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MISSIONARY

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BIBLICAL

BAPTISTIC CHAPTER III—

# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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WHOLE NUMBER 1115

## XMAS

By Arthur W. Pink

"Who hath required this at your hand?" (Isa. 1:12). This question was asked Israel of old by Jehovah with regard to their "vain oblations," which He declared were an "abomination" unto Him. Well may He issue the same searching inquiry to the people of Christendom in connection with their annual carnal gratifications and financial extravagancies in the celebrating of "Xmas." Most certainly the Lord Himself does not require it. Nowhere in His Word has He bidden us to cele-

brate the birth of His Son, and nowhere in the New Testament is there any record that the early Christians did so. Therefore, if even a religious commemoration of the incarnation of the Saviour receives not the slightest warrant from the Scriptures, then how much less does the worldly and fleshly celebrating thereof find justification therein?

If, then, God hath not required any one to memorialize the birth of Christ, who has? Who are the ones that have introduced and popularised this innovation? The first answer is, the Papacy. This is

unmistakably evident from the name given to this season, for "Xmas" is but an abbreviation of "Christ-mass." It is Rome and those sections of Protestantism which never succeeded in completely shaking off her shackles who have engineered this monstrosity. Second, it is the Mammonites who saw their opportunity to make capital out of the same. They have commercialized this season for their own mercenary gain, for probably more money changes hands during December than in any three months put to-

(Continued on page 7, column 1)

## LIFE, TIMES and TEACHINGS of J. R. GRAVES

By His Son-In-Law, O. L. HAILEY

A classic English writer has forcefully and beautifully said: "There's untold power in him who knows a thing's Of God's own willing; though doubts many shroud In cloud the transient hour."

It is the unmeasured power of belief that a soul lives by. Give a man faith—unclouded, heart-felt belief—and though his brain be narrow, and his knowledge small, he will impress and have successes, while the man of great intellect and broad culture, who does not know anything of God's own willing or purpose, will fail.

But if such faith dwell in any earnest soul, a clear strong mind, a trusting, fearless heart, mountain-difficulties melt before him, he can tunnel or explode or scale them. He can stand in the very storm center, beneath the black clouds and the thunder strokes with uplifted face and fearless heart, and where that faith is in the reasonable, vital, soul-lifting, sanctifying, God-revealed, eternal truth, he is always irresistible.

Fixedness, firmness and fearlessness will mark his course. His spirit will be caught by those with whom he comes in touch, and conviction and acceptance will follow, or else opposition and even sometimes hate.

This kind of faith distinguished J. R. Graves, a modest, quiet, unassuming person, reticent in company and not specially gifted in social conversation. But he flashed forth whenever God's truth was attacked, or when it was his opportunity to preach the word, or when intelligent converse lay along such lines.

Here are some of his words, which carry conviction with them to every candid mind, that the loftiest impulses controlled him. When charged with perverse notions he replied:

"I can only deny this, because I cannot show my heart to my readers. But to my God I can, without fear of condemnation, lay my hand upon it and appeal to Him to believe the rectitude of my intentions. When I obeyed (Continued on page 8, column 1)

## Emperor Napoleon Testifies To Superiority Of Jesus

When Napoleon was on St. Helena, he once said to Count Montholon, "Can you tell me who Jesus Christ was?" And when the Count declined to answer, he said: "Well, then, I will tell you. Alexander, Charlemagne and I have founded great empires; but upon what did these creations depend? Upon force. Jesus has founded His empire upon love,

to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flames of self-devotion in their hearts.

Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to himself. He demands it unconditionally, and forth-with His demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love towards Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me the divinity of Jesus Christ." (From History of Napoleon).

## The Kind Of Letter We Love To Receive

Dear Bro. Gilpin:

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ELDER WILLIAM CRIDER

I appreciate the TBE very much. It is doing much among the people. Preachers are being blessed by it. Am sure it is doing much to steer young preachers on the right course. Wish I could have had the privilege of reading it when I first started preaching.

The Lord willing I will be with Bro. Cox in a meeting beginning Nov. 16th. Remember me in your prayers. Also the church there and meeting and Bro. Cox. (Continued on page 2, column 3)

## Extent Of The Atonement Of The Lord Jesus Christ

By C. H. SPURGEON

The greatness of Christ's redemption may be measured by the EXTENT OF THE DESIGN OF IT. He gave His life a "ransom for many." We are often told that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Now, our reply to this is, that, on the other hand, our opponents limit it: we do not. The Arminians say, Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say, "No, certainly not." We ask them the next question—Did Christ die so as to secure the salvation of any man in particular? They answer "No." They are obliged to admit this, if they are consistent. They say "No; Christ has died that any man may be saved if"—and then follow certain conditions of salvation.

ing anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.

