

Much depends on the way we come into trouble. Paul and Jonah were both in a storm, but the circumstances were quite different.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

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. 21 RUSSELL, KENTUCKY, JUNE 27, 1959 WHOLE NUMBER 1096

GOD'S GIFTS

By Arthur W. Pink

A giving God! What a concept! Alas, that our very familiarity therewith should ever serve to dull our sense of wonderment at it. There is nothing in the least resembling such a thing in the religions of heathendom. Very much to the contrary: their deities are thought of and portrayed as monsters of cruelty and greed, ever exacting painful sacrifices from their deluded devotees. But the God of Scripture is portrayed as the Father of mercies, "who giveth us richly all things to enjoy" (1 Tim. vi, 17). It is true that He has His own rights—the rights of His holiness and proprietorship. Nor does He rescind them, but enforces the same. It becomes Him to do so, and right reason assents thereto. But what we would here

contemplate is something which altogether transcends reason, and which had never entered our minds to conceive. The Divine Claimer is at once the Divine Meeter. He required satisfaction unto His broken Law, and Himself supplied it. His just claims are met by His own grace. He who asks for sacrifices from us made the supreme sacrifice for us! God is both the Demander and the Donor, the Requirer and the Provider.

1. The gift of His Son. Of old it was announced by the language of prophecy: "For unto us a Child is born, unto us a Son is given" (Isaiah ix, 6) — given to be all that to us which our fallen state called for. Accordingly, the angels announced to the shepherds at the

time of His advent: "Unto you is born this day a Saviour." That Gift was the supreme exemplification of the Divine benignity. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv, 9, 10). That was the guaranty of all other blessings. As the apostle argued from the greater to the less, assuring us that Christ is at once the pledge and channel of every other mercy: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Romans viii, 32). God did not withhold His choicest Treasure, the Darling of His bosom, but freely yielded Him up; and the love that spared not Him will not begrudge any- (Continued on page 5, column 3)

WE ARE "MAD" AT THESE READERS:

THOSE who have been blessed by TBE, but are doing nothing about sending it to someone else — not even sending us names and addresses for free sample copies.

THOSE who write and bemoan the widespread unbelief and ignorance of the doctrines of grace and church truth, yet are not trying to combat this unbelief and ignorance by sending TBE (or anything else) into the homes of those who need the truth.

THOSE who write and tell of how they were led from error to truth by reading TBE, but seem to think that no one else could be so led, therefore do nothing to help them.

THOSE who are all enthused about the truth printed in TBE, but seem to want to "hog it all" to themselves rather than send the paper to others.

THOSE who are financially blessed and know the truth and love it, yet store away their money for worldly and material things for themselves and their families, giving nothing or little in an effort to spread the truth.

SERIOUSLY, we are not so "mad" as we are disappointed with these readers, and unhappy for them. After all, it is only by God's grace that folk become interested enough in the truth to do more than take it all for themselves. We sometimes wonder why people who seemingly love the truth so greatly don't do more than they are doing in an effort to get it out to others. In fact, we wonder why we don't put forth greater effort. But we do rejoice and thank God for all who do have not only a love for the truth, but also SHOW their love for it by sending it to others. In our present Summer Subscription Drive we know what to expect from some of these "old faithful" truth-lovers. We hope the Lord will stir up a lot more to "go and do likewise." See the subscription blank on page eight for more details.

Why Baptism Does Not Save By Bob L. Ross

There are those in the world today who pervert the glorious truth as to salvation by Christ alone by making the ordinance of baptism, which was designed to figuratively declare the truth, to be the literal means of obtaining salvation. To do this, they very deceptively twist, pervert, and wrest the Scriptures, particularly a very few verses which speak of baptism. These modern people are like unto the Pharisees of Jesus day who also grasped the shadow of outward ordinances but missed the substance by which those shadows were cast. The Pharisees were great ones for observing the outward ceremonies; they were very strict to keep every one of the Old Testament ordinances and were scrupulous to the extreme in adhering to the outward letter of the commandment. But Jesus said of this group, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess" (Matt. 23:25).

In other words, these religious persons of Jesus' day, who were supposedly the people of God, had observed the outward ceremonies and they thereby appeared to be clean; but they had strained at the gnat and swallowed the camel, for they had put

their hope in things which were only figures and ordinances. These ordinances were never given for the purpose for which the Pharisees were using them.

The same may be said of the ordinances of baptism and the Lord's Supper in our day. These two ordinances were never given for what many people today use them. An ordinance such as baptism is a ceremonial act, ordained to figuratively set forth or declare symbolically certain truth. To set this ceremony up in the place of that which it symbolizes is to grasp the shadow and miss the substance; it is to make a Christ of baptism rather than a ceremonial representation of His work; it is to literalize the figure and make it the real thing. If you have a picture of a loved one, you don't consider the mere picture to be the literal loved one. You may say, "That's my mother," or "That's my father," but you don't mean that the likeness on the piece of paper or canvass is the literal mother or father. You simply mean that it is the likeness of the mother or father.

So it is with baptism; it is, says Peter in 1 Peter 3:21, a "figure." Paul, in speaking of baptism in Romans 6:3-5, refers to it as being the "likeness" of Christ's death, burial and resurrection. Going down into the water and rising out of it is a likeness of the

death, burial and resurrection of Christ. When a person is baptized, he ceremonially declares that he has died in Christ and has arisen with Him. All this literally took place when Christ died and rose again as our representative. He acted for us, so it is said that we died in Him and rose again in Him. We were chosen "in Christ" from before the foundation of the world, according to Ephesians 1:4, and this was in the representative sense; Christ was our Representative and the grace of God put us in Him. Now when He died, He was performing for those He represented; when He was buried and rose again, it was for His people, those for whom He stood as a Surety; then when He ascended into Heaven, we ascended into Heaven in Him, for Ephesians 2:6 says that God has "raised us up together, and made us sit together in heavenly places in Christ Jesus."

Now, all these things were literally enacted for us by Jesus Christ. The ordinances of the New Testament simply declare in a figurative, ceremonial manner

these truths as to what Christ has done in our behalf. Therefore, it makes idols of the ordinances to say that they literally do what Christ has done. It is to be guilty of the same error as the Pharisees of old who did not see that the ceremonial washings and offerings were only figurative of truth. When a person takes four or five verses of Scripture which refer to the ordinances and sets them aside from the rest of the Bible, saying that these verses mean that the ordinances literally do the things which they really do only in a figurative sense—when one does this, he is wresting the Scriptures to his own destruction.

Having said this, notice now what the Bible teaches that a man has before he is ever baptized. Consider these Scriptures carefully and seriously and you will easily see the truth.

(1) The one who has believed on Christ as Saviour, completely trusting His work for salvation, now has eternal, everlasting life. I could read literally scores of passages to this effect, not just one or two here and there; but we will have to content ourselves with the following:

"That whosoever believeth in him should not perish, but have eternal life."—John 3:15. (Continued on page 2, column 1)

All Of Grace

By C. H. Spurgeon

(Continued)

Present Salvation by Grace Must Be Through Faith

A present salvation must be through grace, and salvation by grace must be through faith. You cannot get a hold of salvation by grace by any other means than by faith. This live coal from off the altar needs the golden tongs of faith with which to carry it.

I suppose that it might have been possible, if God had so willed it, that salvation might have been through works, and (Continued on page 8, column 1)

The Baptist Examiner Pulpit

"THE FIRST COMMANDMENT"

Sermon Preached by Pastor John R. Gilpin

"Thou shalt have no other gods before me."—Ex. 20:3.

I am beginning tonight a series of sermons on the Ten Commandments.

Sometime ago the following letter was sent to a very modern preacher. It was addressed to Mr. Preston Bradley, pastor of the Peoples Church, Chicago, Ill.: "My Dear Sir:

We had a discussion in our office the other day regarding some religious issues, and since the average layman depends upon a minister of the Gospel who has studied matters which are essential to salvation, I am wondering if you would be kind enough to give me some help on some of the questions which were

argued pro and con in this discussion.

It might also interest you to know that your name was brought up into the discussion, and since you take the stand as being a liberal preacher, you should be in a good position to answer these questions with an opened mind, since you are not bound to any denomination.

These are the questions I would like to get some help on, and have you answer:

1. Does a person have to accept Jesus Christ as his Saviour in order to be saved?

2. Does one have to be a member of a certain denomination to get into Heaven?

3. Is there such an experience

that can come into one's life today as being 'born again'? If so, how can one be born again, and does one have to be born again to get into Heaven?

4. Does one have to believe in the virgin birth of Jesus Christ to be saved?

5. Will there be such an event as the coming of Jesus Christ back to this earth, and if so, when may we expect Him?

6. Are we to take the Bible as the Word of God to man as our only authority in issues pertaining to God?

7. If one keeps the Golden Rule, is not that all that is necessary to get into Heaven, outside of any faith in Jesus Christ?

(Continued on page 6, column 2)

BOOK REVIEW—

The Listening Heart

By Ruby Dell Baugher

Published by Pageant Press, Inc., 101 Fifth Avenue, New York 3, N. Y. Clothbound, 72 pages, \$2.50.

The author has been an acquaintance and friend of the editor since college days. For many years she has been a bedridden invalid and remarkably has earned her own living by writing and doing special teaching at her bedside. Her writings include *The Wedgewood Pitcher* (novel), *What I Have Learned*, and *What I Believe About Jesus*. She at present resides in Evansville, Ind., and is (Continued on page 8, column 5)

GOD'S SOVEREIGNTY

By ELISHA COLES

308 Pages—\$2.50

This is an old volume lately re-issued. It was highly commended by Thomas Goodwin, John Owen, William Romaine, C. H. Spurgeon and many others. We disagree with some of the author's views, particularly with his idea as to the church, but on the whole we heartily commend this book as a helpful and enlightening volume.

Add 15c for postage-handling. Payment must accompany order. Order from our Book Shop.

The Baptist Examiner

BOB L. ROSS
JOHN R. GILPIN

Editor-in-Chief
Editor

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

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

SUBSCRIPTION RATES

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

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

THESE RATES APPLY THROUGHOUT THE WORLD

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

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

NEW TRACTS AVAILABLE

- Our Suffering Substitute (abridged) by Spurgeon.
- It's All in the Blood (on Salvation).
- "Simple Faith" by Bonar.
- Questions and Answers About Hell by Ross.
- How to Become a Christian and Go to Heaven by Ross.
- "If Some Are Elect, What Is the Good of Preaching?" by Spurgeon.
- Ten Common Questions on Election Answered by Ross.
- Shorts (different from another tract on same subject).

