels." First of all, jewels are of all colors and they are found everywhere. Truly God's "jewels" are of all colors of mankind and found everywhere. When the artist had painted "The Children of the World," all of them were shown with white

faces. In a dream, he saw an angel working by his easel changing four of these white faces to represent the other colors of the world. Whereupon, he arose from his bed, mixed his own paints, and finished the picture, showing the black, red, yellow, and brown child as being "The Children of the World" just the same as the white. In the days of His flesh, Jesus said:

"Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

Regardless of color, and irrespective of location, wherever you find one who has trusted the redemptive work of Jesus Christ and who has been washed

from his sins in the blood of Jesus, that one is one of God's "jewels."

Then, too, God refers to the saved as "jewels," since jewels are the most durable of mineral substances. Every watch-maker realizes that this is true, for the bearings, which are subject to the greatest strain, are always set in jewels. Regardless of how durable earthly jewels may be, they cannot begin to compare with the durability of God's "jewels." God's "jewels" endure forever.

"His seed will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk (Continued on page 3, column 3)

In Springfield, Mo.

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CHURCH**

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MORNING AND EVENING

Prayer Meeting On
Wednesday Evening
MEETING IN THE
YMCA CHAPEL

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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

A NEW CHURCH IS ORGANIZED IN SPRINGFIELD, MISSOURI

GOD'S BLESSINGS POURED OUT IN FOUR-DAY MEETING

By BOB L. ROSS

I want to tell our readers about one of the most joyful experiences I have ever had in the service of the Lord. This took place on my recent trip to Springfield, Missouri, where a new church—Grace Baptist Church—was organized.

About two years ago, a brother in Springfield by the name of Max Hawkins became acquainted with *The Baptist Examiner*. Brother Max says that his first copy was handed to him from a person who picked the paper out of the waste basket of Noel Smith, editor of the *Baptist Bible Tribune*. Immediately, Brother Max began to see the truth with regard to God's sovereign grace. He began to propagate the truth and soon found that all the people did not like to have it. Especially did the pastor of the church where he was a member oppose it. In fact, the pastor refused to allow Brother Hawkins to teach it and took away his job as a Sunday School superintendent. The more he learned of the truth the less Brother Max liked the surroundings, so eventually he and his family thought it best to withdraw from this Arminian church.

Brother Max has a brother named Lee Hawkins. When Brother Max pulled away from this Arminian Baptist Bible Fellowship church, the pastor began to publicly oppose the truth and called Max a Hardshell and a hyper-Calvinist. This disgusted Brother Lee, for he loved the truth, knew what Max believed and knew he was no Hardshell or hyper-Calvinist. So because of this misrepresentation on the

part of this pastor (who incidentally is on hyper-Arminian John Rice's bandwagon), Brother Lee Hawkins and his family withdrew from the church, too.

These two families, along with some other folk, wanted to organize a church. Because of their not knowing much truth pertaining to the church, their initial effort was not Scriptural. But once they considered their action in the light of the truth, they were ready to do things in a Scriptural manner and asked for the Calvary Baptist Church of Ashland to assist them. This we were most happy to do. Our church discussed the matter thoroughly and adopted the following letter which I took to Springfield and read to these brethren:

CALVARY BAPTIST CHURCH Ashland, Kentucky

in Business Session on
Sunday, April 26, 1959:

To our beloved brethren in Christ in Springfield, Missouri:

This is to certify that Calvary Baptist Church has voted to send Brother Bob L. Ross—who is a member and ordained pastor of our church—unto you to baptize such persons that desire to receive baptism at the hands of our church and to represent us in the organization of either a church or mission, according as the Lord may lead. Such persons as are baptized by this appointed administrator, if organized as a mission, will be under the authority of Calvary Baptist Church; and if these persons are so led to organize as a church, it will be out of Calvary Baptist Church that it is so organized. This also applies to all those who have previously had Scriptural baptism and wish to become a part of the new organization.

We also wish to express to you that we have the utmost confidence in the counsel and spiritual judgment of the brethren who accompany Brother Ross to your city. We recommend that these brethren be consulted with regard to any problems and questions that may arise, for they, being of like precious faith as we, are by God's grace capable of counseling you in those things pertaining to the faith of God's elect. These brethren scheduled to accompany Brother Ross are as follows:

Brother Jim Everman, Pastor of King's Addition Baptist Church, South Shore, Ky.

Brother Willard Pyle, an ordained Elder of the King's Addition Baptist Church, South Shore, Ky.

Brother Arthur J. Corcoran, Pastor of Cottage Hills Baptist Church, Cottage Hills, Illinois.

Brother Raymond Willis, pastor of Emmanuel Baptist Church, Garrison, Ky.

Believing that in the multitude of counsellors there is wisdom, we heartily commend these brethren unto you as being brethren upon whom you can depend to give you help in your needs.

(This letter was adopted by

unanimous vote of Calvary Baptist Church).

Signed:

JOHN R. GILPIN,
BOB L. ROSS,

Pastors.

With the exception of Brother Willard Pyle, who could not go with us, all of the preachers mentioned in the foregoing letter accompanied me to Springfield and we spent four wonderful days in preaching, discussion and counseling with the two Hawkins families and the Richard Smith family, the result being that eight persons were baptized and a church composed of nine charter members was organized. Brother Richard Smith had also had some opposition in preaching the truth and was happy to join in with a group where God's grace is appreciated. He had been doing some preaching in a church in Missouri but because of Arminian opposition had to give it up. We rejoiced in his stand for the truth and thank God for adding him and his wife to this new group.

As I have stated, we were in Springfield for four days, Thursday through Sunday (April 30-May 3). We had a total of six services in the YMCA chapel (where the new church meets) and a baptismal service at a nearby creek. I now will try to tell our readers something about those joyful services and just what we did while in this city.

We arrived in Springfield about noon Thursday and went immediately to the home of Brother Max Hawkins, where Brother Corcoran and I were entertained during the four-day visit. Brother Everman and Brother Willis spent most of the time with the Smiths, but did go over to Ozark, Missouri, for one night with the Lee Hawkins. Thursday afternoon was spent in discussion and fellowship together and we were happy to meet with some of the young preachers in the Bible College at Springfield who receive our paper and believe the truth.

On Thursday night we had our first service in the beautiful little chapel of the YMCA. As moderator, I read the letter from my church, spoke a few words, then opened the service for a general discussion as to the purposes and problems of this special meeting. It wasn't long until the question of baptism took possession of the discussion. [Since these brethren were already sound in the faith as to the doctrines of grace, our major emphasis during these services was on church truth.] These brethren were not sure about the validity of their baptism. The majority of them had come out of the same church and stood in doubt as to the Scripturalness of the original organization of the church. We were willing to be very lenient toward the church so far as doctrine was concerned, but if it had not been Scripturally organized, then, of course, it could not administer Scriptural baptism. I told the brethren that it would be much better and safer to be certain of their baptism, and if this could not be done, then to be baptized rather than take a leap into the dark, hoping that their baptism was valid. Our discussion lasted for at least two hours and the matter of baptism was thrashed out to the satisfaction of all concerned.

On Friday morning, Brother Max Hawkins took us four visiting preachers and Brother Cloyd, a visiting pastor from Kansas

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I SHOULD LIKE TO KNOW:

Should a Woman Wear a Covering in the Church?

According to the teaching of Paul in I Corinthians 11, she should. He says, "For if a woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man... For this cause ought the woman to have power (Greek: 'authority,' meaning the sign of the husband's headship) on her head because of the angels." — I Cor. 11:6, 7, 10.

Isn't this idea as to a covering rather unimportant?

That all depends on how highly one regards God's Word. To the one who respects the Word of God, nothing therein is unimportant. Everything given to us is for our instruction and we ought to heed it. We shouldn't take the Bible piece-meal but we should take it all.

Doesn't the covering refer to the woman's hair? Paul says in I Corinthians 11:15: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

We should not set one Scripture over against the other. This is the error of those who think this verse does away with what Paul had just previously taught. That long hair is a "covering" is true; but that it is the covering previously referred to is wrong for at least two reasons: (1) A different Greek word is used than the one previously used, thus showing he is not referring to the same thing. (2) In previous verses Paul had said that if a woman be not covered, let her be shorn. That shows he was speaking of women who had hair, for who else could be shorn? It would be foolish to talk of a bald-headed woman's being 'shorn'!

And we might say this: it has been our observation that those who reject the teaching of Paul as to wearing a covering, saying he meant only the hair, do not even wear long hair! They usually have bobbed hair. Furthermore, most of them likewise reject I Cor. 14:34.

Wasn't wearing a covering only a custom in those days?

