

IF EVERY READER SOUGHT TO PROMOTE THIS PAPER, LIKE YOU DO, HOW LONG WOULD IT REMAIN IN THE MAIL?

Do you believe in the sun when it is hidden behind the cloud? Then doubt not the goodness of God when He seems to hide His face.

MISSIONARY

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The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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WHOLE NUMBER 1097

The Calvinist Theory As To Election

By JAMES PETIGRU BOYCE (1827 - 1888)

Founder and first president of the Southern Baptist Theological Seminary (Louisville);
President of the Southern Baptist Convention 1872 — 1879, 1888.

Boyce is regarded as one of the Baptists' greatest theologians. In the following article, note his great reliance on Scripture in presenting the doctrine of election. Would our readers like to see this article in tract form?

1. THEORY STATED. The theory of Calvinists as to election is that God (not man) of his own purpose (in accordance with his will, and not from any obligation to man, nor because of any will of man), has from eternity (the period of God's action, not in time in which man acts), determined

to save (not has actually saved, but simply determined so to do, and to save not merely to confer gospel or church privileges upon) a definite number of mankind (not the whole race, nor indefinitely merely some of them, nor indefinitely a certain proportionate part; but a definite number), as individuals (not the whole or part of the race, nor of a nation, nor of a church, nor of a class, as of believers or the pious; but individuals), not for or because of any merit or work of theirs, nor of any value to him of them (not for their good works, or their holiness, or excellence, or their

faith, or their spiritual sanctification, although the choice is to a salvation attained through faith and sanctification; nor for their value to him, though their salvation tends greatly to the manifested glory of his grace); but of his own good pleasure (simply because he was pleased so to choose).

An analysis of the foregoing statement will show that this theory holds as to election, that: (1) It is an act of God, and not in any sense the result of the choice of the elect. (2) It has been with God an eternal purpose (Continued on page 2, column 2)

BIBLE CONFERENCE

In Ashland, Kentucky—Labor Day Weekend, Sept. 5-7
Everyone Is Invited To Attend

MAKE PLANS NOW — LET US KNOW

Calvary Baptist Church takes pleasure in announcing a Bible Conference to be held Labor Day weekend, Saturday, Sunday, and Monday — September 5, 6, and 7, and hereby invites all of our readers and friends to be our guests on this occasion.

Each year at this season we have several visitors and out-of-town guests in our home and in our church. This year we certainly trust that God literally sends dozens and dozens of visitors to be with us.

ENTERTAINMENT

Services will be held Saturday afternoon, Saturday night, Sunday morning, Sunday afternoon, Sunday night, and Monday morning. Entertainment, including both rooms and meals, will be furnished to all of our visiting preachers, laymen, wives and children. Other churches nearby have promised their cooperation and help in the matter of entertainment, and along with the membership of our church, we have an abundance of rooms to offer to all of our guests.

Last winter, through a trading arrangement in the printing shop I accumulated four country cured Kentucky hams. I didn't know how I was going to use them. Now, I have a feeling that it was predestined that these should en-

ter the ministry, and I am saving them for this Conference. There will be plenty to eat and a good bed for you to sleep in.

SPEAKERS

Some of the greatest of God's saints will be with us to bring the messages. We are not yet ready to announce the program, but some of God's greatest men will do the preaching.

We especially call attention to Brother Fred Halliman who will soon be going as a missionary to New Guinea, and also Evangelist T. B. Freeman. Representing missions abroad and at home, it will be good to hear them, and in addition at least two dozen more preachers will be available at the Conference.

A WORD TO CHURCHES

Some pastors would like to attend this Conference if they had the money with which to travel. Let me offer a suggestion: Let each church be sure to pay all, or at least a part, of their pastor's traveling expenses so that no pastor need stay home due to lack of finances. This will be a good way to spend some mission money, for your pastor will come home refreshed, inspired, informed and enthused for the future. The home church in turn will be immensely (Continued on page 8, column 1)

Total Depravity

"There is none righteous, no, not one."—Romans 3:10.

By STANLEY PHILLIPS
Bonair, Georgia

In the past, schools of theology have applied theological terms to certain Scriptural teachings for the sake of clarity and understanding of different systems of religious thought. These terms have for the most part served to identify truth from error, as well as to identify one's position on the Word of God, thereby creating fellowship among those of common faith. True, there is but one faith, but many concepts of what that "faith" is.

Yet in our day we see a confusion of these theological terms, as well as the uses of them being now questioned. Some who are truly hyper-Calvinist pratt much that they are "Calvinist" and, of course, there are no Arminians left on earth today. Instead, they are now called "moderate Calvinists," neither being moderate, nor Calvinists and they term the Calvinist as "Hyper-Calvinist."

Yet there are those present today to plague the earth with foolishness. They deny the doctrine that you cannot find one single passage of Scripture in the Bible where the words "total depravity" are found; hence it is not a Bible doctrine. While they wrangle much over the unscripturalness of the words "total deprav-

ity" they yet claim to speak where the "Bible" speaks. But [to use this argument] let them come forth with the book, chapter and verse where the word "Bible" is found in the Scriptures. "Total Depravity" is found in the selfsame passage the word "Bible" is found. Probably the second chapter of Jude!

While there may be a reader who is ticky over the words "Total Depravity," yet I shall prove that "There is NONE RIGHT-EOUS, NO NOT ONE" (Rom. 3:10). I cannot see where this Scripture can be beyond dispute. It is clear and final to the true believer in Christ Jesus.

"The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is NONE that doeth good."

How about you?

"God looked down from heaven upon the children of men" [Are you one?] to see if there were any that did understand, that did (Continued on page 3, column 5)

By Pastor Fred T. Halliman
2938 N. Seeley Ave.
Chicago 18, Illinois

EDITORIAL NOTE:

We have asked Brother Halliman to write, at his convenience, more articles for TBE so that our readers may become better acquainted with his doctrinal soundness and ministerial ability in "rightly dividing the Word of Truth." We did this, of course, in view of Brother Fred's plans to go as a missionary to New Guinea, and we want readers everywhere to know what he stands for, what he will be preaching, and what anyone who wants to support his work will be supporting. Also, we are always happy to have articles of this kind to publish in TBE — articles which make TBE the appreciated paper that it is.

Text: I Chronicles 29:5—"And who then is willing to consecrate his service this day unto the Lord?"

The word "consecrate" as used in the Bible has many meanings; we shall note a few of them.

In Micah 4:13, we find it used, and there it means to devote. The verse reads: "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." Verse one of this same chapter tells when this "consecration" or "devotion" of their gain and substance of the whole earth shall be: "In the last days it shall come to pass . . ." Beloved in that day when the King of kings and the Lord of lords shall appear, all the riches of the antichrist and his cohorts whether they be Pagan, Papal, Mahometan or whatever else they may be, shall be "devoted" to the glory of Him who shall reign. "And the nations of them which are saved shall walk in the light of it: and the kings of the earth

do bring their glory and honour unto it" (Rev. 21:24). For in that day will be: "Given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him" (Dan. 7:14).

In Numbers 7:12, the word "consecrate" has to do with and means, to separate. The context of verse 12 shows that this had to do with "the law of the Nazirite."

Again we find the word "consecrate" used, and this time in Exodus 28:3 and 30:30, but here it is used to mean, to set apart. In Exodus 28:3 Moses was instructed to "speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate (set apart) him, that he may minister unto me in the priest's office." In Exodus 30:30, they were to "anoint Aaron and his sons, and consecrate them (set them apart)," for the same purpose.

In our text the word means, to fill the hand. David was making preparations to build the temple, and had led his people in a liberal offering, then he said: "Who then is willing to consecrate, (fill his hands, give liberally and abundantly, of his money, time, and talents) his service this day unto the Lord." Beloved, if we would serve the (Continued on page 6, column 2)

The Baptist Examiner Pulpit

"THE SECOND COMMANDMENT"

Sermon Preached by Pastor John R. Gilpin

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments."—Ex. 20:4-6.

There are a multitude of differences in humanity. There are differences of color—brown, red, black, white, and yellow. There are differences of sizes, ranging

from those who resemble a stuffed knitting needle, to those who remind us of the song, "There's A Wideness In God's Mercy." There are differences of likes and dislikes. One is poetic, and another is prosaic. To one, everything is music, while to another, music is only a noise. There are differences of wealth, with the beggar at the bottom of the list and his wealthy benefactor at the top, and the balance of the social strata of life inclining toward one or the other of these extremes. There are differences of environment — both moral and immoral. There are differences of heredity — some having a Godly heritage, while others have come from a most ungodly stock. There are

marked differences between the people of North America and the people of South America, that is, between the folk of these two continents. There are even more marked differences between the people of Europe and Asia in comparison with the people of North and South America—that is, between the folk who inhabit the eastern and western hemispheres.

However, in spite of these differences, there is one likeness and one similarity; you will find in all an instinct to worship a super-human power. Some god or some form of diety is worshipped and extolled, irrespective of all the differences found in humanity. (Continued on page 7, column 2)

THE SOURCE OF ELOQUENCE

The only eloquence that has value is the Artesian kind, springing up from a deep and inexhaustible well of conviction. If a speaker's mind is gripped by a sense of certainty, and his faith in the truth of his doctrines is held tight in the vice of absolute assurance, he has the immovable fulcrum; and if the truths thus certainly believed are such as strongly stir his feelings, he has also the level. If he has any power speech whatever, any culture and equipment, it is strange if he be not eloquent. "Out of the fullness of the heart the mouth speaketh."—Edward Butler.

