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# The Baptist Examiner

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

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EARTH'S GREATEST EXPERIENCE

## THE DEATH OF JESUS

By ARTHUR W. PINK

The death of the Lord Jesus Christ is a subject of deepest and never-failing interest to all who study prayerfully the Scripture of Truth. This is so, not only because the believer's all both for time and eternity depends upon it, but also, because of its transcendent uniqueness. Four words appear to sum up the salient features of this Mystery of mysteries: The Death of Christ was natural, unnatural, preter-natural, and supernatural. A few comments seem called for by way of definition and amplification.

First: The Death of Christ was natural. By this we mean that it was a real death. It is because we are so familiar with the fact

of it that the above statement appears simple and commonplace, yet, what we here touch upon is to the spiritual mind one of the main elements of wonderment. The One who was "taken, and by wicked hands" crucified and slain was none less than Immanuel. The One who died on Calvary's Cross was none other than Jehovah's "Fellow." The blood that was shed on the accursed Tree was Divine—"The Church of God which He purchased with His own blood" (Acts 20:28). As says the apostle "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19). But how could Jehovah's "Fellow" suffer? How could the eternal One die? Ah, He who in the beginning was the

Word, who was with God, and who was God "became flesh." He who was in the form of God, took upon Him the form of a servant and was made in the likeness of men; "and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross" (Phil. 2:8). Thus having become incarnate the Lord of glory was capable of suffering death, and so it was that He "tasted" death itself. In His words, "Father, into Thy hands I commend My spirit" we see how natural His death was, and the reality of it became still more apparent when He was laid in the tomb, where He remained for three days.

Second: the Death of Christ was un-natural. By this we mean that it was abnormal. Above, we have said that in becoming incarnate the Son of God became capable of suffering death, yet it must not be inferred from this that death therefore had a claim upon Him; far from this being the case, the very reverse was the truth. Death is the wages of sin, and He had none. Before His birth it was said to Mary "that Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1:35). Not only did the Lord Jesus enter this world without contracting the defilement attaching to fallen human nature, but He "did no sin" (1 Peter 2:22), had "no sin" (1 John 3:5), "knew no sin" (2 Cor. 5:21). In His person and in His conduct He was the Holy One of God "without blemish and without spot" (1 Peter 1:19). As such death had no claim upon Him. Even Pilate had to acknowledge that he could find in Him "no fault." Hence we say, for the Holy One of God to die was un-natural.

Third: the Death of Christ was preter-natural. By this we mean that it was marked out and determined for Him beforehand. He was the Lamb slain from the foundation of the world (Rev. 13:8). Before Adam was created the Fall was anticipated. Before sin entered the world, salvation from it had been planned by God. In the eternal counsels of Deity it was fore-ordained that there should be a Saviour for sinners, a

Several false sects teach against the doctrine of eternal Hell. They contend that the finally impenitent and unbelieving will simply be annihilated—blotted out of existence. Those who so teach, take such passages as Malachi 4:3, "And ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts," and give them a twist to suit their notions.

To construe that this passage teaches utter annihilation—the burning up of the wicked, body, soul, and spirit—is to make the Bible contradict itself, for other passages certainly teach the indestructibility of the spiritual part of man. Some have offered a thousand dollar reward for a Scripture which says in so many words that "the soul is immortal." No such Scripture is to be found; but while such phraseology is not to be found, the Bible does teach that the spiritual part of man continues to exist after the dissolution of the body. Let us note a few Scriptures that so teach:

1. The case of the penitent thief on the cross (See Luke 23:42-43). Jesus promised to take the penitent thief with Him. He didn't take his body—he evidently took

the spiritual identity that lived within the body, and which left the body when death came. Where did Jesus go when death left His body? He went to Hades—that part of Hades known as Paradise. How do we know? By the words of Jesus, "Thou shalt be with me IN PARADISE."

2. The case of Moses. Moses died and was buried by the Lord in Moab. That accounts for his body, but what about the spiritual identity that lived in the body? This, separated from the body, lived on. Thus we see Moses on the Mount of Transfiguration talking with Jesus.

3. The case of the rich man and Lazarus (See Luke 16:19-31). The unsaved rich man died, but that didn't end him. "In hades (not the final Hell) he lifted up his eyes being in torment." Likewise the saved man Lazarus died "and was carried by the angels into Abraham's bosom." What was carried? His body? No, the spiritual being that has been housed in the body. We need not quibble over whether the word "soul" is used or the word "spirit" or the term "spiritual entity." The point is, the actual person who lived in the body moved out and moved elsewhere.

Now What About the Eternal State?

Several of the religious sects (Continued on page 8, column 3)

## THE DESIGN FOR WHICH THE MORAL LAW WAS GIVEN AT MT. SINAI

By JOHN CROUCH

Moral law is necessary to moral government; without it, a moral world would be a scene of anarchy and confusion. Moral law is also necessary to the responsibility of moral beings; otherwise they would become a law unto themselves. But it is not essential, in order to secure moral government or moral responsibility, that such a law should be in writing. We have no doubt of the moral government and moral responsibility of angels, yet we have no reason to think that they have any written code of laws; and the moral government, and corresponding moral responsibility of Adam in his original state, will, we presume, be at once admitted, without supposing for a moment that the command to abstain from eating of the fruit of the tree of knowledge was given to him in writing. In both these instances, the laws were in the moral beings themselves; and therefore were not needed outwardly in the letter.

The peculiarity of the law, as given from Sinai, was that it was written. It was not, as we have seen, the first revelation of moral law from God to man, though it was the first written revelation of such law. We have not to discuss the design of moral law, abstractedly considered, but the design for which this written law was given from Sinai. We shall show first why it was not given.

### 1. It was not given that man might keep it.

In itself it was doubtless adapted to secure life to those who should perfectly obey it. Yet it was not given from Sinai with that view. As given to Adam in his unfallen state, the very fact of its being given implied that he had the power to keep it. God could not, as a moral governor, give to him a law which he had not constituted him able to obey. But no such power is to be inferred from the giving of the law from Sinai. Man had, by his own sin, lost the power to obey. He was now a fallen being; but his fall had not lessened God's right to demand his obedience; nor in any way relaxed God's requirements; so that no law which God might give after the fall could be less rigorous than that which he had originally given. He could not give other than a perfect law. He could not, it is true, require more of man than He had originally given him power to perform. Now did he. There is nothing in the law, as given from Sinai, which Adam, when in Paradise, had not the power to

(Continued on page 2, column 3)

WHAT I BELIEVE THE BIBLE TEACHES, NO. 7—

## WHAT I BELIEVE CONCERNING THE DOCTRINE OF THE NEW BIRTH

By Fred T. Halliman  
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Chicago 18, Ill.

Jesus I have begotten you by the gospel" (1 Cor. 4:15).

"I thank God that I baptized none of you . . . for Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:14,17).

If baptism be a necessity to salvation, Paul thanked God that he had no part in the salvation of these people. Baptism symbolizes that which saves, but it does not produce it.

(b) It is not reformation. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:3-6).

Nicodemus was an exponent of the Pharisaic belief and teaching which lay great emphasis upon outward ceremonies, but Jesus said in substance, "Outward conformity to either ceremonial or moral requirement is insufficient. Regeneration alone can meet the need of man and the requirement of God." The former is of the (Continued on page 8, column 1)

We know that one must be born again before entering the kingdom of God because Jesus tells us so. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3:5). Access into the family of God is the same as that by which entrance is obtained into the families of men, namely, by generation or birth. A life must be imparted in the one instance as in the other. In the case of the child of God it is an impartation of eternal life and the divine nature. Regeneration, or the new birth, is the door into the kingdom of God, and apart from it, that door must remain inevitably closed, and God and man remain forever separated.

### 1. The Meaning of It.

1. What it is not.  
(a) It is not baptism. "For though ye have ten thousand instructors in Christ, ye have yet not many fathers: for in Christ

## The Baptist Examiner Pulpit

### "SLEEP—DEATH"

Sermon Preached by Pastor John R. Gilpin

### New Life—Change

A poor crossing-sweeper in Dublin was standing with his broom at the crossways. As he waited there for the charity of passers-by, a lawyer placed his hand upon his shoulder and said: "My good fellow, do you know that you are heir to a fortune?" "Do you mean me?" asked the crossing-sweeper. "I do," replied the lawyer. "I have just received the news and I am quite sure you are the man." The crossing-sweeper walked away in eagerness to know all about his new inheritance, and forgot his broom. No more road-sweeping now. He has a new position in life, and must live up to his dignity.

(Continued on page 8, column 1)

"These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may wake him out of sleep."—John 11:11.

I am sure that those of you who are familiar with the Word of God will recall the story of the raising of Lazarus after he had been dead and buried. When the Lord Jesus Christ was talking with His disciples relative to Lazarus' death, He referred to his death as a sleep. In my text when He said, "Our friend Lazarus sleepeth," the Lord Jesus actually meant that Lazarus was dead.

If you will turn to the Word of God, you will find that death is often referred to, and often

spoken of, under the figure of sleep. I never did take time to notice how many times it is thus referred to in both the Old and New Testament, but you will find that it is referred to under the figure of sleep many, many times.

We read:

"But now is Christ risen from the dead, and become the first-fruits of them that SLEPT. Behold, I shew you a mystery; We shall not all SLEEP, but we shall be changed."—1 Cor. 15:50, 51.

In these two verses it is obvious that he is referring to death under the figure of sleep.

Notice again:

"For if we believe that Jesus died and rose again, even so them

also which SLEEP IN JESUS will God bring with him."—1 Thess. 4:14.