Well, the woman most likely wore coverings on their heads, just as they have always done. But if you mean it was a custom rather than a Scriptural command, you are wrong. Paul does not even hint that it is a mere custom. Verse 16 is often per-

City, who spent some time with us, to see Mrs. Elsie Tuggle, one of the oldest readers of TBE. This dear sister had called Brother Hawkins by phone and expressed her desire to come to the services, but since she could not do so we went to see her. She has been a reader of TBE ever since Brother Gilpin became editor and is very sound in the faith once delivered to the saints. Brother Hawkins had been trying to locate some back issues of the paper and it so happened that this lady had nearly all of them and gave them to him! We noticed that on the front of each paper was written "Read." We thank God for the privilege of having such diligent readers on our mailing list.

As we left the home of this dear lady, I thought what a testimony she is to God's loving care and keeping of His saints. There she is on a farm in the country with no one but God to take care of her. She receives no aid from the government, yet has been able to live off of her farm. The Lord has placed her here among good neighbors, however, and she is greatly helped in many ways by them. We were greatly blessed by our visit with this one who is al-

(Continued on page 3, column 1)

verted to get around Paul's teaching, but if carefully examined it will be seen that Paul is saying that the man who is contentious and does not receive what he is setting forth, is teaching that which in contrary to the practice of the churches of God and the commandment of God. "We have no such custom" means that Paul and the churches had no such doctrine as set forth by the man who taught otherwise than Paul here taught.

Weren't the immoral women of Corinth going without a covering and for this reason Paul told the women of the church to wear a covering to distinguish them from these?

If so, Paul didn't mention it. He gives two reasons why a woman is to wear a covering: (1) To show her position as being under man as the head of the race and (2) because of the angels. Nothing is said about "immoral women." Let's take the Bible, then.

Isn't it true that many who wear a covering are not subject to their husbands?

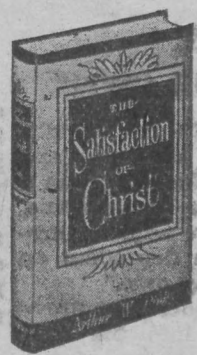
Be that as it may, it does not set aside God's commandment. The idea is that man is head of the race and the women is to show this truth by wearing a covering, regardless of her attitude toward her own husband.

Does not verse 5 contradict your view as to women's speaking?

Not at all. Study the matter carefully and you will see that Paul neither condones nor teaches that women have the right to pray and prophesy publicly. He is here simply showing the evil of the women's not wearing a covering. The fact that he mentions their praying and prophesying does not mean he approved them; rather, he magnifies the evil of not having a covering by showing that these women were even praying and prophesying without one. It was wrong for them to speak and be without coverings; how much greater their wrong when they spoke without a covering! Paul takes one thing at a time and when he comes to the matter of women's speaking in chapter 14, he tells the church that the women are not to speak in church. And if you will notice the context of I Cor. 14:34, you will see that he is discussing the matter of prophesying in particular. You cannot find any place where Paul ever approved of women's speaking publicly, though he mentions it in chapter 11 in discussing the matter of a covering.

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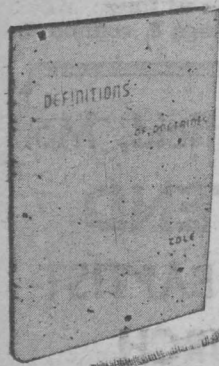
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GROUP BAPTIZED IN SPRINGFIELD, MISSOURI



Springfield, Mo., Trip

Continued from page 2)
most eighty years of age and we thank God for leading us to her.

After visiting with Mrs. Tuggle we came back to the YMCA for an afternoon service. I said a few words to the group and then the preacher brethren who had accompanied me to Springfield each spoke for a short period of time, giving instruction and encouragement to the brethren. The messages were very timely and blessed the hearts of those who heard.

Friday evening we met for another service and I preached on **The Lord's Supper**. After the message there was a lengthy period of questions and answers, with all the brethren joining in and counseling with regard to this glorious ordinance. We thrashed out all the difficult matters and every one seemed happy and satisfied. I do not believe the heresy of "open communion" could have stood for five minutes under the searching discussion we had together.

On Saturday we arose early to go with Brother Hawkins to a large lake where he keeps a boat. We went out in the boat and spent several hours enjoying the ride, fishing, and fellowshiping in spiritual discussion. We didn't do too good at fishing but we had a wonderful time of relaxation and a spiritual uplifting. After we had been on the lake for a while, Brother Max handed me a copy of the Gospel of John and asked me to bring a message. I did so and we rejoiced in the Lord in this service right on the lake. Brother Jim Everman rightly said, "We were always having a service." He was right. When we arose we began talking about the Lord and His Word and all through the day, wherever we were, we were fellowshiping and discussing the Bible. Our services at night were always lengthy but never dull and it would seem that we should have enough after sitting and talking for about two to three hours; but no, even after services some would talk for a while longer.

After our ride on the lake, we drove through the beautiful hill country and marveled at the handiwork of God. As we looked upon the scenery, we thought of our sovereign Creator and were thankful that He is our Lord.

Saturday night I preached again and my message was on **The Bride of Christ**. I tried to show the brethren that the use of "bride" is a figure expressing certain truth. The primary truth expressed by that figure is that those who have been faithful members of the Lord's church the "bride" will be closest to Him; that is, they shall receive a greater reward than any others. I proposed the question as to what reward could one receive if he

had not been united with Christ's church. **Every work of righteousness** (preaching, ordinances, teaching, etc.) comes under the church and if one remains on the outside of the church, not submitting to the Headship of Christ, then what could he do to honor Christ? "Unto Him be glory in the church" (Ephesians 3:21). Well, this was another lengthy service, with many questions and enlightening comments being made by practically all the brethren.

On Sunday morning we had planned to have the baptismal service, but some folk were swimming and fishing at the place where we intended to baptize and we could not immediately locate another place. So we went back to the YMCA for morning services, hoping to find another place afterwards. In this morning meeting, we four preachers each spoke on baptism, discussing four of the most important aspects of the ordinance. After hearing the messages of my three brethren. I thought, who would dare say there is no gospel in baptism, after hearing these great messages exalting Christ? The ordinance of baptism is the gospel to the eye and these brethren pointed out the great truth which God has given regarding it. After the service one brother said that he had never heard the gospel presented so clearly as in those messages on baptism.

After this service, we all went to the home of one of the brethren for a picnic and an afternoon of fellowship together. Thereafter we found a spot for the baptismal service and upon the authority of Calvary Baptist Church I baptized eight persons. It was a happy experience and a memorable event in the lives of us all.

After the baptismal service we went back to the YMCA for the organizational service, and what a great service it was. More of this at a later date.

I think it must be some kind

of record that this church set when it gave \$592.09 missionary offering when only about two hours old!

We are grateful to God for permitting us to have a part in the organizing of this church. May He bless it tremendously. May He cause other groups of saints to come together and become churches, too.

"God's Jewels"

(Continued from page one)

not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.—Psa. 89:29-33.

I

HOW JEWELS ARE FOUND.

If it is interesting to note why God calls the redeemed "jewels," it is even more interesting to notice how the "jewels" are found. Jewels are often hidden away in rocks and mud. It is much trouble to find them, and requires much difficulty to uncover them. God's "jewels" are lost and hidden away in vile sins and earthly habits.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these things come from within and defile the man."—Mark 7:21-23.

They are shut up in hard stony hearts. The Old Testament prophet, speaking for God says:

"And I will take away the stony heart out of your flesh, and I will give you a heart of flesh."—Ezek. 36:26.

No jewel was ever hidden away

An Appreciated Letter From Eld. Raymond Willis

Garrison, Ky. paper.
May 12, 1959.

Dear Brother Gilpin:

I'm writing this letter to express to you, and also to the readers of TBE, my appreciation for this great paper and the work that is being done through it.

Of recent date we were in Springfield, Mo., at which time a New Testament Church was organized there that I feel will preach and teach God's Word for His honor and glory. Through the testimonies of God's people, we became more impressed of the great work that is being done through TBE. I feel that this church being organized there was a direct result of the true teachings of TBE.

Another instance I wish to write about is that of an elderly lady (Mrs. Elsie Tuggle, Aurora, Mo.) who told us she had taken TBE since publication was started and that the truth for which she stands is a result of this great

Also a preacher brother in the Lord Jesus Christ told us how that the paper had brought him to the truth which he now preaches and stands for.

We have heard elderly preachers and young preachers alike at Bible conferences say that their stand for the truth has been brought about by reading TBE.

We could go on and on telling of the testimonies of people in regard to TBE but we will close this letter by saying that we feel this paper is as great a missionary work as any church or individual could support. Truly it is doing a great work and I feel TBE should be supported by our prayers and offerings.

May God richly bless the editors of TBE and may it glorify our blessed Lord who loved us and gave Himself for us.

Your brother in Christ,

ELDER RAYMOND WILLIS,
Pastor, Emmanuel Baptist Church, Garrison, Ky.

in more filth and muck than are God's "jewels."

"Yea also the heart of the sons of men is full of evil."—Eccl. 9:3.

When Paul wrote to the church at Ephesus, he referred to their former condition before they were saved, declaring that they whom God had quickened once, "were dead in trespasses and sins" (Eph. 2:1).