OTHER TRACTS

- Water Baptism by Gilpin.
- What If? (on Romanism).
- The Church—Her Nature and Origin by Cox.
- Alexander Campbell's Testimony As to Baptist History.
- A Hebrew's Long Search for the Atoning Blood.
- Christmas Is Coming!
- Jehovah's Bible versus So-Called Jehovah's Witnesses by Ross.
- Women in Shorts by Ross.
- Southern Baptist Cooperative Octopus (2c each) by Ross.
- Priest Who Forsook the Pope for Jesus by Chiniquy.
- Sermon from a Text Mutilated by the Campbellites by Gilpin.
- Letter to Life (on Baptist History) by Gilpin.
- Graham and Rice.
- Why a Sinner Is Not to Pray to Be Saved by Ross.

When you order tracts, please send enough money to cover postage. Also, any contribution you can make to this ministry will be deeply appreciated.



Baptism

(Continued from page one)

Now a question? Can a man believe in Christ before baptism? I would ask those who teach that a man is born again in baptism:

C. H. SPURGEON'S NEW PARK STREET PULPIT

6 Volumes
(1855-1860)

This is a used set of Spurgeon's sermons as they were originally published. Newly rebound.

Price—\$23.00

First come, first served. We have only one set. Will try to obtain others, if requested. Order from our Book Shop.

Does a man believe in Christ before baptism? If so, this verse says he has eternal life.

Again: "Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

And again I ask: Can a man believe on the Lord Jesus Christ before he is baptized? Why, certainly he can and does believe on Christ before he is baptized. Even those who teach that one is actually saved in baptism will say that a man believes before he is baptized. Well, if that be true, Jesus says the man has everlasting life. A salvation-by-water advocate once tried to get around this by asking, "What kind of faith does it mean? Does it mean faith that obeys?" I told him that it means the RIGHT kind, and said: Can a man have the right kind of faith before baptism? If not, then a man with the WRONG kind is baptized!

But more, the Lord says in John 5:24:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Can a man believe before he is baptized? Answer that question for me, you who teach that it is in baptism that one receives life. If a man can believe before baptism, then Christ Himself bears record that the man is passed out of death into life. And after all, that is all we are giving you—the teaching of Christ and His Word.

In John 6, the Lord Jesus referred to Himself as the Bread of Life and the Water of Life. He says in verse 35:

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Question: Can a man come to Christ before he is baptized? Another: Can a man believe on Christ before he is baptized? If so, he has eaten the Bread of Life and has drunk of the Water of Life. Therefore, as I John 5:12 says, "He that hath the Son hath life."

Those who teach baptism for salvation are in quite a dilemma when they come to John 6. Here in verses 53-54 Christ says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

Now, those who talk literally about baptism saving us do not want to interpret these verses in the same manner.

Just recently, one of those of the salvation-by-baptism persuasion said to me that Jesus was not speaking of eating and drinking of His literal flesh and blood. Well, I agree that He wasn't; but it seems rather contradictory that this one who so strongly insists on baptism as a literal saving ordinance would say that Christ here spoke figuratively. This person said that this referred to the Lord's Supper. All right, if that be so, then no one has life until he partakes of the Lord's Supper. Read it again,

now; our Lord here says that one must eat of His flesh and drink of His blood, else he has no life in him. Therefore, that destroys the man's doctrine who says that one has life when he is baptized. He must first eat the Lord's Supper, according to the perverted doctrine that is taught.

But Jesus is not talking about the Lord's Supper here; He is speaking about His flesh and blood being "eaten" by faith. He speaks of His flesh and blood, signifying His life which was given in death for our sins. Now, except we eat of His flesh and blood—that is, except we trust His death for our sins—we have no life. He prefaced the whole discourse by saying, "He that believeth on me hath everlasting life." Then He went on to set forth the truth in the figurative language which follows. So He plainly is teaching that one must trust His work for salvation and life.

(2) Before baptism, a believer has been born of God, becoming a child and son of God. Instead of baptism's making a person a child of God, the Bible says in Galatians 3:26: "For ye are all the children of God by faith in Christ Jesus."

Lost sinners are referred to as being children of the Devil. You don't baptize children of the Devil to make them children of God any more than was Jesus baptized to make Him God's Son. Rather, you baptize children of God to manifest that they are His. Baptism openly declares that they have died in Christ and rose in Him.

John 1:12 states: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Question: Can a man receive Jesus Christ before baptism? Also and again—can a man believe on Christ before baptism? If so, this verse says that the one who receives Christ has been given power to become the son of God.

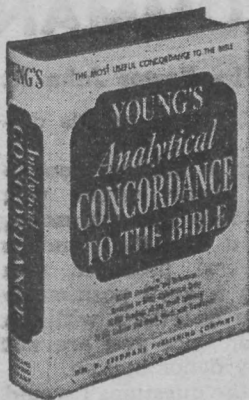
I John 5:1 states: "Whosoever believeth that Jesus is the Christ is born of God."

Can a man believe that Jesus is the Christ before he is baptized? You who baptize to save, will you answer this question for me: Do you baptize a man who believes that Jesus is the Christ, or do you baptize an unbeliever? If a man believes that Jesus is the Christ, he is, according to this verse in I John, born of God.

Furthermore, John, in this same epistle, says that the man who confesses that Jesus is the Son of God has God dwelling in him. Listen to I John 4:15: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Now this statement means more than a mere lip confession, for I Corinthians 12:3 explains that "no man can say that Jesus is the Lord, but by the Holy Spirit." One might say this hypocritically, but not sincerely. It is only the power of God that convicts of this truth.

Now a question: Can a man truthfully confess that Jesus is

YOUNG'S ANALYTICAL CONCORDANCE



By
ROBERT
YOUNG

Price

\$11.75

(Plain)

\$12.50

(Thumb-indexed)

Words fail us to attempt to commend this marvelous book. To realize its value, one must own it and use it. It could not be praised too highly, for its usefulness is inestimable.

Payment must accompany order.

Add 20c for postage-handling.

Order From our Book Shop

I SHOULD LIKE TO KNOW:

"Why Aren't You In The Southern Baptist Convention?"

● If you had asked that question of the church at Jerusalem or the church at Antioch, what answer do you suppose you would have received? Of course, these New Testament churches would not have known of such a thing as the Southern Baptist Convention. And it is for this simple reason (primarily) that we are not in ANY convention or any other such organization: such is foreign to the Word of God, was unknown and non-existent in Christ's time, therefore unauthorized by Christ and not indwelt by the Holy Spirit.

The only organization that Christ ever started, the only organization that Christ ever commissioned, and the only organization inhabited by the Holy Spirit is the New Testament church. All other organizations—regardless of what they are called, how they operate, or what they do—are man-made, purely of human origin, and without divine approval or authority.

The same arguments that "justify" conventionism will "justify" Romanism. Neither Convention Baptists nor Romanists can logically hold that the New Testament furnishes us with an all-sufficient and complete pattern. To hear Convention Baptists talk about the Convention and its Cooperative Program makes one wonder how God "got along" until recent years in getting His work done. The truth is, He got along just fine and the present set-up of the Convention Baptists is a digression toward Romanism rather than an advance in the right direction.

This reason—that the Convention is unscriptural—is the only one we have room for giving in this column. However, it is the greatest reason and is quite sufficient an answer to the query.

● Many times I have read in TBE of your Calvinism. I have learned of late that the teaching of Calvin was taught by Baptists for 15 centuries before and I have learned that Calvin sprinkled babies, believed in the union of church and state, the invisible church, etc. I wonder why you lean towards Calvinism, being the good Baptist that you are?

Your question is somewhat conflicting. First you state that you have learned that Baptists taught Calvinism 15 centuries prior to the days of Calvin, which makes Baptists go back to the time of Christ and the apostles. You evidently mean that this Calvinism is the truth and that it has always been held by sound Baptists. If so, why do you object or call into question our "leaning toward Calvinism?" If it is what Christ and His churches taught before Calvin, shouldn't we not only "lean" toward it,

the Son of God before baptism? If so, then God dwells in Him and he in God, according to I John 4:15.

(3) The man who has believed on Christ is justified. We read in Acts 13:39:

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

Notice that it is the one who believes that is justified. Question: Can a man believe before he is baptized? If so, he is a justified man.

(4) The believer is not condemned. In John 3:18 we read: "He that believeth on him is not condemned." Question: Can a man believe on Christ before baptism? If so, he is not condemned. The only thing that condemns a man is the Law of God and the only reason the Law condemns is because of sin. When a man trusts Christ, he enjoys freedom from the Law's condemnation because of sin. (Continued on page 3, column 1)

but also hold and teach it? Are we to throw away the truth simply because a man such as Calvin taught it? Are we to throw away the truth simply because it has been nicknamed "Calvinism?"

And you must understand that the term "Calvinism" does not signify anything with regard to infant sprinkling, church-state, etc. No intelligent, informed person ever used the term "Calvinism" in this sense. It is used to identify one's view as to the doctrine of grace in salvation. On this, one is essentially either a Calvinist or an Arminian, an Augustinian or a Pelagian. There is a point that separates, though on either side of the fence there might be much disagreement on certain points. On the Arminian side, for instance, two men may differ on the doctrine of security, one holding to it and the other rejecting it; but if both hold that man "turns the point" or has the final or decisive "decision" in salvation, they are on the Arminian and Pelagian side.

So do not be confused by the use of the term "Calvinism" and think that this means someone is following Calvin. The term is used as a means of distinguishing one's view as to grace and not to tell that he is following some man. And the term "Arminian" does not mean that one is following Arminius; it simply specifies the general view one takes on the matter of salvation.

● I remember when I was a little girl viewing a painting supposedly of Jesus on His way to Golgotha with a Negro bearing the cross. Now I know that Simon of Cyrene relieved Jesus of the cross when He became tired and weak from the cruel scourging and loss of blood; and I know that Cyrene was an old Greek settlement on the coast of Africa, and many Jews lived there. Simon, being a Jewish name, must have been a Jew, yet the artist who drew the painting pictured him as a Negro. What is your view on this?