Paul is discussing the second coming of the Lord Jesus and he says, that when Jesus comes again, that those who are asleep in Jesus, or in other words, those who have died saved, Jesus is going to bring with Him.

We read again:

"Who died for us, that, whether we wake or SLEEP, we should live together with him."—1 Thess. 5:10.

Here is a verse that says that whether we are alive or whether we are dead, we are to remember that Jesus Christ died for us.

Listen again:

(Continued on page 3, column 1)

### Pity The Preacher

The preacher has a good time. If his hair is gray, he is too old. If he is a young man, he hasn't had experience. If he has ten children, he has too many. If he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't, she isn't interested in her husband's work. If the preacher reads from notes, he is a bore. If he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people. If he calls on some poor family, he is playing to the grandstand. If he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him how to do it better.



# The Baptist Examiner

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## It All Depends On The Way You Look At It

Some of our enemies say that I am continually "begging" in behalf of THE BAPTIST EXAMINER. Whether this is true or not, depends upon how you look at it.

As I say, some of our enemies say that I am a "beggar," but two of our friends have written us today who do not agree with this statement.

Mrs. Russ Wilkinson (Illinois) writes:

"Pleading for the cause of Christ has an entirely different meaning to me than just a 'beggar.' I do not feel that you are in any sense of the word 'begging.' We know there is always a need, but we do not know how great it is unless you tell us."

Brother Robert E. Lyles of Gordon, Ga., in sending an offering says:

"I wouldn't worry too much about the lies that are said about you and the truth you print. They have to slander someone. I don't remember you begging for anything. I know when I need help I can depend on you and Brother Bob. I don't mind asking as you already know."

Therefore, I presume it all depends on which way you look at it. To our enemies I am a "beggar," but to those who love the truth and THE BAPTIST EXAMINER as it presents the truth, I am not a "beggar."

Well, anyhow, until the Lord directs otherwise, I expect to keep on telling our friends all our needs, in order that we might be able to keep the paper in the mail.

I wish you would read our appeal at it appears on page three of this issue, and then respond to it as the Lord may impress and enable you.

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## The Moral Law

(Continued from page 1)

It was not a new law. The ten commandments were but a development of the law which was given to Adam in his original state. The mere fact, therefore, of the giving of the law, must not be quoted as any evidence that man has the power to obey it. This principle holds true of every command which God has given to man since the fall. It has often been urged by those who hold the doctrine of moral ability, that if God gives a command, it implies that man has the power to obey; and that since all men are commanded to repent and believe the gospel, it follows that they have the power to do so. We demur to this reasoning. The principle we have proved above, viz., that man's fall has not relaxed God's requirements, strikes at the root of such a theory.

The law from Sinai was given in such a form as proves that man had not the power to keep it. The very fact that it was written, is an evidence that it was given to fallen beings. Had man remained unfallen, there had been no need of the written law, since it was written in his heart. It was because it was effaced from the fleshly tablets of the heart, that it became necessary to write it upon tablets of stone. If, then, it were given to beings who had not the power to obey it, it could not have been with the design that they should obey it. If man had failed to keep it as a perfect being, much more would he fail to do so as a fallen being.

### II. The Law was not given to prove the fact of man's guilt.

It was not necessary for this purpose. Men's own consciences would have condemned them, without the written law. The Apostle Paul argues this in Romans 5:13, 14, "Until the law, sin was in the world; but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

The fact that a period of two thousand five hundred years elapsed between the revelation of the law to Adam, and the giving of the written law from Sinai, and that, during that time, men died who had not sinned as Adam had done with the revealed law of God before them, proves that they were treated as guilty; and the fact that they were treated as guilty, proves that there was a sufficient law to bring them in guilty, since sin is not imputed when there is no law.

The same apostle argues the guilt of those who have never heard the Law, on similar grounds in Romans 2:12 — "As many as have sinned without Law, shall also perish without Law; and as many as have sinned in the law shall be judged by the law." The law of conscience, the remnant of the unwritten Law in the heart, is sufficient to prove men guilty, so that the written Law was not needed to vindicate the justice of God in their condemnation.

And not being needed for this purpose, we cannot conceive of its being given to the guilty, apart from some gracious end. To give the law to those who are already condemned, is only an aggravation of their condemnation. The effect of the Law on the heart of an unregenerate man, is not to restrain him from sin, but the contrary. Opposed as it is to all his evil propensities, it only excites them to greater activity. "When we were in the flesh," says Paul (Rom. 7:5), "the motions of sins which were by the law, did work in our members to bring forth fruit unto death." This is not the fault of the Law, which is holy, just, and good, but the fault of man's corrupt nature.

Yet, apart from some gracious design, we cannot conceive that the law would have been revealed to the guilty, since it works (Continued on page 5, column 2)

## "I Should Like to Know"

1. If a church member is sick and an invalid, is there any way by which he could partake of the Lord's Supper other than in the church?

In such a case, the only Scriptural way that we can think of would be for the church to meet in the home of the invalid person and all the church observe the Supper there. This would be altogether Scriptural, for nothing is changed or altered, saving the place where the church observes the Supper.

2. Would it not be all right for the church to authorize the pastor of the church to administer the Supper to such a one?

No, not if we accept the Bible as our guide in such matters. There is neither example or precept for such in the Bible. We know that this has been done before, but no one contends that it is Scriptural. Sentiment is back of such practices.

3. Who started the Episcopal church?

The Episcopal church is the same as the Church of England. It was started by Henry the Eighth in 1534.

4. Who started the Congregationalists?

Robert Brown in 1580.

5. Who started the Seventh-Day Adventists?

The movement is usually traced back to the early 1840's to William Miller, but it developed under Ellen G. White's "ministry."

6. Should we call on a visiting Methodist or Campbellite preacher, who attends our services, to pray, but of ministerial courtesy?

There was a time when I would have answered "yes" to this question. In fact, I used to do so, but one evening an Arminian Methodist preached a whole sermon on falling from grace and salvation by works when I called on him to pray. From then on I decided that I did not want that crowd to pray for me. He prays to a different God than to the One whom I preach and teach.

After all, to call on such a one to pray is nothing short of unionism. A man may be a unionist in praying, just the same as in preaching. The same is true of singing. We ought to be mighty careful as to whom we bring into our churches to sing. After all, unionism is unionism wherever it may be found, and true Baptists will stay away from its entanglements just the same as they will stay away from a rattlesnake.

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## The Death Of Jesus

(Continued from page 1)

Saviour who should suffer the Just for the unjust, a Saviour who should die in order that we might live. And "because there was none other good enough to pay the price of sin" the only-Begotten of the Father offered Himself as the Ransom.

The preter-natural character of the Death of Christ has been well termed the "undergirding of the Cross." It was in view of that approaching Death that God "justly passed over the sins done aforetime" (Rom. 3:25 R. V.). Had not Christ been, in the reckoning of God, the Lamb slain from the foundation of the world, every sinning person in Old Testament times would have gone down to the Pit the moment they sinned!

Fourth: the Death of Christ was super-natural. By this we mean that it was different from every other death. In all things He has the pre-eminence. His birth was different from all other births. His life was different from all other lives. And His death was different from all other deaths. This was clearly intimated in His own utterance upon the subject—"Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18). A careful study of the Gospel narratives which describe His death furnish a sevenfold proof and verification of His assertion.

(1) That our Lord "laid down His life," that He was not powerless in the hands of His enemies comes out clearly in John 18 where we have the record of His arrest. A band of officers from the chief priests and Pharisees, headed by Judas, sought Him in Gethsemane. Coming forward to meet them, the Lord Jesus asks, "Whom seek ye?" The reply was, "Jesus of Nazareth," and then our Lord uttered the ineffable title of Deity, that by (Continued on page 7, column 3)



# "Sleep—Death"

(Continued from page 1)

"For this cause many are weak and sickly among you, and many SLEEP."—I Cor. 11:30.

Paul is discussing the Lord's Supper. He says that because the folk at Corinth had abused the Lord's Table, some of them had been chastened with weakness, and some had even been chastened with death, because he declares that many of them were asleep. Now he didn't mean that they had fallen asleep in church, but rather he meant that they had died — that the Lord had killed them as a result of their sin of falsely observing the Lord's Supper.

From these verses you can easily see that death is referred to under the figure of sleep. I would like to show you some similarities between sleep and death — why it was that our Lord referred to Lazarus as being sleeping when actually he was dead. In other words, I want to show you why it is that death is referred to under the figure of sleep.

I.

## SLEEP IS PERFECTLY HARMLESS.

There is not a thing in the world for a person to fear when he goes to sleep. In contrast, there are many things for which to be thankful. As you well know, when you have gone without sleep for a period of time the eyes become jaded, the nerves become ragged, and physically you become exhausted. How welcome it is for one to be able to lie down and sleep! As I say, there is not a thing in this world to fear about sleep, and there is exceedingly much for which to be thankful.

Surely, beloved, the same thing is true so far as death is concerned. There isn't anything for a child of God to fear about death. At the same time, there is much for which a child of God can thank God for death.

For example, I am glad that we don't live the long lives that they lived in the days of the patriarchs. I am glad that we don't have the longevity that they had in the days of Methuselah and the men who lived in his era. I am glad that death comes to us many hundreds of years sooner than it came to those individuals.

I say to you, beloved, there is nothing for us to fear in death, and there is much for which to thank God for death. Listen:

"Yea, though I walk through the valley of the shadow of death, I WILL FEAR NO EVIL: for thou art with me; thy rod and thy staff they comfort me."—Psa. 23:4.

"The sting of death is sin; and the strength of sin is the law. But THANKS be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:56, 57.

Here you will notice that Paul is saying that there isn't anything for us to be afraid of in death, but rather we can thank God because we have a victory through our Lord Jesus Christ.

