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The N. T. Puts Its Sanction On The Tithe

By the late W. LEE RECTOR

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (1 Cor. 9:13, 14).

Now, students of the Word know that the Aaronic priesthood ministered about holy things and lived of the tithe of the temple, and know that the priesthood partook of flesh offered upon the altar. In short, the priesthood lived of tithes and offerings.

Now, the Holy Spirit, by Paul, tells us here that the New Testament ministry, or preachers of the gospel, live "even so" of the gospel. But what does "even so" mean? It can mean but one thing, viz., even as the priesthood lived of tithes and offerings, even so should the preachers of the gospel so live.

The Master confirms the tithe (Matthew 23:23) while rebuking men who practiced it, saying, "Woe unto you, Scribes and Pharisees, hypocrites for ye pay tithe of mint and anise and cummin, and have omitted the

(Continued on page 8, Col. 1)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 28, NO. 36

RUSSELL, KENTUCKY, OCTOBER 24, 1959

WHOLE NUMBER 1111

Here Is A Scripture Which Is Badly Abused And Most Sadly And Woefully Misused By Many Heretics

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

And Jesus said unto him, Forbid him not; for he that is not against us is for us." — Luke 9:49, 50.

This passage is often quoted by the "Unionists" to show that the Master favored union of all those working with and for Him. But the passage does not hint at such an idea. What the Master does teach is religious liberty. When John, the disciple of love, who was so zealous for the truth that he wanted to stop all who did not work with them, told the Master that he had forbidden some

man to work because he was not going their way, the Master did not tell the disciples to go hunt him up and join him, nor did He tell them to hunt him and ask him to join in with them. He simply said let him alone.

That is the Baptist contention and has been ever since the days of Christ. Let Catholics, Adventists, Jews, Christian Scientists, Russellites, the various Protestant sects, and even agnostics and infidels alone to do their own work in their own way. But that is a vastly different thing from going into any kind of "union" religious work or meetings with any of them. To get the demons out of folk was a good thing. Let any man that was trying to do that cast out as many as he could;

don't stop him, was what the Master said. But He went right on His way and formed no "entangling alliances" with any workers of His day, except those who left all and followed Him. He did not stop them who differed from Him; neither did He go in with them; He simply let them alone to go their way and He went His way, separate and distinct from all sects, schisms, religionists and reformers of His day.

That was what He told the Baptists of His day to do. Baptists in the twentieth century prosper best as they do what He said—attend to their own business and let the other fellow do his own work in his own way, without any help or hindrance from them.

Baptismal Regeneration Not Here!

By the late A. T. ROBERTSON

"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."—(Acts 2:38).

This is one of the passages appealed to in support of the doctrine of baptismal remission. Advocates of the sacramental theory of salvation insist that "unto" ("eis") here has to mean "in order to" and that Peter clearly makes baptism a prerequisite to the remission of sins. But such a position breaks down so far as "eis" is concerned, for this preposition is frequently employed where purpose is impossible. We have such an example in Matthew 10:41, 42: "He that receiveth a prophet in 'eis,' the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in ('eis') the name of a disciple, verily I say unto you he shall in no wise lose his reward." Here we have "eis" used where design is ab-

(Continued on page 8, col. 1)

The Life, The Times And The Teachings Of J. R. Graves

By O. L. HAILEY, Graves' Son-in-Law

CHAPTER I

The question may arise as to the reason for writing this biography so long after J. R. Graves has ceased his active career among men. Some reasons are to be found in the estimates of men who lived with him and knew him well. A few of these expressions are given here:

The Estimate of Worthy Contemporaries

E. T. Winkler, one of the most distinguished men among Southern Baptists—intellectual, scholarly, and consecrated—whose name still lives in the annals of the denomination and who, on several occasions, had antagonized and defeated extreme propositions introduced by J. R. Graves, wrote in *The Alabama Baptist*, of which he was then editor, and just after one of those direct conflicts had occurred in the Southern Baptist Convention at Saint Louis in 1871:

"Extreme as the views of Bro. Graves have been regarded by some, there is no question but that they have powerfully contributed to the correction of a false liberalism that was current in many quarters many years ago."

S. Boykin has these kind words to say of Graves:

"He is a preacher who insists strongly upon water—that is, baptism and baptism properly administered—yet he places the blood of Christ above water. In play of fancy, in power of illustration, in earnestness of denunciation, in force of logic, in clearness of presentation, in naturalness of delivery, in boldness of

thought, and at times tenderness of spirit, he hardly has a peer."

A certain presiding judge in the city of Memphis, when on "brief" day, in lecturing the bar upon the importance of clear statement of propositions, once remarked:

"The gift is as rare as genius, but is still susceptible of cultivation. Of living ministers, I know of no one who possesses it in a higher degree than Bro. Graves of the First Baptist Church in this city. He lays down his propositions so clearly that they come with the force of axioms, that need no demonstrations—you can see all through and all around them."

The Nashville American:

"Bro. J. R. Graves, one of the most quiet and unassuming men in the Convention, is a great landmark champion and upholder of the most strictly Baptist principles. He formerly lived for many years in this city, but is now living in Memphis, editor and proprietor of THE TENNESSEE BAPTIST."

A paper published in Macon, Ga., has this to say of Graves:

"As an orator he is very powerful, and as a writer he unites strength, pointedness, and clearness. He is fearless where he

(Continued on page 3, Col. 3)

"Your Next Pastor," What Type Should He Be?

HIS QUALIFICATIONS

You probably are not restricting your choice to a Ph. D., or a D. D., but you certainly do want a pastor with Heaven's B. A. (Born Again!).

HOW BIG A MAN do you want? "Well," the chairman of one pulpit committee replied, "we want a man big enough to reach to Heaven, when he's on his knees."

A BIBLE PREACHER? By all means! One mighty in the Scriptures, and "apt to teach."

A "GOOD MIXER?" Well, no (Continued on page 2, col. 3)



An Oft Repeated Question—Are Annual Calls Of God?

THE ANSWER IS NO! (Multiplied by one thousand). There is no example, or precept, or command, for such an abomination as the annual call of a pastor.

The question is almost a ridiculous one. Think of the Apostle Paul during his ministry at Ephesus leaving because he failed to "get called" in the annual call! Baptists criticize the Methodists for their plan of shifting their preachers about when this is not usually resorted to but once in several years, then they turn right around and practice the "annual call." Talk about "gagging at a gnat and swallowing a camel"—that's it!

Very few city churches practice calling a pastor annually. This custom characterizes country and village churches, mainly.

OBJECTIONS TO THE "ANNUAL CALL"

There is no Scripture for it—or that ever hints at such. Baptists claim to believe in making the New Testament their rule of faith and practice. Why do they depart from their claim in this instance?

The whole tenor of Scripture indicates that the pastoral relation is to be a more permanent thing than is represented in the "annual call."

The annual call sets aside the leadership of the Holy Spirit. Suppose the Lord leads a church to call a certain man this year—is it reasonable to suppose that He is through with that man exactly twelve months hence? There is not anything in the Bible to indicate that a pastor is to be hired and fired like a farmhand—that the Lord has use of a man for only so many months. Read Acts 16:10 and note that the Lord chose Paul's field of labor. And it wasn't for only so many months either.

The annual call makes for church trouble. A few disgruntled trouble raisers can gossip and scheme, and by the time the call day comes around, can manage to either fire a pastor, or else have such a vote against him that he feels his work to be under a helpless handicap.

The annual call has the tendency to make cowards in the ministry. Because if the preacher wades in on sin, he knows that the spectre of "call day" is ahead and he may lose his pastorate.

The annual call is promotive of inefficiency in a church. If a pastor can look to an unhampered pastorate that stretches into the indefinite future, he can plan his work on that basis. Otherwise it is like thinking that perhaps one will have to change horses in the middle of the stream.

The annual call makes for politicking and skulduggery in the Lord's work. We know this is true, for we have observed some electioneering and scheming around among those who had the annual call.

The annual call causes churches to have to put up with men who

(Continued on page 8, col. 4)

The Baptist Examiner Pulpit

"RECONCILIATION - ILLUMINATION - REGENERATION"

Sermon Preached by Pastor John R. Gilpin

"Jesus saith unto him, I am the way, the truth, and the life: no man come unto the Father, but by me."—John 14:6.

If you will read the early chapters of the book of Genesis, you will find that before sin entered the human family man enjoyed a three-fold relation to God. First, man was in communion with God; second, he knew God personally; third, he had a spiritual life. I say, beloved, that three-fold relationship existed between God and man in the Garden of Eden. However, when sin came into the human family, that relationship was severed.

In Genesis, chapter three, you will find that when sin became a reality, man hid from God. I can see Adam as he clothed himself in fig leaves and hid himself from the presence of the Lord amongst the trees of the garden. Hitherto the voice of God had been the sweetest music that ever fell upon the ears of Adam, but now Adam attempts to hide from the presence of the Lord. We find that God comes down and walks in the Garden in the cool of the day, and instead of Adam running as he has heretofore for fellowship with the Lord, he hides from Him, and seeks to get away from the very

presence of the Lord.

I say, beloved, in the light of the revelation that comes to us through this third chapter of the book of Genesis, we can thus see that as a result of sin man is no longer in communion with God. No longer does man know God. No longer does man have spiritual life. When sin became a reality, that three-fold relationship that had existed previously was broken. Man hides now from God which shows us that he was no longer in communion with God. He had believed the Devil's lie, and as a result, he now does

(Continued on page 3, col. 4)

CRAWL UNDER THE PEW

The story is told of a lad who had been taught in a real Sunday School to give as the Lord had prospered him. From the cradle roll up to the Junior age he had put in his offering into the storehouse on the first day of the week. He had joined the church at the age of 10 and attended the preaching service to worship. It was his happy habit. It was a joy to join in the service of giving.

(Continued on page 8, col. 2)

DID THE CATHOLICS CHANGE THE SABBATH?

A Seventh Day Adventist says:

"We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336) transferred the solemnity from Saturday to Sunday."

There is not a word of truth in the statement. Neither Constantine nor the Catholic Church made the change. The Seventh

(Continued on page 8, col. 2)

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.

TBE Is Definitely Worthy Of Mission Support Of Churches

A few days ago we heard of a new criticism leveled at TBE—that it was not a missionary program. Our critic was very kind in that he said he believed in TBE and its ministry, but that he was not persuaded that it was definitely a missionary object.

When you consider the evangelistic messages, the doctrinal appeal, its teaching program, the sound books it recommends, the encouragement it brings to struggling churches and faltering preachers, and particularly the link that it is between Scriptural missionaries and Scriptural churches, we believe that it abundantly proves itself to be a missionary object worthy of the support of every New Testament church.

TBE is very definitely linked with missions. First, it carries an evangelistic message and an evangelistic appeal in every issue. Second, it seeks to teach the "all things" Christ commanded. Thus, it embraces the first and last elements in the Great Commission. It has no part in the second element except to teach the truth concerning it, since baptism is an ordinance of the church.