DON QUIXOTE IN RELIGION

It is possible to emulate the exploits of a Don Quixote in our religious life, and to run a tilt at any number of spiritual windmills; but this is not watchfulness. A clerical brother of mine, alarmed from his slumbers by a policeman, who reported his church open, imagined that he had captured a burglar by the hair of his head in the tower of his church, when he had only laid violent hands, in the darkness, upon the church mop. It is quite possible to convert a mop into a burglar in our own spiritual experiences.—Aitken.

WHAT WAS YOUR ANSWER TO BRO. GILPIN'S EDITORIAL "JUST SITTIN' AND A THINKIN' "? WE NEED YOUR HELP TODAY.

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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

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

REPORT ON "VOTE-FOR-A-TRACT"

There hasn't been as much interest and response as we had hoped for, so we are rather disappointed in giving this report as to the "Vote-for-a-Tract" campaign. However, we have hope that as time goes along more people will respond. Since we often receive letters requesting that tracts be printed on certain subjects, we especially are encouraged to continue on with this campaign, despite the small degree of interest at this time. As things now stand, we have the following to report:

"The Death of the Pope" by Gilpin (Oct. 25, 1958)—1 vote.

"A Presbyterian Who Would Not Sprinkle a Baptist's Baby" by H. B. Taylor, Sr. March 28, 1959—1 vote.

"Tulga on Interdenominationalism," (by which reference is made to an excerpt from Chester Tulga's booklet on the Church which was printed in the April 11, 1959 issue)—1 vote.

"Fisherman, learn Latin. Preacher, be a Scholar."—1 vote. The voter did not specify when this appeared and we do not recall it. Would he please inform us?

We will be printing the "ballot" in TBE again from time to time, and we trust that more of you readers will express yourselves and help along this ministry with financial aid. Below is a list of tracts now in print.

Tracts Available

When you order tracts, please send enough money to cover postage.

- 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).
- 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.

The Calvinist Theory

(Continued from page one)

pose. (3) It is an election to salvation, and not to outward privileges. (4) This election, or choice, is one of individuals and not of classes. (5) It was made without respect to the action or merits of the persons elected. (6) It was made simply according to God's own good pleasure.

2. PROOF. Whether we should believe this doctrine or not depends entirely upon whether it is taught in the Scriptures. We have no other possible way of knowing anything upon the subject. We must therefore look to the Scriptures alone for the truth.

Before proceeding, however, with the direct proof that the doctrine of election, as stated above, is taught in the Scriptures, it should be remarked that the words **election** and **elect** are used in the word of God in various senses. They sometimes signify a choice to office, whether made by man or God. Compare: Luke 16:13 (Christ's choice of the twelve apostles), Acts 1:21-26 (the selection of an apostle in the place of Judas), Acts 9:15 (Saul as a chosen vessel), I Peter 2:6-8 (Christ spoken of as the cornerstone, elect, precious, etc.). They sometimes signify the choice of Israel to their peculiar national privilege of being the chosen, or separated, people of God: "The God of this people Israel chose our fathers" (Acts 13:17). Again they are used of a choice of salvation made by an individual: "Mary hath chosen the good part which shall not be taken from her" (Luke 10:42).

But in a large majority of cases these words have reference to the choice of salvation either in the purpose of God or the act of choice by God.

We will now take up the proof that the words are used in this last sense. Our aim will be to sustain, point by point, the doctrine of election as stated above.

(1) Election an act of God, and not in any sense the result of the choice of the elect. The inquiry here is not an inquiry into the reason for the election, but simply as to the agent. The simple question now is, Does God choose the elect? We are not concerned at this point whether it is of his own purpose, or because he foresees that they will believe, or for any other reason. The sole question now is, Is the election an act of God? The fact on this point would appear more clearly if we were to exchange the common word **choice** or **chosen** with the equivalent word **elect**. The following passages are sufficient, though the examples are far more numerous.

John 13:18: "I know whom I have chosen."

John 15:16: "Ye did not choose me, but I choose you" (not to their offices as apostles but) "that ye should go and bear fruit."

Rom. 8:33: "Who shall lay anything to the charge of God's chosen ones?"

Rom. 9:15: "I will have mercy

on whom I will have mercy." Eph. 1:4: "Even as he chose us in him."

Eph. 1:11: "Having been fore-ordained according to the purpose of him who worketh all things after the counsel of his will." 2 Thess. 2:13: "God chose you from the beginning unto salvation."

(2) Election an eternal purpose, or choice, on God's part. Another important fact to be shown is the eternity of election in opposition to the idea that it was in time. The proof on this point is two fold. There are passages which show that the election took place before existence in this world or before the world began, and there are those which actually declare that it was eternal. Between the two classes of passages there is really, however, very little difference, as from the nature of the case, what took place before time must have been in eternity, and besides, the object of proof of an eternal election is simply to show that it was not dependent on human action, but simply on the will of God alone.

a. Those which show that the election took place before man's existence, or before the world began:

Jer. 1:5: "Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee."

Matt. 25:34: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Eph. 1:4: "Even as he chose us in him before the foundation of the world."

2 Thess. 2:13: "But we are bound to give thanks to God always for you, brethren, beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth."

Compare also the language used as to the names written in the Lamb's book of life. Rev. 13:8: "And all that dwell on the earth shall worship him (that is, the beast), every one whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world."

Rev. 17:8: "And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast how that he was, and is not, and shall come."

Referring to the adherents of the Lamb as persons "with him," it is said in verse 14, "They . . . that are with him called and chosen and faithful."

Rev. 21:27: "And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life."

b. The passages which distinctly declare that this, which may be thus inferred to have been

I SHOULD LIKE TO KNOW:

"WHAT IS A SAINT?"

A saint — according to the teaching of the Bible—is simply a saved person. The word "saint" is akin to the word "sanctify," which means to set apart. The saved person is sanctified or set apart by the blood of Christ (Heb. 10:10). The Romanist idea as to a saint is purely of human origin and is not taught in the Bible. Read the epistles of the apostles and you will see that they are addressed to saints, i.e., saved people.

Does the pope have the power to make one a saint?

The Pope has no power whatsoever, except over the poor deluded folk who have been subjected to and deceived by the teachings of Romanism, and this is a satanic power whereby they are bound in chains of spiritual darkness and false doctrine. But God has the power to break these, according as He so wills.

Is there any place in the Bible where there is a division between colored and white?

We have tried to figure out what the querist means by "division" but cannot tell. Would he care to write again?

What do you know about Herbert W. Armstrong?

Enough to know that he is heretical as to the Bible. He made the statement on his radio program that he was the first man since Paul to preach the Gospel. He denies the teaching of the Bible as to hell, mixes law and grace after the Seventh-Day Adventist fashion, is a British-Israelite as to prophecy and is heretical in his ideas as to the church. He calls his radio program "The World Tomorrow" and his paper "The Plain Truth." He also says he operates a college called Ambassador College, located in California.

What do you believe as to the order of events with regard to Christ's coming?

We are premillennialists, holding to the following as a general outline: rapture of the saints, the great tribulation on earth, the reign of anti-christ over the earth, Christ's second coming with His saints, the overthrow of anti-christ, Satan bound, the establishment of the millennial kingdom

an eternal election, is really such: Eph. 3:11: "According to the eternal purpose which he purposed in Christ Jesus our Lord."

2 Tim. 1:9: "Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal."

(3) Election to salvation, and not to mere external privileges. The next point to be proved is that this is an election to salvation, and not to mere external privileges. This is proved by such passages as the following:

John 10:16: "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."

John 10:26: "Ye believe not, because ye are not of my sheep." Verse 27: "My sheep hear my voice, and I know them, and they follow me."

Rom. 8:28-30: "We know that to them that love God all things work together for good, even to them that are called according to his purpose." Paul now proceeds to tell who these are. "For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." This passage shows that foreknowledge, foreordina-

on earth, Satan's loosing and final doom, the resurrection of the wicked for the final judgment at the great white throne.

To us the premillennial view is without doubt the Scriptural teaching, though there are many things as to the future which we know not. But after carefully studying the differing views as to the second coming of Christ, we are convinced that the prophetic scheme that is contained in the Bible is a premillennial one. We are lenient with differing brethren on prophetic matters, however, and endeavor to keep fellowship with them.

What does "D. V." mean?

It means "God willing."

What does "in loco" mean?

"In the proper, natural or logical place." For instance, if we were quoting Gill's Commentary on a certain verse, instead of giving the page number, we might simply add "in loco" which would mean that the comment is found in the logical place or under the verse about which we are writing.

What is your opinion of these Jewish mission boards that are always emphasizing "to the Jew first"?

Sometime ago we wrote to Charles Feinberg about an article he had written in this regard. We called his attention to the fact that the Bible also says "beginning at Jerusalem" as well as "to the Jew first" and asked him how he interpreted this phrase. We asked him if he contended that we today are to go and "begin at Jerusalem," and if not, why not. His answer revealed the weakness of his position as to "the Jew first," for he evaded the question. And our opinion of this interpretation and its emphasis by the "Jewish mission boards" is that their interpretation and emphasis is rather warped.

What happened to the column written by Mr. I. S. Hartufule?

It has been reported that Brother Hartufule is ill.—B.L.R.

AT LEAST FIVE PEOPLE TO WHOM YOU CAN SEND TBE

1. A Sinner.
2. A Preacher.
3. A Sunday School Teacher.
4. A Church Member.
5. A Young Person.

Remember 5 "Subs" for only \$5.00.

See Blank On Page Eight.

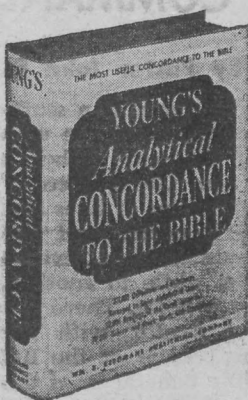
BACK ISSUES AVAILABLE

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.
- May 30, 1959.
- June 6, 1959.
- June 13, 1959.
- June 20, 1959.