I remember years ago in my first pastorate that there was a man who lived out in the country who was a keeper of bees. He rarely ever got stung by those bees, but one afternoon I called on him, and an hour or so before I arrived, one of those little fellows had sat down on this man's cheek and had buried his stinger in him, to the extent that his face was swollen practically beyond recognition. As we talked about the matter, he took comfort in this fact, that that bee would never sting another person. He said that a bee has only one stinger, and when he puts that stinger inside of a person he leaves that stinger, and he will never grow another one. He said that bee may light on thousands of people in the future, but he will never be able to sting anybody else.

As I left his place that afternoon, I thought how true of the Lord Jesus Christ. Death lighted on Christ, but Christ took the sting out of death. Death may light upon me. It may light upon

Dearly Beloved:

Our Bible Conference is now ancient history, and I rejoice to tell you of the blessings of God that were showered upon us thereby. We had a large attendance --even larger than we anticipated, excellent weather, the speakers were all at their very best and truly the Lord blessed us in a marvelous way. Many were heard to say that it was the best conference that they ever attended.

I am convinced now more than ever as to the far-reaching influence of THE BAPTIST EXAMINER. We had representatives at our conference from seventeen states and one foreign country (Japan.) It was good to see all of these folk and to realize anew and afresh the wide-spread influence of THE BAPTIST EXAMINER. Truly God has given Brother Bob and me a great ministry in the editing of our paper.

## WHY THE BAPTIST EXAMINER IS NEEDED

Many folk were especially impressed by the work of Brother Halliman who is soon to go as a missionary to New Guinea. If there were no other need for the paper, then truly it is needed as a means of information in behalf of his work.

When I consider the blessings of God in the past upon our written ministry, and when I remember how needful it is today in view of the doctrinal looseness of this present time, and when I think of its wide-spread influence and the fact that it will serve as a link between Brother Halliman on the foreign field and churches at home--then I am persuaded more and more to press the fight for the future and to continue carrying on as we have in the past. Truly we can never be tempted to slack our pace after the impressions that came through this Bible Conference.

## OUR FINANCIAL PROBLEMS CONTINUE

At the same time, let me remind you that we are facing many problems concerning our paper. As you well know, the steel strike still continues. Business is virtually paralyzed in this town, which is a steel town. I think we have been a little more fortunate than most of the businesses in town, and for the business that God does give us week by week, we are truly grateful.

However, we do not have enough business, nor are we taking in sufficient money to continue the paper on a weekly basis without a great deal of outside help. We must make \$250 a week in the shop in order to keep the paper in the mails. Now, instead of doing so, we have not even been able to make ends meet. We doubled up on the issue of August 22nd and September 5. Other than that, we have been able to give you a paper each week.

## OUR CONFERENCE GUESTS OFFER ADVICE

During the Conference I talked much to our guests concerning THE BAPTIST EXAMINER and its future. They were unanimous in their opinion that the paper must go on.

Because we are always "hard up," and I tell our friends of our needs, our enemies say I beg continually for TBE. There is nothing they have ever said that hurts as does this. Their lies as to my character are dismissed without a moment's consideration. I care not what any of them say as to our doctrinal position. However, they truly hurt me when they refer to me as a "beggar." My nature revolts and rebels at this charge, since I know how maliciously false it is. I told a number of our friends of this at the Conference, and they in agreement said, "You are not begging; and, if you were, you are doing this for the ongoing of the Truth, and furthermore, why worry as to what your enemies say.

Therefore, I am falling back again on the motto of my ministry. "Trust the Lord and tell His people."

## WE NEED YOUR HELP TODAY

May I ask that you please pray for us that we may continue to send the paper forth on its weekly mission. At the same time, may I exhort you to be extraordinarily generous in your support of the paper just now. Many who have been our friends in the past are also suffering financial reverses. Likewise, within the past year thirty-three of our faithful friends and supporters have been called home to be with the Lord. Truly, we have lost much, not only from the standpoint of friendship and their intercessory prayers in our behalf, but also on account of the lessened contributions.

Perhaps I should not have written you as fully as I have, but ere I close, may I remind you that we need your help TODAY. Before this week ends, we must raise \$2,000.00 to meet urgently needed expenses, and if God enables you to help THE BAPTIST EXAMINER to carry on its ministry, then we shall be most happy to have you write us, and send us whatever offering God may lay upon your heart.

May His blessings be upon you.

Very sincerely,

JOHN R. GILPIN

II.

## SLEEP COMES AS A WELCOME RELIEF AFTER THE SORROWS AND TOILS OF THE DAY.

you. Death may come to every-one of us, but, beloved, there is no sting in death so far as we are concerned, because the Lord Jesus Christ has taken the sting out of death.

I insist then there is nothing to fear in death, and on the contrary there is much for which to render thanks. Therefore, I say in the very first place that death is likened unto sleep because sleep is perfectly harmless.

You have worked until your body is worn. You are almost to the point of fatigue. But after the sorrows and toils of the day, sleep comes as a welcome relief. I think that is what Solomon had in mind when he said:

"When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy SLEEP SHALL BE SWEET."—Prov. 3:24.

Again Solomon said:

"The SLEEP OF A LABOURING MAN IS SWEET, whether he eat little or much; but the abundance of the rich will not suffer him to sleep."—Eccl. 5:12.

Yes, beloved, sleep comes as a welcome relief after the sorrows and toils of the day have come

to an end. How many times is it true in your life that you have worked until you were practically exhausted and how welcome was sleep when you closed your eyes that evening! How many times has it been that you have had sorrows, sicknesses, maybe even death itself come into your home, and what a welcome relief it was when you went to bed and closed your eyes in sleep at the close

(Continued on page 4, column 1)



**"Sleep—Death"**

(Continued from page 3)

of the day! Surely we can say that sleep comes as a welcome relief after the sorrows and the toils of the day have come to a close. No wonder that Solomon said, "Thy sleep shall be sweet."

What is true so far as sleep is concerned relative to the human body, is also true concerning death, for death comes as a welcome relief after all the sorrows and the toils of this life have come to an end. Especially merciful is death for the saint of God.

Have you ever been to the place where you couldn't go to sleep? Back in 1934 I had that experience. I was stricken with encephalitis, which is just the opposite of sleeping sickness. I slept a little on Sunday evening. That was the last sleep that could be forced upon me until Friday night. I understand that they gave me enough drugs to put a dozen people to sleep, but I still couldn't sleep.

I tell you, beloved, sleep surely comes as a welcome relief after the cares and toils and the sorrows of the day have come to an end, and I would insist that when death comes to you and to me as God's children, that we will find that it is sweet. We will find that death to us is a welcome relief after the sorrows and the toils and the cares of this life have come to a close. Somehow I can never find myself grieving over the death of a child of God, for I look upon the death of that saint as being a sweet relief—a welcome relief that has come at the end of the years when the toils and the cares and the sorrows of this life have come to an end.

## III.

**IN SLEEP, WE LIE DOWN TO RISE AGAIN.**

When you stretch out in comfort upon your bed for a night's repose, you don't anticipate being in that bed forever. It is your expectancy when you lie down that you shall rise again.

Beloved friends, I thank God for this fact, that when each child of God comes to lie down in death, it is not going to be forever, but rather you will lie down to rise again. Listen:

"And many of them that sleep in the dust of the earth shall awake, some to EVERLASTING LIFE, and some to shame and everlasting contempt."—Dan. 12:2.

Yes, beloved, as in sleep we lie down to rise again, so in death, with glad expectancy we know that we are going to rise again.

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I look back across my own experience and I think of the dear friends and loved ones that I have seen travel along life's way and come to the end of life's way to death. I think of them as sleeping now, but some of these days, they are going to rise again. What a blessed thought it is that as in sleep we lie down to rise, so in death we are not going to remain dead forever. These bodies are going to be raised again. Thank God for the glorious truth of a marvelous resurrection of Jesus Christ.

## IV.

**SLEEP IS A TIME OF REST.**

We read:

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may REST from their labours; and their works do follow them."—Rev. 14:13.

Yes, beloved, sleep is a time of rest. If you have lost a loved one, may I bring comfort to your heart by reminding you that that loved one is now enjoying a season of rest.

Listen again:

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."—Rev. 22:3.

After a while, beloved, following the resurrection, we are going to serve Him, but now all the saints of God who have died are sleeping. They are resting. I don't mean to say that the soul is asleep, but the body is asleep. Death is referred to as sleep, because sleep is a time of rest.

## V.

**DEATH IS SPOKEN OF AS SLEEP IN VIEW OF THE EASE WITH WHICH THE LORD WILL QUICKEN US.**

The Word of God gives us a hint as to how easy it is for Him to quicken us. Listen:

"Marvel not at this for the hour is coming, in the which all that are in the graves shall HEAR HIS VOICE, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28, 29.

Notice this, beloved, when our Lord gets ready to bring us out of the grave, He is going to do it with a mere speaking of His voice. What a similarity to the ease with which an individual can be awakened. The average person can be awakened by simply speaking to that individual. I'll grant you that some people sleep more soundly and are a little harder to awaken, but generally speaking, if you merely speak a person's name that individual is called from a state of sleep to a state of wakefulness.

Beloved, that is just exactly how our Lord is going to raise the dead some of these days. He stood outside the tomb of Lazarus and said, "Lazarus, come forth." He didn't touch the body of Lazarus. He merely spoke and Lazarus lived again.