Therefore TBE is truly a mission cause, and as such, we commend it to the churches for their support. We are of the opinion that it is one of the comparatively few sound mission causes today. Many church are giving to unsound causes. Why not make a change?

It can be said with truth that TBE is the only independent paper published today which stands four-square for the teachings of God's Word, and at the same time stands four-square against the heresies of Arminianism, Femin-

ism, Lodgism, Modernism, Unionism, Universal-churchism, Alien Baptism, Open Communion, and a host of other heresies of like nature.

At this time, your editors are having a hard time making ends meet, and it would be a good time for churches to consider sending a regular monthly offering in behalf of this paper. We would urge all churches that love the truth to consider giving TBE an immediate and worthy place in their mission budget, that the interest of truth may be advanced.

"QUICKIES"

● BIBLE CONFERENCE IMPRESSION

"I was very much impressed first of all by the number of people gathering together who seemed of one mind and one spirit. Never have I felt so much at home. It was as though I was not only among friends, but relatives, which was true, seeing God is our Father and Jesus Christ our elder brother. I enjoyed the preaching very much the sound doctrine. I trust it will be the Lord's will for a 'repeat' of this each year, and that I may be one of the many who can be there."—Mrs. Dawn Pack, Chillicothe, O.

★★★ ● A GOOD RECORD

Brother N. L. Seale of Dallas, Texas, has sent in four groups of subscriptions of recent date, making a total of twenty in all. How we thank God for his faithfulness to us in this respect, and at the same time, we are impressed that if every reader of TBE would send in only five subscriptions, it would mean much to Brother Bob and your editor in getting the paper out from week to week.

★★★ ● APPRECIATES TBE

Brother C. T. Fewler of Fair Mount, Ga., who has been a reader of TBE for more than fifteen years, has sent us a nice offering and a most encouraging note of appreciation in that he says:

"This is a meager way of expressing my gratitude to you and Brother Bob for your earnest contention for Bible doctrines."

May God raise up many others like our brother.

★★★ ● COULDN'T PROVE TBE WRONG

Brother Wallace McTaggart of Saint Augustine, Fla., sent us five subscriptions a few days ago and appended the following note to his letter:

"Find enclosed five subs and a check for \$5.00. I know that this paper will bring much 'Good News' to these people. I also know that much of this 'News' will be new to them, as it was to me. I have been going to

church all of my life, and needless to say, the material I found in your paper 'startled' me at first, and for some time afterwards. I immediately started out to prove you and those who write your articles, wrong. This was the best thing that had happened to me in years, for I had to open my Bible. Well, so far I haven't proved you wrong, but I have found out a lot about the Bible that I didn't know. I have also found out that a lot of preachers haven't been very close to their Bibles either."

Thank God for the encouragement this letter brings.

★★★ ● YOUR WILL

A few times of recent date, we have been impressed to make request that you remember us when you make your will.

Thirty-three of our faithful supporters have died within the past year. As far as we know, not one of them has left anything in behalf of TBE, although they supported it liberally in their lifetime. It seems passing strange that folk would have as much interest in the paper as these folk have had, and yet do nothing for it in their will.

It might be that they never thought of it. It could be that we have failed in not calling it to their attention. Therefore, we are repeating our appeal today to (Continued on page 6, Col. 4)

"Your Next Pastor"

(Continued from page 1)
not that. Conditions being what they are today, one good "separator" is worth a dozen good mixers. You certainly want a man who hews to the line on the Biblical principle of separation.

A "RELIGIOUS ISOLATIONIST" then? No, not that either. You want a man who is brotherly, who values for himself and his church the fellowship of other brethren. You don't want the type of individual who prides himself on being a "lone wolf."

As a matter of fact, you don't want a wolf at all, do you? You want a shepherd. Today there is a greater need than ever before that pulpit committees and churches remember Christ's warning: "Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." Don't be too greatly impressed by a sheepskin, but make sure your prospective pastor knows the great doctrines of the Word—and believes them.

A BAPTIST? But of course; this is a Baptist church, isn't it? And it may be added, he should be a Baptist from conviction rather than from convenience, and should know something of Baptist history and Baptist policy.

EXPERIENCED? That is an advantage sometimes. On the other hand it may merely mean that a man has acquired fixed ways of meeting situations, has been over the ground so often that his path is a rut, well worn and deep, and that he doesn't depend on the Lord for guidance in each situation—tries to take it just as he took Jericho. If he lacks experience, your church will no doubt see that he gets plenty of it, so let's not make any hard and fast rules about experience, shall we?

AND AGE? Ah, here's another point at which rigid rules are wrong. If the New Park Baptist Church of London had had such rules in 1854, it is probable they would not have called the 19 year old boy-preacher from Water-beach, and so would never have known the ministry of Charles Haddon Spurgeon. On the other hand, it is to be feared some pulpit committees have rejected God's man because he was past middle age. Never assume that the fire is out just because there is a little snow on the roof! Age hardens and sours some men, while others are mellowed, and made more fruitful. On the one hand there are some to whom ad- (Continued on page 8, col. 4)

"I Should Like to Know"

Along about this season of the year, we get a number of questions on the subject of Xmas. This week we are trying to answer a number of these by reprinting our tract on Xmas.

CHRISTMAS IS COMING!

Yes, Christmas is not far away, and already many people have made careful plans in preparation for it. But whether you have made plans or not, I can save you—I guarantee it—100% of what you intend to spend! That's right, and here's how you can save:

1. "Don't observe Christmas!" "What?" you probably ask, "Don't observe Christmas?" Yes, that's right, don't observe Christmas.

Oh, you think I am a heathen, huh? Well, don't be offended at what I am going to say, but... you are the heathen, if either of us is the heathen. How come? Simply because Christmas is a heathen holiday, and if I am left to judge you by your practices, what else can I believe you are, but a heathen?

"Oh, you're silly," you say, "Christmas is Christ's birthday."

Oh, is it, now? Well, isn't that just dandy. But will you not get made if I let you in on a little secret (?)? Here it is—Christmas is not Christ's birthday.

Oh, everybody just knows it is, huh?

Well, that crowd is all wet, for neither the Bible nor history tells us of the exact date.

"Then why Christmas?" you ask.

Well, it's like I said, Christmas is a heathen celebration. Just check up for yourself in any good encyclopedia. Christmas is an ancient celebration from old Babylon.

"What about the churches that celebrate it as the birthday of Christ?"

Well, what do you say? You don't know? Then I'll tell you—the Roman Catholic Church brought in the Christmas celebration years ago as a means of getting heathen "converted" to the Roman Catholic Church. Now, that is just a historical fact, not a notion of mine. Check up for yourself.

Anyway, where does the Bible tell us to observe the birthday of Christ?

"Why, it's there, isn't it?"
Nope, it sure isn't. We celebrate His resurrection every Sunday and His death by the Lord's Supper, but we are not told to celebrate His birth.

Strange? Well, you'd be surprised what some people think is right, that isn't in the Bible at all. Remember now, check for yourself.

Another way to save is this:

2. Don't buy any Christmas gifts for anybody!

"Wow! You are a nut," you may say.

OK, maybe so. But if you have been quacky enough to read this far, you might as well read a little further.

Now, I'm not joking when I tell you not to buy any gifts. Many Christians have the idea that they are under obligation to friends, family, and relatives to buy gifts. Why, some even think they are under obligation to God to buy these persons gifts.

Why? Well, they think that since the Magi brought gifts to Christ after His birth, they ought to give presents, too. But the monkey-wrench in this situation is that the Magi gave their gifts to Christ, not to each other! (Matt. 2:1-11).

Now, isn't it strange how people get things all warped? Whoever heard of observing a person's birthday by giving gifts to someone else! Wonder what Christ thinks about that? What would you think if somebody did you that way on your birthday?

Another thing.

3. Don't buy a Christmas tree or decorations, and don't play "Santa Claus."

Oh, I am cruel, am I not? Rob little kiddies of dear old Santa. Well, friend, there's not much difference between the spelling of Santa and Satan, and I doubt not that they are close akin to each other. Satan, the Bible says, is "the father of the lie" (John 8:44), and if he's not the singular papa of the old Santa lie, then who is? With God a lie is a lie, not a joke, gag, or tale. Listen to this verse:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matthew 12:36.

Now, at the judgment, you're going to look mighty stupid when you try to tell God what you would like to tell me about playing Santa Claus.

Incidentally, about that Christmas tree, here's a passage you might like to read:

"Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven: for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not."—Jeremiah 10:2-4.

Now, that's what God said about something similar to our modern Christmas tree. Do you know that the modern tree is just a continuation of the practices of (Continued on page 8, column 3)

An Exposition of the Epistle to the Romans

By ROBERT HALDANE

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What a distinguished French minister, Reuben Saillens, says of what became known as "Haldane's Revival" can be applied with equal truth to this commentary: "The three main characteristics of Haldane's Revival, as it has sometimes been called, were these: (1) it gave a prominent emphasis to the necessity of a personal knowledge and experience of grace; (2) it maintained the absolute authority and Divine inspiration of the Bible; (3) it was a return to Calvinistic doctrine against Pelagianism and Arminianism. Haldane was an orthodox of the first water, but his orthodoxy was blended with love and life."

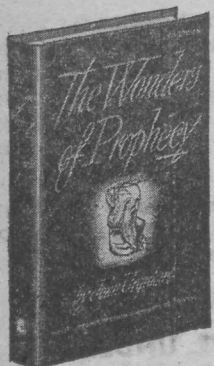
God grant that it may produce that same "love and life" in all who read it.

—from Forward by D. M. Lloyd-Jones.

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WHAT I BELIEVE THE BIBLE TEACHES, NO. 9—

WHAT I BELIEVE CONCERNING THE DOCTRINE OF SANCTIFICATION

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

Both the Old and New Testaments have much to say about sanctification. In the Old Testament the word is used several times in the book of Leviticus in connection with the Tabernacle, priest, etc. In the majority of cases in the King James Version, the word "holiness," "consecration," etc. are references to the subject of sanctification.

Before we discuss sanctification from the positive side let us note some:

FALSE TEACHINGS CONCERNING SANCTIFICATION

Sanctification is not what some heretical groups teach. It is taught by some that one can go



ELD. FRED T. HALLIMAN

to the "altar" and scream, yell, agonize and carry on in general, be prayed for, beaten on the back and kicked on the shins until God finally feels so sorry for them He is finagled into bestowing a "second blessing" or a "second work of grace" that completely takes away the old Adamic nature, wholly "sanctifies" (in the sense of making one sinless). Such a "saint?" is no longer tempted by evil, but is enabled to live a sinless life.