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

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The Calvinist Theory

(Continued from page two)
tion to holiness, calling, justification, and a state of glory, are inseparably connected, and hence that the election from which they proceed is to salvation.

Eph. 1:4-9: This passage speaks of our being chosen before the foundation of the world, "That we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he purposed in him."

2 Thess. 2:13: After referring to others who were to have the same outward privileges, but upon whom God would send strong delusion, the apostle says in this verse, "For we are bound to give thanks to God always for you, brethren, beloved of the Lord, for that God chose you from the beginning unto salvation," etc.

1 Peter 5:10: "The God of all grace who called you unto his eternal glory in Christ," etc. Here the apostle is speaking of that effectual calling, which is the result of election, and tells us that it is a call unto eternal glory.

(4) An election of individuals and not of classes. This position needs to be explained. It is not denied that the elect that are to be true believers, and that true believers are the elect. The character of the elect does not, therefore, enter into this question. The issue is simply, Does God choose all who shall believe? and are they as such his elect? or, Does he choose his elect, and will they, as such, believe? Is belief the result of God's election, or is God's election the result of man's faith? Upon this point the proof is very clear:

Acts 14:48: "As many as were ordained to eternal life believed." This is a historical statement made subsequent to the event, not by man's knowledge, but by inspiration.

Eph. 1:4, 5: "Even as he chose us in him . . . having foreordained us unto adoption as sons."

2 Thess. 2:13: "But we are bound to give thanks to God always for you, brethren, beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth." Here the choice is made to salvation, and the means to salvation, sanctification and faith, are indicated, no prerequisite or means being stated as to election. It is not as believers that they are elected, but as elected, that they are saved.

Rom. 8:29: "Whom he foreknew he also foreordained to be conformed to the image of his Son." The foreknowledge here is of persons, not of personal acts, not of those whose faith he foreknew, nor, as would be essential to their theory, is it of the class of believers as such. The Arminian theory would require the substitution of the words "as believers," or "you as believers," instead of those which are used. It is not, therefore, to the class of believers, but to individuals, that election refers. But, it may be asked, does it not refer to them in that character? Did not God choose those whose faith he foresaw? This will be fully answered before this discussion is closed.

(5) Without respect to the action or merits of the person elected. This is merely a negative form of the same fact stated by the next point affirmatively. It is better, therefore, to unite this with the succeeding one, which is,

(6) Simply according to God's own good pleasure. The last point to be noticed in this theory is that the election was made through the mere good pleasure of God. Of course it is not meant that God acted arbitrarily or capriciously in electing certain persons out of the universal ruin to make them objects of his special constraining grace. God never acts without good and sufficient reasons. And if God had seen fit to tell us why he chose some, with the purpose that whatever the rest might do, these at least should certainly be brought to salvation, we should, doubtless, magnify and extol his wisdom in so electing. But he has not seen fit thus to explain. He has acted of his own sovereign will, according to his own good pleasure. One thing we do know, he has not made the election because of any action or merits of the persons elected. He has made it because, as sovereign, he had the right so to make it, and because, for reasons satisfactory to himself, it was his good pleasure to do so.

Several classes of passages may be cited in proof of this point. Some of these simply affirm a choice by God's sovereign will; others, while asserting this, also deny merit in those elected; and still others represent the fact of sovereignty by asserting a choice of such persons as would not ordinarily be chosen. The following are some of the passages which prove these points:

a. Such as simply assert sovereign will. Such are Matt. 24:40-41 and Luke 17:33-36. These declare the sovereign choice of God by showing such choice exercised as to persons in the same situation, so that the one shall be taken and the other left; "two

men on one bed"; "two women grinding at the mill"; "two men shall be in the field"; one of each shall be taken and the other left. John 3:3-8: Regeneration is here spoken of as essential to entrance into the kingdom of God. This precedes any act on which election is said by any to depend. Yet the sovereignty of God in this is declared in verse 8: "The wind bloweth where it listeth, and thou hearest the voice thereof; but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

John 6:37, 39, 44, 64, 65: "All that which the Father giveth me shall come unto me . . . This is the will of him that sent me, that of all that which he hath given me I should lose nothing . . . No man can come to me except the Father which sent me draw him . . . Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father."

John 15:16: "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit." The object to be attained cannot be the cause.

John 17:2: As thou gavest him authority over all flesh, that whatsoever thou hast given him to them he should give eternal

My "Church" Articles

Because I want to do some more study, research and general reading on the doctrines of Baptism, the Lord's Supper, Church Officers, Church Government, Church Authority, Missions, and other subjects, I have temporarily postponed my series on "The Church." These subjects—so far as I am concerned—did not seem to be as needed as the ones which have gone before, relating to the nature, origin and history of the church. I say this in view of the many excellent articles which we have carried in TBE in the past several months, clearly presenting these truths. So after further preparation, I will resume the series.

—Bob L. Ross

life." (See also verse 6-12).

Acts 22:14: Ananias says to Paul, "The God of our fathers hath appointed thee to know his will."

Eph. 1:5: In the fourth verse having referred to God's choice of us before the foundation of the world, he says in this fifth verse: "Having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace." In verse 11 we are said to be predestinated to our inheritance "according to the purpose of him who worketh all things after the counsel of his will."

James 1:18: "Of his own will he brought us forth by the word of truth."

b. Such as deny merit in the persons elected as well as assert the sovereign choice of God. Ezek. 36:32: In this passage, after describing the blessings connected with the new dispensation and the gift of the Spirit and the new heart which he would give them, —gifts which the Calvinistic theory regards as the result of election, but which the Arminian maintains to be its cause, — God adds: "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your ways, O house of Israel."

John 1:11-13: "He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In Rom. 9:11-16 election is illustrated by the case of the twins: "The children being not yet born, neither having done anything, good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth . . . So then it is not of him that willeth, nor of him

Spurgeon On Modernism

A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching. The Atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into friction, and the resurrection into a myth, and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them!—C. H. S., Sword and Trowel, 1887, p. 397.

that runneth, but of God that sheweth mercy.

Rom. 11:5, 6: "Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works; otherwise grace is no more grace."

c. Such as so described the persons chosen as to imply this. Matt. 11:25, 26: "At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well pleasing in thy sight."

Luke 4:25-27: Christ illustrates this sovereignty of God by mentioning that many widows had been in Israel, yet had only a heathen widow been blessed; and again many lepers, and yet only a heathen leper cured. "Of a truth I say unto you, There were many widows in Israel in the days of Elijah . . . and unto none of them was Elijah sent, but only to Zarephath in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

Acts 26:12-23: Paul's description of his personal condition at his conversion, shows that God chose him not for his merits but from his own good pleasure.

1 Cor. 1:26-30: "For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that he might bring to naught the things that are, that no flesh should glory before God. But of him are ye in Christ Jesus," etc.

Gal. 1:15, 16: Paul says, "When it was the good pleasure of God, who separated me even from my mother's womb, and called me

through his grace, to reveal his Son in me, that I might preach," etc.

Eph. 2:1-13: The description of the condition of those who were dead in trespasses and sins, and in that state were quickened, proves that the quickening and salvation was due to no merit of their own.

The tests thus exhibited under these three classes prove conclusively that not on account of their own merits, but because of the good pleasure of God, does he choose men. They have been presented at some length, because this is after all the point upon which all that is important in this controversy turns. For, although other matters are equally essential to the doctrine, the whole opposition arises from an unwillingness on the part of man to recognize the sovereignty of God, and to ascribe salvation entirely to grace.

This proof, however, has been by no means exhausted, the attempt having been to select some only of the numerous passages, and mainly such as from their conciseness allow of presentation in full. Let the Scriptures be read with reference to this doctrine, and every passage marked which indicates God's dealing with men as an absolute sovereign, and also every declaration which ascribes election or the fruits of it to his choice and not to the will or acts of men, and every illustration afforded that this is God's usual method, and it will appear that scarcely any book of Scripture will fail to furnish testimony to the fact that in the acts of grace, no less than those of providence, God "doeth according to his will in the army of heaven and among the inhabitants of the earth." (Dan. 4:3-5).

[Taken from ABSTRACT OF SYSTEMATIC THEOLOGY by J. P. Boyce, now out of print.]

Total Depravity

(Continued from page 1)

seek God. Every one of them [you, too] is gone back: they are altogether become filthy; there is none that doeth good, no not one" (Psalm 53:1-3).

Observe how the Holy Spirit through the Word replies against the objector and proud Arminian or Hyper-Arminian. It appears that He must speak off to prove to them their folly!

"There is NONE THAT DOETH GOOD" (Psalm 53:1).

"There is NONE THAT DOETH GOOD, NO, NOT ONE" (Psalm 53:3).

"As it is written, THERE IS NONE RIGHTEOUS, NO, NOT ONE" (Rom. 3:10).

"There is NONE THAT DOETH GOOD, NO, NOT ONE" (Rom. 3:12).

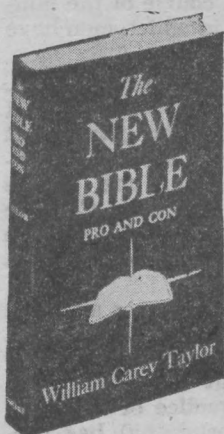
If there yet be an objector, he is classed with the "fool" in Psalm 53:1.

Not only is it so that "there is none righteous, no, not one" but there are NONE that can in any wise please God. "Because the carnal mind is enmity (not just an enemy) against God: for it is NOT SUBJECT TO THE LAW OF GOD, NEITHER INDEED CAN BE. SO THEN THEY THAT ARE IN THE FLESH CANNOT PLEASE GOD" (Rom. 8:7, 8).

"That which is born of the flesh is flesh" (John 3:6) and therefore "CANNOT PLEASE God" (Rom. 8:8).