Every once in a while I meet with a skeptic who does not believe in the resurrection. Every once in a while I meet with an individual who tells me that he does not believe that we will ever live again—that these bodies when they die will go into the ground and perish there, never to be resurrected. Would you believe me that this certainly is an answer to the skeptic. When our Lord gets ready to awaken the dead bodies that are in the grave, He can awaken them just as easily as you can call the average person from his slumber, for when our Lord speaks, men shall be called back to life. So I say, beloved, in view of the ease with which an individual can be awakened, we can see the similarity between sleep and death, for the Lord Jesus Christ can quicken us when we have died by a mere speaking of the voice.

## VI.

**IN SLEEP THE BODY IS FITTED FOR THE DUTIES OF TOMORROW.**

Would you be able to work tomorrow if you didn't sleep tonight? Would you be able to carry on your activities that you are supposed to do tomorrow if you did not rest tonight? You know as well as I that no individual is able to go on indefinitely carrying out his duties without sleep the night before. Rather, beloved, the body is fitted for the duties of tomorrow by the sleep that he gets.

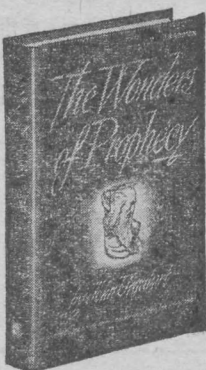
Beloved, I thank God that when we die and are resurrected that there are going to be some duties out there for us. I never did have much sympathy with the old Irish lady, who said after a life of toil as a scrubwoman in one of the big buildings in Cincinnati, "When I come down to the end of the way, I'm going to do narithin', and narithin', and narithin'." No, no, beloved, she is all wrong. When we come to the end of the way, our bodies are going to sleep for a while, but as the body is fitted for the duties of tomorrow through sleep, so we are going to be fitted for the duties of eternity as a result of our sleep at the end of life's way.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his SERVANTS SHALL SERVE HIM."—Rev. 22:3.

If you have an idea that you are not going to do anything throughout eternity, you might just as well get that out of your mind. I'll tell you something else, you are not going to be plucking on a harp throughout eternity, but you are going to be busy serving the Lord.

When I was a boy, I used to go out on a cold November day when we had been shucking corn and I would take my hand and rake the snow off the pile of corn, and I'd get my hands all wet, and nearly frozen. As I would load the corn into the wagon, I would think, "Isn't it going to be wonderful when we get to Heaven? I'm not going to have anything to do like this. We are not going to have any hard work to do when we get to Heaven." Beloved, I used to think what a wonderful place Heaven is going to be without any duties and without any cares. Then I read Revelation 22:3, which says, "And his servants shall serve him."

I can't conceive of anything being worse than for a man to be idle throughout eternity. I can't conceive of the Apostle Paul with the mighty intellect that he possessed here in this world sitting down and doing nothing throughout eternity. I can't conceive of a man who has been busy here in this life being absolutely idle throughout eternity. I say to you, beloved, just like the body is fitted for the duties of tomorrow as the result of the sleep of tonight, so by the sleep of death we are fitted for the duties that are ours out yonder.

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## VII.

**SLEEP IS A GIFT FROM GOD.**

We read:

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so HE GIVETH HIS BELOVED SLEEP."—Psa. 127:2.

Sleep is a gift from God. If you can close your eyes tonight, if you can dismiss the cares of this day and go to sleep tonight, that is just one of God's gifts to you. When you awaken tomorrow morning and you sit down at your table to thank God for the blessings of the new day, and for the food, and the friends, and the relatives about you, don't forget to thank Him for the night's rest, for if God hadn't given you sleep, you wouldn't have gotten that night's rest. I say, beloved, sleep is a gift of God.

It is well for us to remember also that the sleep of death is a gift of God. I think it is truly a gift that God doesn't leave us here forever. I look about and I see some individual that has gotten to perhaps four score years and better in age, and I think, what a blessing it is that God takes one on home to Glory. I think of my own mother. She was considerably past eighty when the Lord called her. What a blessing it was! What a gift it was from God. The old machine was worn out—the old engine completely exhausted. What a blessing He didn't leave her here any longer! What a blessing that God would mercifully take her!

I say to you, beloved, that as sleep is a gift of God, so death is one of God's great gifts to His children.

## VIII.

**THERE IS ONE CONTRAST.**

All that I have said thus far has been similarity, but there is one very decided contrast between sleep and death, and that is that in sleep all the sorrows and the joys of life are shut out, but that isn't true in death. I have in mind when one dies that he still knows something of the sorrows that go on here in this world. I am satisfied that when your mother, father, or some of your loved ones depart this life that they still know of the trials and difficulties that you have. Listen:

"Wherefore seeing we also are compassed about with so great a CLOUD OF WITNESSES, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1.

You will notice it says that we are compassed about with so great a crowd of witnesses. Now the word for "witness" is the word "spectator." It refers back to the preceding chapter which speaks to these great heroes of faith by the way of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Joshua, and Rahab, and the many other heroes of faith, and He refers to these as the spectators looking down upon us. I have in mind that your loved ones are spectators looking down upon us today.

You say, "Brother Gilpin, how in the world could they be happy then when they look down upon us and see us when we sin, and see us when we stumble along so far as our spiritual life is concerned? How could they be happy?" I'll tell you, beloved, how they can be. They have only the nature of God now. They don't have the nature they once had. Now they see things as God sees them, and if God can be happy, you can rest assured our loved ones are happy, too.

Yes, I say that this is a decided contrast to sleep, for in sleep we shut out all the sorrows of this life, but we don't shut out all the sorrows of this life when we die, and likewise the same is true of the joys. When we sleep we also shut out the joys of this life, but when we die, that doesn't shut out the joys of this life.

Listen again:

"I say unto you that likewise

**JOY SHALL BE IN HEAVEN over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.**"—Luke 15:7, 10.

Listen to me, beloved, the saints of God are made happy and jubilant when a sinner turns to God and is saved, which is just the opposite to sleep in this respect. When we sleep we shut out the sorrows and the joys of life, but in death we still know the sorrows of this world, and thank God, we still know the joys, for every saint of God in Heaven knows when a soul is saved and becomes a child of God down here on this earth.

Now, beloved, may I say that what I have mentioned about sleep for the Christian, that just exactly the opposite is true so far as the unsaved man is concerned. Everything I have said about sleep is true for a Christian, but not one word of it is true so far as an unsaved man is concerned. Sleep to the unsaved is an inexpressible, hideous nightmare. Death is the worst experience that can come to him.

Sometime ago I visited a man who was unsaved. He had been a wicked sinner all of his life. I attempted to witness to him, but got nowhere. The next day he died. When I was talking to one of the members of the family making the arrangements for the funeral, this individual said, "Well, I am glad he is gone. He suffered so much. He is out of his suffering now." I said, "No, no, brother, his sufferings have just begun." I said, "What you consider great suffering within the last few weeks was little suffering in comparison to the suffering that he entered into the moment that his soul departed from his body to be out yonder in eternity."

I tell you, beloved, when a man dies outside of Jesus Christ, the worst sufferings of all the men of this world combined can't begin to equal the sufferings that an unsaved man enters in upon in eternity.

Sometime ago I stood in a hospital and I saw a woman who had been a rather vicious young woman in life, die. Her agonies were so great that her mother couldn't even stay in the room with her, and she asked me if I would go in and sit with her daughter. I saw that woman as she would slap at the demons of Hell as they would crawl over her body. I saw her as she would clutch the coverlets and pull them over her head in order to shut out that which she saw, which was invisible to me, even before (Continued on page 5, column 1)

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## "Sleep—Death"

(Continued from page 4)

heard her shriek and scream at the demons of Hell were taking her with pitchforks, even she was yet alive within flesh. I say to you, beloved, anything that I have said relative to a child of God is just untrue so far as an unsaved man is concerned. Sometime ago I had a friend who couldn't sleep at night. He would have a hideous, vicious nightmare night after night. He was in a large four-poster wood-bedstead and one night he crawled up on top of the headboard of the bed. You can't imagine what that man suffered trying to sleep. Beloved, the worst nightmare that a man ever had in this world in trying to sleep couldn't even begin to compare with the hellish hideousness that shall be the eternal nightmare of the man who dies without Jesus Christ as his Savior.

I think of this, I am reminded of that day when David said: "Thy father certainly knoweth and I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved; but truly as the Lord liveth, as thy soul liveth, there is a step between me and death."—I Sam. 20:3.

I am reminded of the words of Apostle Paul when he said:

"And as it is APPPOINTED TO MEN ONCE TO DIE, but after this the judgment."—Heb. 9:27.

I think of these Scriptures, I think that out yonder is the coming when you and I are going to leave this world. We are going to sleep the sleep of the righteous or we will experience the nightmare of Hell of the unrighteous. As I think of I say that a child of God has nothing to fear.

Someone may say, "Brother John, do you have dying grace?" No, beloved, I don't. I need dying grace. I need dying grace just now. But I have conviction that the same God who gives me grace to live by every day will likewise give me grace to die by when I come to

A few years ago a party of Christians left Birmingham, Eng., in the morning traveling through northern England over into Scotland. All day long the beauties of

northern England had been obliterated from their view by a fog that had settled over the country, for which England is noted. A friend of mine was in that group. He said that for six hours—from 9:00 o'clock in the morning until 3:00 o'clock in the afternoon—they couldn't see twenty feet away from the observation car in which they were riding. They saw nothing of the beauty of northern England. He said that along about 3:00 o'clock in the afternoon a guide came through the car and said, "Now in just a few minutes we are going to pass through a tunnel, and when we come out of the tunnel we will be in Scotland. He said that they were in that tunnel for about six minutes but when they came out of the tunnel on the other side, in the meantime the sky had cleared and the sun was shining.