Such "saints" as mentioned above "fall from grace" (so they say), and have to be saved over and over again. Notice how absurd and silly such teaching is. For instance, How could one fall from grace if he had reached a state of sinless perfection where the old Adamic nature had been completely eradicated? To be consistent with what the Bible teaches about the fall of man and hereditary depravity, one would be forced to believe concerning the

sinless perfection theory, that once a husband and wife became "sinless saints," all their "off-spring" from there on would also be sinless since there would be no Adamic nature. Do you not see where this heresy would lead to. It would soon have the need of a Saviour ruled out, for according to this theory the world would soon be populated with sinless human beings.

TRUE TEACHINGS CONCERNING SANCTIFICATION

The word "sanctify" means "set apart." Religiously, the term means to "set apart unto God. Never in any case does it mean "sinless perfection."

The root from which this and kindred words spring is the Greek word "hagios." The nearest thought to holiness of which the profane Greek was capable was, "the sublime, the consecrated, the venerable." The moral element was utterly wanting. In adopting this word for Scripture usage, therefore, a new meaning had to be put into it. Using the word "holy" from the highest sense, as applied to God, the best lexicographers define it as "that which deserves and claims moral and religious reverence." Holiness when applied to God is defined as "that element in the Divine Nature which lies at the basis of, determines, and molds the reverence which is due from man to God." The word also has a meaning in classic Greek of "devoted to the gods"; an animal for sacrifice, a house for worship, a vessel for sacred use, a garment for priestly wear, a man for service, becomes by such designation, holy. So in Scripture, a person or thing, is termed holy by reason of being set apart from sin and possessed of absolute purity.—Bancroft.

We read in Leviticus 8:12 about Aaron being sanctified. In the same chapter and verse 15 it is the altar that is sanctified. In Leviticus 27:14 it is a house, and in the same chapter verses 16, 17, 18, 19, 22, it is a field that is sanctified. These Scriptures are only a few of the many that speak of "things" being sanctified "set apart" for the Lord's use. The brass altar, the house, the field, could not be made sinless but they could be "set apart unto God" even as Aaron was.

Jesus teaches us in the "model prayer" Luke chapter 11 there is no such thing as sinless perfection. If any one could have ever reached a state of sinlessness here upon this earth surely the apostles should have, but Jesus taught them and us in Luke 11:2-4 . . . when ye pray, say, Our Father which art in heaven . . . forgive us our sins . . .

WHEN ARE WE SANCTIFIED?

In the purpose of God we were "set apart" from all eternity, but what does the Bible teach concerning us now as to our standing or position with God? It tells us we are perfect and holy in His sight. "Then said He, Lo, I am come to do thy will, O God. He taketh away the first that He might establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all . . . for by one offering He hath perfected for ever them that are sanctified." (Heb. 10:9-14). There is a sense, therefore, in which every true believer is already sanctified. By the offering of the body of Jesus Christ "once for all" we have been "perfected for ever" as far as our standing before God is concerned. Upon the basis of what Christ has done for us, we are set apart as God's property the moment we believe the gospel. " . . . because God hath from the beginning chosen you to salvation through sancti-

fication of the Spirit and belief of the truth."

Secondly, as to "Progressive Sanctification." While one must guard against how he uses the term "progressive" as applied to sanctification, there is a sense in which we do progress in sanctification. We are admonished to " . . . grow in grace and the knowledge of our Lord Jesus Christ." Certainly when one is growing in grace he is being more and more set apart. This day by day sanctification which is Gods will for every Christian, is accomplished through prayer and diligent study of God's Word. "For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor." (1 Thess. 4:3-4). "Sanctify them through thy truth: Thy word is truth." (Jn. 17:17).

Thirdly, we SHALL be WHOLLY sanctified. (1 Thess 5:23) One day we " . . . SHALL be like Him." (1 John 3:2).

In closing this article let me ask the question, "Is there a question in your mind as to whether you are sanctified or not?" The way to know is to answer your self this question, "Do you feel a deep consciousness of unworthiness?" "If we walk in the light as He is in the light . . ." we will be able to see our faults and uncleanness. The closer you get to the light the better you will be able to see these things. Instead of telling folk you have not sinned for several years you will be saying, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isa. 6:5).

J. R. Graves

(Continued from page 1)

thinks himself right, as he generally does, and boldly avows his sentiments and opinions though they may differ much from those of others."

In the Georgia Baptist Convention, Honorable Joseph E. Brown, the governor of that state, said:

"There is one man who has done more than any fifty men now living to enable the Baptists of America to know their own history and their principles and to make the world know them, and that man is the brother to my right," bowing to Graves, who was seated in the Convention.

John H. Boyet, a prominent minister of the South, wrote upon the occasion of Graves' death, saying:

"There was something in Bro. J. R. Graves grander than ever shone out in his writings. He was a hero in the defense of the Baptist faith, but he was a greater hero than that—he could take a young and trembling brother by the hand and help him up."

At Graves' death, R. C. Burleson sent this wire to Mrs. Graves:

"Ten thousand Texans mourn with you the lost of your now sainted dead."

As showing the estimate which the denomination put upon

Graves, the following letter is here inserted:

Domestic Mission Room,
Marion, Alabama,
October 14, 1853.

Dear Brother Graves:

"Doctor Fuller having declined the appointment of this Board as missionary to New Orleans, we deem it to be our duty, under the instruction of the Convention to make every effort to secure the services of some minister who shall be able to build up the cause of our denomination in that great city. Our minds have been directed to you, and you have received the appointment, with a salary of three thousand dollars. I herewith send you a commission. What say you, my dear brother? Will you go for us? An early answer is desirable.

J. H. DeVotie, Cor. Secy.,
Yours affectionately,
pro tem."

While living he was followed and feared, hailed and confided in as a great teacher and leader, and denounced, if not shunned, as a disturber of religious peace. Three-fourths of a century have passed since his public career began and thirty-five years have borne their message into the confines of eternity since he fought his last battle, but his name is still fresh among his brethren, his labors still producing fruit, his teachings still discussed, and his influence still widely felt. The echoes of his voice still linger in the valley and responses to his battle cry are heard on many sides, while condemnations of his life work are not infrequent and often severe.

These things could not have occurred with an ordinary man; with any but a heroic, persistent, intense, and earnestly sincere man of ability, whose life purposes were seen with a clear vision and pursued with unfaltering step; whose inner soul responded to the appeal of old Ignatius which has been rendered:

"Stand like an anvil while the stroke
Of stalwart men fall fierce and fast;
Storms but more firmly root the oak,
Whose brawny arms embrace the blast."

That such a man living and dead, should be misunderstood; that in the impetuosity of his life battle, with watchful antagonists on every hand, should have sounded a consistent and valiant note in which no dullness should confound his utterances, and that prejudice should misconstrue his teachings and adverse criticism should adduce odious conclusions from his arguments is no more than might be expected. And throughout the Baptist denomination today the question is still asked with intensity and answered diversely, "Was J. R. Graves' life a blessing or a blight—for good or for harm?" The answer to this question can be given only by a review of his life and his teachings by one who knew him well and labored beside him for many years, and such is our purpose in undertaking this too long delayed biography.

The true biography of a man is not simply the record of his birthday, his school days or his death day. These but mark the boundaries of the field where he wrought. How he toiled, what were his struggles, his defeats and his victories, his triumphs and his failures, how he was influenced by his surroundings and how far he influenced all those around him, how vital truth, eternal verities impressed him and how he impressed these on those he met with. These, could they be given, are his life picture, his inner soul voiced in actions that never die.

(Continued next week).

"Reconciliation"

(Continued from page 1)

not know the Lord. Furthermore, he died spiritually back there in the Garden of Eden.

I tell you, beloved, when sin became a reality; everything that

had been true concerning Adam and Eve is now changed. No longer do Adam and Eve walk in communion with God. No longer do Adam and Eve know God as they have in the past. No longer do Adam and Eve have spiritual life. I tell you, everything is changed as a result of the entrance of sin into the human family.

What was true so far as Adam and Eve were concerned is just as true concerning us, for every one of us have experienced the tainting of sin as a result of the fall of Adam in the Garden of Eden. The fact of the matter is, it is very much like the cutting down of a tree. You go out in the summertime and see a big tree standing with branches and leaves and buds throughout. You may take an axe and hack at the base of that tree and cut the tree down. When the tree is cut down, all the balance of the tree dies. The leaves die, the branches die, and the buds die. In other words, the entire tree dies because you have cut the trunk off. So it is so far as the human family is concerned. Adam sinned and all the human family died in Adam. Just as the branches and leaves and buds of a tree die when the trunk of a tree is severed, so when Adam sinned all of Adam's descendants and all the human family died spiritually that day.

I say then from the day Adam sinned, Adam had a three-fold need. He had experienced previously a three-fold privilege and relationship. Now he has a three-fold need—namely, reconciliation, illumination, and regeneration. What was true of Adam is just as true of you and me and all the balance of Adam's fallen descendants from the day of Adam down to this present time. We need reconciliation, we need illumination, and we need regeneration.

I.

"I AM THE WAY."

When Jesus spoke of the way, that meant reconciliation.

Man would manufacture ways of his own whereby to come back to God. We read:

"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up SOME OTHER WAY, the same is a thief and a robber."—John 10:1.

I tell you, beloved, there's many a thief and a robber that goes to church today who are trying to manufacture a ladder of their own, whereby they can climb up "some other way" other than coming by Jesus. There are lots of people who make resolutions. They turn over a new leaf and they resolve that they are going to do better, and they try to do so for a season. There are (Continued on page 4, col. 1)

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"Reconciliation"

(Continued from page 3)

others who try to manufacture a ladder through their prayers whereby they can climb up through their prayers unto God. There are those who will try to pray in order that God will accept them, and receive them unto Himself. There are those who will mourn over their sins, and they expect their tears to be a ladder whereby they can climb up unto the Lord. There are others who will try reformation. It is true that they have been bad in the past, and they have broken many of the moral laws of Almighty God, but now they reform and they expect to make a ladder out of their reformation whereby they can climb up in another way to the Lord. Then there are those who try to make religion a ladder. They try to join the church and be baptized. They try some form of religion in order that they might be able to climb up unto the Lord. All of these are ignorant of the fact that the Bible says that if a man comes in any other way, that he is a thief and a robber. I tell you, beloved, the man who seeks by his resolutions, his prayers, his tears, his reforma-

tion, or his religion to come to God, that individual stands in God's sight as a thief and a robber, for he is trying to enter in by another way to the Lord other than the way God has laid down in His Word.

Jesus said, "I am the way." If the Lord Jesus Christ is the way to God, then resolutions are not the way. If the Lord Jesus Christ is the way to God, then prayers and tears are not the way to God. If the Lord Jesus Christ is the way to God, then reformation and religion are not the proper ways unto God.

Oh, how many people there are in the world who are deceived as to the way whereby a man can come to God. I am satisfied that the Devil's specialty is that of deception—deceiving people and making them think there is some way whereby they can come to God other than by God's appointed means.