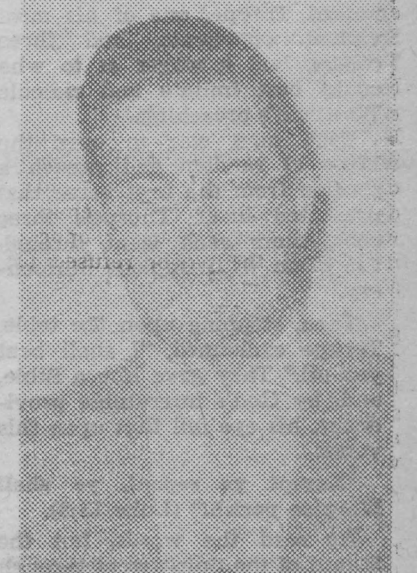
Just as it is often necessary to dynamite in order to find earthly jewels, so God's "jewels" likewise must be dynamited to be

the Gospel has the same effect upon one's soul as dynamite has upon stone? Many evangelists and preachers resort to all kinds of clap-trap methods to get converts. They ask the inquiring sinner to come to the front, and shake hands with the preacher, to pray at an altar of prayer, to reform, to turn over a new leaf, to join the church, to be baptized, or to sign a decision card. All of which are human attempts to change the soul. I heard one of these religious racketeers some time ago, pause

TWO MALE MEMBERS OF NEW CHURCH IN MISSOURI



MAX HAWKINS



RICHARD SMITH

found. The Gospel is God's dynamite.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

Note the expression the "power of God." The Greek word which is translated "power" is literally "dynamite." And isn't it true that

in the middle of his sermon and say, "What you ought to do is join the church; join the church even if you haven't got any more religion than a horse; join the church and get religion afterwards."

What a difference between such an hireling and the preacher who (Continued on page 6, column 1)

BROTHER BOB AND PREACHERS WHO ACCOMPANIED HIM TO SPRINGFIELD, MO., FOR SERVICES



ELD. A. J. CORCORAN



ELD. BOB ROSS



ELD. JIM EVERMAN



ELD. RAYMOND WILLIS

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

Baptist Youth Witness

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

Is There Anything Too Hard For God?

At once the believing heart responds to this question: No! Surely there is nothing too hard for our God. There are many things too hard for man, even the strongest and the wisest, but when we consider a God who made heaven and earth by the word of His power, and "brought again from the dead our Lord Jesus, that great Shepherd of the sheep," we exclaim with joy, as Jeremiah of old, "There is nothing too hard for Thee."

But who was it that asked this important question? Was it God or man? Not man, for he is so apt to forget God, and rely upon his own power and devices. It was a loving God who asked the question, so as to remind man that in his extremity, he could rely upon the eternal God with all His matchless resources. Our heavenly Father is waiting to be gracious to His children and show them great and mighty things which they know not. Shall we not gladden His heart by expect-

ing great things from Him when we pray?

From coast to coast, from North to South, in every land, among every race, there is a yearning on the part of Spirit-taught Christians for a heaven-sent revival. The condition of the church and of the world, and of the lost sheep of the house of Israel, call loudly for a mighty revival. Our souls cry out to the living God, "Oh! Lord, send a revival and let it begin in me."

We love to see the Holy Spirit melting hearts, convicting of sin, cleansing Christians, and setting their hearts aflame with heavenly love and zeal. We want our meeting places to be veritable Bethels. We crave a great and needed transformation of people who are vain, loose, complacent, and indifferent to spiritual things. We yearn for seasons when God will pour out His Spirit on whole communities with convicting power. We greatly desire to witness Divine unction attending the minis-

try of the Word, in order that it may run and have free course and be glorified.

"Will the LORD cast off forever?"

"—And will He be favorable no more?"

"Is His mercy clean gone forever?"

"Doth His promise fail forevermore?"

"Hath GOD forgotten to be gracious?"

"Hath He in anger shut up His tender mercies?" Psalm 77.

Only God can awaken deep concern about the things of eternity, and wonderfully take the minds of the people off of the things of the world. Only He can give a spiritual work of such might as to carry all before it. And this He has promised to do, when we will call upon Him. (Jer. 33:3). Shall we unitedly prove Him at this time? Shall we continue steadfastly in prayer?

—G. C. P. L.

The Scoffer's Text

In the days of Whitfield, a man named Thorpe, one of his most violent opponents, and three others, laid a wager as to who could best imitate and ridicule Whitfield's preaching.

Each man was to open the Bible at random and preach a sermon from the first verse that presented itself. Thorpe's three competitors each went through the game with impious buffoonery.

Then, stepping upon the table, Thorpe exclaimed, "I shall beat you all." They gave him a Bible, and, by God's inscrutable providence, his eye fell first upon this verse:

"Except ye repent, ye shall likewise perish." (Luke 13:3).

He read the words, but the Sword of the Spirit went through his soul in a moment, and he preached as one who scarce knew what he said.

The hand of God laid hold upon him, and, intending to mock, he could only fear and tremble.

When he descended from the

table, a profound silence reigned in the company, and not one word was said about the wager.

Thorpe instantly withdrew, and after a season of the deepest distress, passed into the full light of the gospel, and became a preacher of the grace of God, that had met him, a sinner in his sins, on the way to hell, which he felt he richly deserved, and had revealed to him a Saviour, whose precious blood could cleanse him, and make him fit for the very glory of God.

His message was that the work of Christ was so perfect and complete that the vilest sinner might be saved, who came to Him in repentance and faith.

Remember his text. It is true for you. "Except ye repent, ye shall all likewise perish."

"We should go into all the world and preach the Gospel, but not take the world in as we go. A worldly church will never conquer the world, the flesh or the Devil."—J. W. Porter.

TAKING GOD AT HIS WORD

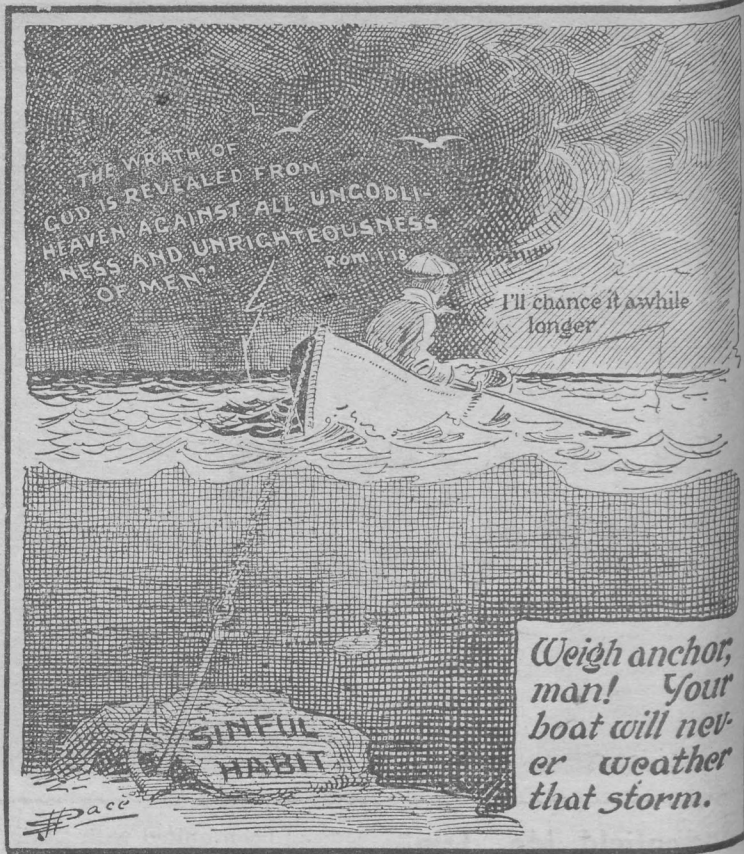
Our business is to believe what God says without seeking to know the philosophy of God's conduct. More people stumble through the "Hows" and "Whys" of ignorance and pride than almost any other way. It is not for us to know the "How" of God's working (V.8). It is presumption and impertinence on our part to ask God, "How." If we had any adequate realization of the infinite greatness and wisdom and power of God and our utter ignorance and weakness and nothingness in comparison with Him, we would be willing and glad to leave the secret things unto Jehovah our God to Whom they belong and rejoice in the things which He has been pleased to reveal unto us, believing them because He has revealed them and not asking God to explain.—Taylor.

THE DANCE

In an old scrap book I find an old article on the dance, bearing date of Feb. 22, 1866. It is amusing to me, and may be a source of amusement to others. It thus graphically describes the dance of ninety three years ago as follows:

"Here is a set of men and women, who at other times and in other places are regarded as rational and sensible.