I thought as that friend came back from that trip and told me of this experience, that is like death for a child of God. You come down to the end of the way and things are dark. As we go along in life things get darker and darker as far as this world is concerned. Thank God, just a moment in the darkness, and then out of the darkness into an eternal everlasting light—the light of God throughout all ages. How we ought to thank God that Jesus said, "Our friend Lazarus sleepeth."

As the poet has said:

"Sunset and evening star,  
And one clear call for me,  
And may there be no moaning  
at the bar,  
When I put out to sea.

"But such a tide as moving seems  
asleep,  
Too full for sound or foam,  
When that which drew from out  
the boundless deep,  
Turns again home.

"Twilight and evening bell,  
And after that the dark,  
And may there be no sadness of  
farewell  
When I embark.

"For though from out our bourne  
Of time and place the flood may  
be far,  
I hope to meet my pilot face to  
face  
When I have crossed the bar."  
May God bless you!

## The Moral Law

(Continued from page 2)

only their greater sin, and thus their greater condemnation.

The law was given for gracious, not for judicial, purposes. It was not as an experiment, in order that its efficacy as a method of justification might be tested: this had already been done in the person of Adam in Eden, and it had been found to fail. It was part of God's whole plan of redemption, and was made known for the sake of the gospel which was afterwards to be revealed. That gospel had been promised to Adam immediately after the fall, it had been confirmed by a further promise to Abraham and to his seed; and the Law, which was subsequently revealed, was subject to those promises which it could not disannul. "Wherefore, then, serveth the law? It was added, because of transgressions, till the seed should come to whom the promise was made; and it was

ordained by angels in the hand of a mediator." (Gal. 3:19). The Law, then, was revealed for the sake of the gospel, and not the gospel for the sake of the Law.

It was given,

### I. To convince man of the nature and extent of his sin.

Without it, man could never have known the full extent of his guilt, until its consequences had overtaken him. Without it, there had been no standard whereby he could possibly judge of the morality of his actions. Every man would make a standard for himself—such a standard, too, as would lead him to be satisfied with his own deeds, however greatly he might, by that standard, condemn the deeds of others. The sins which he did not commit might be accounted criminal, but those in which he himself indulged would be passed over as harmless.

It is only when actions are weighed in the balances of the law, that their true weight can be ascertained. Paul, speaking of himself, says, "I was alive without the law once, but when the commandment came, sin revived, and I died." "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet."

Every unawakened sinner is self-confident and secure, until struck down by the hand of the Law. It is by the commandment that sin is shown to be exceeding sinful. Like a letter written with sympathetic ink, which remains invisible till heat is brought to bear upon it, when it may easily be read; so is the heart of man full of sin; yet till the Law is brought to bear upon him, he sees not the extent of his guilt, nor of the condemnation which that guilt has involved.

### II. The Law was given in order to show man how he must be justified.

There were two ways in which man might have been justified in the sight of God; the one by the works of the Law, the other by the righteousness of faith. Every man by nature seeks to be justified by the works of the Law. In propounding to him a scheme of grace, it was therefore necessary to show him the impossibility of his being saved in any other way. For this purpose, the Law was given from Sinai.

Ye that desire to be under the Law, do ye not hear the law? Ye that seek to be justified by works, come to Moses, and he will show you what is required of you. Perfect obedience to every precept, in its broadest and most spiritual meaning, and that continually, the Law demands of you! It makes no promises, except to the man that doeth these things; he shall live in them; but he who fails in the least particular, the Law pronounces cursed, without any liberty to repent, or any possibility of forgiveness. It is thus, by revealing the Law, that man is taught what is required for his justification, and the utter impossibility of his being justified by his own works. This was needed in order to make the other plan, viz., justification by faith, understood.

The manifestation of the righteousness of God, without the Law (that is, other than by man's personal obedience to the Law), in the obedience and sufferings of Christ, would otherwise have been unintelligible. To have revealed a scheme of salvation by grace, without showing the impossibility of salvation by works; to have called upon men to trust for justifying righteousness in the obedience and sufferings of another, without showing how that obedience was due from them, and those sufferings were deserved by them would have been altogether in vain. The gospel, as a remedy, would have appeared so greatly disproportionate to the utmost that man could not have known of his disease, that he would entirely have failed to see that it was adapted to him, or in-

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Beginning at 2:00 P. M.

Wallace Freeman, LaGrange Baptist Church, LaGrange, Ga.—THE WILL OF GOD.

John A. Ross, Rye Patch Baptist Church, Ludowici, Ga.—GOD'S DEVIL.

EVENING SERVICE—7:30

Fred T. Halliman, Macedonia Baptist Church, Chicago, Ill.—BAPTISTS AND MISSIONS.

William Crider, Tabernacle Baptist Church, Tulsa, Oklahoma—DIVINE PROVIDENCE.

SUNDAY, OCTOBER 11, 1959—10:00 A. M.

Bob L. Ross, Calvary Baptist Church, Ashland, Ky.—SCRIP-TURAL BAPTISM AND THE LORD'S SUPPER.

T. B. Freeman, LaGrange Baptist Church, LaGrange, Fla.—SOVEREIGN GRACE.

AFTERNOON SERVICE—3:00 P. M.

ORGANIZATION OF NEW CHURCH.

EVENING SERVICE—7:30 P. M.

Gerald Price, Temple Baptist Church, Bristol, Tennessee.—ATONEMENT.

Alfred Riemann, Melbourne Independent Baptist Mission, Melbourne, Fla.—WHAT IS A BAPTIST?

tended for him.

But let the Law be revealed, let it be applied to the sinner's conscience, let him be made to feel the enormity of his guilt—his utter ruin, both legally and morally—he will then see in the gospel plan of justification a scheme exactly suited to his necessities, one that commends itself to his acceptance, and one worthy of his confidence.

Listening to the triumphant shout of "It is finished," from the Cross, the believer can calmly listen to the awful thunders of the Law, gazing into the face of the Lord Jesus, whose visage was so marred, more than any man, as he toils up the steps of Calvary, he can afford to look with undimmed eye, and steadfast gaze, into the face of Moses as he descends from Sinai, although his face so shines that the children of Israel cannot look upon him. Never had that voice sounded half so sweet had he not first heard those thunders—never had he seen such a glory in the face of Jesus, had he not first beheld the face of Moses. The ministration of righteousness could never have been seen to exceed in glory, had not the ministration of death been first revealed.

### III. The Law was given as a rule of life to believers.

Believers are not under the Law as to their justification. The moment a sinner believes he becomes dead to the Law that he may be married to Christ. Christ has sustained the relation to the law which He formerly did, and by virtue of union to Christ he has suffered the penalty which his sins demanded, and rendered

the obedience which the Law required, and is therefore free from it.

Yet he is under the Law to Christ. Freed from legal, he is now bound by gospel obligations to keep the Law as embodied in the life of Christ. He is no longer moved by fear but by love. The law of love is written in his heart, the substance of that law being love to God and love to his neighbor. This love, further developed, works itself out in exact harmony with the Law of the ten commandments revealed from Sinai. That Law is again transferred from the tables of stone to the tablets of the heart. But since believers while yet in the flesh are not made perfect in love, the Law is to them a rule of life, a guide to shew how love should be manifested. When, however, they shall have become perfect in love, there shall be no need of the written Law. As there was no necessity for it in Paradise, so there shall be no necessity for it in heaven.

Meanwhile, the believer hath in the assurance that Christ has redeemed him from the curse of the Law by being made a curse for him, a far more powerful motive to holy obedience than in the dread of coming wrath. With the knowledge that he is no longer under the Law but under grace, he yet delights in the Law of God after the inward man, and rejoices in the assurance that sin shall not have dominion over him.