"There is a WAY WHICH SEEMETH RIGHT UNTO A MAN, but the end thereof are the ways of death."—Proverbs 14:12.

I am sure that if you would go out on the street and ask people the way to Heaven that you would get a multiplicity of answers. I am sure that you would get as many answers as individuals that you might meet. One man would say to reform. Another would say to join the church. Another would say to be baptized. Another would say to pray. Another would say to mourn and repent of your sins. Another would say to reform your life and make New Year's resolutions. You would find lots of different ways that men might offer whereby you might come to God, but in the final analysis we need to remember what Solomon said: "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Men may offer various ways whereby they think that they can come to God, but the Word of God says that those who follow such ways are following ways that seemeth right but the end thereof are the ways of death.

Sometime ago I saw a dog in a treadmill, which was used for the purpose of giving the dog his exercise. I saw that dog put inside that treadmill, and he stayed there for some thirty minutes. For thirty minutes he kept treading, but when he had finished his thirty minutes exercise he hadn't moved forward one step. He thought he was running, and he did run the entire time he was in that treadmill, yet he never moved forward one single step.

I tell you, beloved, the Devil keeps the sinner busy in just such a fashion. The Devil will have the sinner to pray. He will have the sinner to reform. He will have him get religion. He will have him to be baptized. But in the final analysis, the sinner doesn't move forward one step closer to God as a result of all of his efforts. I say then, that every man in this world who has not come to God in God's appointed way, which is the Lord Jesus Christ, is wasting his time, and he is uselessly fighting the air in a spiritual sense, in that he is ignoring God's way whereby sinners can return to the Father.

I look at the meaning of the word "Cain." The word "Cain" is the word that means "a wanderer." How true it is of the human family, because the whole human family are wanderers—wandering away from God. Listen: **"They are ALL GONE OUT OF THE WAY, they are together become unprofitable; there is none that doeth good, no, not one."**—Romans 3:12.

As Cain became a wanderer, and as his name signifies "wanderer," so Cain set the example for all the balance of the human family in that all wander away from God.

Beloved, God has a way whereby men can come back to Him, and yet men manufacture ways of their own. Since the days of Cain men have been wanderers, wandering about, getting farther and farther from God, thinking they are serving the Lord.

I insist, beloved, that the Lord

Jesus Christ is the only way whereby any man can come to God. I do not say that Jesus Christ is a way, but I insist that He is the way. If He said, "I am a way," that might have left room for us to think there were other ways. When He said, "I am the way," that automatically shut out any other way whereby a man might come to God. I insist that the only way a man can come back to the Father is by and through the Lord Jesus Christ.

Do you remember the story of the Prodigal Son? Beloved, if you will notice, it was God the Father who came out to meet the Son. I insist, beloved, that it is God in Jesus Christ who comes to pick up the sinner, and men must come to God through Jesus Christ, because Jesus is God's way back to Himself.

Do you recall the story of the poor unfortunate in the parable of the Good Samaritan? Do you remember that the Word of God says that when he had fallen into the hands of thieves, that they stripped him, they robbed him, and they left him lying half dead by the wayside? Then the Word of God leaves him there so far as he is concerned. The Levite came, who represented the law, and he passed him by. The priest who represented religion came, and he passed him by. By and by a good Samaritan came along, and the Word of God says that the good Samaritan came where this man was.

That good Samaritan represents the Lord Jesus Christ. In fact, there never was but one good Samaritan in all the world, and that is the Lord Jesus Christ Himself. Beloved, the Son of God came right where this man was, and picked him up and set him on his beast and took him to the inn. There he made provision for him and left money to take care of his future needs, and went on his way.

Beloved, I tell you, that is exactly what God has done for us in Jesus Christ. He looks down upon us as we lie where we have been in our sin, and He sees that we never take a step toward God. No sinner ever takes one step in the direction of God until the Holy Spirit begins to work within him. As we lie in our sins enjoying them, perfectly satisfied, God has to take the initiative. If God didn't take the initiative, and if God didn't come where we are, every last one of us would go on our way to a Devil's Hell. As the good Samaritan came all the way where this poor unfortunate was, so the Lord Jesus Christ comes all the way to us. He picks us up and He makes provision for our present needs, and for our future needs. Thanks be unto God, we find in Jesus our way back to God.

As we read this text where Jesus said, "I am the way," it is no wonder that our hearts rejoice. I tell you, beloved, He is the way to the Father, He is the way to Heaven, and He is the way to eternal blessedness. I thank God and I praise Him, and my heart

goes out in thanksgiving to Him whenever I remember that God looked down upon me, saw me going out of my way, thinking that I was right and that I was doing what was right, yet God sent Jesus, not to be a guide to point the way out to me, but to be the way itself.

I come back to the beginning of my message and I say that there was a three-fold relationship that existed between Adam in the Garden of Eden and God, but that relationship was broken, and from that time on man has needed reconciliation, illumination, and regeneration. Beloved, man gets reconciliation through Jesus who said, "I am the way." There is no reconciliation to God except through Jesus Christ as the way.

II.

I AM THE TRUTH.

When the Devil came in the Garden of Eden in the person of the snake and spoke to Adam, Adam believed the lie that the Devil spoke to him. As a result of Adam believing the Devil's lie, from that time on, man has been groping in ignorance and in error.

I turn to the Word of God and I find that the Bible talks very plainly about the wicked stumbling in the dark.

Listen:

"The way of the wicked IS AS DARKNESS: they know not at what they STUMBLE."—Proverbs 4:19.

If you are unsaved, doesn't that picture your spiritual experience? If you know not the Lord Jesus Christ as a Saviour, doesn't that picture you? "The way of the wicked is as darkness: they know not at what they stumble."

Listen again:

"Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Ephesians 4:18.

Beloved, the unsaved man is just groping in ignorance and in darkness and in blindness.

Notice again:

"Lo, this only have I found, that God hath made man upright; but they have sought out MANY INVENTIONS."—Ecclesiastes 7:29.

Man is not as he was originally. God made man in an upright estate, but man has sought out many inventions. I tell you, beloved friends, we need to realize this fact, that every unsaved man is just groping in darkness, and in ignorance, and in error right here within this world.

You look upon your children and you think of those children as fine little children. You look upon your friends and you think they are good and kind and they are amiable. You look upon those of your loved ones, and your associates, and you think how wonderful it is that you have such fine folk with which to associate, yet, beloved, God looks upon them differently, and God sees every unsaved person in a different status. God sees the unsaved man as removed from the truth—removed so far that he is just groping about in the darkness and in error. He is groping about in ignorance here within this world. I'll give you a good illustration of it.

Go back to the Old Testament and read the story as to how the angels came down to visit Lot in the city of Sodom. You will find that the Word of God tells how those ungodly sinful Sodomites learned that the angels were there within the house of Lot, and they came to the home of Lot for the purpose of immorality. The Word of God tells us how the angels pulled Lot back into the house when the ungodly Sodomites would have done violence unto his body. They pulled Lot back into the house and shut the door, and God smote that crowd of ungodly Sodomites with blindness. We read:

"And they smote the men that were at the door of the house with blindness, both small and great: so that they WEARIED THEMSELVES TO FIND THE DOOR."—Genesis 19:11.

Beloved, when I look upon that

crowd as they feel around the house for the door and stumble over themselves and fall, I say that is just exactly like every unsaved person has been from the day of Adam down to this present time. When Adam believed the Devil's lie, from that time on there has been no truth in the unsaved man. The unsaved man has been a stranger to truth. The unsaved man is groping in error and ignorance and darkness, and has ever since Adam sinned in the Garden of Eden.

I'll give you another illustration of like nature. In II Kings we find that the Syrians were very much the enemies of the children of Israel, and they hated Elisha the prophet because Elisha was in such communion with God that Elisha knew exactly what the Syrians were doing. Elisha would tell the children of Israel, so that the Israelites could prepare themselves against any attack on the part of the Syrians. The Syrians realized that and they said, "We can never win against Israel, unless we first destroy Israel's prophet, Elisha." So they came one day into the town where Elisha was in order that they might be able to capture him and take him captive. The Word of God says that when they came into the town that Elisha acting for the Lord smote them with blindness. Listen:

"And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha."—II Kings 6:18.

Then Elisha said to them, "You are not at the place that you want, and you haven't found the man you want. You are looking for Elisha. Follow me and I will take you to the place where you want to go." So this crowd of blind Syrians followed after Elisha over to the city of Samaria, and when the gates were all shut, then it was that Elisha said to them, "Now open your eyes and look about." When they opened their eyes, they realized that it was Elisha who had led them there and that they were now captives of the children of Israel. Immediately, the people wanted to fall upon these Syrians and kill them, but Elisha said, "No, set bread and water before them. Feed them and let them go to their homes."

Now, beloved, what I want you to see from this story is this, that as those Syrians were blindly following after Elisha, and yet they didn't know whom they were following, and as they blind-

(Continued on page 5, col. 1)

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"Reconciliation"

(Continued from page 4)

Followed him into the city of Samaria, the last place they would have wanted to go, and they blindly followed him and became the captives of the children of Israel, which was the last thing that they desired, so, beloved friends, the unsaved people of this world are blindly following after the Devil. Unsaved people are alienated from the truth of God. From the day of Adam's sin, unsaved people have believed the Devil's lie in the Garden of Eden have been alienated from God, and they are living in ignorance, and in darkness, and in error, being ignorant of the truth since they have been alienated from Almighty God. I tell you, beloved, a crowd of people that follow Elisha into the city of Samaria their blindness certainly demonstrates the unsaved people who are following the Devil, and don't know where they are going. Back in the Garden of Eden man was in truth before sin came, when sin became a reality, man was gone. Man believed the Devil's lie, and since he believed the Devil's lie he was no longer in the truth, and since that time he groped in darkness and in error and in ignorance. Now Jesus comes along and says, "I am the truth." One day Pilate asked a question John 18:38, saying: "What is truth?" If I were to ask some of you the same question, you probably would try to tell me that truth is a system of philosophy. I, beloved, I insist tonight that truth is not any system of philosophy. Instead, truth is a person, the person of the Lord Jesus Christ, for He Himself said, "I am the truth." Beloved, listen, if you want to know the truth, you will find that truth in Jesus Christ. We read: "In whom are hid all the treasures of wisdom and knowledge." Colossians 2:3. We talk about truth, why all the treasures of wisdom and knowledge are hidden in the Lord Jesus Christ. People are so busy in this world ignoring the Lord Jesus Christ. Men read the various languages. They learn the language of their own country and the languages of other countries round about. Men are busy studying sciences and politics; they are busy with the various current events of history; men are busy with the newspapers and they ignore the truth, they ignore the Lord Jesus Christ. Let me tell you something, in Hell men will wish they had read their Bibles more than their newspapers less. They wish that they had learned the truth instead of the languages of the sciences and the events of the world. Beloved, I come back to my original statement. In the Garden of Eden man had a three-fold relationship to God. He was in communion with God, he himself was God, and in the Garden of Eden man had a spiritual life, all that vanished when sin

came. No longer is man in communion with God, and as a result of believing the lie of the Devil man is alienated from the truth of God. How is he to come back to God? Man needs not only to find Jesus the way (reconciliation) but also the truth (illumination).