"That which is born of the Spirit is spirit" (John 3:6). Hence to please God "ye must be born" (Continued on page 5, column 2),

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

Why Baptists Do Not Sprinkle Babies

By BOB L. ROSS

When I was about 12 or 13 years old, I attended an instruction class of a Protestant church for one week, prior to "Easter Sunday." This instruction class was for all the Sunday School children who were considered to be old enough to become members of the church. So, we were instructed concerning various doctrines of the church each afternoon for one full week, and then, on "Easter Sunday" we went through the church's membership ceremony, and we were sprinkled with a few drops of water for baptism.

For me, this was the biggest moment in my life. To say that my heart was overwhelmed by the solemnity of such an occasion is to put it mildly. And what was true in my case was likewise true of all the other youngsters who went through this ceremony. As the congregation came to the front of the church building to congratulate us, many of us could not hold back the emotion that was in our hearts, and tears burst forth from our eyes and flowed down our cheeks. The majority of the folk who filed by to shake our hands were also moved to tears by the supposed sacredness of the occasion.

I could not begin to express to you in words just how serious my friends and I considered this moment to be. And until I was found of the Lord a few years later, I often remembered with vivid awe that ceremony, and I counted it to be one of my greatest experiences in life.

But the salvation which was given unto me in Christ Jesus cured and did away with all my idolatrous regard and esteem for what was performed in the name of the Lord on that so-called "Easter Sunday." Once I was saved, I went to the Book of God to find out how I should live for my Lord. Well, beloved, you know what that meant. It meant renunciation of the idolatrous practice of sprinkling infants and children. And the further I studied the Word of God, it meant an embracing of the doctrines held by Baptists, and baptism into a Baptist church.

What was true in my case, will likewise be true of all who will read God's Book and do as it teaches. A man down the river here was saved not long ago, and

a Protestant asked one of the friends of the saved man with what church the individual united. The friend of the saved man informed the Protestant that the saved man had not joined a church as yet, but was prayerfully studying the Bible to determine which church was right, before joining one. The Protestant said, "Oh, well, he'll go to the Baptists, I guess."

Genuine Baptists, beloved, profess to follow the Book. I realize the fact that on the whole, the modern-day Baptist church is little more than a social club or a civic club; but real, genuine, old-time Baptists are people of the Book. And they have a reason for what they believe and for what they practice.

I want to give you some reasons why Baptists do not sprinkle or pour water on the head of a baby or young child, and call it baptism.

I.

First of all, Baptists believe that the Bible is an All-sufficient Book in teaching men what their duty is to God. We base our faith on such passages as II Timothy 3:16, 17:

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

This passage clearly teaches that the Scriptures furnish us with all the information that we need in the realm of our duty to God. Believing as we do regarding the Bible being an All-sufficient Book, and failing to find in the Bible any reference whatsoever, either by precept or example, of the sprinkling of infants, children, or adults, Baptists do not believe that God has any part nor lot with the practice of sprinkling.

Christ never sprinkled; nor did He ever command the early Apostles and Christians to practice it. John the Baptist sprinkled no one.

The first New Testament churches did not practice such.

Nowhere in the Bible is there any reference as to sprinkling someone for baptism. If there were one single precept for, or example of, sprinkling in the Bible, the supporters of the practice would have and could have found it in the course of the hundreds of years in which men have advocated sprinkling.

Sprinkling is not of the Lord, but it is an invention of men. I want to quote for you what Cardinal Gibbons said of sprinkling. Gibbons was one of the most famous Roman Catholic leaders who ever lived, and here are his words as to the invention of sprinkling:

"For several centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the 10th century the practice of baptizing by afusion (sprinkling) has prevailed in the Catholic Church as this manner is attended with less inconvenience than by immersion."

From this statement by this famous Roman Catholic, it is clearly seen that the practice of sprinkling was not arrived at as a result of searching the Scriptures, but because it is less inconvenient than is immersion.

II.

A second reason why Baptists do not sprinkle babies is due to the word "baptize" itself.

Our Lord gave His commandment to go into all the world and to preach the Gospel, baptize, and

teach. Our Lord did not say in the Great Commission of Matthew 28:19, 20, to sprinkle, but to baptize.

Now what does the word "baptize" mean? Well, first of all, before observing from Scripture its meaning, let us notice what outstanding Protestant scholars have said about the word "baptize."

John Calvin: "The very word baptize, itself, signifies to immerse; and it is certain that immersion was observed by the ancient church."

John Wesley: Romans 4:4—"We are buried with Him by baptism"—"alludes to the ancient manner of baptism."

Martin Luther: "For to baptize in the Greek (language) is to dip, and baptizing in water is dipping."

I have read to you the statements of these three men who were the founders of three of the largest Protestant groups in existence today. They all three are frank to admit the truth that the word "baptize" means immerse. It is to be regretted that these men did not practice what they knew to be the truth, instead of following the unscriptural invention of sprinkling.

Now, notice from the Scriptures a few passages which clearly reveal the meaning of the word "baptize."

In John 3:23 we read: "And John also was baptizing in Aenon near to Salem, because there was much water there: and they came, and were baptized."

Now I want to ask this question: If baptism can be conferred by sprinkling, why did John choose a place for baptizing for the specific reason that there was "much water" there? All he needed to sprinkle was a cup full of water; yet John went to Aenon to baptize because there was "much water" there. To the thinking person, it is evident why John baptized at Aenon: he baptized by immersion, and he thus needed enough water in which to baptize.

Again, in Acts 8:26-39, we have the account of the baptism of the Ethiopian eunuch by Philip. We read in verse 38 of this eighth chapter of Acts that, "they went down both into the water, both Philip and the eunuch; and he baptized him."

Another question: Wouldn't it be rather foolish to go down into a pool of water or a river of water merely to be sprinkled? How many Protestants go down into the water to sprinkle someone today? It is evident from this example of the eunuch's baptism, that Philip went down into the water and immersed the eunuch.

Also, in Mark 1:5, we have Scripture that clearly shows that baptism is immersion. We read: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."

I think that it would be only the act of ignorance for one to go to the trouble of going into a river and there sprinkling persons. But to say that John immersed these folk in Jordan does not impute to him the ignorance that is imputed to him by those who teach that sprinkling is baptism.

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My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to lead
For He doth know the way.

Tho' night be dark and it may seem
That day will never break;
I'll pin my faith, my all in Him,
He maketh no mistake.

There's so much now I cannot see,
My eyesight's far too dim;
But come what may, I'll simply trust
And leave it all to Him.

For by and by the mist will lift
And plain it all He'll make.
Through all the way, tho' dark to me,
He made not one mistake.

—A. M. Overton

tism.

This, then, is the second reason why Baptists do not sprinkle: the word "baptize," itself, means immerse.

III.

A third reason why Baptists do not sprinkle babies is that the act of sprinkling perverts the symbolism of baptism.

Baptism is a picture or figure of the death, burial, and resurrection of Christ. Paul says in Romans 6 that we are buried by baptism and raised to walk in newness of life. This is a figure of our death to sin by Christ and our resurrection to life by Christ. Water baptism clearly pictures this truth.

But sprinkling in no wise at all pictures such, and especially so the sprinkling of a baby. A baby is not a born-again child of God, and to sprinkle a babe and call it baptism perverts the design of baptism as well as the symbolism. The design of baptism is to show forth the believer's death to sin and his resurrection to life by Christ Jesus. But a babe cannot show forth such because it is not aware of any such thing whatsoever.

IV

A fourth reason why Baptists do not sprinkle babies is that to do so reverses the order of baptism as it relates to salvation.

The heresy that gave rise to the supposed baptism of babies was that of baptismal regeneration. The Bible teaches us that all are born into the world with a sinful disposition. The Romanists realized this fact, and they came up with the idea that because this is true, and because baptism is necessary to salvation (so they teach), then babies must be baptized to be saved. Else, if they die unbaptized, they go to Hell. So they began to baptize babies, and later changed to sprinkling them.

Now, since the Bible does not teach that baptism is necessary for salvation, Baptists reject the Romanist idea altogether. The Bible teaches the very opposite. It teaches that salvation is before baptism; that one is to be saved before he is baptized.

Notice how clearly this is taught in the Bible:

1. John the Baptist required repentance and faith in Christ and the manifestation of a changed life before he baptized anyone. Acts 19:4; Matthew 3:2, 3, 6.

2. Those who heard Peter preach on the day of Pentecost repented, believed the Gospel, and were then baptized. Acts 2:41.

3. Those who heard Philip preach, believed the Gospel before they were baptized. Acts 8:12.

4. Crispus, his household, and many of the Corinthians believed the Gospel and were then baptized. Acts 18:8.

5. Jesus made disciples before He baptized them. (His disciples baptized for Him). John 4:1-2.

6. The eunuch believed before he was baptized by Philip. Acts 8:36-38.

7. Christ commanded that disciples should be made before they were baptized. Matthew 28:19, 20.

8. Lydia believed and was then baptized. Acts 16:15.

9. The Philippian jailor believed and was then baptized. Acts 16:30-34.

To sprinkle for baptism a babe who knows nothing about salvation, is reversing God's order of salvation before baptism. It is not the physical babe who is to be baptized, but rather, the spiritual babe in Christ.

V.

A fifth reason that Baptists do not sprinkle babies is that it will harm the child in later life.

Persons sprinkled in infancy are later taught by most of the churches that practice such, that they were saved or became children of God when they were sprinkled as infants. This is a damnable and deceiving doctrine for no one ever became a child of God by such an act, and I challenge anyone to point out a Scripture that even hints at such an idea.