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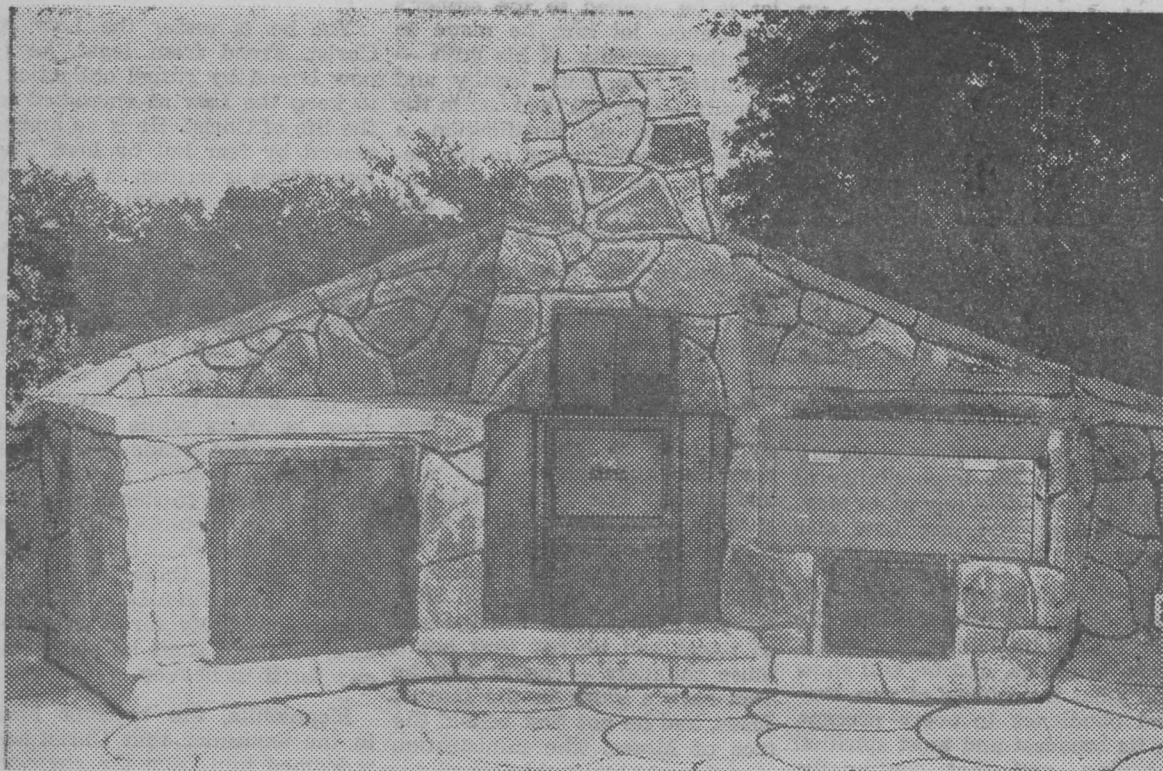
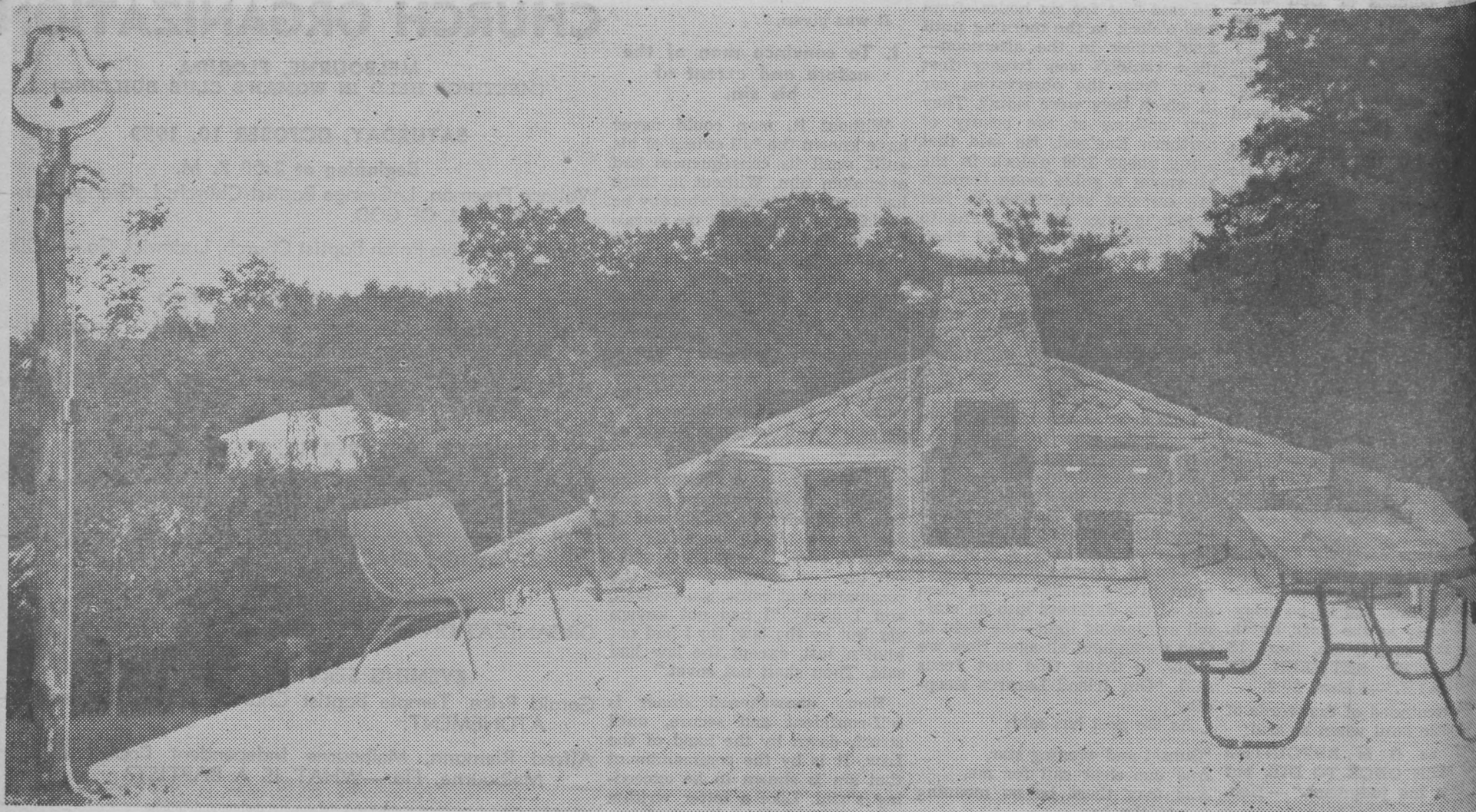
# Layman Roy Wood Builds Beautiful Patio For TBE

"MASTERPIECE OF LOVE"

"UNIQUE IN DESIGN"

"BEAUTIFUL PIECE OF ART"

"INTENSELY PRACTICAL"



CLOSE UP OF PATIO SHOWING GRILLS, CHIMNEY, OVEN AND WORK TABLE

"A thing of beauty is a joy forever," so said the immortal Keats. This surely characterizes the patio and grill which was recently built for THE BAPTIST EXAMINER by Brother Roy Wood of Bethalto, Illinois, and which saw real service during our recent Labor Day Weekend Bible Conference.

Yes, it is a "thing of beauty." It is built of native stone which is rich with mineral deposits, thus giving most every shade, tint, and color to the stone. Brother Wood, the builder, said that in all of his years of stone work, this stone we have used was the most beautifully colored he had ever worked with. No picture could do it justice.

The colors in the stone would have to be seen to be appreciated.

The patio floor is approximately twenty feet square and is made of "Dutch Cobblestones." A walk of the same extends all the way from our back door to the patio.

The back of the patio is given over to chimney, grills and storage space. The chimney in the center is about eight feet tall, with a wall extending from it on each side, gradually sloping both right and left to the edge of the patio where it is about eighteen inches in height.

In the center of the chimney, just in front of it, is an iron grill made by the Adams Company of Dubuque, Iowa. It is 27" by 17 1/2" in size and has adjustable grills, so that wood or charcoal may be used as fuel.

Just back of this grill, indented in the chimney, is an oven, also a product of The Adams Company, which is truly a "jim-dandy." Biscuits, pies, or what-have-you taste just like what Mom used to bake.

To the right of the iron grill is another grill, finished in bronze Hammertone baked enamel. It is 30 1/2" by 18 1/2" and was made by

State Steel Industries, Inc. of Anaheim, California. This is a charcoal grill and raises and lowers with a crank to secure the exact temperature needed.

To the praise of our Heavenly Father, we will say that neither of these grills cost us anything in actual cash. In view of the fact that we carried an ad for each of these companies of recent date in our paper, the grills were furnished us as a gratuity.

On the left is a work table made of stone with space underneath for storage space for pots, pans, and other needed utensils.

This patio is wired and has three electrical outlets and is furnished with flood lights so that it may be used of an evening as well as by daylight.

Water has been piped to it, so that the washing of dishes may be expedited without having to take them to the house for this unpleasant chore.

As stated above, this patio and fireplace was built by Brother Roy Wood of Bethalto, Illinois. He and his eight year old son, Larry came all the way from St. Louis, Missouri to build this unit for us in time for our Bible Conference. About a year and a half

ago, when Brother Bob was holding a revival in the church of which Brother Wood is a member, Brother Wood expressed his intention of coming to Ashland for to mate.

## THE BUILDER



ROY WOOD  
Bethalto, Illinois



CHILDREN AT CONFERENCE ENJOYED PLAYGROUND EQUIPMENT WITH PATIO IN BACKGROUND

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## Beautiful Patio

(Continued from page 6)

Adding such an outdoor fire- place for us. Other things inter- posed from time to time, but when he learned of our Bible Conference, and knew that the patio and fireplace would be an actual necessity, not only for this that has passed, but also for us to come, he left his work in the hands of his son and Brother Fields and brought his in- genious, energetic eight year old Larry with him and proceed- ed to construct the unit. Again the praise of our Heavenly Father, let me say that Brother Wood paid his way to and from the land and contributed two weeks of his time to the building of the patio. When I remonstrated with him as to this which seemed me a tremendous sacrifice on his part, he said, "Brother Gilpin, we have been making some sac- rifices for THE BAPTIST EX- AMINER for twenty years. If you give the truth out through the paper for twenty years, I guess I give you two weeks time in construction of this unit.

My only regret concerning our recent Bible Conference was that Brother Wood could not be pre- sent. Truly if he had heard the numerous expressions from our assembly as to the beauty and ef- ficiency of his efforts, his heart and soul would have thrilled with pride. Over and over again vari- ous individuals spoke of it as "a masterpiece of love," "beautiful piece of art," unique in design," "intensely practical."

As for helpers in building this patio, my two son-in-laws, Broth- er Bob L. Ross and John D. Smith, along with Harold Dawson, —all members of Calvary Baptist Church, furnished the manual labor to match the skill of Brother Wood. I have always said that the truly gave me the two best son-in-laws in the world. I have never known two finer Christian men, nor any two individuals who were more loyal to me and to my work. I don't deserve the blessings of God in having these fine lads to marry my daugh- ters, but I truly thank God for them. Brother Harold Dawson, who worked in the construction of this unit has been out of work some time, and with the great- est joy, he worked from early morning to late each day, with long hours of labor. I get this patio and fireplace constructed in time for our Con- ference.