Many things have been started by such unscriptural paintings. To name them all would be impossible. There is nothing in the Scriptures to indicate that Simon was a Negro and where this idea came from is not known to us. As you say, Simon is a Jewish name and Acts 2:10, 6:9, and 11:19, 20 indicate that Jews dwelt in Cyrene. This man could have been among those who were attending the Pentecostal feast at Jerusalem (Acts 2:10) or he could have been one who dwelt in Jerusalem, having come from Cyrene (Acts 6:9).

BACK ISSUES AVAILABLE

If you can use some back issues of TBE, passing them on to other people, we will be glad to send them to you. We have a number of the following issues on hand:

- November 1, 1958.
- November 29, 1958.
- December 13, 1958.
- January 10, 1959.
- January 17, 1959.
- January 24, 1959.
- February 7, 1959.
- February 21, 1959.
- February 28, 1959.
- March 7, 1959.
- March 14, 1959.
- March 21, 1959.
- March 28, 1959.
- April 4, 1959.
- April 11, 1959.
- May 16, 1959.
- May 23, 1959.

These issues are "old issues" and the truth they contain is even "older," but to many both the paper and the truth would be "new"; so do not hesitate to use these papers.

Baptism

(Continued from page two)
cause Christ died to satisfy the Law, paying the penalty for all His people. We are therefore redeemed from the curse of the Law.

(5) The believer has the remission of sins. In Acts 10:43 we read: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Question: Can a man believe on Christ before he is baptized? If so, he has the remission of sins.

(6) The believer is not in darkness. Christ said: "I am come a light into the world, that whosoever believeth on me should not abide in darkness"—John 12:46. Of course, the darkness referred to is man's lost condition. When a man passes from darkness to light, he has become a saved man. Christ is the light, and the verse says that the believer does not abide in darkness. Question: Can a man believe on Christ before he is baptized? If so, he is in the light before he is baptized. One in darkness would not understand the ordinance of baptism, so it is necessary to baptize only those who are in the light.

(7) Those led by the Spirit of God are the children of God. In Romans 8:14 Paul says: "For as many as are led by the Spirit of God, they are the sons of God." Question: Can a man be led by the Spirit of God before he is baptized? If so, he is a son of God. Another question now for those who teach baptism for salvation: Who leads a man to be baptized: the Holy Spirit or the Devil? If the Holy Spirit, then it is a son of God whom He leads.

(8) The believer is righteous before God. In Romans 10:4 we read: "For Christ is the end of the law for righteousness to every one that believeth." This tells us that the one who believes on Christ is no longer under any further requirement for righteousness; Christ has perfectly fulfilled the Law and the man who looks to Christ for his righteousness is perfectly righteous in God's sight. Question: Can a man believe on Christ and receive His righteousness before he is baptized? If so, that person is righteous before God.

(9) The believer is at peace with God. In Romans 5:1 we have these words: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Question: Can a man believe—that is, have faith—before he is baptized? If so, he is at peace with God through Christ who has made peace by His substitutionary work.

(10) The man who loves God (Continued on page 5, column 1)

CALVINISTIC BOOKLETS

- Antidote to Arminianism by Christopher Ness\$.75
- The Five Points of Calvinism by Frank B. Beck50
- Laying the Axe to Arminian Heresies by Bob L. Ross25
- The Doctrine of Election by C. H. Spurgeon15
- The Doctrine of Election by A. W. Pink15
- The Doctrine of Election by C. D. Cole15
- The "Evils" of Calvinism by Frank B. Beck05
- The Atonement by A. W. Pink .05 while our present supply lasts; new edition15

SPECIAL: The above list of booklets is worth a little more than \$2.00. If the entire eight booklets are ordered in one order, they may be had post-paid for \$1.60.

Postage: On all orders (except the "Special") add at least a dime to cover postage.

Payment must accompany order.

Order from our book shop.



And Its World-Wide Ministry

The Past:

On February 4, 1939, the first issue of THE BAPTIST EXAMINER went forth under its present editorship. Week by week since then it has greeted readers in every state, and at present, in about twenty-five foreign countries.

One thousand and thirty-seven issues of this paper have

The Present:

THE BAPTIST EXAMINER is needed more today than ever before. There never was a time when doctrinal looseness prevailed in the history of the world any greater than it does today. To our knowledge, there is not another paper published that contends for all the great truths of God's Word, and against the popular heresies, as does THE BAPTIST EXAMINER. Arminianism, decisionism, open communion, alien immersion, unionism, feminism, lodgism, conventionism and universal invisible churchism are continually exposed as dangerous, slimy monsters from the pit of Hell, in the pages of our paper. At the same time, without fear or favor, we seek to hold up the eternal truths of God's Word. If there were no other reason than this—the need of a sound paper in the midst of a world of religious compromise and confusion—this is sufficient to justify the continued existence of THE BAPTIST EXAMINER.

This paper has always stood four-square for Scriptural missionary endeavor. Wherever there is a real missionary, who is true to the Word of God, and laboring under the auspices of a local New Testament church, he has had a friend in THE BAPTIST EXAMINER. At heart your editor is a missionary. He loves missions, missionaries and mission work. Now with Brother Fred T. Halliman soon to go to New Guinea as a missionary, the need of THE BAPTIST EX-

The Future:

This paper will be needed just the same tomorrow as it is needed today. There will always be a sound missionary to support like Brother Halliman. There will always be looseness which we need to contend against. There will always be many young preachers who will accept the truth as it is presented to them. Thus this paper has the same mission for tomorrow, as it has had in the past.

I am sure that all of our readers will admit that this paper in the hands of Brother Bob as editor, is in very ca-

Our Needs:

Often I have said that THE BAPTIST EXAMINER is like a thirsty child—it always needs a drink. Through the years we have lived "from day to day" from a financial point of view. It is thus with us today just as it has been in the past. We always have more bills to pay than we have money with which to pay them. We struggle along wondering how we are going to be able to get the next issue in the mails.

I am most grateful for the friends whom God has given us who help us carry the load financially. I don't deserve all the good friends that God has raised up for us, but I truly thank Him for them. Were it not for these, THE BAPTIST EXAMINER would have died long years ago.

I find myself wondering, though, why it is that God has never seen fit to give us a really big offering so as to relieve the burdens, enable us to expand our ministry and thus have a better opportunity to go forward in the work of our Lord. For months I have prayed that God would give us a gift of twenty thousand dollars so that we might expand the ministry of this paper as we would like to. It is true that God gives us many small offerings, and we thank Him for all of these, yet it does seem strange that among all of our readers

Your Help:

Your prayers, sympathetic understanding and contributions are needed now. Brother Bob is seeking through our present subscription campaign to add several thousand new readers. If this can be done, it would truly be a blessing both to the new readers and to us. We ask you to remember us especially when you pray and likewise when you give. While business is slack, if we had the money with which to buy paper, we could print multiplied thousands of tracts. This portion of our ministry is especially lagging due to a lack of funds with which to buy the paper.

Just Sittin'
and a
Thinkin'

about

THE BAPTIST EXAMINER

been sent out into all the world and many are the testimonies which we have had of souls having been saved, Christian consecration being deepened, preachers' convictions being strengthened, and in general, God's saints being edified. Truly are we grateful for the many letters that we have thus received.

AMINER IS even greater. This paper will seek to furnish information from week to week concerning Brother Halliman's ministry. Many are the folk who are rejoicing over his going since it means a sound missionary will be laboring only under the auspices of a New Testament church—apart from any mission board and mission board secretary. Truly if ever there were a time when true Scriptural missions and Scriptural mission methods needed to be emphasized, it is today. We rejoice over Brother Halliman's going to New Guinea, and this is a second exceedingly good reason why this paper is needed at present.

Within the past few years we have put literally hundreds of young Baptist preachers on the mailing list simply for the asking. It is remarkable as to how many of these have accepted the truths of God's Word, having written us to express their appreciation, and are now preaching the same truths that we contend for in our paper. Time and space would fail me to tell of the many young preachers who have cut loose from conventions, mission boards, Arminianism, the lodges, and the universal church theory, who are now preaching the truths of God's Book on these various themes. This paper has been a blessing to these young preachers, and as God enables us to continue its publication, it will always be just such a blessing.

pable hands. We have far more letters expressing their appreciation for his editorial ministry than ever came through the years when I alone was editing the paper. His recent and yet-to-be-completed series of articles on the church has truly been a blessing to thousands.

As I face the future I thank God that the paper is in the capable hands of Brother Bob, and I know that thereby it will always be a blessing to God's people.

that there is not one who has ever individually contributed as much as a thousand dollars at one time. In the providence of God several of our friends and supporters have been taken in death, and it does seem that some of these might have remembered us in their wills, and yet apparently God has never impressed any of our readers to provide for the on-going and maintenance of this paper after their death. I am going to continue, though, to pray that God will impress upon someone with means to alleviate fully our financial burden.

A few days ago when considering our obligations and the amount of money we have in sight, I realized that we need immediately fully two thousand dollars to meet expenses by the end of June. Only God knows if these bills will be paid in time! Throughout America many people are out of work and the income of many is nothing like as great as formerly. This is definitely reflected both in the lack of subscriptions and contributions, and as for business in our shop, we have had only five weeks of good business since the first of January. With subscriptions and contributions lagging and with business off, it should be easily apparent that we are having a hard time making ends meet, and only God knows how truly these words are spoken.

It may be that the Lord will lead you to have a part—however small or large—in the furtherance of our ministry just now. We would ask that you pray for us, then act as the Lord thus directs you. Any contribution which you send us will truly be a blessing to us today.

And finally, beloved, pray for us!

JOHN R. GILPIN, Editor,

"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

MARRY "ONLY IN THE LORD"

"Never marry a man you are not fully persuaded is a thorough true Christian," wrote Brownlow North, "and not only so, but one who has high a standard of Christianity as yourself" . . . Remember these words, "Be not unequally yoked together with unbelievers; for what fellowship has righteousness with unrighteousness and what communion hath light with darkness and what concord hath Christ with Belial?" Observe how Christ identifies Himself with His people, and also the children of the world with the wicked one. It was this sin that destroyed the old world, when "The sons of God intermarried with the daughters of men" (Gen. 6:2).