I was talking to a lady once about her need of salvation, and she explained to me that she was very secure as far as her soul's salvation was concerned. She said that she had been sealed for Heaven when she was just a few days old. I asked how, and she said, by sprinkling. Her church had taught her that the sprinkling which she had received as an infant sealed her as a child of God. There will be literally thousands of souls in Hell who have been sealed in this manner. (Continued on page 5, column 1)

Did Man Just Happen?

(ON EVOLUTION)



By W. A. CRISWELL

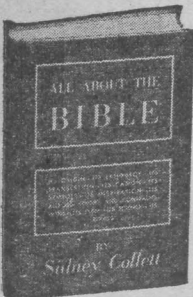
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God Has No Other Answer

Sprinkling

(Continued from page four)
believed such doctrine as that.

VI.

Furthermore, the sprinkling of babies will eventually fill the organizations that practice such with an unregenerate membership.

Sprinkling cannot regenerate a single soul, and the person who is sprinkled in infancy will grow up as a member of some Protestant organization, thinking that he is a child of God. Right along side of him are all the others who were sprinkled in infancy, and this group makes up nothing more than a crowd of unsaved religionists. This practice puts asunder the Bible doctrine of the baptism of believers. It perverts it to be a sprinkling of babes.

Listen to the Word of God: Galatians 6:15: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."

1 Peter 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

John 3:6, 7: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Acts 2:41: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

VII.

Lastly, beloved, let me point out the fact that sprinkling is founded on a falsehood; therefore, Baptists reject it.

It claims to be a Gospel ordinance, yet there is not a shread of Bible to back up such an asser-

tion. It is merely the invention of men, and people who practice it today teach that it is right because Grandma and Grandpa believed it. Some say that if it was good enough for Grandma and Grandpa, then it is good enough for them. Well, you may be satisfied with it, brother, but listen to the Lord. He certainly isn't satisfied with it at all, for He says: "In vain . . ." Mt. 15:9.

These are just a few of the reasons why Baptists do not sprinkle babies. Baptists have been persecuted since Jesus' day for standing for the truth on the subject of baptism. The Romanists and Protestants have done all that their consciences and governments would allow them to do, persecuting Baptists as heretics for their stand. But we are still here on earth, contending for the truth, just as Jesus said we would be. Thousands have died for the Faith of the Bible, and if need be, they will yet die. But they will take God's Word for what it says, and stand for it.



Total Depravity

(Continued from page three)
again" (John 3:7). As long as he is not regenerated or "born again," he is yet in the flesh and "CANNOT PLEASE GOD."

1. Can he "pray it through" BEFORE he is "born again"? Would not that please God? The Scripture says "NO." If it is NOT pleasing to God, then it is sin, for "Whatsoever is not of faith is sin." If this be not plain enough, hear these words: "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). You say He does not hear a sinner's prayer, except a prayer for forgiveness? Now where did you get that? I haven't found that in the Scriptures. On the contrary, the "except" in this case is that one FIRST be a "worshipper of God," be "born of the Spirit," and SECOND he must be one that "doeth His will," before God hears him. It is very apparent that this blind man did NOT "pray it through." "There is NONE righteous, no, not one."

2. Can the natural or carnal man please God by his faith? Again the Scripture saith, "they that are in the FLESH CANNOT PLEASE GOD." This is better understood when we consider II Thess. 3:2: "And that we may be delivered from unreasonable and wicked men: for all have not faith." This text speaks of "we," which refers to the same persons as those in 1:4, called "brethren," and who are exhorted to "know" their "election of God." The "we" are the Elect. The wicked men, all of them, "have not faith."

Where, then, will the unregen-

erate and carnal man get his "faith" by which to please God, without which "no man can please God"? The Scripture says it is a "gift."

"By grace are ye saved through FAITH, and that (faith) not of yourselves: it (faith) is the GIFT of GOD: Not of WORKS, lest any man should boast" (Eph. 2:8, 9).

Agreed, "so then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). But if one should be so bold as to contend that every individual, having listened to the Word preached, has faith, I cannot imagine to what extremes he will go. Jesus said over and over again, "He that hath ears to hear, let him hear"; but Esaias saith, "Lord, who hath believed our report?" (Rom. 10:16). Only the elect are given "hearing ears."

3. Will repentance please God in the flesh? Let it be understood that repentance is the duty of every child of Adam, but his inability to perform this does not give cause for a reply against God. A man is duty-bound to pay his debts, and whether he is able or not does not come into question as far as his obligation to his debtor is concerned.

But let it be known that repentance is also a gift of God. It is written: "Unto you first God, having raised up his Son Jesus, sent him to bless you, in TURNING AWAY EVERY ONE OF YOU FROM HIS INIQUITIES" (Acts 3:26). It is God who did the turning of these away from their iniquities; and so with you who are saved. You were not able, nor willing, till He made you willing.

"Thy people shall be willing in the day of thy power" (Psalm 110:3).

Until then He says to you, "Ye WILL NOT come to me that ye might have life" (John 5:40). Stronger are these words of our Saviour: "NO MAN CAN COME TO ME, except the Father which sent me draw him: and I will raise him up the last day" (John 6:44).

"Him hath God exalted . . . for to give repentance to Israel and forgiveness of sins. Then hath God also to the Gentiles granted repentance unto life" (Acts 5:31; 11:18).

Recently someone sent me a publication in which the writer said: "Calvinists teach that no one can come to Christ, but the Bible says 'Ye will not come to me'."

Well, I need not say much, do I? Either he has been reading too much trash published by his own kind, and not studying the Scriptures, or else he was deliberately wresting the Scripture to his own destruction. Thus saith the Lord:

"And he said, Therefore said I unto you, that NO MAN CAN COME UNTO ME except it were given unto him of my Father" (John 6:65).

"It is the Spirit that quickeneth; the FLESH PROFITETH NOTHING; the words that I speak unto you, they are spirit, and they are life" (John 6:63).

"But as many as received him, to them gave he power to become the sons of God, to them that believe on his name: which were born [ye must be born again], NOT of blood, NOR OF THE

ALL OF GRACE

By C. H. Spurgeon

(Continued)

Salvation By Grace, Through Faith, Is Not of Ourselves

The salvation, and the faith, and the whole gracious work together, are not of ourselves.

First, they are not of our former deservings: they are not the reward of former good endeavours. No unregenerate person has lived so well that God is bound to give him further grace, and to bestow on him eternal life; else it were no longer of grace, but of debt. Salvation is given to us, not earned by us. Our first life is always a wandering away from God, and our new life of return to God is always a work of undeserved mercy, wrought upon those who greatly need, but never deserve it.

It is not of ourselves, in the further sense, that it is not out of our original excellence. Salvation comes from above; it is never evolved from within. Can eternal life be evolved from the bare ribs of death? Some dare to tell us that faith in Christ, and the new birth, are only the development of good things that

WILL OF THE FLESH [that which is born of flesh is flesh], NOR OF THE WILL OF MAN, BUT OF GOD" (John 1:12, 13).

There is your free-will salvation . . . you haven't any!

"I do not frustrate the grace of God [like a lot of people] for if righteousness come by the law, then Christ is dead in vain." For if there had been a law given which could have given life [even a gospel law], verily righteousness should have been by the law" (Gal. 2:21; 3:21—read the whole context).

Truly we see that "there is NONE righteous, no not one" for "the natural man receiveth not the things of the Spirit of God: for they [the spiritual things] are foolishness unto him: neither CAN HE KNOW THEM, BECAUSE they are spiritually discerned" (I Cor. 2:14).

After one has done his "work of righteousness," whether it be repentance, faith, confession, or baptism, the Word of God proclaims that it is "not by WORKS OF RIGHTEOUSNESS" which we have done, but according to his mercy HE SAVED US, by the washing of regeneration [not baptism] and renewing of the Holy Ghost; which HE SHED ON US abundantly through Jesus Christ our Saviour" (Titus 3:5, 6).

It is God "Who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to HIS OWN PURPOSE AND GRACE, which was given us in Christ Jesus BEFORE THE WORLD BEGAN" (II Tim. 1:9).

"As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is NOT OF HIM THAT WILLETH, NOR OF HIM THAT RUNNETH, BUT OF GOD THAT SHEWETH MERCY" (Rom. 9:13-16).

Why? Who can be willing BEFORE he is made "willing in the day of His power"? Before one can be willing or before one can run in the Lord, grace must work first.

4. Can baptism, administered before one is saved, or for the purpose of saving one's soul, please God? Even those that teach contrary to the Bible doctrine of grace, will admit that one must FIRST be a believer before baptism. But many contend that the BELIEVER IS NOT SAVED UNTIL HE IS BAPTIZED, and would be lost if the Lord came before his baptismal rite were fulfilled. Therefore, all that is necessary to answer this is merely to prove that the BELIEVER IS (Continued on page 6, column 1)

lay hidden in us by nature; but in this, like their father, they speak of their own. Sirs, if an heir of wrath is left to be developed, he will become more and more fit for the place prepared for the Devil and his angels! You may take the unregenerate man, and educate him to the highest; but he remains, and must forever remain, dead in sin, unless a higher power shall come in to save him from himself.

Grace brings into the heart an entirely foreign element. It does not improve and perpetuate; it kills and makes alive. There is no continuity between the state of nature and the state of grace: the one is darkness, and the other is light; the one is death, and the other is life. Grace, when it comes unto us, is like a firebrand dropped into the sea, where it would certainly be quenched were it not of such a miraculous quality that it baffles the water-floods, and sets up its reign of fire and light even in the depths.

Salvation by grace, through faith, is not of ourselves in the sense of being the result of our own power. We are bound to view salvation as being as surely a divine act as creation, or providence, or resurrection. At every point of the process of salvation, this word is appropriate — "not of yourselves." From the first desire after it to the full reception of it by faith, it is evermore of the Lord alone, and not of ourselves. The man believes, but that belief is only one result among many of the implantation of divine life within the man's soul by God Himself.