New Park Street Pulpit Volume 4, Page 135.



C. H. SPURGEON

Editor's Note:

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## Repent And Renew The Friendship

A Friendship is a precious thing—too precious to destroy—A hasty word can spoil all that—and crush life's greatest joy—To have a friend is to be blessed, life never can be grey. If you've a friend to take your arm and help you on the way... A friend will share your failures, and will share your triumphs too—There is no thought of jealousy in friendship that is true. So if you've quarrelled with your friend, take up your pen today—and write a little friendly note—you'll know just what to say—Don't hug your foolish pride—sometimes it's weakness to be strong—it doesn't really matter who was right or who was wrong. Love is the only thing that really matters in the end—So make this day a happy day and make up with your friend.

—PATIENCE STRONG

## Destruction Is Coming! Flee Now!

Do you remember how in our stories we used to read about the Johnstown flood in Pennsylvania, and the hundreds of people who were drowned? One young lad was alert to the awful danger and hurriedly throwing a saddle and bridle on his sturdy horse, he rode with all possible speed warning families in the valley to flee to the hills for safety and lose no time. "The dam has broken—the water is coming!" was his cry. There may have been some who never heard the warning, but there were scores who did hear, and did not heed, until they saw the great wall of angry waters sweeping down upon them, sweeping everything in its path. Others hurried to get ready to leave, thinking they had "plenty of time." They loaded their wagons and arms with their earthly possessions. (Continued on page 8, column 4)

## The Baptist Examiner Pulpit

### "GOD'S USE OF MEANS"

Sermon Preached by Pastor John R. Gilpin

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent. So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:14, 15, 17.

I want to show you this morning how that God uses means in carrying out His work, and some of the means which He uses in salvation.

One of my enemies sometime ago declared that I was a Hardshell Baptist. Let me say this: While it isn't so, I'd as soon be a Hardshell as to be this Arminian Missionary Baptist, and if I were a Hardshell, I would believe a lot more doctrine than this Arminian Missionary Baptist believes. So far as I am personally concerned, I don't consider it such a great insult, in view of some of the things which that particular preacher believes.

However, beloved friends, I am not a Hardshell and I want to

show you why and wherein my preaching is different to that of the Hardshell Baptists. Hardshell Baptists say that God does not use any means in order to carry out His work. They say that they are saved irrespective of any means, and that when God gets ready to save an individual, He will knock him down and save him. They say that irrespective of whether he has ever been taught anything about it—irrespective of all this, when God gets ready to save a person, He (Continued on page 2, column 3)



# The Baptist Examiner

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## There Is Quite A Contrast Between The Arminian "Atonement" And The Truth Of God's Word

If the Arminian theory of the Atonement of Christ is true, then we have . . .

An "Atonement" that does not atone.

A "Redemption" that does not redeem.

A "Ransom" that does not ransom.

A "Satisfaction" that does not satisfy.

A "Reconciliation" that does not reconcile.

A "Propitiation" that does not propitiate.

A "Justification" that does not justify.

A "Righteousness" that does not make righteous.

And why so? Because Arminianism teaches that something must be done by the sinner before the Atonement of Christ is of any effect. Thus, the success of Christ's work depends upon the sinner. Therefore salvation is by works, not wholly by the work of Christ. The sinner adds his two cents worth to Christ's work, and the two together produce salvation.

This is mixing works with grace, which cannot be done (Romans 11:6). This is "turning the

grace of God into lasciviousness," for God's Word declares that salvation is all of grace. IMAGINE SUCH A THING! Salvation depending in part upon man! The Divine and the depraved working together to produce salvation! Worse than lasciviousness!

Calvinism says that Christ's Atonement saves! Calvinism believes that we are **really** redeemed by the blood of Christ. Calvinism teaches that Christ's death does **actually** reconcile us unto God. Calvinism believes in a satisfaction that **satisfies**, a ransom that **ransoms**, a propitiation that **propitiates**, a justification that **justifies**, and a righteousness wrought out by the Son of God that **makes us righteous**. Calvinism believes in salvation by the work of the Son of God, not by the works of the flesh, even in the least degree.

Arminianism teaches that Christ's death was for every person who ever lived, yea, even for some who were in Hell at the time He died! What a doctrine! Arminianism teaches that God punishes twice for the same sins: once at the cross, and again in Hell! Is that the characteristic

## DON'T FORGET US!



AT THIS  
THANKSGIVING  
SEASON WE BEG  
THAT YOU DO NOT  
FORGET TO SEND US  
A WORTHY OFFERING.

of a "just God?" Arminianism teaches that Christ's death only made salvation a possibility, and that the sinner's "decision" determines whether or not the Atonement will save! Away with such an "Atonement" from the face of the earth!