Thomas Boston comments on these words in Gen. 6:2 as follows: "The sons of God, the posterity of Seth and Enos, professors of the true religion, married with the 'daughters of men,' the profane cursed race of Cain. They did not carry the matter before the Lord, that He might choose for them, Psa. 48:14, but without any respect to the will of God, they chose, not according to the rules of their faith, but of their fancy; they saw that they were fair; and their marriage with them occasioned their divorce from God. This was one of the causes of the deluge which swept away the old world. Would to God all professors in our day would plead not guilty; but though the sin brought on the

deluge, yet the deluge hath not swept away the sin; which as of old, so in our day, may justly be looked upon as one of the causes of the decay of religion."

"In the case of pious young people, neither personal nor mental qualifications, nor both together, should be deemed a sufficient ground of union, in the absence of religion. The directions of Scripture on this head are very explicit: 'Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? Or what part hath he that believeth with an infidel?' (II Cor. 6:14, 15). 'She is at liberty to marry whom she will, only in the Lord' (I Cor. 7:39). This is a declaration of the will of God. It is a clear unequivocal annunciation of His mind on the subject. Viewed as advice, it is wise, for it is given by One who is infallible. But it is more than advice; it is the command of One who has authority to govern, the right to judge, and the power to punish. He who instituted marriage, has thus laid down the law as to the principles on which it is to be conducted. Pious young persons are here commanded to unite themselves only with those who appear to be partakers of similar dispositions. An infraction of this law is followed with many evils." (J. A. James.)

"A life of misery," says Spur-

geon, "is usually the lot of those who are united in marriage, or in any other way of their own choosing, with the men of the world."

"S. Kilpin, of Exeter, had witnessed the awful consequences produced in the church of Christ, and in families from those who professed to be the disciples of Jesus forming marriages contrary to the command, 'Be not unequally yoked with unbelievers,' 'Only in the Lord,' etc. As he never shunned to declare the whole counsel of God, this subject was presented to his congregation. The next day a gentleman, whose name or residence he never knew, called to thank him for the discourse, adding that his state of mind when he entered Exeter was most distressing, as he was on the very point of complying with a dreadful temptation, which would have embittered his future life. He had been a disciple of Christ, was anxious to consecrate his life to the service of his adorable Master, and had sought a helpmate to strengthen his hands in serving God. A lady whom he deemed pious, had accepted his addresses; but when every customary arrangement was made, she had dishonorably discarded him. His mind was so exceedingly wounded and disgusted that he had determined to choose a wife who made no profession of religion, and had fixed on another object for his addresses, with every prospect of

JESUS CHRIST IS ALL I NEED

Jesus Christ is all I need,
He is my dearest friend.
I will love and trust Him,
For on Him I can depend.

He loved me ere I knew Him,
He called me by His grace.
And now my deepest longing,
Is to see His blessed face.

My heart was sorely troubled,
Till He saved my soul from sin.
Now all is peace and quiet,
For my Savior dwells within.

I'll follow where He leads me,
For I know His way is best.
When life on earth is ended,
With Him my soul will rest.

O sinner friend receive Him,
All your need He will supply.
And some day you will meet Him,
In that home beyond the sky.

For that glad time I'm waiting,
When from sorrows I'll be free.
For when we meet in glory,
He will satisfy my need.

—Marshall Efaw, Chesapeake, Ohio.

success, although he had not as yet mentioned his intention to her. He added, 'But the providence of God led me, an entire stranger to this city to your meeting house. You may suppose that your subject arrested my attention. You appeared to be acquainted with every feeling of my soul. I saw my danger, and perceived the temptation and the certain ruin of my peace, if the dreadful snare had not been broken. You, sir, under God, have been my deliverer. By the next Sabbath I would have been bound in honor to an enemy of Jesus whom I adore; for although she

is moral and externally correct, yet she knows the Saviour only in name. I could not leave the city in peace until I had sought to make this communication. They unitedly addressed Him who can deliver and does deliver His people. Thus, while part of his congregation thought it an unfit subject for the pulpit at least one person received it as a message from God, by whom no doubt it was sent."

"Then shall I not be ashamed, when I have respect unto all Thy commandments."—Silvanus.

—Young People's Magazine

Presbyterian Paper Objects To Drawing Of The "Head Of Christ"

(From the Southern Presbyterian Journal)

With respect and esteem for all persons involved, and for the highest court of the Presbyterian Church, U. S., which was, wittingly or unwittingly, convened at Agnes Scott College April 25, one would ask several questions about the feature portion of this evening's worship, namely, Warner E. Sallman's drawing of the Head of Christ. These questions are evoked by the Confession of Faith, catechism and form of government which "are accepted by the Presbyterian Church as standard expositions of the teachings of Scripture in relation to both faith and practice," BCO,

179. In asking these questions it should be kept in mind that the drawing took place in the context of a worship service consisting of hymns, prayer, anthem, brief Scripture and benediction. Accordingly, the program invites examination by the teachings of our standards in reference to worship.

First, was the drawing of a Head of Christ in accord with the interpretation of the second commandment by the Larger Catechism, answer 109, which says that the sins forbidden in the second commandment are . . . "the making any representation of God, of all, or of any of the three Persons . . . in any kind of image or likeness of any creature whatsoever; all worshipping of it, or God in it or by it?" The artist described his work as "my testimony to my lovely Lord," and cited in support of his doing this Phil. 2:9-11. In this text Jesus receives God's own great name of Lord, even as in the context, vs. 6, He is described as being in the form of God before His incarnation. Further, the secretary who later spoke described the work as "the portrait of my Lord by which the Spirit of God is speaking to us through what the artist presented."

Secondly, was the giving of the chief part of this evening's worship to this drawing in accord with the teachings of our Standards as to what is and what is not proper to have in Presbyterian Worship? The Confession of Faith says that "the acceptable way of worshipping the true God is instituted by Himself and so limited by His own revealed will that He may not be worshipped according to the imagination and devices of men, . . . under any visible representation or in any way not prescribed in the Holy Scripture," C.F. xxiii. 1. The Larger Catechism declares the duty of observing the re-

ligious ordinances God has instituted in His Word, prayer, thanksgiving, the reading, preaching and hearing of the Word and the administration of the sacraments, and of keeping the same pure and entire as well as disapproving and opposing all false worship, a.180. It also opposes the adding to or taking from the worship God has provided in His Word, or received by tradition from others, though under the title of antiquity, custom, devotion, good intent, a.109. Likewise the Book of Church Order, par. 10, declares that Christ as King has given His Church His system of worship "to which things He commands that nothing be added, and that naught of them

be taken away." The first chapter of the Confession teaches that the whole counsel of God concerning all things necessary for His own glory are either expressly set down in Scripture or by good and necessary consequence may be deduced from Scripture; "unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men." par. vi.

From these citations we understand that God reveals His heart, His love, or if one prefer figurative language, His face in the preaching of the Gospel of His grace, in proclaiming Christ crucified and risen, and in the proper administration of His sacraments. God's voice is heard in the faithful preaching of His Word and His saving acts made visible in the sacraments. But where in His Word has He authorized the drawing of a head of Christ as a part of divine worship?

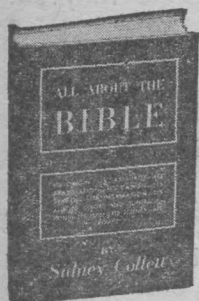
Thirdly, is such a service impressive as it is in focusing the senses of sight and hearing upon this visible worship center calculated to lead the minds and hearts to the worship center God has ordained, namely Christ at the right hand of God, the Lamb standing as He had been sacrificed, the High Priest ever living to intercede for His people? With the music of such hymns as "Abide With Me" in the distance, with the playing of the lights upon the drawing, a great impression was brought to bear on the congregation. But few people are able to concentrate bifocally. In proportion as attention was focused on this visible drawing of the Head of Christ was not the eye of faith drawn away from the Lamb in the midst of the throne by whose intercessions His people receive mercy and grace to help in time of need?

The church of the apostles and the martyrs observed the second commandment, and had no pic-

tures of the head of Christ in their churches. The Synod of Elvira in 306 prohibits the admission of sacred pictures on the walls of church buildings. Eusebius refused to give Constantine's sister a picture of Christ declaring that there were none in the churches and that she should find Him in the Gospels.

When representations were later made the words of Isaiah, "His visage was so marred more than any man and His form than" (Continued on page 5, column 1)

All About The Bible



By
SIDNEY COLLETT

324 Pages

\$2.50

Add 10c for
Postage-
Handling

This little book is one of the most popular volumes of its kind of all time, having gone through several editions. The author traces the Bible from its origin, through its many translations down to our present day. It deals with the Bible's history, tells how its sixty-six books were written, deals with the Bible's symbols, its inspiration, its plan, its science, and other important matters. It is an excellent handbook on the Bible, and we recommend it most highly.

Payment must accompany order.

Order from:

Baptist Examiner Book Shop
Ashland, Kentucky

Did Man Just Happen?

(ON EVOLUTION)



By

W. A. CRISWELL

121 Pages

Price — \$2.50

Add 15c for
Postage-
Handling

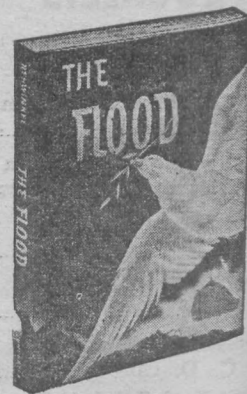
This book is a series of sermons in refutation of the theory of evolution, that man evolved from the animal kingdom. These messages which attracted wide national attention when they were delivered from the pulpit of recent date, provide conclusive evidence to tumble the notions of the infidelic evolutionists who curse the earth.

Payment must accompany order.

Order from our Book Shop.

THE FLOOD

By Alfred M. Rehwinkel



372 Pages

Price — \$1.95

Add 10c for Postage-Handling

A marvelous volume, furnishing the reader with an arsenal of Scriptural and scientific evidences with which to do battle with infidel critics of the Word of God. Especially should high school and college students have this great book. Perplexing problems and questions are satisfactorily answered. Generously illustrated with 48 pictures of fascinating fossil formations.

Payment must accompany order.

Order from our Book Shop



BIBLE CONFERENCE

Sponsored By CALVARY BAPTIST CHURCH, Ashland, Kentucky
LABOR DAY WEEK-END — Sept. 5, 6, 7, 1959
 Full Announcement In Next Week's Issue Of This Paper (D. V.)