Even the very will thus to be saved by grace is not of ourselves, but is the gift of God. There lies the stress of the question. A man ought to believe in Jesus: it is his duty to receive him whom God hath set forth to be a propitiation for sins. But man will not believe in Jesus, he prefers anything to faith in his Redeemer. Unless the Spirit of God convinces the judgment, and constrains the will, man has no heart to believe in Jesus unto eternal life.

I ask any saved man to look back upon his own conversion, and explain how it came about. You turned to Christ, and believed on His name: these were your own acts and deeds. But what caused you thus to turn? What sacred force was that which turned you from sin to righteousness? Do you attribute this singular renewal to the existence of a something better in you than has been yet discovered in your unconverted neighbour? No, you confess that you might have been what he now is, if it had not been that there was a potent something which touched the spring of your will, enlightened your understanding, and guided you to the foot of the cross. Gratefully we confess the fact; it must be so. Salvation by grace, through faith, is not of ourselves; and none of us will dream of taking any honour to ourselves for our conversion, or from any gracious effect which has flowed from the first divine cause.

(Concluded in the next issue.)

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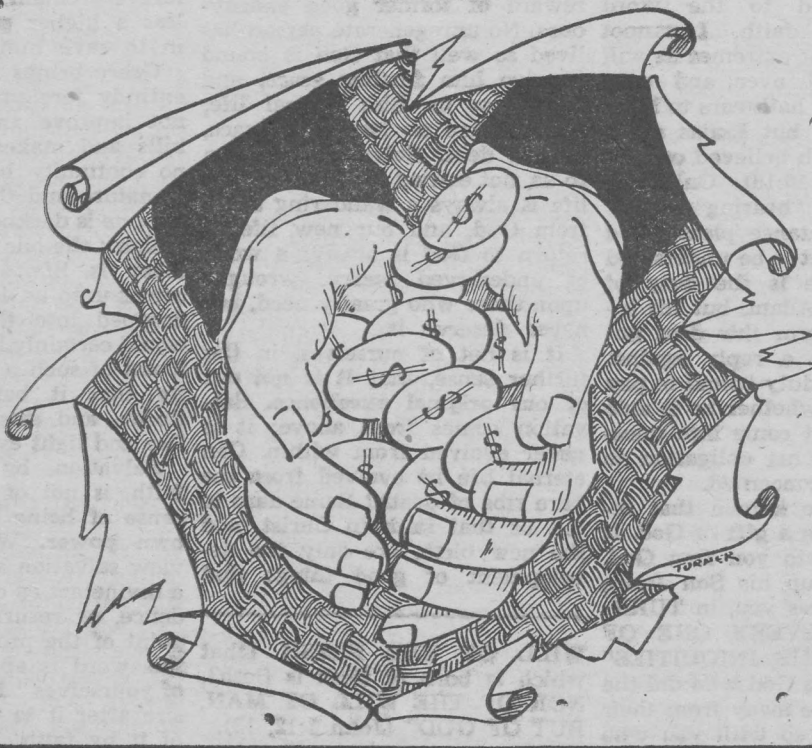
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WILL A MAN ROB GOD? YET YE HAVE ROBBED ME. BUT YE SAY: WHEREIN HAVE WE ROBBED THEE?-- IN TITHES AND OFFERINGS

MAL. 3: 8



Total Depravity

(Continued from page 5)

ALREADY SAVED AS A BELIEVER. Most advocates of total "apostasy" look upon the Scriptures which teach the believer's "eternal life" as being in prospect, as reward to receive if they "hold on long enough" or obey to the minute precept of gospel or law. So I will confine myself to plain Scriptures which teach the "present possession" or present tense salvation. "He that BELIEVETH on the Son HATH [now present tense] EVERLASTING LIFE: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"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 [already born again] passed from DEATH UNTO LIFE" (John 5:24).

Do words have any meaning at all? Can it be plainer, rather, MUST IT BE PLAINER? How could it be made plainer? The latter passage clearly teaches beyond intelligent dispute that the believer "hath" [has] everlasting life [a life lasting ever. How long is 'ever'?] and "shall not come [future] into condemnation" but is [already] "passed from death" [being dead in sins] "unto life." Ignorance is no excuse for denying this passage. No works of the flesh, nor apostasy taught here.

"Verily, verily, I say unto you, He that BELIEVETH on me HATH EVERLASTING LIFE"

(John 6:47). Do you believe Christ? This is no man's interpretation, it is Christ's own words. Beloved, hear God's Word. "He that is of God heareth God's words: Ye therefore hear them not BECAUSE YE ARE NOT OF GOD" (John 8:47). "But ye BELIEVE NOT, BECAUSE YE ARE NOT OF MY SHEEP" (John 10:26). Brethren, think on these things.

A Consecrated Life

(Continued from page one)

Lord we have our "hands full." Very often you hear of someone who has "dedicated their life to full-time Christian service." That is just one more of Satan's counterfeits. I didn't know there was any such thing in the Bible that advocated half-time, quarter-time, part-time or anything except FULL-TIME Christian service.

Therefore, let us note some reasons why we should consecrate ourselves to the service of the Lord. Because of:

I. THE PURPOSE FOR WHICH CHRIST CAME

1. There were some things that Christ did not come to do.

(a) He did not come to be ministered unto to, but to minister (Matt. 20:28).

(b) He did not come to give His life a ransom for every individual, but for many (Matt. 20:28). If God the Father purposed to save everyone, then He is a failure for all are not saved. If God the Son died with a purpose to save everyone, He has been defeated for many were in torment when died and multitudes

since have died lost. If God the Holy Spirit is "trying" to save everyone, He is utterly disappointed for not many are being saved.

But God the Father is no failure for "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?" (Dan. 4:35). God the Son is not defeated for "ALL that the Father giveth me shall come to me" (John 6:37). God the Holy Spirit is not being disappointed for He is the Administrator of the Word, and He says about the Word: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

(c) He did not come to call the righteous, but sinners to repentance (Matt. 9:13).

2. There are some things Christ did come to do.

(a) He came to do the Father's will (John 6:38; Heb. 10:7). "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day, and this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life: and I will raise him up at the last day" (John 6:39-40).

(b) He came to save that which was lost (Matt. 18:11).

(c) He came to be made sin for us, that we might be made the righteousness of God in him" (II Cor. 5:21).

(d) He came to heal the broken hearted (Luke 4:18).

(e) He came to give rest to all that are "labouring and heavy laden" (Matt. 11:28).

(f) He came to give us peace (John 14:27). "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

(g) He has come that "they might have life, and that they might have it more abundantly" (John 10:10).

(h) He came that we might have "eternal" life (John 17:2).

II. THE PENALTY THAT HE SUFFERED

Never before did man suffer as our Saviour suffered while He was here on earth. He was rejected by His family, His friends, and His foes. He was falsely accused yet He was silent before His accusers. He was smitten,

At the time this is being written, it is doubtful that too many of our readers have had time to get subscriptions to us. Thus, to date we have received just twenty-five. Two preacher brethren — Brother Cloyd from Missouri and Brother Combs from Illinois—sent all of these. Each week as subscriptions come in we intend to give a report in TBE as to how many have come in and who sent them. Of course, we will not print anyone's name who does not wish for us to do so (please mention this, if you do not want your name printed).

So our "scoreboard" now reads 25.

And we are very happy to have these new readers. We welcome you to our mailing list and pray that God may bless you in some way through the medium of this paper. We hope you will read the paper prayerfully, searching the Scriptures whether these things be so (Acts 17:11), and if you

disagree with some doctrine or not understand it, we invite you to write to us about it.

We believe in "fair-play" the way around. But you will find that we believe in "hard-play." We do not withhold convictions or the doctrines we believe, even if they are most palatable. We hold to the axiom that if it is in God's Word, it is to be believed and taught for the good of God's people. Furthermore, we believe in defending the truth, both positively and defensively. We not only try to build and to plant, but we try to "root out, pull down, destroy and throw down" (Jer. 1:10).

All we ask is that you examine what we present, and if it is God's truth, accept it; if it is contrary to the truth, reject it. Our own inabilities, failures and errors are many; please overlook these as much as you can; but put the doctrine to the test and if it will stand, then cast it from you.

spit upon, mocked, and scourged, and finally unjustly condemned. He was numbered with the transgressors, had His hands and feet pierced, and was given gall to drink. He was scorned and derided; they gambled for His garments, and finally, as our Saviour, He was forsaken of God. Our Lord suffered persecution, temptation, hunger, thirst, weariness, and He suffered having no home. "The birds of the air have nests and the foxes have holes, but the Son of man hath not where to lay his head." Beloved, your home may be poor, it may be humble, it may be the worst rundown shack on your street or road, but it's home. It is a place where you can lay your tired and weary body at night. Our Saviour knew not the comforts of home, but He suffered knowing not (humanly speaking) where He was going to spend the night. All this is beyond our comprehension, yet, it was by "the determinate counsel and foreknowledge of God" that He suffered for us (Acts 2:23).

III. THE PRICE THAT HE PAID

We see the prices of products rise and fall; wages are up and down, but God's prices never change. "The wages of sin is death" (Rom. 6:23). Never before or since has such a price been demanded, and never has there been so many people owing the same debt to the same person for, "ALL have sinned" (Rom. 3:23). Neither was there ever a time when we were so helpless as we were when we were trying to settle this debt ourselves. The payment must be met; justice must be satisfied. Without a wedding garment we cannot get in; all we have is filthy rags. There is only one door and only one key. We have not the key and neither can we come to the door in our own power. Jesus said: "I am the door, BY ME if any man shall enter in, he shall be saved" (John 10:9); but "No man can come to me, except the Father which hath sent me draw him" (John 6:44).