III.

I AM THE LIFE.

In the Garden of Eden man had spiritual life, but as a result of sinning, man lost that spiritual life, and man now is spiritually lifeless. I would insist that man is alive to the things of the world, but he is dead to Heavenly things and spiritual things. Beloved, listen, unless Jesus Christ saves your soul, you will never be made alive unto the things of God and things of Heaven and spiritual truths.

When the Prodigal Son came home, the father said:

"For this my son WAS DEAD, and IS ALIVE again."—Luke 15:24.

Jesus said:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation; but is PASSED FROM DEATH UNTO LIFE."—John 5:24.

How do men get out of their state of being spiritually lifeless? How do they get out of that state of spiritual death to be made alive? Jesus said that the man who hears His word, and believes on Him that sent Him, is passed from death unto life.

We read where Paul said to the church at Ephesus:

"And you hath he quickened, who WERE DEAD in trespasses and sins."—Ephesians 2:1.

Once upon a time these Ephesian Christians were dead, but now they were made alive. How? They had been quickened by the Lord Jesus Christ.

I tell you, beloved, every unsaved man is spiritually dead, and the only way that he can ever have life is through Jesus. Jesus said, "I am the way, the truth, and the life." Beloved, you will never have life except as you have it in the Lord Jesus Christ.

We read:

"The thief cometh not, but for to steal, and to kill, and to destroy: I AM COME THAT THEY MIGHT HAVE LIFE, and that they might have it more abundantly."—John 10:10.

I go back and I say to you that every sinner has a three-fold need. He needs reconciliation. Well, we have it in Jesus, for Jesus said, "I am the way." Every sinner needs illumination. We have it in Jesus, for Jesus said, "I am the truth." Every sinner needs regeneration. He needs new life. We have it in Jesus, for Jesus said, "I am the life." Notice: "I am the way" — that is reconciliation. "I am the truth" — that is illumination. "I am the life" — that is regeneration. Beloved, everything man needs he has in Jesus Christ.

CONCLUSION

Beloved, if any man ever experiences reconciliation and illumination and regeneration, it will be only and solely and wholly on the basis of Jesus Christ, because the Lord Jesus Christ said, "No man cometh unto the Father but by me."

When Paul was writing to the church at Corinth he said: "For other foundation can no man lay than that is laid, which is Jesus Christ."—I Corinthians 3:11.

When the Apostle Peter was preaching to the Jews in the book of Acts he said:

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved."—Acts 4:11, 12.

When the Apostle Paul wrote to young Timothy, he said:

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

YES, MUCH MISUNDERSTOOD IS

GOD'S LOVE TO US

By Arthur W. Pink

By "us" we mean His people, for whereas we read of the love "which is in Christ Jesus our Lord" (Romans 8:39), Holy Writ knows nothing of a love of God outside of Christ. "The Lord is good to all: and His tender mercies are over all His works" (Psalm 145:9), so that He provides the ravens with their food. "He is kind unto the unthankful and to the evil" (Luke 6:35), and His providence ministers unto the just and the unjust (Matt. 5:45); but His love is reserved for His own elect. That is unequivocally established by its characteristics, for the attributes of His love are identical with Himself. Necessarily so, for "God is love," and in making that postulate it is but another way of saying God's love is like Himself: from everlasting to everlasting, immutable. Nothing is more absurd



ARTHUR W. PINK

than to imagine that anyone beloved of God can eternally perish or shall ever experience His everlasting vengeance.

Since the love of God is "in Christ Jesus," it was attracted by nothing in its objects, nor can it be repelled by anything in, of, or by them: "having loved His own which were in the world, He loved them unto the end" (John 13:1). The "world" in John 3:16, is a general term used in contrast with the Jews, and that verse must be so interpreted as not to contradict Psalm 5:5. 6; 7:11; John 3:36; Romans 9:13.

The chief design of the Gospel is to commend the love of God in Christ, for He is the sole channel through which it flows. It is not that the Son has induced the Father to love His people, but rather was it His love for them which moved Him to give His Son to them and for them. As Ralph Erskine well said, "God hath taken a marvellous way to manifest His love. When He would show His power, He makes a world. When He would display His wisdom, He puts it in a frame and form that discovers its vastness. When He would manifest the grandeur and glory of His name, He makes a heaven, and puts angels and archangels, principalities and powers therein. And when He would manifest His love, what will He not do? God hath taken a great and marvellous way of manifesting it in

John 2:5.

Beloved, I come back to my text. I say that man needs reconciliation. He has it in Jesus, for Jesus said, "I am the way." Man needs illumination to get out of the darkness of error and ignorance that he is in. He finds it in Jesus, for Jesus said, "I am the truth." Man needs regeneration, for man is spiritually lifeless and spiritually dead. He finds it in Jesus Christ, because Jesus said, "I am the life." Beloved, the only way that you will ever have reconciliation, illumination, and regeneration is through the Lord Jesus Christ, for He said, "No man cometh unto the Father but by me." God has only one way, and may you come back to God in God's way, through the Lord Jesus Christ.

May God bless you!

Christ: His person, His blood, His death, His righteousness."

"All the promises of God in Him [Christ] are yea, and in Him Amen, unto the glory of God" (II Cor. 1:20). As we were chosen in Christ (Eph. 1:4), as we were accepted in Him (Eph. 1:20), as our life is hid in Him (Col. 3:3), so are we beloved in Him — "The love of God, which is in Christ Jesus": in Him as our Head and Husband, which is why nothing can separate us therefrom, for that union is indissoluble.

Nothing so warms the heart of the saint as a spiritual contemplation of God's love. As he is occupied therewith, he is lifted outside of and above his wretched self. A believing apprehension thereof will fill the renewed soul with holy satisfaction, and make him as happy as it is possible for anyone to be this side of heaven. To know and believe the love which God has toward me is both an earnest and foretaste of heaven itself. Since God loves His people in Christ, it is not for any amiableness in or attraction about them: "Jacob have I loved." Yes, the naturally unattractive, yea, despicable, Jacob — "thou worm Jacob" (Isaiah 41:14).

Since God loves His people in Christ, it is not regulated by their fruitfulness, but is the same at all times. Because He loves them in Christ, the Father loves them as Christ: the time will come when His prayer shall be answered, "that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John 17:23). Only faith can grasp those marvellous things, for neither reasoning nor feelings can do so. God loves us in Christ: Oh, what infinite delight has the Father as He beholds His people in His dear Son! All our blessings flow from that precious fountain.

God's love unto His people is not of yesterday. It began not with their love to Him: no, "we love Him, because He first loved us" (I John 4:19). We do not first give to Him, that He may return to us again. Our regeneration is not the motive of His love: rather is His love the reason why He renews us after His image. This is often made to appear in the first open manifestation of of it, when so far from its objects being engaged in seeking Him they're at their worst: "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread My skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest [manifestatively] Mine" (Ezek. 16:18).

Not only are its objects often at their worst when God's love is first revealed to them, but actually doing their worst — as in the case of Saul of Tarsus. Not only is God love antecedent to

ours, but it was borne in His heart toward us long before we were delivered from the power of darkness and translated into the kingdom of His dear Son. It began not in time, but bears date of eternity: "I have loved thee with an everlasting love" (Jer. 31:3).

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:10). It is very clear from those words that God loved His people while they were in a state of nature, destitute of all grace, with out a particle of love to or faith in Him; yea, while they were enemies unto Him (Romans 5:8, 10). Clearly that lays me under a thousand times greater obligation to love, serve and glorify Him than had he loved me for the first time when my heart was won by His excellence. All the acts of God unto His people in time are the expressions of the love He bore them from all eternity. It is because God loves us in Christ, and has done so from everlasting, that the gifts of His love are irrevocable. They are the bestowments of "the Father of lights, with whom is no variableness, neither shadow of turning." The love of God indeed makes a change in us when it is "shed abroad in our hearts," but it makes none in Him. He sometimes varies the dispensations of His providence toward us, but that is not because His affection has altered. Even when He chastens us, it is in love (Heb. 12:6), having our good in view.

Let us now look more distinctly at some of the operations of God's love. First, in election. "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit [His quickening] and belief of the truth" (II Thess. 2:13). There is an infallible connection between God's love and His selection of those who were to be saved. That election is the consequence of His love is clear again from Deuteronomy 7:7: "The Lord did not [1] set His love upon you, nor [2] choose you, because ye were more in number than any people."

So again in Ephesians 1:4, 5: "In love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."

Second, in redeeming them. As we have seen above from I John 4:10, out of His sovereign love God made provision of Christ to render satisfaction for their sins, though prior to their conversion He was angry with them in respect to His violated Law, and provoked holiness by their transgressions. And "how shall He not with Him also freely give us all things?" (Romans 8:32) another clear proof that His Son was not "delivered up" to the cross for all mankind, for He gives them neither the Holy Spirit, a new nature, nor repentance and faith.

Third, effectual calling. From the enthroned Saviour the Father sends forth the Holy Spirit (Acts 2:33). Having loved His elect

(Continued on page 6, col. 1)

THE ORIGIN AND PERPETUITY OF THE BAPTISTS

By Bob L. Ross

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APPROVED UNTO
GOD,
A WORKMAN THAT...
NEEDETH NOT TO BE
ASHAMED,

RIGHTLY
DIVIDING THE WORD
OF TRUTH.

2-TIM. 2:15



TURNER

God's Love

(Continued from page 5)
with an everlasting love, therefore with lovingkindness does He draw them (Jer. 31:3), quickening into newness of life, calling them out of darkness into His marvellous light, making them manifestatively His children. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (I John 3:1). If filiation does not issue from God's love as a sure effect thereof, to what purpose are those words?

Fourth, healing their backslidings: "I will heal their backsliding, I will love them freely" (Hosea 14:4)—without reluctance or hesitation. "Many waters cannot quench love, neither can the floods drown it" (Song 8:7). Such is God's love unto His people—invincible unquenchable. Not on-

ly is there no possibility of its expiring of itself, but the black waters of their backslidings cannot extinguish it, nor the floods of their unbelief put it out.

"Love is strong as death" (Song 6). Nothing more irresistible than death in the natural world, nothing so invincible as the love of God in the realm of grace. As Goodwin remarked, "What difficulties does the love of God overcome! For God to overcome His own heart! Do you think it was nothing for Him to put His Son to death? ... When He came to call us, had He no difficulties which love overcame? We were dead in trespasses and sins, yet from the great love wherewith He loved us, He quickened us—in the grave of our corruption: 'lo, he stinketh'—even then did God come and conquer us. After our calling, how sadly do we provoke God? Such temptations that if it were possible the elect should be deceived. It is so with all Christians. No righteous man but he is 'scarcely saved' (I Peter 4:18), and yet saved he is, because the love of God is invincible; it overcomes all difficulties."