Give us an Atonement that saves! Give us an Atonement that purchases for us the gifts of repentance, faith, sanctification, and perseverance. We care nothing for an "Atonement" that demands these things of the depraved flesh. We want an Atonement that administers these gifts unto us. We want an Atonement that frees us by grace, not one that says, "Free thyself by the power of thy free-will."

We want an Atonement such as Christ Jesus made! An Atonement that does not fail of its purpose. An Atonement that actually saves. An Atonement that purchases for us the gifts that we must have to come unto Him for life.—B.L.R.

## Letter From Bro. Crider

(Continued from page one)

I feel here that I should say my feelings toward you are that I consider you a man of God, and my brother.

With love

Bill Crider  
Tulsa, Okla.

## "God's Use Of Means"

(Continued from page one)  
will save him regardless of any means of salvation.

Several years ago, I attended a Hardshell Association back up in the mountains. Most of the Hardshell preachers on the program that day did the same as the one which I am particularly quoting. One of the preachers, when he began his message, said in substance, "If there is any sinner man here today, I have nothing for you. The Lord did not send me to preach to sinners; He merely sent me to feed His sheep."

Now that is Hardshellism pure and simple.

I'll give you another experience. A short time ago I went out into Carter County to preach, preaching that night mainly to a group of Hardshell Baptists. Knowing that I was going, I asked a Hardshell preacher friend of mine to go along. On the way there, he brought up the question of God's using means in saving people. He told us about a sermon that he had preached, and how that all the way through the sermon he had condemned the use of any means, that God saves people irrespective of any means or agencies. He told us how that after he had gotten home his mother took him to task about it, and how that his mother denied the thing that he had preached.

Beloved, what this brother said is characteristic of 90 per cent or more of the Hardshell Baptists, for practically every Hardshell Baptist denies that God uses any agency or any means in the salvation of individuals.

This morning I want to show

## "I Should Like to Know"

1. Who started the church called "The Church of the Nazarene?" When?

Redford, the Nazarene historian, in his book entitled, "The Rise of the Church of the Nazarene," refers to P. F. Breese as the "founder of the Church of the Nazarene."

As to when it was founded, Redford traces it to October 6, 1895 (page 47). However, in 1908, there was a union of a few different "holiness" groups, the Nazarenes being one of them, and ever since then the united groups have gone under the Nazarene title.

Last year was a year that was regarded by official Nazarene headquarters as the Golden Anniversary of the organization called "Church of the Nazarene." Thus, this church is about 1900 years too young to have been the church that Jesus Built.

2. I cannot find where it's not permissible for a woman to pray in public. Jesus said, "The hour cometh, and now is when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." Is prayer not worship?

Yes, prayer is worship. But God teaches us about worshipping by prayer in public. Paul says in II Timothy 2:8, "I will therefore that men (Greek, aner—the males) pray every where, lifting up holy hands, without wrath and doubting." Women are to pray in services, but not audibly. In church services, they are to keep silent (I Cor. 14:34). Any woman who does not want to obey the Word of God and keep silent is a rebellious woman.

Godly women, we have noticed, would not dare speak out against this plain teaching. Of course, some honest, well-meaning Christian women have not been properly taught, and therefore err through lack of knowledge. But women who have been taught properly have no reason for their disobeying the Word of God.

3. What do you think of church leaders who have no interest in spiritual things, but go all out to promote socials and clubs within the church?

God must surely be displeased with professing Christians who thus disgrace the place dedicated to the service of God. Such people need our prayers that God will awaken them to their sinful abuse and lead them to center their efforts upon the work of God.

4. What do you think of churches having hostels for young men and young women?

A church has no business having any connections whatsoever with such worldliness. The business of churches is to preach, baptize, and teach. We are not told to furnish recreation, entertainment, banquets, etc. for any one. Such things only help to put people in a spiritual slumber.

5. What do you think of deacons who consider themselves to be the supreme court of the church?

They are poorly instructed as to the work of a deacon. Deacons are not persons of authority, but servants in the minor matters of the church. Many have the idea that deacons are like Presbyterian ruling elders. But this is not the Bible teaching. Scriptural deacons are servants, not masters.—B.L.R.

you at least four means that God uses in bringing men to Himself.

I

## GOD CALLS MEN TO REPENTANCE BY HIS OWN GOODNESS.

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"—Rom. 2:4.