Brother Wood estimated that the stone, concrete, slag, and other materials that went into this patio weighed fully 75 tons. The patio itself was hauled about 100 miles for McDermott, Ohio. It was reject stone that had been thrown out by the Taylor Stone Company for various imperfections, and cost us but very little. Brother Jim Foster of South Shore, Kentucky contributed his truck, while Brother Clyde Ever- man and Brother Carl Conley furnished the gasoline and Brother James Cooper, who reg- ularly drives the truck for Jim Foster contributed his time in driving so. Brother Jim Everman,

Brother Willard Pyle, Brother James Hobbs, and Brother Ever- man's boys furnished the manual labor for the loading and un- loading of the stone. Again to the praise of our Heavenly Father, we are thankful for the friend- ship and fellowship that we have with these dear men of God, all members of the Kings Addition Baptist Church. Without the help of this church, which incidently is the parent church of Calvary Baptist Church, our Conference could not have been successfully carried out.

The dinner bell which stands just to the left of the patio was a gift of the Kings Addition Baptist Church. It was originally in a school house where the Kings Addition Church has a mission. Although there is not one word in the Bible about bells in Heav- en (the song, "When They Ring Those Golden Bells for You and Me" is unscriptural in this re- spect, even though it is a beauti- ful song), we are surely enjoying the tones of this bell here on earth. Kings Addition Baptist Church and Calvary Baptist Church join together to tell the world that we want our messages always to ring clear and true to the Book — just as clear as the tones of the bell which called our Conference guests to the meals.

Yes, not only is this patio and fireplace a "thing of beauty," it is a "joy forever." It is our ex- pectancy to use it from year to year for our Conferences. How- ever, it will be used much in be- tween times. Our family, includ- ing that of my son and two daughters, all of whom are mar- ried with families of their own, have a habit of meeting together once each week. The Lord gives us sweet fellowship together, for which we are grateful. Then, in addition, we have many guests who visit us, and this patio and fireplace will find much use from week to week, and in the years to come.

While most of this article has had to do with construction and the builders of the patio, we couldn't close without telling about our Conference cooks and the K. P. squad, who kept pretty busy all during the Conference. My son, John R. Gilpin, Jr., my son-in-law John D. Smith, Brother Harold Dawson, Brother Jimmy Swindell, Brother Bill Stevens, and Brother Norman Collins —all of whom are members of our church turned in one tremendously fine job in preparing the food that was consumed. I think all of our guests would agree that they have never eaten such food at any Conference as was served at our recent Labor Day Weekend Conference.

All the above is written to the praise of our Heavenly Father, and to allow our friends at a dis- tance, who would have liked to have been present but who were prevented for one reason or an- other, to rejoice and share with us in the blessings of God. Per- haps what we have said may be the means of stirring up some- one else who will plan to share with us our Conference joys of 1960, — plans for which are al- ready under way.

## The Death Of Jesus

(Continued from page 2)

which Jehovah had revealed Him- self of old to Moses at the burn- ing bush—"I am." The effect was startling. We are told "they went backward, and fell to the ground." These officers were awestruck. They were in the presence of incarnate Deity, and were over- powered by a brief consciousness of Divine majesty. How plain it is that had He so pleased, our blessed Saviour could have walk- ed quietly away, leaving those who had come to arrest Him pro- strate on the ground! Instead, He delivers Himself up into their hands and is led (not driven) as a lamb to the slaughter.

(2) Let us now turn to Matt. 27:46—the most solemn verse in all the Bible—"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama, sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?" The words which we would ask the reader to ob- serve carefully are here placed in bold face. Why is it the Holy Spirit tells us that the Saviour uttered this terrible cry "with a loud voice"? Most certainly there is reason for it. This becomes even more apparent when we note that He has repeated them; four verses farther on in the same chapter—"Jesus, when He had cried again with a loud voice, yielded up the spirit" (Matt. 27:50). What then do these words indicate? Do they not corroborate what has been said in the above paragraphs? Do they not tell us that the Saviour was not ex- hausted by what He had passed through? Do they not intimate that His strength had not failed Him? that He was still master of Himself, that instead of being conquered by death, He was but yielding Himself to it? Do they not show us that God had "laid help upon one that is mighty..." (Psalm 89:19)?

(3) We call attention next to His fourth utterance on the Cross—"I thirst." This word, in the light of its setting, furnishes a wonderful evidence of our Lord's complete self-possession. The whole verse reads as follows: "After this, Jesus knowing that all things were now accomplish- ed, that the Scripture might be fulfilled, saith, I thirst" (John 19:28). Of old it had been pre- dicted that they should give the Saviour to drink, vinegar ming- led with gall. And in order that this prophecy might be fulfilled, He cried, "I thirst." How this evidences the fact that He was in full possession of His mental faculties, that His mind was un- clouded, that His terrible suffer- ings had neither deranged nor disturbed it. As He hung on the Cross, at the close of the six hours, His mind reviewed the en- tire scope of the prophetic word, and checked off one by one those predictions which had reference to His passion. Excepting the prophecies which were to be ful- filled after His death, but one remained un-fulfilled, namely, "They gave Me also gall for My meat; and in My thirst they gave vinegar to 'drink'" (Psalm 69:21), and this was not overlooked by the blessed Sufferer. "Jesus knowing that all things were now accomplished, that the Scripture (not Scriptures, the reference being to Psalm 69:21) might be fulfilled, saith, I thirst." Again, we say, what proof is here fur- nished that He "laid down His life of Himself"!

(4) The next verification the Holy Spirit has supplied of our Lord's words in John 10:18 is found in John 19:30—"When Jes- us had received the vinegar, He said, It is finished; and He bowed His head, and gave up the spirit." What are we intended to learn from these words? What is here signified by this act of the Sav- iour? Surely the answer is not far to seek. The implication is clear. Previous to this our Lord's head had been held erect. It was no impotent sufferer that hung there in a swoon. Had that been the case His head had lolled help- lessly on His chest, and it would have been impossible for Him to "bow" it. And mark attentively the verb used here: it is not His head "fell," but He—consciously,

# Chicago Bible Conference MACEDONIA BAPTIST CHURCH

2501 North Maplewood Avenue  
Chicago, Illinois

FRED T. HALLIMAN, Pastor

## TUESDAY, OCTOBER 20, 1959

- 9:30— 9:45—Devotional.
- 9:45—10:25—"The Bible and Missions," Fred Phelps, Topeka, Kansas.
- 10:30—11:10—"The Sphere of the Gospel," Bob Ross, Ashland, Ky.
- 11:15—11:55—"The Holy Spirit and Missions," Neal Brillhart, Emporia, Kansas.

• Announcements.

12:00 Lunch

## AFTERNOON SESSION

- 2:00— 2:10—Devotional.
- 2:10— 2:50—"Prayer and Missions," William Crider, Tulsa, Oklahoma.
- 2:55— 3:35—"The Church That Jesus Built," J. Frank McCrum, Detroit, Mich.
- 5:30 Supper.

## EVENING SESSION

- 7:30— 7:50—Devotional and Praise in Song.
- 7:50— 8:35—"Christ's Return and Missions," Gerald Price, Bristol, Tenn.
- 8:35— 9:15—"The Baptist Debt," Wayne Cox, Memphis, Tenn.

## WEDNESDAY, OCTOBER 21, 1959

- 9:30— 9:45—Devotional.
- 9:45—10:25—"Mission Methods," Bob Ross, Ashland, Ky.
- 10:30—11:10—"The Church and Missions," Ray Schwart, Hutchinson, Kansas.
- 11:15—12:00—"Predestination," Fred Phelps, Topeka, Kan.
- 12:00 Lunch.

## AFTERNOON SESSION

- 2:00— 2:10—Devotional.
- 2:10— 2:50—"Money and Missions," Richard Smith, Springfield, Mo.
- 2:55— 3:35—"Free Will of Man," Murrell Combs, McLeansboro, Ill.
- 5:30 Supper.

## EVENING SESSION

- 7:30— 7:50—Devotional and Praise in Song.
- 7:50— 8:35—"Extent of the Atonement," Ray Schwart, Hutchinson, Kansas.
- 8:35— 9:15—"Evangelistic Message," Neal Brillhart, Emporia, Kansas.

## THURSDAY, OCTOBER 22, 1959

- 9:30— 9:45—Devotional.
- 9:45—10:25—"The Apostle Paul and Missions," Gerald Price, Bristol, Tenn.
- 10:30—11:10—"The Pastor and Missions," Wayne Cox, Memphis, Tenn.
- 11:15—12:00—"God's Great Homecoming," William Crider, Tulsa, Okla.
- 12:00 Lunch.

All Out of Town Guests Will Be Provided With Meals and Lodging

calmly, reverently—bowed His head. How sublime was His car- riage even on the Tree! What su- perb composure did He evidence. Was it not His majestic bearing on the Cross that, among other things, caused the centurion to cry "Truly this was the Son of God" (Matt. 27:54).

(5) Look now at His last act of all: "And when Jesus had cried with a loud voice, He said, Father, into Thy hands I com- mend My spirit: and having said this, He gave up the spirit" (Luke 23:46). None else ever did this or died thus. How accurately these

(Continued on page 8, column 4)

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## New Life

(Continued from page 1)

So, as an heir of God, you are called upon to live in "newness of life" as the son of a king. Leave the old "brooms" behind!



## The New Birth

(Continued from page 1)

flesh, and the latter of the Spirit; outward conformity is of the will of men, but the new birth is of the will of God. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). "Of His own will begat He us with the word of truth" (James 1:18).

The Pharisees were the "best people" of their day; and yet they were the greatest failures. Against no others did Jesus hurl so fierce denunciations. Why? Because they put reformation in the place of repentance and faith; because they were employing human means for accomplishing what only the Holy Spirit could accomplish. And so, today, every device for the betterment of society which does not strike at the root of the disease is Pharisaical.