Scarcely any space is left for an application, yet one is hardly necessary for such a theme. Let God's love daily engage and engross your mind by devout meditations thereon that the affections of your heart may be drawn out to Him. When cast down in spirit, or in sore straits of circumstances, plead it in prayer, assured that His love cannot deny anything good for you. Make God's wondrous love to you the incentive of your obedience unto Him—gratitude requires nothing less.

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NONE BUT BAPTISTS IN HIS BRIDE

There are many and manifold ideas about the Bride of Christ. There is the Catholic idea, that membership in the Catholic Church, evidenced by baptism and extreme unction, is necessary to become a part of the Bride of Christ.

Then, there is the Pedo-Baptist position that the Bride of Christ includes the regenerate of all the various "branches of the true church." Some go back and include Abraham and circumcision, while others start at Pentecost. Many Baptists of modern days, following the helps in Scofield's Bible, have accepted this Pedo-Baptist doctrine.

THE BAPTIST POSITION

The position of Baptists of days gone by was the New Testament position. Baptists like J. N. Hall, J. R. Graves, Ray, Nunnery, Moody and many others, rejected in toto the "branch" theory of the true church, which is necessary to accept, in order to believe that those outside of true Baptist churches compose a part of the Bride of Christ.

Baptists believe that there is but "one body" (Eph. 4:4 and 1:22, 23) composed of the regenerate members of true Baptist churches (I Cor. 12:12). Only people, born again, who have been "bound" (Matt. 16:19) on earth into a local, visible, true Baptist church, and not "loosed on earth" (Mt. 18:18) from that local, visible, true Baptist church, will be a member of that ONE body in glory.

Let it be remembered that all the BORN AGAIN are going to Heaven. Those who have been bound by men into the harlot church of Rome, but who have been BORN AGAIN (Rev. 17:5) will one day be called to "come out of her," by a voice from Heaven (Rev. 18:4) and they will come to the Lord. All the SAVED in Methodist, Brethren, Presbyterian, and even the Born Again from the Christian Scientist and Jehovah Witnesses and Seventh Day Adventist, as daughters and granddaughters of old Rome, will come out, attracted by the Omnipotent power of Jesus.

When these saved Pedo-Baptists, and others, get to Heaven, of course they will be happy BUT THEY WILL NOT BE ANY PART OF THE TRUE BRIDE OF CHRIST. These members of man-made organizations will not share with the Bride of Christ in Heaven—that is, they will be no part of the Bride of Christ, and will not share rewards and blessings given to the true Chaste Virgin, nor experience the SUPREME happiness of the Bride. They will share a part of Heaven, but not the blessings and rewards of Heaven that are showered ONLY ON THE BRIDE.

Pedo-Baptists have long recognized that unless they were a part of the true church on earth, they could be no part of the true bride in Heaven. Hence, they invented the "branch - church theory" to overcome the idea that any one church might be better than some other, or all other man-made churches. Their greatest desire has been to get influential Baptist preachers and leaders to subscribe to the doctrine that "the church was organized on Pentecost," and "each church is a branch of the true church of Christ."

If one church is as good as another, and no church can trace its origin back to Christ and the apostles, then why should not all churches exchange members, recognize one baptism is as good as any other, and the one church practicing restricted communion is a narrow, selfish, egotist? If all churches were of equal origin, then all would be on equality and one baptism would be as good as any other, and foolish would be the one who would advocate close communion.

After Conversion — What Should A New Christian Do?

By ROY MASON
Tampa, Florida

Some years ago, I published a book with the title "After Conversion—What?" I had the book printed twice, then it got out of print and I have never gotten out another edition. But the need for study on the subject has not ceased by any manner of means.

There can be no Christian life apart from conversion. No one should just "join the church." If that is all, then nothing vital has taken place. But many are converted, yet never make any growth to speak of in the Christian life. They remain dwarfed and stunted. They are spiritual runts when they ought to be vigorous, full grown Christians.

Assuming now that one has truly been saved — truly born again, what should that person do? Let us think about this for a few moments.

HE SHOULD HASTEN TO CONFESS CHRIST AND BE BAPTIZED (see Acts 2:41). (See also Rom. 10:9, 10; Luke 13:3, 9). People who don't believe in such a way as to induce them to confess Christ—it is doubtful if they are saved. A truly saved person wants the world to know it.

HE SHOULD GLADLY TAKE MEMBERSHIP IN A CHURCH. On Pentecost the saved "were added to the church" that same day. Only by being a church member can one do much toward reaching other people. The purpose of belonging to a church is that one may join with others in worship, fellowship, and in the carrying on of Christ's work in the world.

HE SHOULD TAKE HIS RELIGIOUS OBLIGATIONS MORE SERIOUSLY THAN HE TAKES BUSINESS OR ANYTHING ELSE. (Eph. 4:1). When you see a person make a profession and join a church, then never start into prayer meeting or Bible School he will amount to little. The new convert who starts right in, and is present at the regular meetings of the church — who is willing and eager to serve in any right way, and grow and develop and be worth something.

HE SHOULD MAKE A CLEAN BREAK WITH HIS FORMER LIFE. "Old things" should pass away. One need not insult nor hurt former friends but if their way is that of dissipation and worldliness, one should let them know this: "I

The New Testament, which is our Law Book, teaches clearly, positively that there is

Only One Faith, One Body, and many bodies with contradictory faiths, cannot compose the one true church of Christ—or church which belongs to Christ.

ALL TRUE BAPTIST CHURCHES FORM THE ONE BODY OF CHRIST

All thinking people recognize that in contradictory propositions, (Continued on page 7, column 1)

"Quickies"

(Continued from page 2)
those of you who are interested in the on-going of this paper. Not only do we ask for your support today, but we pray that you will remember us when you make your will—to thus guarantee that when you are gone, the paper will still represent you.

★ ★ ★ ● HE LIKES TBE

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

"We feel that TBE is truly a great Baptist paper, and when I say Baptist I mean Baptist. We are thankful every day for the work you and Brother Bob are doing. May the Lord supply your needs to keep TBE in the mails."

cannot and do not want to go that way any more." Nearly always a converted person can win at least some of his former companions to Christ, he goes about it in the right way.

HE SHOULD INVEST HIS MONEY AND MEANS LIBERALLY IN THE CAUSE OF CHRIST (Acts 20:35). It is highly inconsistent for one who has been bestowing all on the Devil when he turns to Christ to refuse to even share the tent with Him. The new convert fails to begin to invest in the cause of Christ, will not make much growth. Not less than one-tenth of one's income should go into the Lord's treasury constantly and consistently. The S. government allows us to deduct 20 per cent when we make out our income tax report, for religious contributions. Every Christian should take advantage of that allowed deduction. Just as sure as a new Christian begins to invest liberally in the Lord's cause, he will come to have a deep interest in it.

HE SHOULD START THE HABIT OF WORSHIP IN HIS HOME IF POSSIBLE. The Bible should be read openly, and prayer should be offered daily. Also, of course, there should be personal, private worship in addition. Multitudes of professing Christians have no family worship. This usually happens because no worship habit is instituted at the beginning of the Christian Life.

HE SHOULD START THE PRACTICE OF SEEKING TO WIN OTHERS. Of one of the disciples we read, "He first findeth his own brother . . . and he brought him to Jesus." "Church work" is a poor substitute for winning others to Christ. Everybody can have somebody, if he will try hard enough and long enough. This involves prayer and patience and effort, and above all, a consistent Christian walk and life.

HE SHOULD FOLLOW CHRIST IN A WORTHY CHRISTIAN LIFE. "We ought to walk even as he walked." Our speech should be different from that of unsaved people. Our amusements should be different. Our habits should be different. We have Somebody to live for and to honor, and we should do it all the time.

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By John Gill

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hat The Bride Of Christ

Do? (Continued from page 6)
one can be right. When the
says "ONE FAITH" (Eph.
then only the local churches
believing and practicing that ONE
TH are true churches. With
churches, as with propositions, in
contradictory faiths, only one can
true. Methodist, Dutch Reform-
and many historians, not Bap-
including Alexander Camp-
have said that "The Baptists
trace their origin to the apos-
te, and produce unequiv-
testimony of their existence
every century down to the
ent time." Campbell-Walker
convert who ate, page 262, and similar
ements. That rules out all ex-
not make Baptists.

Jesus said, "On THIS ROCK
Cor. 10:4) I will BUILD
kodomeesoo") MY church and
gates of hell SHALL NOT
vail against it" (Matt. 16:18).
Jesus told the truth, and He
that church was not only
ILT (not "won") during His
sonal ministry on earth (John
), but has had an unbroken
of existence through all ages
ce, and is in the world today.
Baptists and Catholics claim
existence back to Christ. Sure-
all must recognize that when
the Baptist baptized Jesus
the Jordan (Matt. 3) OUT-
ARDLY he made Him a Baptist,
He already was one INWARD-

LY. Therefore, being a Baptist
outwardly and inwardly, the
church Christ started must nec-
essarily have been a Baptist
church.

BAPTIST CHURCHES COMPOSE BRIDE OF CHRIST

"For the husband is the head of
the wife, as Christ also (hos kai
ho kephalee tees ekkleesias) is
the head of the church" (Eph.
5:23). Then, as the woman is the
wife of the husband, so the RE-
GENERATE of the true churches
compose the wife of Christ. There
is no getting away from that
logic.

However, True Logic and Scrip-
ture agree. Hence, we read in a
letter written to a LOCAL BAP-
TIST CHURCH (II Cor. 1:1), lo-
cated in Corinth, "I espoused you
to one husband, that I might pre-
sent you as a true virgin to
Christ" (II Cor. 11:2). Mary was
"espoused" BEFORE the wedding
(Matt. 1:18). The wedding of
Christ and the Regenerate who
have been bound on earth in some
true missionary Baptist Church
has not yet taken place—will not
until AFTER CHRIST returns (I
Thess. 4:13) and after the Tribu-
lation (Rev. 4:1 and 19:6-8).
Brother, I'm going to that wed-
ding. If you go, and are a part
of the Bride, you must get in a
Baptist church NOW, to bind you
in otherwise you will just be on
the outside looking in.—Dew.

GOD — OUR ROCK!

"He only is my rock and my salvation."—Psalm 62:2.

By C. H. SPURGEON

We shall notice, first, the great
doctrine, that God only is our sal-
vation; secondly, the great experi-
ence, to know and to learn that
"he only is my rock and my sal-
vation; and, thirdly, the great
duty, which you may guess at,
which is, to give all the glory and
all the honor, and place all our
faith on him who "only is our
rock and our salvation."