"Head of Christ"

(Continued from page 4)
 the sons of men," led to the crucifixes and to the pitiful pictures of the taking of Christ down from the Cross. Others sought to present the Lord in His majesty, as may be seen in the painting of the Resurrection in the Vatican and the Pantocrator pictures of the East. Dr. Daniel Jenkins of Chicago puts many of the modern pictures in still another category, describing them as "icons of the liberal Jesus."

No two painters present the same individual as their conception of Jesus. If our church is to accept the pronouncement that the portrait of our Lord, does she thereby repudiate the one of "Our Leader: the Lord and Saviour Jesus Christ" by a Louis Ja-bor Council a few years ago? The two persons pictured are certainly different.—W.C.R.

Baptism

(Continued from page three)
 question: Should we baptize a man who loves God or hates God? Well, if we are to baptize a man who loves God, then we are to baptize a man who has been born of God. In I John 4:7 we read: "Every man that LOVETH is BORN of God, and knoweth God." Those who say a man born in baptism must hold that they baptize one who does not love God, for this verse plainly says that he that loveth is born of God. Can a man love God before he is baptized? If so, he can be born of God before he is baptized.

(11) The man who believes on Christ is saved. In Acts 16:31 Paul and Silas said to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Can a man believe on Christ before baptism? If so, he is saved, according to this verse. Those who teach salvation by baptism like to pervert this teaching by saying that in the following verses Paul and Silas spoke the Word of the Lord unto them and that they were then baptized. That is true, but Paul and Silas did not tell them to do this to be saved. They were told how to be saved in verse 31: "Believe

on the Lord Jesus Christ, and thou shalt be saved, and thy house." What Paul and Silas said thereafter was instruction for them about what they were to do after being saved. You will also notice that not only did these people receive baptism, but they prepared a meal for these two preachers (verse 34). Now it makes just as much sense to say that this meal had something to do with their being saved as it does to say that baptism had something to do with it. He plainly tells in verse 31 how to be saved.

Now, beloved, those four or five verses of Scripture which are so often and repeatedly and confidently quoted to favor the salvation-by-baptism theory are easily understood and seen to harmonize with the rest of the Bible when they are rightly viewed as speaking of the ordinance of baptism according to its figurative meaning. When we read of baptism as "washing away sin" we are to understand it according to what baptism represents: it is by the death of Christ that our sins are actually washed or put away and baptism only ceremonially declares this truth.

In Luke 5:12-14, we have an excellent illustration as to the place of ordinances in the Bible. Here Jesus healed a man of leprosy and the Lord had commanded that once a man was healed of his leprosy he was to perform a certain ceremony. So after Jesus healed this man He told him to go to the priest and to offer for his cleansing what was commanded by Moses in the law. Notice that Jesus says in verse 1: "Go, and shew thyself to the priest and offer FOR THY CLEANSING, according as Moses commanded, for a TESTIMONY unto them."

"For thy cleansing" did not mean in order to obtain cleansing, because he already had that. Jesus meant that this ordinance was one which God had ordained to be performed as a testimony, in a ceremonial manner, showing that leprosy had been cleansed. Now if you will study the Bible you will see that this is the place which ordinances occupy. They do not procure or obtain, but they declare certain things in a ceremonial manner.

So it is with baptism. To be baptized "for the remission of sins" no more means that this obtains remission of sins than "for thy cleansing" meant that the leper obtained cleansing by the ordinance which was commanded. To be baptized for the remission of sins is simply to perform the ordinance which God has ordained to be that which declares the truth as to how we actually are saved. This is our open testimony to men that we have trusted the work of the Son of God for salvation.

Any verse which speaks of the ordinance of baptism, when considered in the light of this truth, is seen to be of no support to the salvation-by-baptism heresy.

It is nothing short of blasphemy to teach that "born of the Spirit" means to be baptized; that born of God means baptism; that "born from above" means born in baptism; that to become a "new creation in Christ" is to be baptized; that life is given in baptism, etc. Baptism does not do these things in a literal sense. It is only the outward ceremony, like the O. T. ceremonies, and is powerless to save literally.

Those who teach salvation-by-baptism baptize a lost man to save him, a blind man to give him sight, a dead man to give

him life, a hater of God to make a lover of God, a child of the Devil to make him a child of God, a child of darkness to make him a child of light, a natural man to make him a spiritual man, a sinful creature to make him a new creature, a rebellious sinner to make him a humble saint. My, what great power they attribute to the waters of baptism! To the contrary, we affirm that all of these things are performed only by the Spirit of God . . . and He is not bound up in the water!

God's Gifts

(Continued from page 1)
 thing that is for the good of His people.

2. The gift of His Spirit. The Son is God's all-inclusive Gift. As Manton said, "Christ cometh not to us empty-handed. His person and His benefits are not divided. He came to purchase all manner of blessings for us." The greatest and chief of these is the Holy Spirit, who applies and communicates what the Lord Jesus obtained for His people. As God pardoned and justified His elect in Old Testament times on the ground of the atonement which His Son should make at the appointed time, so on the same basis He communicated to them the Spirit (see Numbers xi, 25; Nehemiah ix, 20, etc.) — otherwise none had been regenerated, fitted for communion with God, or enabled to bring forth spiritual fruit. But He then wrought more secretly, rather than "in demonstration and in power"; came as "the dew," rather than was "poured out" copiously; was restricted to Israel, rather than communicated to Gentiles also. The Spirit in His fullness was God's ascension gift to Christ (Acts ii, 33) and Christ's coronation gift to His Church (John xvi, 7). The gift of the Spirit was purchased for His people by Christ: see Galatians iii, 13, 14, and note carefully the second "that" (in order that) in verse 14. Every blessing we receive is through the merits and mediation of Christ.

3. The gift of life. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans vi, 23). There is a double antithesis between those two things: first, the justice of God will render unto the wicked that which is due to them for their sins, but

His mercy bestows upon His people that which they deserve not. Second, eternal death follows as a natural and inevitable consequence from what is in and done by its objects; not so eternal life, for that is bestowed without any consideration of something in or from its subjects, being communicated and sustained gratuitously. Eternal life is a free bounty, not only unmerited but unsolicited by us, for in every instance God has reason to say, "I am found of them that sought me not" (Isaiah lxv, 1, and cf. Romans iii, 11). The recipient is wholly passive: he does not act, but is acted upon when he is brought from death unto life. Eternal life—a spiritual life here and now, of glory hereafter — is sovereignly and freely bestowed by God, yet it is also a blessing communicated by Him unto His elect because the Lord Jesus Christ paid the price of their redemption. Yea, it is actually dispensed by Christ: "I give unto them [not merely 'offer'] eternal life" (John x, 28, and see also xvii, 3).

4. The gift of spiritual understanding. "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true" (I John v. 20). That which is communicated to the saint when he is born again is wholly spiritual and is exactly suited for the tak-

ing in of the Scriptural knowledge of Christ. It is not an entirely new faculty which is then imparted, but rather the renewing of the original one, fitting it for the apprehension of new objects. It consists of an internal illumination, a Divine light shining in our hearts, enabling us to discern the glory of God shining in the face of Jesus Christ (II Cor. iv, 6). Though we are not now admitted into a corporeal sight of Christ, yet He is made a living reality unto those who have been quickened into newness of life. By this Divine renewing of the understanding we are enabled to perceive the peerless excellency and perfect suitability of Christ unto our case. The knowledge we (Continued on page 6, column 1)

2 BOOKS for \$2.00

God's Plan With Men by T. T. Martin
 Heaven, Hell, and Other Sermons by T. T. Martin

(The regular price of each of these books is \$1.25.)
 Please add 15c for postage and handling.
 Payment must accompany order.
 Order From
 Baptist Examiner Book Shop
 Ashland, Kentucky

These Four Booklets For Only \$1.00

The Five Points Of Calvinism
 By Frank Beck (50c)
 A Frank Exposure Of Freemasonry (25c)
 Protestant Persecution Of Baptists In Early America
 By Banvard (25c)
 Laying The Axe To Arminian Heresies By Bob L. Ross (25c)

This \$1.25 value is yours for \$1.00. We pay all costs on postage and handling.

Order from
 BAPTIST EXAMINER
 BOOK SHOP
 Ashland, Kentucky

The Inspiration Of The Scriptures

By LOUIS GAUSSEN
 324 Pages
 \$3.50

Add 15c Postage Handling
 Payment Must Accompany Order



This book has been recommended by scholars everywhere as being THE book on Inspiration. It is a reprint from the 19th Century. C. H. Spurgeon recommended it highly to his students, and other men of God have done likewise. We know of no better treatment of this great truth.

Order from:
 Baptist Examiner Book Shop
 Ashland, Kentucky

Please Leave the Pig!

Lots of twentieth century prodigals want to bring along a pig with them from the far country when they return to the Father's House. Some bring a dancing pig and some a cussing pig and some a dram-drinking pig and some a card-playing pig and some a Lord's Day desecrating pig until our churches are so full of pigs that they smell like a stinking old pig-sty.—Bowers.

God's Gifts

(Continued from page five) have of Him is seated in the understanding, and that fires the affections, sanctifies the will, and raises the mind into a fixation upon Him. Such a spiritual understanding is not obtained or attained by any efforts of ours, but is a supernatural bestowment, a Divine gift conferred upon the elect, which admits them into the secrets of the Most High.

5. The gift of faith. The salvation of God does not actually become ours until we believe in, rest upon, and receive Christ as a personal Saviour. But as we cannot see without both sight and light, neither can we savingly believe until life and faith are Divinely communicated to us. Accordingly we are informed, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii, 8, 9). Arminians would make the second clause of verse 8 a mere repetition of the first—and in less expressive and emphatic language. Since salvation is by grace, it is quite superfluous to add that it is "not of yourselves." But because "faith" is our act, it was necessary—in order that the excellency of it should not be arrogated by the creature, but ascribed unto God—to point out that it is not of ourselves. The very faith which receives a gratuitous salvation is not the unassisted act of man's own will. As God must give me breath before I can breathe, so faith ere I believe. Compare also "faith which is by Him" (Acts iii, 16); "who believe according to the working of His mighty power" (Eph. i, 19); "through the faith of the operation of God" (Col. ii, 12); "who by Him do believe in God" (I Peter i, 21).