Several years ago when I first became pastor in Russell, there was an old gentleman from Hinton, W. Va. living there, whose name I no longer recall. He was developing the Bellefonte Cemetery in Flatwoods, and it was thus that I became acquainted with him. He was a Presbyterian by denominational preference, and since there was no Presbyterian Church in town and finding that I believed in the doctrine of election, which the Presbyterians also hold in part, he came to worship with us quite often. I remember one week

when his wife was visiting with him in his bachelor quarters that I called on the two of them and talked with them at length about their spiritual experience. In the course of the conversation he told me that they had had an unusual experience in regard to their salvation. He said that when they were first married that they had absolutely nothing with which to start their married life, but in the course of time God just opened the windows of Heaven and poured out blessing after blessing upon them. He said that it was amazing how that in a year's time he had been able to make so much and how well they had gotten along materially. He said, "Brother Gilpin, one day as we were seated in our own home, talking about how good God had been to us, I looked over at my wife and said, 'God has been so good to us in a material way that I just feel like we ought to be saved.'" He said, "Do (Continued on page 3, column 1)

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## "God's Use Of Means"

(Continued from page two)

you know that my wife looked back at me and said to me, 'I was thinking the same thing right then.' He went ahead to tell me how they called in a Presbyterian preacher and how he read to them the Word of God and they were saved. He said the thing that brought attention to their need of salvation and brought them to conviction, which resulted in their conversion, was the goodness of God—how that God had poured out His goodness upon them.

Beloved, I believe that the goodness of God ought to lead every lost man in the world to a saving knowledge of Jesus Christ. When we remember all the good things that God does for us, certainly His goodness alone is sufficient to bring every lost man to the foot of Calvary. When you remember that there is nothing that you have but what has come as a gift from God—the air you breathe, the water you drink, the food you eat, the sunshine you enjoy—every material blessing that you have, has come as a gift from Almighty God.

I say to you then, beloved friends, these material blessings—God's goodness to you and me—ought to be a means of bringing every lost man face to face with the Lord Jesus Christ.

### II

## GOD USES EVEN DEATH TO BRING MEN TO REPENTANCE.

Sometimes when men spurn God's goodness, God deals with them in severity, and when an individual will not receive Him on the basis of His better dealings with him, God must then deal with him in a more severe manner. God sometimes uses even death to bring to pass the salvation of His own elect.

We have Scriptural proof of this in the Word of God.

When Lazarus was raised from the dead by the express command of the Lord Jesus Christ and had been loosed from the grave clothes, we read:

"Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him."—John 11:45.

These Jews, having seen a dead man raised to life at the command of Jesus, believed. In other words, the death of Lazarus was the means that God used in the salvation of these people.

Listen again:

"But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus."—John 12:10, 11.

That miracle on the part of

Jesus in behalf of Lazarus was the means of causing many of the Jews to believe on the Son of God.

God deals with people today just exactly like He did back there. Sometimes when men will not heed the blessings of God and will not believe on Jesus Christ because of the blessings that He gives, it is then that Jesus deals with them in sterner measures. It is then that the Son of God reaches down and takes a loved one perhaps, and through the death of that loved one, God's elect are brought face to face with God and like in the case of Lazarus, believe on the Lord Jesus Christ.

I can remember very definitely at the close of World War I, a woman who had been very, very rebellious and hard-hearted toward God. One of her sons went to war and was killed and this mother became more rebellious than ever. Even as a lad, I can remember how that she never went to church and was never concerned about spiritual things. When this boy was killed in battle, she became more and more bitter against the things of God. She had three other sons and without taking time to delineate the details of this lengthy story, one by one those three children died. When the second and the third ones died, she became more and more rebellious, but when the fourth and last one died and had been buried, that woman's heart softened and she became pliable to the Gospel of Jesus Christ and was saved.

Beloved, this is just a repetition, with different details, of the experience in the days of Lazarus, how that as a result of his death, many of the Jews believed on the Lord Jesus Christ.

Several years ago I clipped this poem from a newspaper in another city, which had evidently been contributed by some young people that had lost a child:

"Only a baby's grave  
A foot or two at the most  
Of tear-dewed sod.  
And only a loving God knows  
what  
This little grave has cost.

Only a baby's life  
Swift as a perfumed kiss  
So swift it goes,  
But our Heavenly Father knows  
We are nearer to Him for  
this."

Sometimes, beloved, God uses the means of death to bring His elect to repentance.

Fifteen years ago I followed a little casketed form out to the Bellefonte Cemetery at Flatwoods on a snowy November afternoon. The mother of the child was in the hospital, and the father, the undertaker, a friend of the father, and I were all that were present. As we lowered that little coffin body down into the grave, that father turned to me and said, "Tell me, Brother Gilpin, will I ever see my darling baby again?" As we paused there by that open grave, I read to that man the truth of God's Word how that Jesus died to pay for the sins of His elect. God had given that little grave a voice, and that grave was speaking to the hard heart of a father. There beside that half-filled mound, that father received Jesus Christ as his Saviour.

### III

## GOD USES HIS PREACHERS TO BRING MEN TO SALVATION.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Rom. 10:14.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—I Cor. 1:21.