1. The first thing is, THE
GREAT DOCTRINE. — that God
"only is our rock and our sal-
vation." If any one should ask us
what we would choose for our
motto, as preachers of the gospel,
we think we should reply, "God
only is our salvation." The late la-
mented Mr. Denham has put at
the foot of his portrait, a most
admirable text, "Salvation is of
the Lord." Now, that is just an
epitome of Calvinism; it is the
sum and the substance of it. If
any one should ask you what you
mean by a Calvinist, you may re-
ply, "He is one who says, salva-
tion is of the Lord." I cannot find
in Scripture any other doctrine
than this. It is the essence of the
Bible. "He only is my rock and
my salvation." Tell me anything
that departs from this and it will
be a heresy; tell me a heresy,

and I shall find its essence here,
that it has departed from this
great, this fundamental, this
rocky truth, "God is my rock and
my salvation." What is the heresy
of Rome, but the addition of
something to the perfect merits
of Jesus Christ — the bringing in
of the works of the flesh, to assist
in our justification? and what is
that heresy of Arminianism but
the secret addition of something
to the complete work of the Re-
deemer? You will find that every
heresy, if brought to the touch-
stone, will discover itself here, it
departs from this, "He only is
my rock and my salvation."

Let us now explain this doc-
trine fully. By the term "salva-
tion" here, I understand not
simply regeneration and conver-
sion, but something more. I do
not reckon that to be salvation
which regenerates me, and then
puts me in such a position that I
may fall out of the covenant and
be lost; I cannot call that a bridge
which only goes half-way over
the stream; I cannot call that sal-
vation, which does not carry me
all the way to heaven, wash me
perfectly clean, and put me
among the glorified who sing con-
stant hosannas around the
throne. By salvation, then if I
may divide it into parts, I under-
stand deliverance, preservation
continually through life, susten-
tation, and the gathering up of
the whole in the perfecting of the
saints in the person of Jesus
Christ at last.

1. By salvation, I understand
deliverance from the house of
bondage, wherein by nature I am
born, and being brought out into
the liberty wherewith Christ
makes us free, together with a
putting "on a rock, and establish-
ing my goings." This I under-
stand to be wholly of God. And
I think I am right in that con-
clusion, because I find in Scrip-
ture that man is dead; and how
can a dead man assist in his own
resurrection? I find that man is
utterly depraved, and hates the
divine change. How can a man,
then, work that change which he
himself hates? I find man to be
ignorant of what it is to be born
again, and like Nicodemus, ask-
ing the foolish question, "How
can a man enter again into his
mother's womb, and be born?" I
cannot conceive that a man can
do that which he does not under-
stand; and if he does not know
what it is to be born again, he
cannot make himself to be born
again. No.

I believe man to be utterly pow-
erless in the first work of his
salvation. He cannot break his
chains, for they be not chains of
iron, but chains of his own flesh
and blood; he must first break
his own heart before he can break
the fetters that bind him. And
how should man break his own
heart? What hammer is that
which I can use upon my own
soul to break it, or what fire can
I kindle which can dissolve it?
Nay, deliverance is of God alone.
The doctrine is affirmed continu-
ally in Scripture; and he who
doth not believe it doth not re-
ceive God's truth. Deliverance is
of God alone; "Salvation is of the
Lord."

2. And if we are delivered and
made alive in Christ, still preser-
vation is of the Lord alone. If I
am prayerful, God makes me
prayerful: If I have graces, God
gives me graces; if I have fruits,
God gives me fruits; if I hold on
in a consistent life, God holds me
on in a consistent life. I do not
ing whatever towards my own
preservation, except what God
himself first does in me. What-
ever I have, all my goodness is
of the Lord alone. Wherein I sin,
that is my own; but wherein I
act rightly, that is of God, wholly
and completely. If I have re-
pulsed an enemy, His strength
nerved my arm. Did I strike a
foeman to the ground? His
strength sharpened my sword and
gave me courage to strike the
blow. Do I preach His word? It is
not I, but grace that is in me? Do
I live to God a holy life? It is

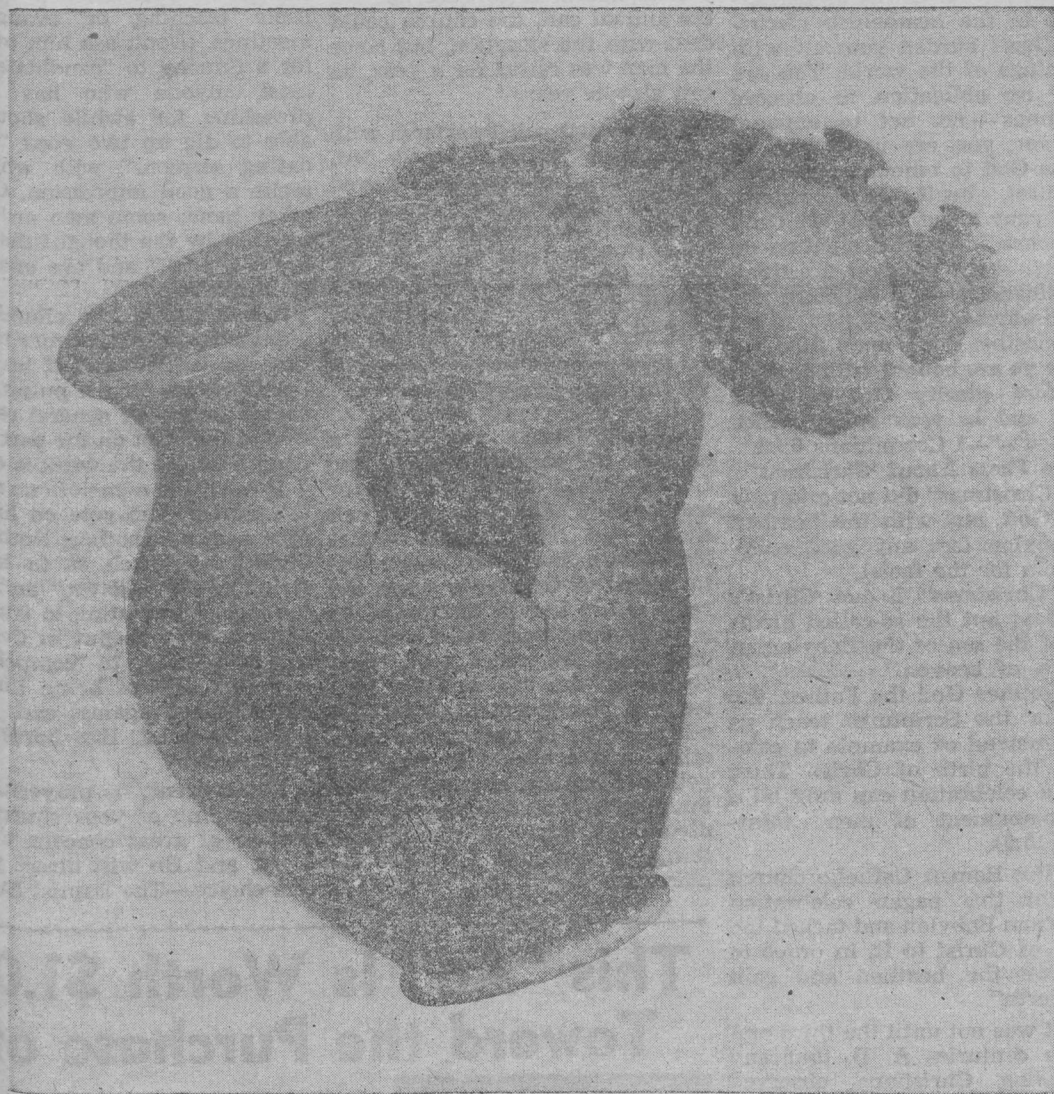
not I, but Christ that liveth in
me? Am I sanctified? I did not
sanctify myself; God's Holy Spirit
sanctifies me. Am I weaned from
the world? I am weaned by
God's chastisements. Do I grow
in knowledge? The great Instruc-
tor teaches me. I find in God all
I want; but I find in myself
nothing. "He only is my rock and
my salvation."

3. And again: sustentation also
is absolutely requisite. We need
sustentation in providence for our
bodies, and sustentation in grace
for our souls. Providential mercies
are wholly from the Lord. It
is true the rain falls from heaven,
and waters the earth, and "mak-
eth it bring forth and bud, that
there may be seed for the sower,
and bread for the eater;" but out
of whose hand cometh the rain,
and from whose fingers do the
dew drops distil? It is true, the
sun shines, and makes the plants
grow, and bud, and bring forth
the blossom, and His heat ripens
the fruit upon the tree; but who
gives the sun his light, and who
scatters the genial heat from him?
It is true, I work and toil; this
brow sweats; these hands are
weary; I cast myself upon my
bed, and there I rest, but I do not
"sacrifice to mine own drag," nor
do I ascribe my preservation to
my own might. Who makes these
sinews strong? who makes these
lungs like iron, and who makes
these nerves of steel? "God only
is the rock of my salvation." He
only is the salvation of my body
and the salvation of my soul. Do
I feed on the word? That word
would be no food for me unless
the Lord made it food for my
soul, and helped me to feed upon
it. Do I live on the manna which
comes down from heaven? What
is that manna, but Jesus Christ
himself incarnate, whose body
and whose blood I eat and drink.
Am I continually receiving fresh
increase of might? Where do I
gather my might? My salvation is
of him; without him I can do
nothing. As a branch cannot
bring forth fruit except it abide
in the vine, no more can I ex-
cept I abide in him.

4. Then if we gather the three
thoughts in one. The perfection
we shall soon have, when we shall
stand yonder, near God's throne,
will be wholly of the Lord. That
bright crown which shall sparkle
on our brow, like a constellation
of brilliant stars, shall have been
fashioned only by God. I go to a
land, but it is a land which the
plough of earth hath never up-
turned, though it be greener than
earth's best pastures, and though
it be richer than all her harvests
ever saw. I go to a building of
more gorgeous architecture than
man hath builded; it is not of
mortal architecture; it is "a
house not made with hands, eter-
nal in the heavens." All I shall
know in heaven, will be given by
the Lord; and I shall say, when
at last I appear before him,—

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost
stone,
And well deserves the praise."
(Continued next week, D. V.)

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Baptismal Regeneration

(Continued from page 1)
 solutely impossible. "In the name of" means "because one is." In each instance the reception is accorded one because he is a prophet, a righteous man, a disciple, not in order to make one a prophet, a righteous man, a disciple. So in Matthew 12:41 we read, "The men of Nineveh shall stand in the judgment with this generation; and shall condemn the preaching of Jonah; and behold a greater than Jonah is here." The book of Jonah shows that the preaching of Jonah led to the repentance of Nineveh, not the repentance leading to the preaching. As a matter of fact Jonah was indignant at their repentance and the sparing of the city which upset his prophecy of the destruction of the city.