They have met for a dance. Presently they array themselves in a certain order on the floor. For a short time they are still and quiet. Suddenly one, then another spring up as if stung by a hornet, and go to whisking and whirling, twisting and turning, hopping and skipping, first shaking this foot, then that; kicking out here, then there; quicker and quicker, faster and faster. The feet of the gents go rip-rap, rip-rap, rip. The ladies' feet go ripity-tip, tipity, tip. Then all go rippity, tipity, dippity, clippity, slippity, bippity, skippity, hoppity, jumpity, bumpity—thump. Men pull ladies hard and close, and they reel, swing, slide, sling, look tender, look silly, look dizzy. Feet fly, tresses fly, dresses fly—all fly. Then it is tugity, hugity, pullity, squeezeity, pressity—rip. Going through these gyrations the man look like a cross between steel-



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Weigh anchor, man! Your boat will never weather that storm.

Surely the Word of God Is Divinely Inspired

By Charles H. Spurgeon

If this Book be not infallible, where shall we find infallibility? We have given up the Pope, for he has blundered often and terribly; but we shall not set up instead of him a horde of little popelings fresh from college. Are these correctors of Scripture infallible? Is it certain that our Bibles are not right, but that the critics must be so? The old silver is to be depreciated; but the German silver, which is put in its place, is to be taken at the value of gold. Striplings fresh from reading the last new novel correct the notions of their fathers, who were men of weight and character. Doctrines which produced the godliest generation that ever lived on the face of the earth are scouted as sheer folly. Nothing is so obnoxious to these creatures as that which has the smell of Puritanism upon it. Every little man's nose goes up celestially at the very sound of the word "Puritan," though as if the Puritans were here again, they would not dare to treat them thus cavalierly; for if Puritans did fight, they were soon known as Ironsides, and their leader could hardly be called a fool, even by those who stigmatized him as a "Tyrant."

But where shall infallibility be found? "The depth saith, It is not

yards, limber jacks, beetles and joined X's. The ladies tuck down their chins very low, or raise them very high. Some grin, some giggle, some frown, some pout, some sneer, and all sweat freely. They go again, making a sound like georgey-porgey, deery-peery, ridey - pidey, coachey-poachdy, and all this because someone is thumming a piano or black Cuffee sits in the corner drawing a horse hair across a fiddle string."

As this description of the dance was made a long time ago, it is probable that it has improved now, but as I do not dance, I cannot vouch for the improvements.—T. L. Lewis.

If you must get married, pray about six months about it before you begin looking for a partner. Maybe by that time you will be cooled down to the point where you can see something besides the blue eyes and pink cheeks, the artificial blush, the dimpled knees and bobbed off glory. God will help you girls to decide whether your young hero can earn enough to feed the poodle dog, keep your permanent wave and your neck shaved.—Selected.

in me"; yet those who have depths at all would have us imagine that it is in them, or else a perpetual change they hope to find upon it. Now, Farmer Smith, when you have read your Bible and have enjoyed its precious promises, you will have tomorrow morning, to go down the street to ask the scholarly man at the parsonage whether the portion of the Scripture belongs to the inspired part of the Word or whether it is of dubious authority. It will be well for you to know whether it was written in the Isaiah, or whether it was the second of the "Two Old Testaments." All possibility of certainty is transferred from the spirit of man to a class of persons whose scholarship is pretentious, who do not even pretend to spirituality. We shall gradually be so bedoubted and becriticized that only a few of the most profound will know what is Bible and what is not, and they will dictate to all the rest of us.

I have no more faith in the mercy than in their accuracy; they will rob us of all that we hold most dear, and glory in the cruel deed. This same reign of terror we shall not endure, we still believe that God reveals Himself to babes rather than to the wise and prudent, and we are fully assured that our own English Version of the Scriptures is sufficient for plain men for all purposes of life, salvation and godliness. We do not despise learning, but we will never be of culture or criticism, "These are thy gods, O Israel?"

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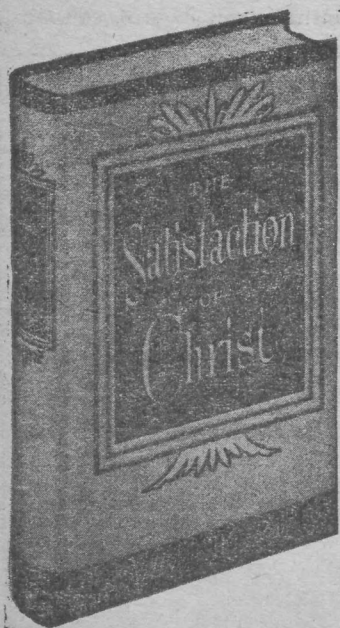
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A LESSON FROM A RUN-DOWN FARM

By PASTOR FRANK B. BECK
North East Baptist Church
Millerton, New York

Scripture reading: — Proverbs 24:30-34.

I am sure that one of the greatest sins in the world is laziness. It is neither appealing to God or to man. The very first picture we have of God in the Scriptures He is busy making a world. The first man in it is seen working in the garden of Eden (Gen. 2:15). When the Son of God came to earth to live He was born into a carpenter's shop with its hammering and sawing and planing and fresh smelling shavings of wood (Matt. 13:55).

How different this scene set before us in Proverbs 24:30-34. All is neglect. The plow lies covered with dust and cobwebs, and hidden with weeds. The ground is covered with wild vines and stinging nettles. A fit place for snakes and lizards and scorpions. And if there be any fruit at all it is not protected from wild beast or passerby, for the stone wall is broken down and fallen to the earth.

What is the name of this farm? If we may call it such. It is called, **Man's-Soul**. The sharp plow of conviction of sin has not broken the hard, stubborn clods of his soul. "Repent ye" are words foreign to him (Mark 1:15). The "incorruptible seed" of God's Word has no place in him (I Pet. 1:23). He is full of and covered over with his own natural growth. Growth of natural knowledge (1 Cor. 2:14), natural desires (Mark 7:21-23), natural works (Gal. 5:19-21). A regular jungle of confusion and carnality and criminality!

Or the farm (as we call it) is named, **Man's-Body**. "A vineyard of bodily strength is given to a

man who by dissipation breaks down its wall and invites disease to enter" (The Preacher's Homiletic Comm., Prov., p. 690). "He that soweth to his flesh shall of the flesh reap corruption." (Gal. 6:8).

Or we shall call the farm a professing **Church of Christ**. At one time no doubt, the "fruit unto holiness" (Rom. 6:22) and the "fruit of the Spirit" (Gal. 5:22-23) appeared in this garden, and it may have been "as the garden of the Lord" (Gen. 13:10). No more. Through neglect of Bible study and prayer and church attendance and giving, the weeds of pride began to grow, the thorns of jealousy began to prick, the nettles of lies and slander began to sting, and the church of God has become like Babylon. None of the Lord's pilgrims and strangers can pitch their tent there (I Pet. 2:11). No true shepherds or pastors of Christ will be tolerated there (I Pet. 5:1-4). Rather shall the moose and the elks and the goats lie there, and the church become a place of "doleful creatures" who have not the "joy of salvation" (Ps. 51:12), and a place of amusement where the satyr can dance (I John 2:15-17) Isaiah 13:19-22. The stone wall of separation has been allowed to disappear (2 Cor. 6:14-7:1). The church of the slothful.

In these several ways we can consider the field and farm of the sluggard.

I. INTENTIONS.

We have first of all a hint of his intentions. At one time they must have been good. At one time he bought or received a "field" and a "vineyard" (v. 30). Great may have been his dreams and high his hopes. And to every one of us have been given fields of labor, and vineyards of pleasure. (Jer. 5:4).

A man is blessed by God with a business. He says to himself: "I shall always be honest and just and fair in all of my dealings with my fellowman." A noble intention. But the trying years go by. Here is an opportunity to make a good piece of money on an "off-color" or "shady" deal. Two coats of paint will do just as good as the usual three coats, and charge the same price. A cheaper wire will do just as well as the stronger wire, for the same price to the consumer. A cheaper yarn will look just the same as the higher priced yarn used, and at the same price. Until the weed of greed has stifled the conscience and choked out any reformation. Oh, he may say with Balaam: "All that the Lord speaketh that I must do" (Num. 23:26). But the voice weakens to a whisper and dies.

II. IGNORANCE

Alas, he is a man full of ignorance. A man "void of understanding," or "a man without sense" (R.S.V.), to let his valuable land go to such rack and ruin. He may paper the walls of the house with college diplomas and degrees, but he is stupid, a fool, a blockhead. A churchless soul is such. He has lost his soul in the weeds of worthlessness and wickedness. A cigarette-sucking, beer and liquor drinking man and woman is such. Down goes the stone of discipline. Down goes the stone of good health. Down goes the stone of Christian testimony. And the stone of virtue may go down, until the whole stone wall of life at its best is broken down (v. 31). A worldly church is such. How can the garden of God grow in the church when it is constantly scalded by hot oyster stews, or chilled with ice cream suppers, and smothered with old suits and coats and bric-a-brac and pot-holders and other rummage to be sold to pay for the church members who will not give? "They know not the way of the Lord" (Jer. 5:4).