Then is there no hope? Not unless someone else is willing to pay my debt. The price is stupendous and I am unable to pay. Dear reader, the sweetest words that I have ever heard were these: "For ye know the GRACE of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

"For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him" (II Cor. 5:21). Amazing grace.

rich" (II Cor. 8:9). "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him" (II Cor. 5:21). Amazing grace.

IV. THE POWER OF DELIVERANCE FROM SIN

Paul found himself to be the battlefield of a terrible war, and in Romans 7 said: "I find then a law, that, when I would do good, evil is present with me, for I delight in the law of God, after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Brother, you and I are in the same predicament. We often find it to be a law of our being that when we want to do what is right, and good, evil is present with us, and we are subject to its insistent demands. Then we are found struggling with Paul: "O wretched man that I am! who shall deliver me from the body of death? I thank God through Jesus Christ our Lord" (Rom. 7:21-25). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

Elder Frank Carlton, who has recently been with me in a meeting, said: "When I was a boy, people used to tell me there was gold at the foot of the rainbow. I don't know for I have never been there, but one thing I know there is grace at the foot of the Cross; I know, for I have been there."

Beloved, at the Cross we died in Him and were delivered from the sin that marred and ruined our souls, that has been forever settled. We are being delivered from present sin and the love of it (Rom. 8:2; II Cor. 1:10). One day we shall be completely delivered from the presence and power of all sin. "Now unto him that is able to keep you from falling, and present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen" (Jude 24:25).

V. THE PROTECTION HE GIVES US

Weekly, monthly, bi-monthly, semi-annually, and annually people spend millions of hard earned dollars on insurance policies for protection. Sometimes they collect on the policies, and sometimes the policies collect from the individuals; but I have found Him, protection that cannot be bought.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

"And ye are complete in him" (Col. 2:10).

"There is therefore NOW condemnation to them which are in Christ Jesus" (Rom. 8:1).

Beloved, I don't have to worry until my property is destroyed or I have been killed in an accident (Continued on page 7, column 1)

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Numbers of easy-minded people wink at error so long as it is committed by a clever man and a good-natured brother, who has so many fine points about him. Let each believer judge for himself; but, for our part, we have put on a few fresh bolts to our door, and we have given orders to keep the chain up; for, under colour of begging the friendship of the servant, there are those about who aim at robbing THE MASTER.—C.H.S.

A Consecrated Life

(Continued from page six)

to collect on the protection that I have in Him. I can enjoy the benefits of it now. "Verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, (present tense) and shall not (future tense) come into condemnation (judgment) but is (has already) passed from death unto life" (John 5:24).

The emphasis here and in Romans 8:1 is upon the NOW. Secondly, we are protected from ever being lost. Jesus said: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). Beloved, I am thankful that my salvation doesn't depend upon myself, but that it is "kept" (guarded or garrisoned) by God's power" (I Pet. 1:5).

I enjoy this protection and I shall always enjoy it, for I am under the blood, and there is power in the blood. I cannot lose my own salvation (which in reality is not mine, but it is His salvation that I have) for my "life hid with Christ in God" (Col. 3:3). The Devil cannot get my soul for that is under the blood. The only way Satan could ever reach my soul would be when he would come under the blood after I am saved, and if he ever comes under the blood he would be saved; but "For the one who is in Christ, there is no provision made for fallen angels. Praise God for His protection" (Rom. 8:30).

VI. BECAUSE WE HAVE BEEN PREDESTINATED

What a hated and despised doctrine, but it is one in which all can rejoice. People that knew my father tell me that I am very much like him in appearance, and that makes me happy to know that for I always had great love and respect for my parents; but, beloved, the first time he ever looked upon my face and saw his own face, he said, "I never knew that some day I would look like him. Before the stars or the sun ever began to shine, before the earth was formed, and the foundations laid God knew me, and "Whom he did predestinate, he also did predestinate to be conformed to the image of his Son (molded into the image of and share inwardly His likeness); moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. 8:29-30).

VII. THE PREPARATION HE IS MAKING FOR US

I have never known what it is like to own my own home, but I am glad when I see other people who are more fortunate than I have been. Even if it all falls away from me, I shall be content. I am looking "for a city which has foundations, whose builder and maker is God" (Heb. 11:10). In my Father's house are many mansions (dwelling places, homes); if it were not so, I would have told you. I go to prepare a place for you" (John 14:2).

Dear reader, if you are not saved and are in search of the answer to the question of all time, what must I do to be saved? The answer is "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

"The Second Commandment"

(Continued from page 1)

Plutarch said: "If you can go through the world you may see cities without walls, without letters, without rulers, without houses, without money, without theaters and games; but there has never yet been seen, nor shall be seen by man a single city without temple and gods, or without prayers, odes, prophecies, and sacrifices, used to obtain blessings and benefits, or to avert curses and calamities; nay, I am of the opinion that a city might sooner be built without any ground beneath it than a commonwealth could be constituted altogether destitute of believing in God, or being constituted could be preserved."

The First Commandment which we studied last Sunday evening condemns the worshipping of false gods. The second which we are studying tonight, condemns the making of an image or symbol even to the true God. While the first condemns the worship of false gods, in contrast, the second prohibits false forms in worshipping the true God. The Devil's first attempt is to get one to worship a false god. When he fails here, he then tries to get him to worship the true God falsely. Hence, our Lord gave to us this second commandment.

LET US INQUIRE FIRST OF ALL AS TO WHO IT IS THAT MIGHT VIOLATE THIS COMMANDMENT.

To begin with the idolator violates it. An example of this is found in the 32nd chapter of Exodus. Moses had gone up on the mountain to receive the law of God, and when he had been there for a great number of days, the people became discouraged, and thinking that he was gone for good, they asked Aaron to make them an idol which should serve as their god. Giving him their golden ear-rings, he fashioned from these a golden calf and said concerning it:

"These be thy gods, O Israel, which brought thee up out of the land of Egypt."—Ex. 32:4.

You see, beloved, these people were attempting to worship God, but they were worshipping Him in a false manner — through an idol. Whoever does so is guilty of violating the second commandment.

We get a good picture of idolatry in the first chapter of Romans. In spite of the fact that the universe is itself a revelation of the power and the deity of God, the world in Paul's day, as well as in our day, is without excuse relative to the various idols that have been erected.

Listen:

"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, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."—Rom. 1:21-23.

This shows us how far idolatry will lead a man from God. When they changed from worshipping the uncorruptible God and began worshipping Him in the image of man, it wasn't but a step to change to the worship of birds and fourfooted beasts and then creeping things. Note the descent: God, man, birds, beasts, and creeping things. Thus they were getting farther and farther from God all the time.

Even today there are those who are worshipping God through idols. That is, they are attempting to worship the true God, but in a false manner. In so doing, they are getting farther and farther from God. When Mohammed conquered India, he captured Gujarat. In this heathen temple there was an idol 15 feet in height. These heathen priests begged Mohammed that this idol be spared. Mohammed refused to heed their prayers, and ordered his men with axes to destroy it. When it was broken open, it was found to contain all the gems and the treasure of this heathen temple — in fact, the wealth of the land. If I speak to an idolator tonight, may God give you the grace this evening to shatter all your idols and let the treasures of Heaven rain about your hearts.

Just as the idolator violates this commandment, so does the image worshipper. The apostles had hardly been in their graves before folk here and there began erecting images to them. In the days of his Protectorate, Cromwell visited a shrine in England and saw there images of the twelve apostles made of solid silver. His orders were, "Melt them down; put them in coin; and let them go about doing good as their namesakes did."

How that one could bow before any image is a mystery to me, especially in the light of this text which says,

"Thou shalt not make unto thee any graven image."

It is just as wrong today for anyone to worship before an image of Christ, or one of the apostles, or an image of any great Christian character of the past, as it was for Aaron and the people of Israel to worship the golden calf of old. They were worshipping God through the calf which was condemned by Moses and God. Today, the man who worships God through an image, has the sentence of God's condemnation resting upon him, for God has said, "Thou shalt not make unto thee any graven image."

There are others violating this commandment of God through the worshipping of bones — that is, bones of the apostles and the saints of old.

I am satisfied that the bones of the apostles have been sold and resold literally thousands of times. A friend of mine was traveling through Europe, and in one town saw a street-vendor, selling bones of the saints. Pausing, he saw a small skull supposedly belonging to Peter. On another corner in the same city, he saw another bone salesman who likewise had a skull of Peter for sale. In this case it was a large one. Pushing his way through the crowd, he asked the salesman how it was that two skulls of Peter — one large one and one small one were being sold in the same town. This faker, not willing to be outdone, said, "The little one was Peter's skull when he was a boy, and this was his skull when he became grown."

What a tragedy! There are multiplied thousands today who swear by the bones of those who have loved the Lord in days gone by. They say that through these bones they are worshipping the true God. Yet beloved, our text warns against worshipping the true God in a false manner. Instead of worshipping some symbol or image, we are to worship God Himself.

If the idolator and the image worshipper and the bone worshipper are violating the second com-

mandment, then in like measure the man who worships before a picture is likewise a violator of this commandment.

We have no true picture to show us how the apostles or the Lord Jesus Christ appeared in the flesh. Some present Christ clean-shaven, and others with a flowing beard. Some present Him with His hair closely cropped, while other artists show Him with the long hair of a Nazarite. Some present Him as a sickly, thin, emaciated personality; and occasionally, we have seen pictures of Him as a robust, stalwart man. The same is true of all the apostles. Whenever a man paints a picture of any of these, it is only his own imagination as to how Christ or the apostles appeared. So beloved, if you have a picture in your home of one of the apostles, or the Lord Jesus Christ, whether you worship it or not, just remember that you have no guarantee as to the accuracy of the picture, but instead you have only some man's imagination upon which to rely for your information as to the appearance of this particular person.