It doesn't say that God uses foolish preaching. God knows

## WHY, LORD?

I wonder, Lord, and deeply ponder why  
My pathway should in pleasant places lie  
While others, who far worthier than I,  
Are bowed with sorrow, and in anguish cry.

All around, on every hand I find  
Tokens of Thy favor, bountiful and kind,  
While some who honor Thee with heart and mind  
Have burdens sore and cares which grip and bind.

This gift of health, of home, of loved ones dear,  
The deeper peace of Thine own presence near,  
The joy of friends who comfort and who cheer,  
The love of God which casts out every fear.

Rich blessings countless, Thou hast kept in store,  
Abundant—all that I could ask and more:  
And yet throughout the world in trouble sore  
Are those who worship Thee and Thee adore.

And as I wonder, deeply ponder why,  
And feel that God's ways often mystify,  
I find some words which help to satisfy,  
Though man can never fully clarify:

"If sweet be thy cup, then drink it with grace,  
Not seeking thyself a difficult place;  
But if God should send a cup bitter to face,  
Then in sweet communion with Him bear its taste."

Dear Lord, from Thy hand have come blessings untold,  
Joys that have proved far more precious than gold.  
And, oh, if the future should sorrow unfold,  
Let not faith in Thee depart or grow cold.

And as from Thy hand I rich blessings receive,  
Beyond what my heart and my mind can conceive,  
Use me burdened hearts to cheer and relieve,  
And help sin-sick souls in Christ to believe.

—Dorothy C. Wagner

that there is plenty of that going on. I am persuaded to believe that there is more foolish preaching than Scriptural preaching. All the preaching that magnifies and exalts man is foolish preaching. It doesn't say that God uses foolish preaching, but it says that by the foolishness of preaching men are saved.

Do you realize that the only

## Segregation Versus Integration

By

W. M. Nevins

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religion in all the world that uses preaching is Christianity? Catholicism doesn't use preaching; Hinduism doesn't use preaching; Confucianism doesn't use preaching; Mohammedanism does not use preaching. There isn't another religion in all the world that uses preaching as a means of salvation except Christianity. And the Lord Himself said that it is by the foolishness of preaching that He saves sinners.

Several years ago I attended the State Baptist Convention that was held at Cynthiana, Ky., and there was quite a little controversy that year that centered around the state board. In the course of the convention, one of the brethren said that he believed God could blot out of existence the state board and still get along without it. He said that he believed God could blot all Kentucky Baptists out of existence and get along without them. He went further to say that he believed God could blot out the whole Southern Baptist Convention and get along just as well without them as He could with them. I am not defending the state board in anywise at all, but I am saying that God can't get along without His preachers, because He has ordained that the Word of God is to be preached by His preachers.

"The impotent man answered him, Sir, I HAVE NO MAN, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."—John 5:7.

"And he said, How can I EXCEPT SOME MAN should guide me? And he desired Philip that he would come up and sit with him."—Acts 8:31.

I tell you, beloved, God uses preachers as a means of presenting the Word of God that the elect of God may be saved.

I had an unusual experience during my first pastorate. A man came to church one Sunday night with the avowed purpose of giving me a whipping. I had said something about the Ku Klux Klan and he didn't like it. He was bitterly angry with me and he told one of the deacons that he was going to give me a whipping when the services were over. The deacon invited him to attend the services and it being a cold evening in January, he came into the church building and sat down.

After the services were over I went back to the door to shake hands, as I usually do, and not knowing this man's plans concerning me, I shook hands with him. He told me that he would like to talk to me and when I informed him that I was leaving immediately to go back to college, he told me that he would see me on the following Sunday night. The next Sunday night he had a flat tire and got to the services late. That night his little girl was saved. The next Sunday night his little boy was saved. The next Sunday night he was saved. About six months later the deacon came to me and said, "Brother Gilpin, do you know how close you came to getting whipped?" That was the first I knew about it, and I drew a sigh of relief that the Lord had saved that fellow.

Here is another experience that happened sometime ago in my life. I will never forget the night that a man who sat three seats from the front of the church made a profession of faith. After the services were over that night, he followed me into the study and pulled a brick bat out of his pocket. He had come with the expectancy of hitting me in the head, but God broke his heart before he could crash my head.

I tell you, beloved, God uses preachers to preach His Word that men might be saved.

### IV

## GOD USES HIS WORD AS A MEANS IN SALVATION.

In addition to these other ways, God uses His Word. In the six thousand years of earth's history there has never been one man saved apart from some means of knowing God. God does not save people apart from a means of revelation.

"So then faith cometh by hearing, and HEARING BY THE WORD OF GOD."—Rom. 10:17.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:31.

"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.

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—II Tim. 3:15.