6. The gift of repentance. While it be the bounden duty of every sinner to repent (Acts xvii, 30)—for ought he not to cease from and abhor his rebellion against God?—yet so completely is he under the blinding power and dominion of sin that a miracle of grace is necessary ere he will do so. A broken and a contrite spirit are of God's providing. It is the Holy Spirit who illuminates the understanding to perceive the heinousness of sin, the heart to loathe it, and the will to repudiate it. Faith and repentance are the first evidences of spiritual life, for when God quickens a sinner He convicts him of the evil of sin, causes him to hate it, moves him to sorrow over and turn from it, "Surely after that I was turned, I repented; and after

that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded" (Jer. xxxi, 19). "All the pious workings of our hearts toward God, are the fruit and consequence of His grace in us" (Matthew Henry). Compare "a Prince and a Saviour, for to give repentance to Israel" (Acts v, 31); "Then hath God also to the Gentiles granted repentance unto life" (Acts xi, 18); "if God preadventure will give them repentance" (II Tim. ii, 25).

7. The gift of grace. "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ" (I Cor. i, 4). Grace is used there in its widest sense, including all the benefits of Christ's merits and mediation, providential or spiritual, temporal or eternal. It includes regenerating, sanctifying, preserving grace, as well as every particular grace of the new nature—faith, hope, love, etc. "But unto every one of us is given grace according to the measure of the gift of Christ" (Eph. iv, 7), that is, according as He is pleased to bestow, and not according to our ability or asking; and therefore we have no cause to be proud or boastful. Whatever grace we have to resist the Devil, patiently bear affliction, or overcome the world, is from Him. Whatever obedience we perform, devotion we render Him, or sacrifice we make, is of His grace. Therefore must we confess: "For all things come of Thee, and of Thine own have we given Thee" (I Chron. xxix, 14).

"First Commandment"

(Continued from page one)

8. Was Jesus Christ born without sin?

9. With the so-called 'wicked' be sent to an eternal Hell?

10. Did Jesus Christ ever say that a person had to believe in Him in order to be saved?

If you can find time to answer these questions and give me your comments on them, I would appreciate it very much.

Respectfully yours,
George F. Quilty.

In reply to this letter, the following was received:

"Dear Mr. Quilty:

I thank you for your letter, but all your questions do not disturb me nor my religion in the least, as I discarded them all long ago (the mumps and measles of religion).

I believe that the Fatherhood of God, Brotherhood of man, Leadership of Jesus, Salvation by character, Onward and upward forever, is all the religion one needs in this world or any other. No creed, no virgin births, no denomination—just helping humanity to make this a better world.

With every good wish, I am,
Sincerely yours,
Preston Bradley."

In view of the fact that such teachings are abroad in the world, and that we have such falacious heresies preached all over the land, I think it is time that we get back to the first principles of the Bible. With this thought in mind, I begin this series of ser-

mons relative to the Ten Commandments. Tonight, I use the first of these laws, "Thou shalt have no other gods before me."

There is in the heart of man, a feeling after God. It is as natural for man to feel after God as for ivy to feel for a support. Thus, each of the most primitive races of mankind have had some kind of a superior being whom they worshipped. This will explain the visit of the Apostle Paul to Athens. The people there were overly religious, having there an altar "to the unknown god." They had gods, and idols to various gods erected on every hand. Yet, they were so religious, that fearing they might have left out someone, they erected this one "to the unknown god." Though the life and religions of mankind may differ widely, I am sure that latently, all men believe in some form of god, whom they worship.

I am sure, in view of these statements, that many of my audience will immediately say, "I'm no idolater, I have never broken this first commandment; the God of the Bible is my God." Now be honest, are you perfectly sure of that? What is a god? Simply and briefly, a god is whatever a man thinks the most of. With this definition in mind, I am sure that there are many idolaters listening to this broadcast.

I

THERE ARE MANY FALSE GODS IN AMERICA TODAY.

Perhaps first among these is the god of money, for many a man sacrifices his health, his conscience, his honor, and his manhood for money. Some people spell God with four letters—G O L D, and they worship at its altars until their measly souls are so shrivelled that they rattle like a mustard seed. Some worship the almighty dollar just the same as though they hung it up in their bedroom and prayed to it night and morning. Many a person can't see God today because his eyes are blinded with a silver dollar in front of each of them which shuts off his view of the God of the Heavens.

When old Job was passing through his period of troubles, we hear him praying:

"If I have made gold my hope, or have said to the fine gold, Thou art my confidence; If I rejoiced because my wealth was great, and because mine hand had gotten much; if I beheld the sun when it shined or the moon walking in brightness; And my heart hath been secretly enticed, or my mouth hath kissed my hand: This also were an iniquity to be punished by the judge: for I should have denied the God that is above."—Job 31:24-8.

What words of truth are these. The man who makes money his god has denied the God above. As a special warning to the Christians at Colosse, Paul urged them to beware of covetousness. Listen:

"Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and COVETOUSNESS, which is idolatry."—Col. 3:5.

Surely this warning is badly needed today.

Beside the god of money, there is also the false god of pleasure which is worshipped today. The old Roman goddess of pleasure, Venus, has many worshippers in America. Many have trodden under foot the Lord Jesus Christ of Calvary simply because to confess and serve Him would mean the forsaking of some worldly pleasure. If I speak to such a one tonight, may the words of the Apostle Paul stir up your conscience, for in this respect Paul says:

"But she that liveth in pleasure is dead while she liveth."—I Tim. 5:6.

Then there are others who worship the god of alcoholic stimulants. In order to serve this god, you sacrifice your physical strength, your manhood, your business ability, the affections of your wife, the respect of your children, and a home in Heaven. What a monster god this is which thousands in America are

Lukewarmness

Stagnation in a church is the Devil's delight. I do not think he cares how many Baptist chapels you build, or how many churches you open, if you will but keep them stagnant; he cares not for your armies if the soldiers will but sleep; he cares not for your guns if they be none of them loaded. "Oh, let them build, let them build," says he, "for such buildings are not the batteries that shake the gates of Hell."

New zeal, new fire, new energy! This is what we want. Our old Baptist cause has got very slack. We are, the great mass of us Baptists, ignoring our convictions. We say so little about them that people forget that there is an institution of Christ to defend which has been wilfully and woefully perverted from its original intent as well as its primitive form. If we have held our tongues about baptism, we have sin lying at our door. We shall have to give account to God, not only for our obedience but also for our testimony; and I would that in this matter we began to wake up. As baptism is an ordinance of Christ we ought to speak out about it. Do we know our cause to be just? Then why should we fear to defend it? Let truth prevail in every article of our doctrine. Let wrong be assailed in every tittle of our conduct. Suffer no spurious charity to betray you into graceless laxness. To arms, to arms, if so it must be. We would not shrink or sulk when the occasion demands it.

Controversy has its advantages; for thereby falsehood is unmasked, and therein truth is made manifest. Amidst the tumult of those who cling to traditions, we make our appeal to Heaven. By terrible things in righteousness, answer thou O God! Bring on the battle once again, the clash of arms once more; and let thy church win the victory. Give the victory to the right and the true; and let error be trampled under foot, and with those errors, the errors we hold, let them first be trampled on and slain. So be it, O Lord, and unto thy name shall be the glory!—C. H. Spurgeon, sermon on "Lukewarmness."

worshipping; caring more for alcoholic stimulants than for the God who reigns above, even though He has said:

"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:29-32.

Likewise, there are those who worship the god of fashion. I remember when I was pastor in Cincinnati, one of the ladies of our church invited an unsaved friend to attend our church services, which the latter promised to do. In the meantime, before the next Sunday's service, this lady who was a member of our church, bought a new coat. When she arrived at the home of her unsaved friend on the next Sunday morning, the latter refused to attend the services because she didn't have a coat as new as the one her friend was wearing. How often I have closed my eyes and thought of this woman worshipping the god of fashion. I imagine that if she were asked whether she be an idolater or not, she would doubtlessly have vehemently denied that she was. Yet beloved, if she were to get down on her knees to pray, she would be looking toward a new coat as her god rather than looking toward Almighty God, the Maker of the universe.

How foolish is the worshipping of this god of fashion! And how foolishly men and women follow his decrees. When summer comes, Christian women will go bathing, attired with a very scant amount of clothing. It couldn't even be truthfully said that she is clothed with good intentions, for I am persuaded that the majority who go in for mixed bathing with modern bathing suits decreed by the god of fashion, do so realizing that it does not produce good intentions.

Whenever I see a woman dress-

ed in a bathing suit or parading about in public wearing shorts, I am reminded of a sermon Brother Roy Mason preached years ago, entitled, "Nasty Days Are Here Again."

A friend of mine from here in the country was visiting in town and saw a woman walking about most indecently dressed. His wife told him that the woman was wearing shorts and a "halter." This country fellow said, "Then they had better take that old mare back to the barn and get the rest of the harness."

I realize that what I am saying in this respect will cause many to contemptuously appeal to me the epithet of "old fogey." I confess, beloved, that although I am not too old in years, I am old fashioned. I am so old fashioned that I try to distinguish between morality and immorality, between decency and indecency, between virtue and vice. Those who are worshipping the god of fashion, may I remind you that your adornment should always be that which should glorify God:

"In like manner also, that women adorn themselves in MODEST APPAREL, with shamefacedness and sobriety; not with braiding of hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works."—I Tim. 2:9, 10.

There are also those who worship the god of social position. A Christian man was once in the city of Washington, and wanted to call upon a friend with whom in by-gone days, he had been intimately associated in Christian work, but who was now high in the governmental offices in the United States. The old friend welcomed him very cordially, entertained him at his home, he showed him about his home in Washington, and took him from room to room, they entered a very large and beautifully decorated one, larger and more beautiful than the rest. This Christian man looked around and saw a friend looked down and tried to avoid answering the question. (Continued on page 7, column 1)

The Philadelphia Confession of Faith

Clothbound\$1.95

Paper\$1.25

PLUS The Westminster and Savoy Confessions (in the margins) ...

AND a Catechism on The Philadelphia Confession, simply arranged and very helpful in teaching the young.

Add 10c for Postage-Handling — Payment Must Accompany Order.