III. INIQUITY.

Thorns and nettles speak of sin and neglect. I am told that there are 22 different kinds of thorns in Palestine (Biblical Encyclopedia and Museum, Vol. 8, pp. 234-235). How many sins will engulf a careless sinner! More than twenty-two! Pride, selfishness, covetousness, stealing, lying, murder, unbelief at the bottom of it all. Thorns came in as a result of Adam's sin (Gen. 3:18). Christ wore this emblem as He went to the cross to bear away our sins, for He wore a "crown of thorns" (Matt. 27:29). Thorns speak of sin. Neglect your Bible (Col. 3:16), neglect daily prayer (Matt. 6:6), neglect church attendance and support (Heb. 10:25-26), neglect doing good (Gal. 6:10), and the thorns and thistles of sin will grow up even between the widening cracks in your cold altar (Hos. 10:8).

Nor is that all. That is bad enough. "These weeds will not be confined to the sluggard's garden; their seeds will be carried by the winds into his neighbor's" (The Pulpit Comm., Vol. 9, p. 477).

What is the iniquity of the slothful man? **Nothing!** That is just it. Doing nothing. It is not what he does, but what he does not do. "A little sleep, a little slumber, a little folding of the hands to sleep" (v. 33). He comes to church, but does nothing. Or he just stays away from church. and why do the wicked go into the everlasting fire in the day of judgment (in Matt. 25:31-46)? Because of what they do not do! (read it in vv. 41-46). "How shall we escape if we neglect so great salvation?" (Heb. 2:3).

IV. INSPECTION.

But the day of inspection came. Did that good-for-nothing lazy sluggard know that some day the king (Solomon) himself would pass by his field and vineyard and write about it in his book?

The day of inspection is going on right now for you and me. The King of kings, Jesus Christ is passing by, judging what He sees in the field of the human soul and heart and in the world (Matt. 13:38). And He shall "judge the world in righteousness" (Acts 17:31).

The King is passing through the vineyard of the churches (as in Revelation chapters 2 and 3). What does He see? Christian, our works shall be judged at the end of Christ's inspection. "We shall all stand before the judgment seat of Christ, for it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. 14:10-12).

Oh, what will it be? Will we hear the Lord's "Well done, good and faithful servant . . . enter thou into the joy of thy Lord?" (Matt. 25:23). Or will it be this:—

"So shall thy poverty come as one that travelleth, and thy want as an armed man?" (v. 34). "Weighed in the balances and . . . found wanting" (Dan. 5:27). Awakened too late! Christ, save and stir us. Amen.

FAITHFUL IS HE WHO HAS PROMISED

Are you passing through a testing,
Is your pillow wet with tears?
Do you wonder what the reason,
Why it seems God never hears?
Why it is you have no answer
To your oft-repeated plea,
Why the heaven still is laden
As you wait on bended knee?

Do you wonder as you suffer,
Whether God does understand,
And if so, why He ignores you,
Fails to hold you in His hand?
Do black doubts creep in, assail you.
Fears without, and fears within,
Till your brave heart almost falters
And gives way to deadly sin?

All God's testings have a purpose—
Some day you will see the light.

A Christian Learns

(Continued from page 1)

new leaf, and they think that to remain a Christian, one must never sin. In other words, they think of salvation in terms of what man does and not what the Lord Jesus has done.

But salvation has nothing to do with man's works. Salvation is of the Lord. Jesus lived a perfect life for us, and He died to pay for our sins. His perfect life is counted on our record, and His death takes away all of our sins. That is our salvation. Once we are led to see that truth and believe it, we are Christians. Now we live for God as His grace enables us, not to be saved or to stay saved, but because we loved the Lord Jesus for saving us by His own life and death.

But many folk have warped ideas along this line and think they are sinless. However, when a person becomes a Christian, he soon learns that he is still possessed of a wicked, fleshly nature. I remember how I thought that I would not sin again after I was saved. But it wasn't long until I found out that my old flesh had not been changed. I had a new nature, yes; but I still had "old Adam," too. I now had the old sinful nature and the new nature given by God. Those two natures began to fight against each other, and there has been a civil war within me ever since. It wasn't long after I was saved that I learned this fact as to the two natures. There are some folk who think they only have one of these natures. Well, they are right in one respect: they do have only one nature—the old Adam's nature; if they had the new nature, they would have light so as to be able to see that they are sinlessly (Continued on page 7, column 3)

All He asks is that you trust Him,
Walk by faith and not by sight.
Do not fear when doubts beset you,
Just remember—He is near;
He will never, never leave you,
He will always, always hear.

Faithful is He who has promised,
He will never let you fall,
Daily will the strength be given
Strength for each and strength for all.

He will gladly share pain with you,
He will gladly give you peace,
Till your tired and weary body
Finds its blessed, glad release.

When the darkened veil is lifted,
Then, dear heart, you'll understand
Why it is you had to suffer,
Why you could not feel His hand
Giving strength when it was needed,
Giving power and peace within
Giving joy thru tears and trial,
Giving victory over sin.

So till then just keep on trusting,
Thru the sunshine and the rain,
Thru the tears and thru the heart-
aches,
Thru the smiles and thru the
pain—
Knowing that our Father watches,
Knowing daily strength He'll give,
Victory for each passing hour,
This is life, so let us live!

—John E. Zoller

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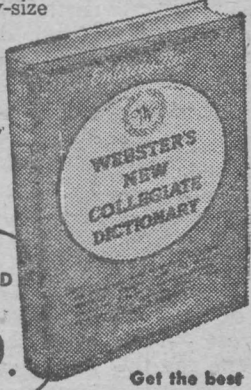
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"God's Jewels"

(Continued from page three)
is content to use God's dynamite — the Gospel of Jesus Christ — thus leaving the results in God's hands. For years I have been able to say with Paul:

"For I am determined not to know anything among you, save Jesus Christ, and him crucified." — I Cor. 2:2.

I remember many years ago a middle-aged man came to services which I was conducting one Sunday evening, with the avowed purpose of giving me a thrashing. He did not even intend to come inside the building. One of the brethren of our church insisted that he wait until after the service was over, and urged him to come inside the building. That night I preached on the following text:

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

I knew nothing at all about this man's intention, or the reason why he was in our services. When the services were over he and his family quietly slipped out. The next Sunday night his boy was saved. The following Sunday night his daughter was saved, and the third Sunday evening he, himself was saved. Truly the Gospel is the dynamite of God.

A sinner may go to church feeling happy and perfectly satisfied with himself. He may have come only out of curiosity or to please some friend who has invited him. It may be a simple message that is preached, but it takes a firm grip on his soul. He is not half as pleased with himself when he leaves the service as on his entrance. His good deeds don't seem nearly so good, and his righteousness even looks to him as though it might be somewhat unrighteousness. He comes back a second time, and goes away feeling even more miserable than before. His pride has given way to humility, and his self-trust to self-abasement, and self-abandonment. This experience is repeated again and again until he yields himself to the Lord, and is saved by grace and washed by blood. O what dynamite is the Gospel of Jesus

Christ!
During these years of Christian experience I have seen harlots, infidels, drunkards, thieves, and the vilest of mankind and woman-kind turn from their sins to the Saviour for salvation. What is it that has caused them to cease in their rebellion, and has led them to renounce their sins and confess Jesus Christ publicly? It is God's dynamite — the Gospel — the fact that Christ died for our sins.

II

THE FASHIONING OF THE JEWEL.

Are the reasons that we have given why God calls the saved "jewels" interesting to you? Does the finding of the "jewel" by God's dynamite — the Gospel — interest you? Then surely you will be interested in the fashioning of the "jewel." Even though the "jewel" has been found, it is not yet ready to be worn. It is placed in the hands of the great Artificer, the Holy Spirit, who cleanses and polishes it for God.

Just as a jeweler uses water and fire for the polishing of a jewel, so the Holy Spirit uses the same methods. What water does he use? In the Bible, the Word of God itself is referred to as Water.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word." — Eph. 5:25, 26.

Just as each one takes a bath and washes away the filth of the body, so each of the redeemed needs to wash in the Word of God after he has been saved, and thus cleanse away the defilement of the world.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." — Psa. 119:9.

"Now ye are clean through the word which I have spoken unto you." — John 15:3.

A young woman comes into our church building for the services today. Most immodest is her dress; high cut at the bottom and washed by blood. O what weighted down with rings. Her

hair is not only bobbed, but wind-blown, frizzled, and marcelled. She enjoys the things of the world; dances, cards, and movies are a part of her nature. In short she is just a modern girl. She has come to the service only because she has been invited; and to show her appreciation for the invitation, she decided she will attempt to endure it once. In the course of the sermon, the Word of God is carried on the wings of the Holy Spirit to her heart. The Gospel is to her, truly God's dynamite. She is convicted, and in due course of time is saved. I tell her to make the Bible her standard for life, and request of her that she follow its teachings implicitly.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." — II Tim. 3:16, 17.