"But 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 and BELIEF OF THE TRUTH: Whereunto he called you by our gospel, to the obtaining (Continued on page 5, column 1)

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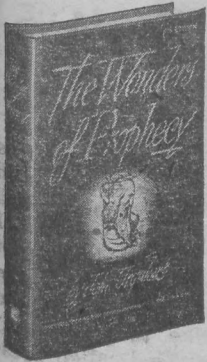
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AND HE SAID UNTO THEM,

*Go ye into all the world*

AND PREACH THE GOSPEL  
TO EVERY CREATURE. MK. 16:15

# INFORMATION ABOUT NEW GUINEA

Article No. 1

NOTE — Beginning with this article I shall endeavor to answer a number of questions that are in the minds of lots of folk, concerning the island of New Guinea. Like many of the readers of TBE, until about six months ago, New Guinea meant nothing more to me than just another island some where in the South Pacific Ocean. But within a very short period of time New Guinea began to loom upon the horizon that was before me with such speed that the vast Pacific Ocean seemed to fade away and give way to only one of the thousands of islands that dot its surface. It was then that I began to make a special study of the place called New Guinea, where I was to eventually make my home and serve the Lord. For the benefit of those that care to know something about this far away Pacific island, we invite you to follow us in these articles.

Needless to say our information is not firsthand, however, it is reliable coming from Encyclopedia Britannica. The Book of Knowledge, Handbook of Papua and New Guinea (recent editions), Pacific Island Monthly (News Magazine of the South Seas), and two news papers, The New Guinea Times Courier and South Pacific Post, both of which are current editions. In this article we shall confine our remarks mainly to the geographical location, description, climatic conditions, etc., of the island.

## LOCATION OF NEW GUINEA

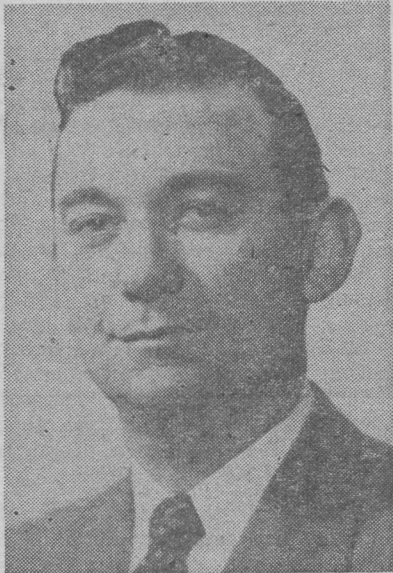
New Guinea, the world's largest island after Greenland, stands on the Sahul shelf, a submarine extension of the Australian continent. At its nearest point the island is less than 100 miles north of the Australian mainland. It lies wholly within the tropics — between the Equator and the Tropic of Capricorn. From the U. S. A. it lies about 8,000 miles southwest.

There is a political division of the island, running north to south, which divides the island almost in the center, the western half being governed by the Dutch and is called Netherlands New Guinea. The eastern half of the island is governed by Australia

under the Trust Territory act of the United Nations.

## PHYSIOGRAPHY

**Natural Regions.** The island possesses great physical diversity, with mountains rising above the snow line (16,250 ft., the highest), high plateaus, extensive swamps and active volcanoes. The total area is estimated at approximately 322,000 sq. mi. This is approximately the size of Texas and Louisiana combined. Well within the interior, there is a vast series of wide, well-watered valleys. These valleys are generally clear of jungle, enjoy a good climate (their average height is about 5,000 ft.), and support a very large native population. The whole area is called the Central Highlands of New Guinea, many parts of which are still unexplored.



FRED T. HALLIMAN

**Jungles and Timber.** Dense jungles are a striking characteristic of almost the whole island from sea level to 3,000 ft.; due to the rain, forests grow with a profusion which is almost unbelievable. Every kind of tropical plant and tree flourishes. Orchids are as plentiful there as the ragweed is in America. The timber industry is being developed there and at the present the most important establishment has been the development of the Bulolo pine industry. This is a pine that is made into plywood and much of it is being exported.

**Rivers.** As this is a region of heavy rainfall, there are some

very big rivers — notably, the Sepik, the Fly, the Ramu, the Purari, the Kikori, and the Markham. Many of these rivers are navigable to large ships up to 300 miles and over inland. Along with their tributaries they are of great value as a source of travel. The greater part of the native villages are located on or near some of these rivers.

**Roads.** As yet there are very few roads on the interior. Due to the dense jungles and rugged mountain terrain, road construction is held to a minimum and there is need of constant maintenance. However, there are some stretches of roads that run for 100 to 200 miles in length that can be traveled by vehicles of 4-wheel drive. In most sections where there are roads, there are no bridges and unless the rivers can be forded the road stops at the river. For instance, the large and important region of the Central Highlands still is not connected by an all-weather road with the coast, and transportation still is wholly dependent on planes. There are considerable lengths of good roads around coastal towns, but they soon fade away once you start inland. There are no railroads at all.