Order From:

BAPTIST EXAMINER BOOK SHOP
Ashland, Kentucky

If You've Got The Money We've Got The Time

Yes, if you can help us buy the ink and paper, we present can get to work on some tracts which we have set in type and "stored away" for publication. Our business is slack in the shop right now and it would be a good thing to get these tracts printed. We're going ahead with several of them, trusting that God will supply the needs. Some of them are as follows:

The Foreknowledge of God by A. W. Pink
Justification by C. H. Spurgeon
Heresy of Sinless Perfection by Bob L. Ross
Please remember this ministry in prayer.

"First Commandment"

(Continued from page six)

When he repeated the question, the man replied, "Well, if you must know, this is the ballroom." He turned his eyes on his old-time associate and friend in Christ, and with deep feeling said, "Do you mean to tell me that you have fallen so low in the moral scale that you have a ballroom in your home?" The man stopped his eyes and said, "I never thought I would come to this, but here we are in Washington society, and my wife and daughter say that this is necessary to maintaining our social position, and I have yielded."

Don't you see, beloved, social position was his god. He isn't the only one in Washington who is serving this same god. There are many multiplied thousands, many of whom will read this message in The Baptist Examiner, who are worshipping the same god — the god of social position.

II

THE KIND OF GOD YOU WORSHIP WILL DETERMINE YOUR LIVING.

That is, it will determine how you live. Read Paul's statement to the church at Rome:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."—Rom. 1:18-22.

Paul declares that though the universe had a revelation of the power and the deity of God, they

HAVE YOU READ BRO. PINK'S GREAT BOOK?

The Sovereignty Of God

By ARTHUR W. PINK

320 Pages
\$3.75

Add 15c for Postage — Handling

If you are looking for a book that really gives you the "meat" of God's revelation, on the doctrines of election, predestination, particular redemption, then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

Chapter Titles

The Sovereignty of God Defined
The Sovereignty of God in Creation
The Sovereignty of God in Administration
The Sovereignty of God in Salvation
The Sovereignty of God in Reprobation
The Sovereignty of God in Operation
The Sovereignty of God and the Human Will
The Sovereignty and Human Responsibility
The Sovereignty and Prayer
The Attitude Toward God's Sovereignty
Difficulties and Objections
The Value of This Doctrine

Appendix I—The Will of God
Appendix II—The Case of Adam
Appendix III—The Meaning of "Kosmos" in John 3:16
Appendix IV—I John 2:2

Payment must accompany order.

Order from
Baptist Examiner Book Shop
Ashland, Kentucky

had made images and idols of infinity; and that's God! Oh, how false gods to the extent that even their imaginations became warped and twisted, and their hearts became darkened. Don't you see, beloved, the kind of god they worshipped determined the way they lived?

A good illustration of this is found in the city of Corinth. In that city, they worshipped Aphrodite, who was a god of whoredom or harlotry. Accordingly, in the city of Corinth, in the days of the Apostle Paul, was located a temple to Aphrodite, and in this temple

I found myself a few days ago observing the snowflakes as they fell. Not only were they countless, but all of them were different in shape and appearance, and yet our God made them all. Surely, He is a God of infinite greatness.

Jehovah, the God who says that we shall have no other gods before Him, is also a God of infinite holiness.

"In the year that King Uzziah

ROMISH "SALVATION"

At funeral services for Albert Kogler, the 18-year-old San Francisco youth who died of injuries inflicted by a shark, William E. Baker, a Lutheran clergyman, praised 18-year-old Shirley O'Neill, the swimming companion who risked her life to baptize Albert with sea water as he was dying.

Though Shirley is a Roman Catholic, the minister said her performance of the rite fulfilled Lutheran requirements and brought spiritual salvation to Albert. Shirley's parish priest also assured her she had baptized the youth correctly.

ple 1,000 priestess-courtesans, by their acts of harlotry and adultery supposedly worshipped their god.

III

THE GOD OF THE BIBLE.

In view of the fact that the kind of god one has determines the way in which he lives, I am compelled to ask, "What kind of a God is Jehovah?"

First of all, Jehovah, the God of the Bible, the God who spoke our text, the God who declares that we shall have no other gods beside Him, is a God of infinite greatness.

"Great is our Lord, and of great power; His understanding is INFINITE."—Ps. 147:5.

"Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. Behold, the nations are as a DROP of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as NOTHING; and they are counted to him LESS THAN NOTHING and vanity. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as GRASSHOPPERS; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the GREATNESS OF HIS MIGHT, for that he is strong in power: not one faileth."—Isa. 40:10, 15-17, 22, 25, 26.

Job realized that Jehovah was infinitely great, for he said:

"I know that thou CANST DO EVERY THING, and that no thought can be withholden from thee."—Job. 42:2.

How I would to God that I might be able to impress upon you this truth of the infinite majesty and greatness of God. How I wish that tonight I might magnify God and minify man.

And who is man? Who are you? Who am I? Just one of 1,500,000,000 like you that inhabit the globe today. Not very big are you? Just one out of 1,500,000,000. And what is this globe? Just a small part of the universe, and so small at that, that if the sun were hollowed out, you could pour 1,200,000 earths like ours into it and there would still be room to rattle around. And what is the sun? Just one of 350,000,000 known suns and stars. And God made them all.

Do you wish your size stated with mathematical accuracy? Divide one by 1,500,000,000; and that by 1,200,000; and that by 350,000,000; and that by infinity; and that's you. And how great is God? Multiply one by 1,500,000,000; and that by 1,200,000; and that by 350,000,000; and that by

unless God be a holy God. What is the meaning of the supreme event of all times—the crucifixion of Jesus Christ? Look at the wounds in His hands, His side riven through with a spear, and His head mangled with a crown of thorns. I tell you, beloved, it is meaningless if God be not a holy God. This, beloved, is my contention that He is not only infinite in His greatness, but He is infinite in His holiness, thus demanding holiness on the part of His creatures.

Jehovah, the God who said that we should have no other God before Him, is likewise a God of infinite mercy. Throughout the Scriptures, the mercy and the grace of God are paramount. We read:

"But God who is RICH IN MERCY, for his great love where-with he loved us." (Eph. 2:4).

"MERCY and truth are met together." (Psa. 85:10).

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a MERCIFUL and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2:17).

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be MERCIFUL to me a sinner." (Luke 18:13).

A few years ago, I read a sermon preached by a great preacher out west. In the beginning of his message, he prayed ere he preached. In his prayer, he said in substance, "Lord, deal with us in justice." When I read this, I said immediately, "Oh, God, don't answer that prayer on me." Beloved, I don't want the justice of God; I want His mercy. How I rejoice tonight that He is infinite in mercy. It is because of this that we sing:

"Amazing grace; how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

"'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

"Thro' many dangers, toils and snares,
I have already come;
'Tis grace hath bro't me safe thus far,
And grace will lead me home.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun.

"The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be,
As long as life endures.

"Yea, when this flesh and heart shall fail,
And mortal life shall cease;
I shall possess within the veil,
A life of joy and peace.

"The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who called me here below,
Shall be forever mine."

Jehovah, the God who declares that we shall have no other gods before Him, is a God who is also infinitely able to save. Hear His Son as He says:

"For the Son of man is come to seek and to save that which was lost." (Luke 19:10).

The Apostle Paul found this to be true in his own experience. Hear him as he tells how that he himself was saved because of God's infinite ability to save the chief of sinners:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all

WRITE FOR OUR BOOK CATALOG

Which lists the best books, commentaries and Bibles in print today.

Preachers, remember, you get 15% discount on all orders. Write for the free catalog.

BAPTIST EXAMINER BOOK SHOP
Ashland, Kentucky

SHUN THE WORLD

The Christian is not to yield to the world's attractions. It has three lures — 1. Lust of the flesh — the pampering of the animal appetite and propensity. 2. Lust of the eye — roaming over objects of desire, covering a vast field of vanity and self-will. 3. Pride of life — the ostentation and vain-glory of worldlings.

Such were the lures in the first temptation in the garden. "The fruit was good for food" — lust of the flesh. It was "pleasant to the eyes" — lust of the eyes. "And to be desired to make one wise" — pride of life.

Such again were the lures in the temptation in the wilderness. "Command that these stones be made bread" — lust of the flesh. "Cast thyself down" from the temple pinnacle, making a scene and sensation in the sacred courts — lust of the eye. "All the kingdoms of the world, and the glory of them, will I give thee" — pride of life. — "Synoptical Lectures." Donald Fraser.

longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." (I Tim. 1:15, 16).

Then listen again as the Apostle Paul would exalt and magnify this ability on the part of Christ in salvation:

"Wherefore he is able to SAVE THEM TO THE UTMOST that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25).

Beloved, we are on shouting ground. We have a God who is infinitely able to save even to the uttermost. No sinner can be too vile, and none can be too wicked, for our God is infinitely able to save them all.

If it be interesting, beloved, to you to know that the God who declares that we shall have no other gods before Him, is a God of infinite greatness, infinite holiness, infinite mercy, and is infinitely able to save, how much more interesting ought it be to you to know when I declare that He is likewise infinitely able to keep that which He has saved. But in this respect, may you receive His words and not mine:

"His seed also will I MAKE TO ENDURE FOREVER, and his throne as the days of heaven. If his children forsake my law, and

(Continued on page 8, column 3)

THE CAUSE OF GOD AND TRUTH

By John Gill

220 Pages
Price: \$3.95

The title of this book might be misleading to some. The book does not seek to do what the title might be interpreted to mean, but rather it was written IN or FOR the cause of God and Truth. It is the knock-out blow to Arminianism, answering numerous carnal objections and dealing with scores of Scriptures that are often set forth by Arminians as if they taught Arminianism.

DON'T BE WITHOUT THIS BOOK!

Add 15c for postage-handling. Payment must accompany order.

Order from:
Baptist Examiner Book Shop
Ashland, Kentucky

All of Grace

(Continued from page 1)

yet by grace; for if Adam had perfectly obeyed the law of God, still he would only have done what he was bound to do; and so, if God should have rewarded him, the reward itself must have been according to grace, since the Creator owes nothing to the creature. This would have been a very difficult system at work, while the object of it was perfect; but in our case it would not work at all.

Salvation in our case means deliverance from guilt and ruin, and this could not have been laid hold of by a measure of good works, since we are not in a condition to perform any. Suppose I had to preach that you as sinners must do certain works, and then you would be saved; and suppose that you could perform them; such a salvation would not then have been seen to be altogether of grace; it would have soon appeared to be of debt. Apprehended in such a fashion, it would have come to you in some measure as the reward of work done, and its whole aspect would have been changed.