Next Sunday she comes forward and asks for believer's baptism. I ask her why that she desires to be immersed. Like a flash, she turns to the Bible that I have given her, which I requested of her to make her standard for life, and reads:

"Therefore we are buried with him by baptism into death." — Rom. 6:4.

Then she reads the Scripture wherein Jesus set the example of baptism.

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — Matt. 3:13-17.

She says, "Pastor, I want to be buried in baptism just like my Saviour was." What's happened during this first week of her conversion? Simply this, she has been taking a bath in the Word of God.

I notice as she makes her offering to the Lord Sunday after Sunday, and she cites as her reason for doing so:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." — Mal. 3:8-10.

Oh, how badly do the anti-missionary crowd and the penny-givers need a bath just here! A few weeks later I notice that her bobbed hair disappears, and her dress becomes much more modest. I say to her, "You look old-timey any more; you look like you were born 30 years too late. What's become of that pretty hair and those fancy dresses?" She replies, "Pastor, didn't you tell me the Bible was to be my standard for life? Well, I could not follow it and dress as I have been."

Then she reads:

"Doth not nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." — I Cor. 11:14, 15.

"In like manner also, that women adorn themselves in modest apparel, with shamedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." — I Tim. 2:9, 10.

The Song Of God's Elect

In Memory of A. R. Crider of Phillipsburg, Kansas, a reader of TBE who passed on to be with the Lord on April 7th, 1959.

O, Thou high exalted Saviour,
Can it be that Thou art mine?
Has Thy love so fixed and changeless
Pitched on me to call me Thine?

Has Thy Father's sovereign mercy,
From eternal ages past,
Placed me in that pale of favor,
Out beyond the judgment blast?

O, such consolation bringing!
What can fetch my soul away?
This the Lord hath promised to me.
Then what pow'r can say me nay?

Come then, years of retribution,
For the debts of fallen man.
Mine were paid by substitution,
At my bleeding Surety's hand.

Come then, years of bliss and glory,
For His sheep, elect, secure.
He who chose, and called, and saved them,
Certifies they shall endure.

—Fred W. Phelps

I notice that her diamond ring, the sign of her engagement, is soon removed, and I ask her the reason when I see her coming to church alone. She explains that her betrothed was a man of the world, unsaved, unredeemed, and unregenerate. And since the Scripture said:

"Be ye not unequally yoked together with unbelievers." — II Cor. 6:14.

She had to follow what the Book said, for it was her adopted standard for life. I notice that her name no longer appears in the society stew as a partaker of all kinds of worldliness. The cards, dances, and movies which used to intrigue her have now lost their charm. She has a new affection. Her heart is set on the Lord Jesus Christ. I notice that she never misses the services of the church. I ask her why it is that she has given up the world, and why that she never misses any services in God's house. To all this she replies, "Pastor, you gave me a Bible, and told me to make it the standard of my life, it tells me how I ought to live before the world."

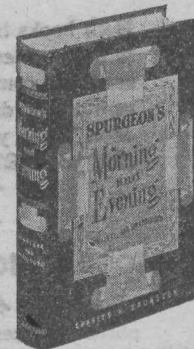
"Abstain from all appearance of evil." — I Thess. 5:22.

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

"It tells me that I ought to

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go to church."

"Not forsaking the assembling of ourselves together, as the manner of some is." — Heb. 10:25.

"Therefore I cannot do otherwise as long as I follow the Bible as my standard." Everybody asks, "What's the matter with you? what has caused the change?" The answer is simply this, she has just been taking a bath in God Almighty's bathtub, the Word of God. The Holy Spirit has thus been fashioning a "jewel" through the water of the Word.

The Holy Spirit though, has used other method which He uses, namely, fire — the fire of affliction. In South America there is a flower which is only visible when the wind blows. It is of the cactus specie. Beautiful flowers protrude from lumps on the stalk when the wind blows against it. Some times it takes the fire of affliction to cause the flowers of grace to protrude from our otherwise barren lives.

"Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes." — Psa. 119:67, 71.

In the Salem Pioneer Register I read a poem presumably written by parents who had lost their only child—a babe.

"Only a baby's grave,
A foot or two at most of tender sod,
But a living God knows
this little grave cost.

Only a baby's life,
Sweet as a perfumed kiss so fleetly it goes,
But our Father knows we are nearer to Him for this."

III

JEWELS ARE REALLY VALUABLE.

Not many of my audience possibly possess much wealth in earthly jewels, but there are multiplied millions of dollars wrapped up in value in the jewels of the earth. The value of a jewel, of all, depends upon its scarcity or rarity. If diamonds were as plentiful as dust, then there would be no more valuable things. It's their scarceness which makes them valuable. God's "jewels" are exceedingly scarce. The majority of churches do not have to build annexes in order to take care of their jewels. In many instances large numbers of these church members are many unsaved hellions. Jewels — God's jewels — are exceedingly scarce and hard to find. Again jewels are valuable. (Continued on page 7, col. 1)

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"God's Jewels"

(Continued from page six)
cause of their lustre or their brilliance in shining. God's "jewels" ought to be shining for the Lord. This was the experience of the early apostles.

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and took knowledge of them, that they had been with Jesus."—Acts 4:13.

Are you shining in such a way that the world is taking knowledge of you that you have been with Jesus, or is your life so clouded by the things of this world that the lustre of your life is lost behind a multitude of sins?

Don't forget: The value of the jewel does not depend upon the mounting. A diamond itself has just as much value mounted on a piece of lead as on platinum. God's "jewels" shine just as brightly clothed in calico as in silks. In fact some of the greatest Christians and noblest souls that I have ever known, have been those whose outward dress was very poor, but whose souls really shone for God.

IV

JEWELS MUST BE GUARDED

Those who are fortunate to possess jewels of great value keep them under lock and key. How marvelous it is to know that God is thus protecting His own.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—Jude 24.

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Peter 1:5.

"For the which cause I also suffer these things: nevertheless (Continued on page 8, column 4)

The Will of God

(Continued from page 1)

subordination. God's revealed will is never done perfectly or fully by any of us, but His secret will never fails of accomplishment in the minutest particular. His secret will mainly concerns future events; His revealed will, our present duty; the one has to do with His irresistible purpose, the other with His manifested pleasure: the one is brought upon us and accomplished through us, the other is to be done by us.

The secret will of God is His eternal unchanging purpose concerning all things which He hath made, to be brought about by certain means to their appointed ends: of this God expressly declares: "My counsel shall stand, and I will do all My pleasure" (Isa. 46:10). This is the absolute, efficacious will of God, always effected, always fulfilled. The revealed will of God contains but our duty — not what He will do according to His eternal counsel, but what we should do if we would please Him, and this is expressed in the precepts and promises of His Word. Whatever God has determined within Himself, whether to do Himself, or to do by others, or to suffer to be done, whilst it is in His own breast, and it not made known by any event in providence, or by precept, or by prophecy, is His secret will. Such are the deep things of God, the thoughts of His heart, the counsels of His mind, which are impenetrable to all creatures. But when these are revealed will: such is almost the whole of the book of Revelation, wherein God has made known to us "things which must shortly come to pass" (Rev. 1:1—"must" because He has eternally purposed that they should).

It has been objected by Arminian theologians that the division of God's will into secret and revealed is untenable, because it makes God to have two different wills, the one opposed to the

other. But this is a mistake, due to their failure to see that the secret and revealed will of God respect entirely different objects. If God should require and forbid the same thing, or if He should decree the same thing should and should not exist, then would His secret and revealed will be contradictory and purposeless. If those who object to the secret and revealed will of God being inconsistent would only make the same distinction in this case that they do in many other cases, the seeming inconsistency would at once disappear. How often do men draw a sharp distinction between what is desirable in its own nature and what is not desirable all things considered. For example, the fond parent does not desire, simply considered, to punish his offending child, but, all things considered, he knows it is his bounden duty, and so corrects his child. And though he tells his child he does not desire to punish him, but that he is satisfied it is for the best, all things considered, to do so, then an intelligent child would see no inconsistency in what his father says and does.

Just so the All-wise Creator may consistently decree to bring to pass things which He hates, forbids and condemns. God chooses that some things shall exist which He thoroughly hates (in their intrinsic nature), and He also chooses that some things shall not yet exist which He perfectly loves (in their intrinsic nature). For example: He commanded that Pharaoh should let his people go, because that was right in the nature of things, yet, He had secretly declared that Pharaoh should not let his people go, not because it was right in Pharaoh to refuse, but because it was best, all things considered, that he should not let them go—i.e., best because it subserved God's larger purpose.

Again: God commands us to be perfectly holy in this life (Matt. 5:8), because this is right in the nature of things, but He has decreed that no man shall be perfectly holy in this life because it is best all things considered that none shall be perfectly holy (experimentally) before they leave this world. Holiness is one thing, the taking place of holiness is another; so, sin is one thing, the taking place of sin is another. When God requires holiness His perceptive or revealed will respects the nature or moral excellence of holiness; but when He decrees that holiness shall not take place (fully and perfectly) His secret or decretive will respects only the event of it not taking place. So, again, when He forbids sin, His perceptive or revealed will respects only the nature or moral evil of sin; but when He decrees that sin shall take place, His secret will respects only its actual occurrence to serve His good purpose. Thus the secret and revealed will of God respect entirely different objects.