**Climate and Health.** New Guinea experiences the uniformly hot and humid climate of equatorial regions. There is a variation of temperatures, but the average for the island is about 80 degrees for all the year. Apart from the Port Moresby area (which is a curiously small, dry belt) there is a regular and generally heavy rainfall. Port Moresby has the lowest rainfall for the island with 38 inches and Kikori, on the Gulf of Papua has the high with 230 inches. November-April is the season of the northwest monsoon and May-October is the season of the southeast trades, the latter brings a very dry season around Port Moresby. Quoting from the South Pacific Post, Friday, October 23, 1959: "Port Moresby people are suffering one of the hottest and driest periods on record. And they have also had to put up with the second coldest morning on record when the temperature fell to 63.5 degrees last Saturday — 9.9 degrees below normal. In the past two days the temperature has twice reached 93 degrees — only two degrees below the 1952 record. But since last Sunday they have been boiling in a temperature of over 90 degrees which is mighty hot for this time of year. The dry season has been the driest for 45 years in Port Moresby."

Under the continuously high temperature and heavy rainfall that is experienced over most of the island, the soils are badly leached and offer limited opportunities for agriculture. Coastal soils are often too sandy or coraline.

Some of the worst health conditions in the world exist on the island of New Guinea. Every type of tropical disease, and the worst types of malaria are to be found there. Malaria causes more deaths than any other disease, but that is being brought under control to some extent and today health conditions in New Guinea are beginning to compare with other tropical countries.

**Birds, Animals, and Reptiles.** New Guinea has not a wide variety of birds. But they include the unique and very beautiful Birds of Paradise, of which there are about 100 species and subspecies, found only in New Guinea.

**EDITORIAL NOTE:** We have never let such a thing as smoking stand in our way with having fellowship with our brethren. If they have this fault, we have many, many more, some perhaps not as noticeable as smoking, but still there, needing "crucifixion." And we do not believe it is right for anyone to take such a Pharisaical attitude as to condemn and dis-fellowship other believers, simply because they smoke. Actually, such an attitude as that is worse than smoking!

But we would like for scientific information about smoking to be known and considered by all, especially our youth who are or will be tempted to take up this habit. We would not have men to cease smoking just out of fear of what it will do to their bodies; but when they will consider the harm of smoking and think of it in the light of their service to the Lord in this earthly vessel, and then quit smoking, we think it is well-pleasing in the eyes of God.

The following article, taken from another magazine, gives some information as to the harm of the habit. We trust that no one who smokes will think that he is being condemned and dis-

nea. There are three species of Cassowary; a notable Crested Ground Pigeon; two or three kinds of White Herons, or Cranes; and many smaller birds.

The fauna includes two species of crocodile — very numerous; many species of lizards; a few pythons, death-adders, tree-snakes, and sea-snakes. Here let us note a special word about the crocodiles. The only known place in the world to have salt-water crocodiles is New Guinea. They reach a length of 25 feet. The rivers and lagoons are infested with man-eaters. In the Oct. 23, 1959 edition of the South Pacific Post, is an interesting article concerning these man-eating crocodiles. It is captioned: **NATIVES ESCAPE "CROCS."** The story reads: "The natives of the Marshall Lagoon area have managed to escape being eaten by crocodiles for a whole six months. The District Officer said yesterday that this was unprecedented."

"He said that a patrol officer had probably been responsible for the lack of deaths among the native people."

"In the past, these people were in constant danger of being taken by crocodiles, and have come to accept the hazard philosophically," Mr. Marsh said.

"Then one of the patrol officers determined to stop the nonsense, and tried trapping them. He was most successful. He also shot them. When I was down there last week I saw a big skin hanging under his house, so he is apparently still at it. He has no doubt killed the big crocs — the man-eaters. These get very game, and come in close to the shore and wait for the people to wash or bathe. This is undoubtedly what has happened at the lagoon for there have been no fatalities for about six months. However, there are still bags of crocs left in the lagoon."

Besides the above there are several species of flying foxes and rats, porcupines, and wild pigs are numerous. Most of the indigenous mammals are primitive marsupials (an animal that carries its young in a pouch. Kangaroos and opossums are marsupials), including the wallabies (a kangaroo of the smaller sort. Some wallabies are no larger than rabbits), and bandicoots (a rat-like marsupial).

Next week we shall have an article on "The People of New Guinea, Their Habits, Ritual and Belief." If there be any questions you would like to have answered that we are not covering in these articles we invite you to ask and we shall try to answer them. — Fred T. Halliman.