There are those who actually worship the pictures of Jesus and the apostles. There are hundreds who use pictures of Jesus and the apostles in their teachings. There are multiplied thousands of Protestant and Baptist churches who use pictures of Christ and the apostles in order to teach their Sunday School classes about God. They would justify it by saying, "We are not worshipping the picture; we are worshipping the true God, but we are using the picture in order to worship the true God." Will you listen, beloved, to the text again: "Thou shalt not make unto thee any graven image or any likeness of" (Continued on page 8, column 1)



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Bible Conference

(Continued from page one)
blessed thereby.

AND THEY ARE COMING

A few days ago we sent out a letter to a few of our friends to ascertain their opinion concerning this Bible Conference. It was more of a "feeler" than anything else, "to take the pulse" of some of our friends concerning this Conference. The response already is most encouraging. We have heard from churches and laymen from several states who say that they plan to be with us, the Lord willing. Preachers from as far away as Kansas, Missouri, New York and Florida have already expressed such a desire. One preacher from Tennessee said that he expected to be with us, even if he had to hitchhike.

Well, here is your invitation — an invitation to each and every one of our readers. We offer you our homes, our food, our fellowship, and the best preaching possible for these three days. It will be a good place, and time, for a spiritual retreat. "Come thou with us and we will do thee good."

"The Second Commandment"

(Continued from page seven)
anything that is in heaven above." A picture is a likeness; if you are using it for worship purposes either directly or indirectly, then you are violating the second commandment.

Personally, if I were a Sunday School teacher, I would never use a picture of Jesus. Listen to His own words:

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

You will notice, beloved, by this text, that He is a Spirit and if He is to be worshipped, it must be in spirit and in truth. That

is, we must worship Him through the truth of the Bible as the Holy Spirit impresses this upon us. This leaves no room for pictures.

This commandment is also violated by the individuals who worship the cross. May I remind you in a most solemn way tonight, that it isn't the cross that saves, but it is the Christ who died on the cross. There is even a question in my mind as to whether we should sing "The Old Rugged Cross." It is an evident fact that the "Old Rugged Cross" never saved anyone, but rather, the Christ who died on the "Old Rugged Cross."

During the past few years it seems to be quite a fad among the religious and irreligious folk — among godly and even godless persons — to wear a small yellow gold cross attached to a chain about the neck. A few months ago I was being waited on in a store by a young woman who had a small yellow gold cross attached to a chain about her neck. I always try to follow the leading of the Lord, so when the Spirit commanded me to speak to her as she wrapped up my purchase, I said, "Are you a Catholic?" She replied in the negative. I then asked her what was the meaning of the cross. She said she was merely wearing it as an ornament or a piece of jewelry. This gave me an opportunity to tell her about the Christ who one day died upon the cross. We may try to make it appear beautiful today, and we may wear it as a piece of jewelry about our neck, but beloved, the cross was a hideous object of torture in Jesus' day, and it was where my Saviour died for my sins. May I admonish you as I did this young woman in the store, that the place for the cross is not as an ornament about your neck, but that its meaning may be hidden in your heart and especially in your own life. The man who worships a cross is violating this, the second commandment.

Then there are those violating this commandment in a still different

form. God declares that the only way we are to approach Him is through Jesus.

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

Yet in spite of this Scripture there are multiplied thousands who attempt to worship Him through their priests, rabbis, or preachers. God is not to be worshipped through any intermediary. The only one that is to come between the soul of man and God Himself, is the Lord Jesus Christ. Thus beloved, even though one might be attempting to worship the true God, he should be exceedingly careful to see to it that he does not worship the true God in a false way. There is to be nothing nor anyone between him and God save only Jesus, the Christ of Calvary.

II

Our text GIVES US A DEFINITE WARNING AS TO PUNISHMENT, for it says:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."—Ex. 20:5.

It tells us briefly and plainly that the false worship of parents may curse their children unto the fourth generation. Even though we may worship the true God, yet in a false manner, we will curse our great-grandchildren by so doing.

Shakespeare would teach us the same lesson, for he has Mark Anthony to say:

"The evil that men do lives after them;

The good is oft interred with their bones."

The Jukes family is a good illustration as to how parents may curse their unborn progeny. 310 of this notorious family spent their days in a poorhouse. 140 through vice, wrecked their lives both physically and morally. Sixty were professional thieves; fifty became prostitutes. Only twenty of them learned a trade, and ten of these learned this trade in prison. This family cost the state \$1,250,000. Half of them died in infancy or their record perhaps would have been blacker.

III

If the VIOLATION OF THIS TEXT GIVES A WARNING OF PUNISHMENT, THEN IN LIKE MANNER, IT GIVES A PROMISE OF BLESSING.

"And shewing mercy unto thousands of them that love me, and keep my commandments."—Ex. 20:6.

If we worship the true God in the proper manner — that is, in spirit and in truth, and keep His commandments, God promises to show mercy upon our descendants. Look at the descendants of Jonathan Edwards — mighty man of God. 285 were college graduates, 65 were college professors; 13 were college presidents; 100 became lawyers; 30 of whom won distinction as judges. None of the original family of 11 children died in childhood and four of them lived to be 70 years of age. One member of the family alone gave a quarter of a million dollars to education.

I tell you, beloved, it is equally true that we curse or bless our unborn progeny by the way in which we live and worship God today, for this text presents a warning of punishment, and a promise of blessing to each individual, depending upon whether our worship of the true God be in truth or in falsity.

IV

This THEN PRESENTS A SOLEMN RESPONSIBILITY SO FAR AS WE ARE CONCERNED.

"Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6.

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."—I Tim. 5:8.

I realize that this text was primarily spoken relative to taking care of loved ones from a physical point of view. But many think that when they have cared for those of their own house by feeding and clothing them, and looking after their mental equipment, that they have done their duty; but not so. The responsibility still rests upon us and we will either curse or bless unborn generations by the way in which we discharge this responsibility.

Listen again to this text:

"But if any man provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."—I Tim. 5:8.

Many a so-called Christian proves himself to be an infidel by the way in which he discharges this obligation.

In the Pentateuch, in this connection, Moses gives us a great text:

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence."—Deut. 22:8.

This referred to the Oriental custom of building houses — namely with flat roofs. The inhabitants often walked upon these roofs. They used them as we do porches especially in the evening. It is easy to see that a danger might exist, that one may fall off, if there were no guard, nor banister about it. Important as it was to the Jews, this text is vastly more important to us today in its spiritual application. It is our business to put a spiritual guard rail, or a spiritual banister, about our family. It isn't enough that we teach them that there is one true God — we are to teach them to worship this true God in a true manner — that is, in spirit and in truth. If we thus honor or dishonor God, in the way in which we discharge this responsibility that rests upon us, we will either curse or bless those that shall come after us.

Do I speak to some parent tonight who may be shirking this responsibility? Do I speak to some boy or some girl tonight who may be tempted to sin, and may be on the very verge of entering into some sin whereby their unborn posterity shall be cursed. I may be speaking to someone who believes in the true God of the universe, yet who is worshipping Him in the wrong manner. May God grant to each of these the grace tonight to worship the true God in a true way, as laid down within the Scriptures.

I once knew a lad who asked his mother to go to church. She was a church member and he wasn't. When he asked her to go to a revival with him, the excuse for the first night was that she had to go to a bridge club; and on the second night there was a ball to be held; and on the third night there was some other social engagement. A year later this boy's body was picked up outside a beer joint riddled with bullets. It was too late then. Although that mother may lament and mourn to her grave, the fact remains she failed in her witnessing for the true God.

Out in Missouri, a boy 21 years of age lay dying with the fever. His father, a Baptist deacon, tried to talk to him, but the lad turned his face to the wall and said, "It is too late. I have lived in a Baptist deacon's home for 21 years; it is too late now; I'm going to Hell." That father knew the true God, and was a saved man, yet he had worshipped this true God in a false way, having lived for the things of this world, and having put material interests first, he had failed in his responsibility.

A mother came into my office many months ago to tell me the old, old story of her daughter falling from a position of virtue to vice. In the course of the conversation, I learned that this had happened at a dance which the mother had permitted her daughter to attend. Then kindly but positively I said to the woman before me: "But sister, you sewed the ruffles on your daughter's dancing frock. It is too late now. You say you are saved, and

that you love the true God, you have worshipped Him faithfully."

I talked to a man back in hills one day who had just lost his only son. He told me that his son's breathing became more and more difficult, and that his son kept asking to be lifted up higher and higher in order that he might breathe normally. When the father laid him back on the bed, he was dead. Then through his tears, the father comforted himself by saying to me, "But years ago, I lifted him up to Jesus." He knew the true God, and he worshipped Him truly, and he had presented a revelation of God to that child.

In the city of Cincinnati several years ago, a minister impressed one night that he should extend his invitation. Hence, they sang an extra verse to the song, and as they did a young man came forward making a profession of faith. It was learned that he was a scapegoat from home — a n'er-do-well who had wandered away from home in Brooklyn, N. Y. The preacher wired the father to inform him of his son's conversion. Nine days passed before a reply was received. When the letter was received from Brooklyn, it was how that the father had died. Apparently the same hour that his son had been saved. The minister in writing the letter told how all day long the father kept praying, "Oh God, save my boy. Oh God, save my boy." And she concluded the letter by saying, "My boy, you are a Christian tonight because your father would not take no for an answer. Here was a father who knew the true God, and who worshipped Him in the true manner, and who discharged his responsibility as should."

Do I speak to someone tonight who would like to worship the true God, and who would like to worship Him in spirit and in truth? May I remind you, the first step in the proper worship of God is to trust Jesus Christ as your Saviour.

"I am the way, the truth, and the life: no man cometh to the Father, but by me."—John 14:6.

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