God's will of decree is not His will in the same sense as His will of command is. Therefore, there is no difficulty in supposing that one may be contrary to the other. His will, in both senses, is His inclination. Everything that concerns His revealed will is perfectly agreeable to His nature, as when He commands love, obedience, and service from His creatures. But that which concerns His secret will has in view His ultimate end, that to which all things are now working. Thus, He decreed the entrance of sin into His universe, though His own holy nature hates all sin with infinite abhorrence, yet, because it is one of the means by which His appointed end is to be reached He suffered it to enter. God's revealed will is the measure of our responsibility and the determiner of our duty. With God's secret will we have nothing to do: that is His concern. But, God knowing that we should fail to perfectly do His revealed will ordered His eternal counsels accordingly, and these eternal counsels, which make up His secret will, though unknown to us are, though uncon-

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

Practical Christian Living

LESSON FOR SUNDAY, JUNE 7

Ephesians 5

MEMORY VERSE: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Ephesians 5:11.

I. How God's Dear Child Should Walk. Ephesians 5:1-4.

Paul gives three positive commands in this respect.

1. Be a follower of God. (Verse 1).
2. Walk in love. (Verse 2).
3. Give thanks. (Verse 4).

Paul also mentions six sins from which a Christian is to flee:

1. Fornication. (Verse 3).
2. All uncleanness. (Verse 3).
3. Covetousness. (Verse 4).
4. Filthiness. (Verse 4).
5. Foolish talking. (Verse 4).
6. Jestings. (Verse 4). This is not a prohibition against clean humor, but a prohibition of filthy, smutty stories.

II. What a Christian Is Not To Partake Of. Ephesians 6:5-17.

Any out-broken sin of this world is to be shunned by the child of God, just as we would shun deadly poison. All unfruitful works of darkness are to be refrained from (verse 11). This not

sciously, fulfilled in and through us.

Whether the reader is prepared to accept the above distinction in the will of God or not he must acknowledge that the commands of Scripture declare God's revealed will, and he must also allow that sometimes God wills not to hinder a breach of those commands, because He does not as a fact so hinder it. God wills to permit sin as is evident, for He does permit it. Surely none will say that God Himself does what He does not will to do.

Finally, let it be said again that, my responsibility with regard to the will of God is measured by what He has made known in His Word. There I learn that it is my duty to use the means of His providing, and to humbly pray that He may be pleased to bless them to me. To refuse so to do on the ground that I am ignorant of what may or may not be His secret counsels concerning me, is not only absurd, but the height of presumption. We repeat: the secret will of God is none of our business; it is His revealed will which measures our accountability. That there is no conflict whatever between the secret and the revealed will of God is made clear from the fact that, the former is accomplished by my use of the means laid down in the latter.

[If you desire to further peruse the important subject of God's Sovereignty be sure to get **The Sovereignty of God** by A. W. Pink (\$3.75) which is clear and helpful teaching on this neglected Scriptural theme.]

A Christian Learns

(Continued from page 4)

perfect.

Paul, in Galatians 5:17, says: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

Thus we see, a Christian has two natures and is not sinlessly perfect in the flesh. If you are saved, you realize this fact.

II. A second thing a Christian learns after being saved is that HE NEEDS CONTINUAL CLEANSING FROM SIN.

In the book of I John, chapter one, verse seven, we read: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseeth us from all sin."

This verse tells us that if we are walking in the light, in fellowship with one another, the blood of Christ cleanses us from our sins. In other words, this verse shows us that when we are

only includes out-broken sin and worldliness, but furthermore, it includes false doctrine. This is another strong reason why Baptists cannot enter into union meetings. Cf. Amos 3:3; Romans 16:17; II Thessalonians 3:6, 14.

III. Wine Or The Spirit. Ephesians 5:18-20.

Each believer needs a stimulant. It should not be wine. Each believer should be filled with the Spirit. Verses 19 and 20 show us that the inner-life of each believer should be Spirit-filled and Spirit-led.

IV. The Relation Between Christ And His Church. Ephesians 5:21-33.

Paul uses the illustration of married life in order to show the relation between Christ and His church.

1. Wives are to submit themselves unto their husbands. (Verses 22, 24).
2. In contrast, husbands are to love their wives just like Christ loves His churches. (Verse 25).
3. Each church is to be sanctified and cleansed of filthiness through the Word of God (Verses 26, 27).
4. The union of husband and wife corresponds with the union between Christ and His church. (Verses 31, 32).

at the peak of spiritual fellowship, we need our sins cleansed. Now, how are we to get our sins cleansed? John tells us in verse 9 of this same book. We read: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now, when we are walking in the light, we will see our sins. And when we see them, we are to confess them to the Lord for cleansing. If we confess, then we are cleansed. That is how we are to stay in fellowship with Christ. If we don't confess our sins, then our hearts grow cold toward the Lord and our consciences bear down upon us with guilt.

Many people fail to confess their sins to Christ, and they backslide. They often quit praying, quit reading their Bibles, quit going to church — they simply get cold toward spiritual things. This is why many folk think that they are lost again, and they say they have "fallen from grace." Oh, no, beloved, they have simply failed to confess their sins and thus they are out of fellowship with the Lord.

If you are a Christian, may you ever be conscious of the fact that you need to continually confess your sins for cleansing.

III. A third thing I mention is this: A Christian learns that GOD'S PROVIDENCE LEADS, GUIDES, AND CONTROLS HIS LIFE.

The providence of God is the sweetest truth the saint can learn. It comprehends all the others. The providence of God

simply means that all things work together for the good of the saint. Regardless of what the trial, affliction, persecution or even sin might be, God has a purpose in it that will be for the saint's good.

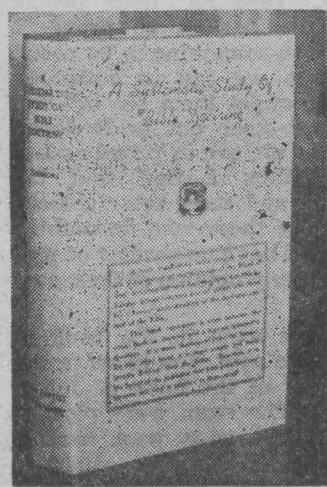
Nothing comes to pass by chance. God is sovereign over all things. His hand is upon the world. Satan can do nothing except as God permits and controls. Evil men can go no further than God pleases. He doesn't have to permit us to suffer temptation, affliction, or persecution, but He has a purpose in it all. Read the life of Joseph in the latter chapters of the book of Genesis, and you will see how God's providence cares for the saint. Joseph's brothers tried to get rid of him by selling him to the Ishmaelites. You remember that the Ishmaelites then sold Joseph to an Egyptian, and finally, down in Egypt, Joseph became a high-ranking official, and it was through his power that the children of Israel were saved during the time of famine. When Joseph's brothers finally knew who Joseph was, they were afraid and bowed before him. But Joseph said,

"Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." (Genesis 50:19, 20).

Whatever we may be called upon to do, be assured that God has a purpose in it. He orders our steps as He pleases, and everything — though we may not know how — works out for a definite purpose.

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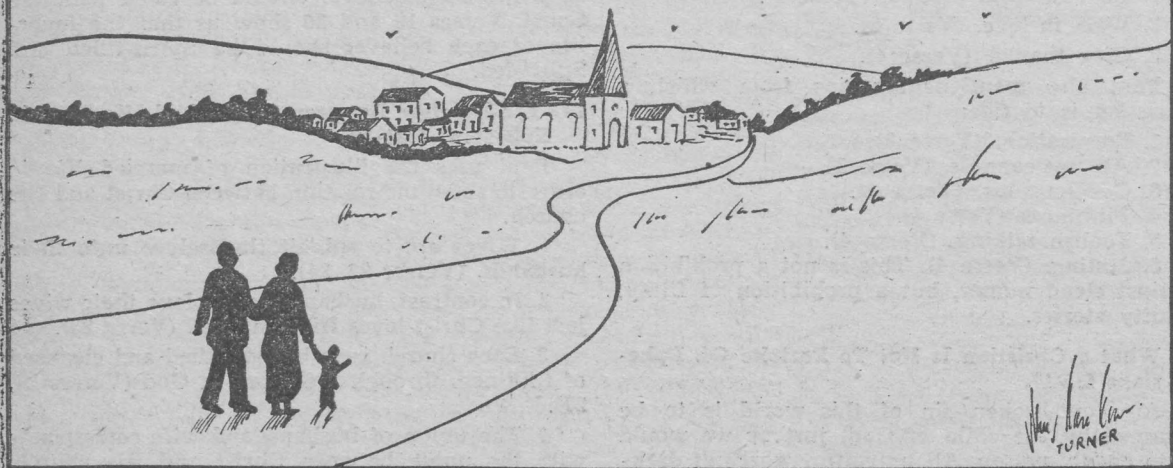


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And this Stone, which I have set for a Pillar
shall be God's House: and all that thou shalt
give me I will surely give a tenth unto thee.