Salvation by grace can only be gripped by the hand of faith: the attempt to lay hold upon it by the doing of certain acts of law would cause the grace to evaporate. "Therefore it is of faith that it might be by grace." "If by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." (Rom. 4:16, 11:5, 6).

Some try to lay hold upon salvation by grace through the use of ceremonies; but it will not do. You are christened, confirmed, and caused to receive "the holy sacrament" from priestly hands: does this bring you salvation? I ask you, "Have you salvation?" You dare not say "yes." If you did claim salvation of a sort, yet I am sure it would not be in your

minds salvation by grace; for those who are most addicted to the performance of outward rites are usually the last persons to enjoy any assurance of being saved by grace: they do not even look for such a thing. The more they multiply their rites and ceremonies, the more they quit the notion of grace, and the more they lose the true idea of salvation.

Again, you cannot lay hold upon salvation by grace through your feelings. The hand of faith is constructed for the grasping of a present salvation by grace, but feeling is not adapted for that end. If you go about to say, "I must feel that I am saved. I must feel so much sorrow and so much joy, or else I will not admit that I am saved," you will find that this method will not answer. As well might you hope to see with your ear, or taste with your eye, or hear with your nose, as to believe by feeling: tis the wrong organ. After you have believed, you can enjoy salvation by feeling its heavenly influences; but to dream of getting a grasp of it by your own feelings is as foolish as to attempt to bear away the sunlight in the palm of your hand, or the breath of heaven between the lashes of your eyes. There is an essential absurdity in the whole affair.

Moreover, the evidence yielded by feeling is singularly fickle. When your feelings are peaceful and delightful, they are soon broken in upon, and become restless and melancholy. The most fickle of elements, the most feeble of creatures, the most contemptible of circumstances, may sink or raise our spirits: experienced men come to think less and less of their present emotions as they reflect upon the little reliance which can be safely placed upon them. Faith receives the statement of God concerning His way of gracious pardon, and thus it brings salvation to the man believing; but feeling, warming under passionate appeals, yielding itself deliriously to a hope

which it dares not examine, whirling round and round in a sort of dervish dance of excitement which has become necessary for its own sustaining, is all on a stir, like the troubled sea which cannot rest. From its boilings and ragings, feeling is apt to drop to lukewarmness, despondency, despair, and all the kindred evils. Feelings are a set of cloudy, windy phenomena which cannot be trusted in reference to the eternal verities of God.

We now go a step further . . . (in the next issue).



"First Commandment"

(Continued from page 7)

walk 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. My covenant will I not break, nor alter the thing that is gone out of my lips."—(Psa. 89:29-34).

The Lord Jesus, His Son, declared the same truth:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:28, 29).

Isn't it wonderful to know that the God of the Bible is such a One—infinately able to keep all those to whom He has shown His infinite mercy, and has saved?

IV.

NO OTHER GOD CAN SATISFY THE HUMAN HEART BUT THE GOD OF THE BIBLE.

This is the God who said, "Thou shalt have no other gods before me." When Moses came to the end of his way and gave to us the swan song ere his departure, he spoke of God in it nine times as a "rock." Hear him:

"For their rock is not as our Rock, even our enemies themselves being the judge." (Deut. 32:31).

Yes, there is no rock like our "Rock"—no god like our God. Regardless of how many false gods you may be worshipping tonight, there is no god that can satisfy the human heart but the God of the Bible.

I visited a dear Christian some months ago who had just undergone an operation. In the three days she was waiting in the hospital prior to the operation, she read the New Testament through. She said that God spoke a message of peace to her heart as she read. The God of the Bible had satisfied her.

I remember several years ago being in a hospital when a young wife and mother died. The little daughter eight years of age wept hysterically; and when all other expedients had been tried to quiet her, the aged grandmother who had lost a father, a mother, a brother, a sister, and three of her children, said to me, "Brother Gilpin, tell her of Jesus; that will comfort her." Yes, it is true no other god can satisfy the human heart.

When Bob Ingersoll came to the end of the way, it is reported that he said to his daughter, "For God's sake, believe as your mother does." Even then, though too late in life, he learned that the only God that could satisfy was the God he had denied—the God of the Bible.

When D. L. Moody approached death, he said, "I see earth receding; Heaven is opening; God is calling me." The God of the Bible had satisfied him throughout his earthly course, and was now bringing abundant pleasure and satisfaction in death.

I shall never forget the time when I stood by the bedside of a father who had been ill for months, suffering with a terrible disease. So intense was his misery and pain that for weeks he had not known what it was to smile. As I stood beside him to see the death angel relieve his

Satan's Perversion About "Resisting The Holy Spirit"

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

The Scriptures teach that the grace of God is irresistible or effectual. If this were not true none of us would ever have been saved. Satan is not pleased with this teaching, for he is forever seeking to play down the power of God. To this end he gives a misinterpretation of Acts 7:51, which reads like this: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."

The interpretation that he wishes to put over is that those people successfully resisted the Holy Spirit such that he was unable to do what he wanted to do. In other words, MEN thwarted the purpose and the power of God. If such interpretation were true, then that would make the Bible to plainly contradict itself such that it would destroy divine inspiration. Let us note some Scriptures which plainly teach that God's will is irresistible.

Romans 9:19: "WHO HATH RESISTED HIS WILL?" This question is asked in such fashion that the obvious answer is, "No one."

Daniel 4:35, "And he doeth according to HIS WILL in the army of heaven, and among the inhabitants of the earth, and NONE CAN STAY HIS HAND, or say unto him what doest thou."

Could anything be plainer than these words? They tell us that God carries out His will in Heaven and in earth and that none can stay His hand. That declares that God is wholly irresistible and that He carries out His will regardless of all opposition. Since the Holy Spirit is God this certainly applies to Him.

What Then Does Acts 7:51 Mean?

When it speaks of those Jewish ecclesiastics and their forefathers resisting the Holy Spirit, what does it mean? Obviously it means that they resisted God's Word to them, given by inspiration of the Holy Spirit. There is a sense in which every one who resists the teachings of the Bible, resists the Holy Spirit, for he is the author of the Bible.

The Scriptures do not teach that one may not resist the Spirit-inspired Word of God—indeed men are constantly doing this. They DO teach that ONE CANNOT SUCCESSFULLY RESIST THE OPERATION OF THE HOLY SPIRIT AS HE, IN PERSON, BRINGS HIS INFLUENCE TO BEAR UPON ONE. If this were not true there would be no one saved. The Bible teaches that every part of man is touched and depraved by sin. His heart is de-

sufferings I shall never forget the sweet smile of peace and happiness that played over his face when he saw that which I with mortal eyes could not see. What happiness—what pleasure was his. I am sure that while he was yet in this life as the soul was departing, he saw Heaven, he saw the angels of God, he saw my blessed Lord Jesus. The only god that can satisfy in life or in death is the God of the Bible.

May I ask you a simple question. Which god will you have tonight? Will you continue with the valueless ones which you have been serving, or will you tonight turn to Jehovah? "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die. O house of Israel?" (Ezk. 33:11).

And how can you turn to Him? There is only one way: "For there is ONE GOD, and ONE MEDIATOR between God and men, the man CHRIST JESUS."—(1 Tim. 2:5).

May you receive God's dear Son as your Saviour now!

ceitful "above all things." He is affected such that Satan can him "captive according to will." His mind is blinded. "Satan hath blinded the mind of them that believe not." A praved human being does not will not of himself seek God. The Bible says so. It is none that seeketh after God. That's why Christ came "to save and to save that which was lost." That's why the shepherd in parable went out to seek the sheep. The sheep would not have sought the shepherd.

The silly doctrine of "sinning away one's day of grace" is out of the idea that one resist the Holy Spirit over and over again, until finally the Spirit withdraws from him in feat, never to disturb him again. The truth is, WHEN THE HOLY SPIRIT IN PERSON GOES AWAY FROM A SINNER, HE FETTER HIM! The Bible does not teach a half impotent God who tles with a big self-important man, who defeats Him. God after Saul of Tarsus and He conquered him. He did that because he had "separated him from mother's womb" and had him to be a preacher of the Gospel. He didn't just "force" Paul of his own will was to become a Christian, and on that basis call him. No—he was elected and predestinated it to be and used means to bring about repentance and saving faith in the case of Lydia. "The Lord opened her heart" such that she became a believer. How? Doubtably by the power of Holy Spirit.

One of the works—one of the irresistible works of the Holy Spirit—is the bringing to salvation of those whom God has all eternity ordained to eternal life. For instance, in Acts we read, "And as many as were ORDAINED TO ETERNAL LIFE, BELIEVED." Foreordination back behind their believing. It would make this say, "As many as believed were ordained to eternal life," but it doesn't say for that would get the "cart before the horse."

If the grace of God were irresistible, in the matter of SALVATION, it would not be resistible in the PRESERVATION of the saved, hence there would be no safety. To be consistent every person who is Arminian theology must deny the security of the believer. The truth is, most of them do. "In grace" is the promise of Arminianism—one of the heresies Satan has ever contrived.



Book Review

(Continued from page one) working on a history of Kentucky to be used in the state's elementary schools.

This present volume is a attractive little devotional work of prayer. There are nine chapters in the book, some of the being "Jesus Set the Example in Prayer," "Results of Prayer," "When We Pray."

One of the choice statements in the book is found on page 10: "It is easy to end a prayer in words, 'In Jesus Name,' but they are only words, they not mean anything. No one pray in Jesus' name who do not live in Jesus' name."

This book may be ordered from the publishers.



SEND

TBE

TO OTHER

SUMMER SUBSCRIPTION DRIVE

5 "SUBS" — \$5.00

Every Christian has a desire to see two things happen in other people: (1) He desires to see others saved; (2) He desires to see others grow in grace and knowledge. Experience has proven that TBE helps others in both these ways. We ask you to prayerfully consider this fact and send TBE to those whom the Lord impresses upon you.

SUBSCRIPTION BLANK

- Name _____
Address _____
- Name _____
Address _____
- Name _____
Address _____
- Name _____
Address _____
- Name _____
Address _____

Sent by _____
Address _____

Clip and Mail to

The Baptist Examiner, Box 910, Ashland, Ky.