## 2. What it is.

(a) A spiritual generation. "Whereby He hath granted unto us His precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust" (II Peter 1:4, R.V.). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Peter 1:23).

Regeneration is represented as a divine begetting or procreation. Birth is always the condition of life, whether in the physical or spiritual realm. There is no life without birth. It is just as true in the spiritual realm as in the physical. Birth is the root idea of regeneration, and hence it is that the word regeneration means an **ACT** and not a **PROCESS**, an act of God not of man, an act of God through the Holy Spirit.

(b) A spiritual quickening or resurrection. "And you hath He quickened who were dead in trespasses and sins; Even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved). And hath raised us up together, and made us to sit together in heavenly places in Christ Jesus" (Eph. 2:1, 5, 6). Resurrection is the restoration to life of that in which life has become extinct. Through sin man's spirit came into a condition of spiritual death. A severance between God and himself was affected through disobedience. Death is disunion. In regeneration man is reunited with God. Man is quickened out of his spiritual separation and disunion into a spiritual life of union and communion with God.

(c) A spiritual translation. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son" (Col. 1:13). Regeneration, then, is a transfer from one kingdom to another, from the kingdom of darkness, in which sin and Satan rule, into the kingdom of His dear Son.

(d) A spiritual creation. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Regeneration is a supernatural act of God and is not an evolution of the old nature, but is a revolution—a change of direction resulting from a new life. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new" (II Cor. 5:17).

## II. The Necessity of It.

The necessity of the new birth is as extensive as the boundaries of the human race and as intensive as the depravity and wickedness of the human heart. The need exists wherever man is found for "he who is accustomed to do evil, cannot do that which

## Things Man Can't Buy

HELEN HOLMES, Hollywood, Florida  
A Fifteen-Year-Old Reader of TBE

One of the most beautiful starry nights,  
When there were no stormy clouds in sight  
I lay on my back looking at the sky,  
While I thought of the things man can't buy.

I thought of the stars shining so bright,  
And the trees reaching so far out of sight,  
Oh, how beautiful the world really is,  
But to man it's just a place to live.

When I see how majestic the earth is to me,  
I think of how wonderful Heaven will be,  
There will be one Light shining, that we might see,  
Brighter than the sun could ever be.

The light of the world, the Lord will say,  
As He shines eternally.  
The streets will all be paved of gold,  
And no man will ever get old.

No one could ever buy these things,  
If he had a billion dollars he could bring,  
For the Lord bought it, on Calvary,  
When He died for you and me.

is good." Therefore, it is necessary because of:

1. The inability of that which belongs to one kingdom or order to enter another by itself unaided (See John 3:3-7).

That which is in the mineral kingdom cannot of itself unaided gain entrance into the kingdom just above it, the vegetable kingdom. Vegetable life **MUST** reach down into the mineral kingdom and impart itself to that which is in that domain and thus lift it from the one to the other. The same is true of that which is in the vegetable kingdom in relation to the animal kingdom. The same principle can be applied with reference to man in the kingdom of God. Man is now in the kingdom of nature which has become the kingdom of darkness, even Satan's kingdom, and unless he is born from above, he **MUST** there forever remain. The life of God in the Holy Spirit **MUST** reach down into that kingdom and impart itself to those who are its subjects and thus translate them into the kingdom of God.

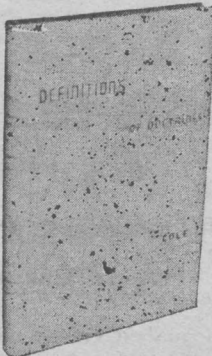
2. Man's condition of spiritual death. "And you hath He quickened (made alive) who were dead in trespasses and sins" (Eph. 2:1). The necessity of man's regeneration grows out of his utter lack of spiritual life—his death in trespasses and sins.

## III. The Old Nature Not Eradicated.

The new birth does not eradicate the old nature. Every Christian has two natures—the old

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and the new—and these are engaged in a warfare that never ends this side of death.

Some teach that subsequent to conversion one can have a second experience in which the old Adam nature is completely removed. This theory is both contrary to Scripture and human observation. Paul said he had a struggle with the flesh all the time (see I Cor. 9:27). Thousands of people get into churches without the new birth. They merely join and are baptized, and no divine miracle is wrought in them. The reason why so many church members have no spiritual appetite, endure only for a time and then drop out, and are worldly in impulse and desire, is the lack of the new birth. **YE MUST BE BORN AGAIN.**

## Annihilation

(Continued from page 1)

teach that the Devil himself, and all who stick to him in final allegiance, will be blotted out. But is that the picture drawn in the Bible? Certainly not. Let us take note of several Scriptures that plainly teach to the contrary:

1. **Matthew 25:41 and 46:** "And these shall go away into everlasting PUNISHMENT, but the righteous into life eternal." The same duration is mentioned for the punishment of the lost, that is mentioned for the happiness of the saved. Throw out one, and the other must be discarded.

2. **Anti-Christ and his "Minister of Religion"** (Rev. 19:20 with 20:10). These two awful characters are to be cast into the Lake of Fire—the final Hell of the Bible. Are they annihilated? No, for Rev. 20:10 pictures the Devil as later—a thousand years later—being cast into the Lake of Fire "where the Beast and the False Prophet ARE" to be tormented forever an ever. A thousand years have passed and they have not been consumed. This is proof and demonstration that the wicked are not to be annihilated, but punished. Besides the statement that they shall be punished forever and ever does not admit of annihilation. A lot of juggling of words and "explaining" goes on in an attempt to get around what these passages teach. Beware always of "explanations" that seek to do away with the plain, incontrovertible, evident meaning of a Scripture.

What then, does the passage (Malachi 4:3) in Malachi mean? It simply refers to physical destruction of the wicked—the destruction of the bodies of men, and it teaches that the righteous shall walk through the ashes of such. This earth has a great day coming to it when Jesus shall return and shall take over its government. Incurable sinners will be destroyed at His coming (Proof: 2 Thess. 1:7-10). There will be nothing physical left of some, except

their ashes. Malachi speaks in the fourth chapter of this time to come, and of the complete triumph of the people of God over the forces of the Devil.

## The Death Of Jesus

(Continued from page 7)

words agree with His own statement, so often quoted by us: "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself" (John 10:17, 18). The uniqueness of our Lord's action may be seen by comparing His words on the Cross with those of Stephen. As the first Christian martyr came to the brink of the river, he cried, "Lord Jesus, receive my spirit" (Acts 7:59). But in contrast from this Christ said, "Father, into Thy hands I commend My spirit." Stephen's spirit was being taken from him. Not so with the Saviour. None could take from Him His life. He "gave up" His spirit.

(6) The action of the soldiers in regard to the legs of those on the three crosses gives further evidence of the uniqueness of Christ's death. We read, "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs" (John 19:31-33). The Lord Jesus and the two thieves had been crucified together. They had been on their respective crosses the same length of time. And now at the close of the day the two thieves were still alive, for as it is well known death by crucifixion though exceedingly painful was usually a slow death. No vital member of the body was directly affected and often the sufferer lingered on for two or three days before being completely overcome by exhaustion. It was not natural, therefore, that Christ should be dead after but six hours on the Cross. The Jews recognized this, and requested Pilate that the legs of all three be broken and death be thus hastened. In the fact, then, that the Saviour was "dead already" when the soldiers came to Him, though the two thieves yet lived, we have additional proof that He had voluntarily

"laid down His life of Himself" that it was not "taken from Him."

(7) For the final demonstration of the supernatural character of Christ's death we turn to note the wonderful phenomenon that accompanied it, "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened" (Matt. 27:51, 52). That was no ordinary death that had been witnessed on the summit of Golgotha's rugged heights, and it was followed by no ordinary attendants. From the veil of the temple was rent in twain from top to bottom, to show that a Hand from Heaven had torn asunder that curtain which shut out the temple-worshippers from the earthly throne of God—thus signifying that the way into the Holiest was now made plain and that access to God Himself had been opened up through the broken body of His Son. Now the earth did quake. Not, I believe, that there was an earthquake, nor even a "great earthquake," but that the earth itself was shaken to its very foundation, and rocked on its axis, as though to show it was horrified at the most awful deed that had ever been perpetrated on its surface. "And the rocks rent"—the very strength of nature gave way before the greater power of that Death. Finally, we are told, "the graves were opened," showing that the power of Satan, which is death, was there shivered and shattered—all the outward attestations of the value of that atoning death.

Putting these together: the manifest yielding up of Himself into the hands of those who arrested Him; the crying with a "loud voice," denoting His untained vigor; the fact that He was in full and unimpaired possession of His mentality, evidenced by the "knowing that all things were now accomplished"; the "bowing" of the erect head; the deliberate "committing" of His Spirit into the hands of the Father; the fact that He was "dead already" when the soldiers came to break His legs;—all furnish proof that His life was not "taken from Him," but that He laid it down of Himself and this together with the tearing of the temple veil, the quaking of the earth, the rending of the rocks, and the opening of the graves, bore unmistakable witness to the supernatural character of His death; in view of which we may well say with the wondering centurion, "Truly this was the Son of God!"

## JOHN'S BAPTISM

"The baptism of John, whence was it?"

And they answered, "We can not tell."

## WHY COULD THEY NOT TELL?

For centuries the religious world has been divided over three theories touching the place of John's ministry:

- I. It belonged to the JEWISH DISPENSATION.
- II. It was an INTERMEDIATE DISPENSATION.
- III. It belonged to the CHRISTIAN DISPENSATION.

To Which Did It Belong?

What Church Would Christ And

The Apostles, Baptized By John,

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