There are many more instances in the New Testament where "eis" cannot have the motive of purpose. It is perfectly good Greek to translate "eis" "because of" in Acts 2:38, "Repent ye, and be baptized every one of you in the name of Jesus Christ because of the remission of your sins." The Revised Version uses the colorless translation "unto" (or "with reference to"), which allows any application that one may wish.

The simple truth is that Acts 2:38 must be interpreted in harmony with the general trend of the New Testament teaching on the subject of repentance and baptism. Repentance, faith and confession precede the baptism. Regeneration of the new life is symbolized by baptism, but is not caused by the ordinance. Those that believed were baptized because they had been saved, not in order to be saved. Ceremonialism crucified Christ and clashed with spiritual Christianity. It is inconceivable that this would have been true if Jesus and the apostles had taught ceremonial salvation.

Tithing

(Continued from page 1)
 weightier matters of the law, judgment, mercy, and faith: **these ought ye to have done** and not to leave the others undone." Here the Master tells these hypocrites that they should have tithed, but puts them on the spot for leaving judgment, mercy, and faith untended.

The Holy Spirit, by Paul, tells us in Hebrews that the tithe is paid in the priesthood. Illustrating this, he shows us that Abraham paid tithes in the Melchizedekian priesthood, that Israel paid tithes in the Aaronic priesthood, and that we should pay tithes in the priesthood of Christ.—Hebrews 7:4-21.

Now here Abram paid tithes through Melchisedec unto the eternal priesthood of Christ, and Israel paid tithes through Aaron to the eternal priesthood of Christ, and we pay tithes through the church of the living God to the eternal priesthood of Christ.

The Holy Spirit gives us a tremendous argument for tithes and offerings in Corinthians.

He says:

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"—I Cor. 9:9.

Accordingly, he who uses the oxen in treading out his corn must not prevent the oxen from eating, by muzzling him. He must live off his job.

Again it is written, "For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope."—I Cor. 9:10.

Here the Lord asserts that the individual had the right to live off of his job.

Thus we understand why the priests ministering about holy things had a right to live off of the holy things, and even so we understand why that preachers of the gospel have a right to live off of the gospel today.

"Crawl Under The Pew"

(Continued from page 1)

One Sunday at the worship service a well dressed woman took the seat next to him. She bore the marks of culture and wealth. She evidently lived in comfort so far as worldly goods could afford. The time for the Lord's offering had come. The deacons were making their way toward her pew. She must give a small coin. But the coins were buried beneath the bills. She was digging furiously among the many things in her handbag for the contribution. The collection plates were coming nearer and nearer, and she couldn't find that small coin for the pile of bills. The lad watched, sympathetically. He didn't want anyone so embarrassed at his church. So he leaned over and whispered in her ear, "Here, lady, take my quarter and drop it in, I'll crawl under the pew."

Notice! The fact is that the woman should have been the one to crawl under the pew. And people who give the Devil their bills and still claim to be Baptists and give God their small coins—they ought to crawl under the pews too.

NO, THEY OUGHT TO CRAWL UNDER THE FLOOR!

Catholic—Sabbath?

(Continued from page 1)

Day Adventists continually give out as history this falsehood. They reject with great zeal the statement that "Peter was the first Pope," just as they say that Constantine or the Catholic Church established Sunday as the Christian Sabbath. The amount of proof is, there just isn't any to prove either. Both statements are false.

The Lord Jesus changed the day. Heb. 4:1-9. R. V.

The early church kept the first day of the week. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts 20:7). See also Jonh 20:19; I Cor. 16:2.

Quotations from two of the church fathers will be enough to prove that Christians kept the first day of the week before the time of Constantine.

Justyn Martyr (A. D. 150): "On the day which is called Sunday, all, whether dwelling in the towns or in the villages, hold meetings, and the memoirs of the apostles and the writings of the prophets are read as much as

time will permit, then the reader closing, the president in a speech exhorts and incites to an imitation of those excellent examples; then we all rise and pour forth united prayers."

Eusebius (265-340): "All things whatever that it was the duty to do on the Sabbath, these we have transferred to the Lord's Day, as more appropriately belonging to it, because it has a precedence, and is first in rank, and more honourable than the Jewish Sabbath. It is delivered to us that we should meet together on this day."

Constantine did not originate Sunday observance, he simply adopted it from the Christians and made it the law of his realm.

The Roman Catholics did not change the day from Saturday to Sunday. Their claim to do so is like their claim to Peter as their first Pope. They claim their beginning with the apostles, and whatever was done by the apostles and first Christians, the Roman Catholics claim was done by them, which is a positive religious lie.

"I Should Like to Know"

(Continued from page 2)

the heathen? That's right, and God said, "Learn not the way of the heathen."

Now, I have told you how to save all the money that you would waste at Christmas. I have given you the best reasons in the world—Bible reasons—why you should save your money.

Christian, let me beg you not to disgrace your Christ by participating in the heathenish Christmas. Don't burden yourself with the things of the world. You are under no obligation to observe Christmas—no, not to anyone! However, you are under obligation to God to renounce such unscriptural, heathenish customs. Take your stand for Him! Only headaches, heartache, nightmares, burdens—both physical, spiritual, and financial—are in store for the disobedient.

In closing, think upon this:

"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—I Corinthians 6:20.

Five Facts About 'Christmas'

1. "Christmas" did not originate with God, but with the heathen of Babylon (see any good encyclopedia for the facts).

2. "Christmas" is not Christ's birthday, but the so-called birthday of the son of the Babylonian "queen of heaven."

3. Neither God the Father, the Son, or the Scriptures teach us by command or example to celebrate the birth of Christ. Thus, such a celebration can only be a "commandment of men" (Matthew 15:9).

4. The Roman Catholic church brought this pagan celebration over from Babylon and tacked the name of Christ to it, in order to overawe the heathen and gain "converts."

5. It was not until the third and fourth centuries A. D. that any professing Christians observed "Christmas;" and then it was opposed by all the sound churches. Chrysostom wrote in the year 380 A. D.—"It is not yet ten years since this day was made known to us." (Vol. II, page 352, Moniturn in Hom. de Natal. Christi).

God Says:

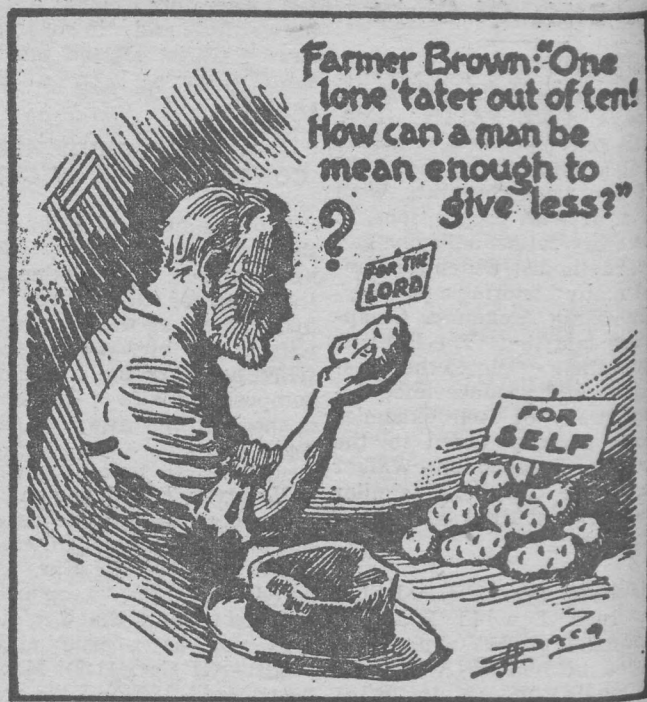
"But in vain they do worship me, teaching for doctrines the commandments of men."—Matthew 15:9.

"Learn not the way of the heathen."—Jeremiah 10:2.

Tract by B. L. R.

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Send TBE To Others



"Your Next Pastor"

(Continued from page 2)
 vanced age brings added depth in preaching and increased vision and resourcefulness in leadership, and on the other hand are some who suffer from hardening of the arteries. In general, the fewer re-

Annual Call

(Continued from page 1)
 ought to be out, but who perforce must be tolerated because "their time is not up." Sometimes it is soon seen that the wrong man has been gotten—or that a man is a total misfit. If it were not for the annual call, the church could deal with the situation, but since the man was called for a year, he can stay a year.

The annual call interferes with a preacher being divinely led. Perhaps a man may feel assured that the Lord wants him on a certain field—there is a definite work that he feels led to do, but because the call is annual, a few who don't want him can maneuver him out.

THE ONLY RIGHT AND SCRIPTURAL PLAN

The only right way is for a church to earnestly seek the Lord's leading and to call a pastor as divinely directed. The call should be INDEFINITE—that leaves both church and pastor free to be led of God as to when the relationship should terminate. As a rule, long pastorates are the only ones in which truly constructive work can be done. Pastor and people get used to each other—come to understand each other, and are able to work together. Frequent changes of pastor, and frequent marrying and divorcing, have a number of things in common. Both are deplorable.

strictions of this sort, the easier it will be for the Lord to have His own way and place His own man.

How To Proceed

If possible, visit the man's own church before inviting him to your church.

Find out how he stands in his own community. Does he pay his debts?

Get his statement of doctrinal views. Find out what he believes and whether he has convictions.

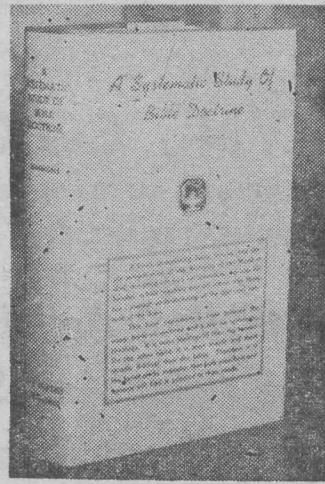
If he measures up thus far, and after much prayer, his name is still on mind and heart, invite him to the church for a week of Bible teaching or evangelistic meetings. (Don't ask him to come for a Sunday to "candidate." Most anyone who has been made preaching for awhile should be able to dig up two good "candidate sermons" with which to make a good impression. On the other hand, some men are made nervous by the thought that they are "on trial," and are unable to do their best.)

A week with the church provides a better opportunity for getting acquainted, and if he is the Lord's choice for the pulpit, there should be rather general recognition of that fact on the part of the church before the week is over.

Present the name of one man to the church, and vote on him before hearing another. Nothing divides a church as to have a string of "candidates," and nothing is so humiliating to true men of God as to be put in the position of seeming to "compete" for a pulpit, and of being lined up and checked against each other point by point, like horses at a country fair.

Be reverent; be prayerful. The shepherding of your church is a matter of great concern to you, Lord, and He will direct you in His choice.—The Baptist Bulletin

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