Gen. 28:22



False Interpretation

(Continued from page 1)
a different slant entirely. We are commanded to WORK OUT what God has already WORKED WITHIN. In other words, we are to work out in our outer life and conduct what God has worked within us when he reborned us.

The Bible makes clear beyond peradventure that salvation is not in any wise of works. "Not of works, lest any man should boast" (Ephes. 2:9). Likewise we read in Galat. 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ . . . for by the works of the law shall no flesh be justified." Likewise we have the case of the penitent thief who was saved on the cross, and of course he was unable to perform any works of any kind.

What Are Works?

BAPTISM for salvation in whole or in part, is works. Some pretend to believe in grace and hold to the necessity of immersion for salvation, but when we depend upon any human act to help save, it is works.

PRAYER FOR SALVATION is works. Some tell lost people to "pray through to salvation." This is a human exercise and is works. Salvation is no more through prayer than through baptism.

MOURNING FOR SALVATION is works. "Altar work" and the exercises of the "mourner's bench" is all in the nature of human effort and is to be classed as works.

Trying to "HOLD OUT FAITHFUL TO THE END" is works. Paul upbraided the Galatians for beginning in the Spirit and trying to finish up with the flesh (Read Galat. 3:3). There is no essential difference between working to get saved, and working to keep saved, for it is works in either case.

But doesn't the Bible teach justification by works in James 2? Yes, it teaches that we are

JUSTIFIED IN THE SIGHT OF MEN BY OUR WORKS, but not in the sight of God. Justification before God is through faith and by Christ. We prove our faith to men by the works that correspond to a Christian profession. James argues (2:14-20) that professed faith without works is a dead thing, and we all believe this. When a man claims that he has faith in Christ, then goes on living for the devil, we don't believe him. Faith is proven and demonstrated by works. The PLACE OF WORKS is plainly set forth in Ephes. 2:8-10, where we read that "We are his workmanship, created in Christ Jesus unto (for the purpose of doing) good works." A saved person is the product of God's workmanship — wholly His workmanship — but we are divinely created with a purpose — and that purpose is that we should "do good works." Good works do not produce salvation. Salvation produces good works. Let's keep the horse before the cart.

The Uses of the Law

(Continued from page one)
hast thou that thou hast not received?" and, "By the grace of God I am what I am."

Yes, and each of us have felt the same. I have often felt myself rather amused at some of my brethren, who have come to me, and said, "I trust the Lord will keep you humble," when they themselves were not only as proud as they were high, but a few inches over. They have been most sincere in prayer that I should be humble, unwittingly nursing their own pride by their own imaginary reputation for humility. I have long since given up entreating people to be humble, because it naturally tends to make them proud. A man is apt to say, "Dear me, these people are afraid I shall be proud; I must have something to be proud of." Then we say to ourselves, "I will not let them see it," and we try to keep our pride down, but after all, are as proud as Lucifer within. I find that the proudest and most self-righteous people are those who do nothing at all, and have no shadow of pretence for any opinion of their own goodness.

The old truth in the book of Job is true now. You know in the beginning of the book of Job it is said, "The oxen were ploughing, and the asses were feeding beside them." That is generally the way in this world. The oxen are ploughing in the church — we have some who are laboring hard for Christ — and the asses are feeding beside them, on the finest livings and the fattest of the land. These are the people who have so much to say about self-righteousness. What do they

do? They do not do enough to earn a living, and yet they think they are going to earn heaven. They sit down and fold their hands, and yet they are so reverently righteous, because forsooth they sometimes dole out a little in charity. They do nothing, and yet boast of self-righteousness. And with Christian people it is the same.

If God makes you laborious, and keeps you constantly engaged in his service, you are less likely to be proud of your self-righteousness than you are if you do nothing. But at all times there is a natural tendency to it. Therefore, God has written the law, that when we read it we may see our faults; that when we look into it, as into a looking-glass, we may see the impurities in our flesh, and have reason to abhor ourselves in sackcloth and ashes, and still cry to Jesus for mercy. Use the law in this fashion, and in no other.

And now, says one, "Sir, are there any here that you have been preaching at?" Yes; I like to preach at people. I do not believe it is of any avail to preach to people; preach right into them, and right at them. I find in every circle a class, who say, in plain English, "Well, I am as good a father as is to be found in the parish; I am a good tradesman; I pay twenty shillings in the pound; I am no Sir John Dean Paul; I go to church, or I go to chapel, and that is more than everybody does; I pay my subscriptions — I subscribe to the infirmary; I say my prayers; therefore, I believe I stand as good a chance of heaven as anybody in the world."

I do believe that three out of four of the people of London think something of that sort. Now, if that be the ground of your trust, you have a rotten hope; you have a plank to stand upon that will not bear your weight in the day of God's account. As the Lord my God liveth, before whom I stand, "Unless your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

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And if you think the best performance of your hands can save you, this know, that "Israel, which followed after the law of righteousness, hath not attained to the law of righteousness." Those who sought not after it have attained it. Wherefore? Because the one hath sought it by faith, the other hath sought it by the deeds of the law, where justification never was to be found.

Hear, now, the gospel, men and women; down with that boasting form of your righteousness; away with your hopes, with all your trusts that spring from this —

"Could your tears for ever flow,
Could your zeal no respite know,

All for sin could not atone;
Christ must save, and save alone."

If ye would know how we must be saved, hear this — ye must come with nothing of your own to Christ. Christ has kept the law. You are to have his righteousness to be your righteousness. Christ has suffered in the stead of all who repent. His punishment is to stand instead of your being punished. And through faith in the sanctification and atonement of Christ, you are to be saved. Come, then, ye weary and heavy laden, bruised and mangled by the Fall; come then, ye sinners; come, then, ye moralists; come, then, all ye that have broken God's law and feel it; leave your own trusts and come to Jesus, he will take you in; give you a spotless robe of righteousness, and make you his for ever.

"But how can I come?" says one; "Must I go home and pray?" Nay, sir, nay. Where thou art standing now, thou mayest come to the cross. Oh, if thou knowest thyself to be a sinner, now — I beseech you, ere thy foot shall leave the floor on which thou standest — now, say this — "Myself into thy arms I cast: Lord, save my guilty soul at last."

Now, down with you, away with your self-righteousness. Look to me — look, now; say not, "Must I mount to heaven and bring Christ down?" "The word is nigh thee, on thy mouth and in thy heart; if thou shalt confess with thy mouth the Lord Jesus, and believe with thy heart, thou shalt be saved."

Yes, thou — thou — thou. Oh! I bless God, we have heard of hundreds who have in this place believed on Christ. Some of the blackest of the human race have come to me but even lately, and told me what God has done for them. Oh, that you, too, would now come to Jesus. Remember, he that believeth shall be saved, be his sins never so many; and he that believeth not, must perish, be his sins never so few.

Oh, that the Holy Spirit would lead you to believe so should ye escape the wrath to come, and have a place in paradise among the redeemed!

"God's Jewels"

(Continued from page 7)
I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Tim. 1:12.

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 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. 6:14.

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, "Cannot 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.

V

HOW INTERESTING IT IS TO THINK ABOUT THE WEARING OF THE JEWEL.

Kings and queens only wear their jewels on special occasions. All the jewels of the British Empire were worn at the last coronation of the queen of England. Some day the Lord Jesus Christ is going to be crowned King of kings and Lord of lords. Isn't it wonderful to consider our prospect? In that day those of us who are His "jewels" shall share in the honor of His coronation. "If we suffer, we shall also reign with him."—II Tim. 2:12.

"And hast made us unto God kings and priests: and we shall reign on the earth."—Rev. 5:10.

"And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: they shall reign for ever and ever."—Rev. 22:5.

I imagine that someone in our audience may say: "This message is not for me, I am not a 'jewel' I am just a common stone — an unregenerate man." Despair not, dear one.

"For I say unto you that ye are able of these stones to raise up children unto Abraham."—Matt. 3:9.

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."—Ezek. 36:26.

May God grant to you the gift of repentance and faith that you might become one of our "jewels."

Most Important Doctrine

(Continued from page 1)
the Lord Jesus gives infinitely more enjoyment than disputing can ever afford you. If you are unsaved, your only business is with the great command, "Believe!" and even if you have passed from death unto life, it is better to commune with Jesus than to discuss doubtful questions.

When Melancthon's mother asked him what she must believe amidst so many disputes, knowing her to be trusting in Jesus in a simple-hearted manner, replied, "Go on, mother, believe and pray as you have done, and do not trouble yourself about controversy." So we to all troubled souls, "Rest in the Lord, and wait patiently for him."—Sword and Trowel.