# SMOKING

fellowshipped because of his habit. Not so; and we say this because some who have written on the subject have definitely taken the wrong attitude and caused needless offense.

By William James Robinson,  
In "The Standard Bearer"  
(of Australia)

When tobacco was first introduced to the Eastern hemisphere King James of England called its use "a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fumes thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless." I have never seen a syllable of this contradicted, but all of it has been approved by medical and other authorities.

In the seventeenth century, rulers often severely punished users of the new drug, nicotine, which had been found like syphilis among the American Indians. But in spite of such penalties, the habit spread rapidly.

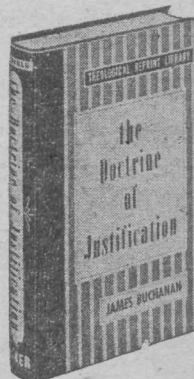
Tobacco was once regarded as medicine, but it has been dropped from the United States Pharmacopeia since chemical analysis has proved it to be a poison only — and neither food nor medicine. I will quote what a few men, prominent in public life, have to say on the subject.

Dr. J. H. Kellogg: "Numerous eminent physicians have called attention to the fact that tobacco lessens mental efficiency and produces moral as well as physical apathy and degeneracy."

Dr. Harvey W. Wiley, of pure food fame: "I can say only one good thing about tobacco, and that is, a decoction of tobacco is speedy death to lice and ticks and makes an ideal dip for pigs and poultry."

George Thomason, M. D., F. R. G. S.: "From a physical standpoint, tobacco is the worst enemy of humanity, and I make no exception. Alcohol is a terrible curse, but tobacco is more subtle in its influence upon the body. It is a narcotic which stimulates and also produces sedative effects. It lulls people into a sense of false security; it makes a man feel that he can accomplish more than he is really able to do." (Continued on page 5, column 3)

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## "God's Use Of Means"

(Continued from page three)  
of the glory of our Lord Jesus Christ." — II Thess. 2:13, 14.  
"Whereby are given unto us exceeding great and precious promises; that BY THESE ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." — II Pet. 1:4.  
"Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth forever." — I Pet. 1:23.

"While Peter yet spake THESE WORDS, the Holy Ghost fell on all them which heard the word." — Acts 10:44.

"Who shall tell THEE WORDS, whereby thou and all thy house shall be saved." — Acts 11:14.

These may seem to you a number of Scriptures to prove one truth, but, beloved, that isn't half of the Scriptures that I could read you concerning this same truth. I could multiply these Scriptures again and again, showing you that God uses His Word and that nobody will ever be saved apart from the hearing of the Word of God.

When I was in Georgetown College I became acquainted with several young Methodist preach-

ers who were attending another school nearby. We used to ride the same train as we went to various places to preach over the weekend. One of these young Methodist preachers told me about a lesson that he had had in homiletics, how that the teacher had told him just how to cry and when to cry in the sermon for the best effect, and to never bring a service to a close without having a good emotional story that would stir the emotions of the people and cause them to cry, and the result would be that someone would be saved.

Brother, sister, there will never be one soul in Glory because of a tear that has been shed or because of a single emotional story that has been told.

I remember hearing Hyman Appleman say in a revival meeting at the Pollard Baptist Church in Ashland several years ago that there had been more people saved by his tears than by his sermons. After the service was over, I said, "Brother, there wasn't one word of truth in what you said."

Beloved, God has never yet seen fit to ordain that men would be saved through tears. A lot of people because of an emotional appeal join the church and become ecclesiastical corpses af-

fixed to that church, but God doesn't save folk through tears. I remember several years ago when I was holding a revival meeting in Raceland, we were having good crowds and good spiritual interest, but nobody had been saved. A man from Raceland came to see me concerning the meeting. He said, "Now I have been told that you don't believe in women testifying, but it looks to me like it would be a good thing for you to forget about that. Get some of these old grandmothers to testifying and shouting and somebody will be saved." He did not laugh, either. I tried not to, but we didn't do what he said. All the testimonies that can ever be made will never save one single soul. God has ordained that it is by the hearing of the Word of God that men come to a knowledge of Jesus Christ as Saviour, and the substitution of anything else will not take the place of the Word of God.

In this respect, I differ with my Hardshell Baptist friends. They say that they believe in election. So do I. I believe that everyone of God Almighty's elect will be saved, without exception. They believe it; I believe it. I also believe that God not only elects men to salvation, but He predestines the way whereby they are to come to salvation. I believe that election marks off the road that salvation is to take — the time, the manner and the place whereby Gods elect shall be saved. God has predestined to use His goodness, death, His preachers, and His Word in the salvation of lost men to bring God's elect unto a knowledge of salvation.

### CONCLUSION

Perhaps someone of His elect may be here that He has chosen before the foundation of the world, and may it please Him to use some predestined means in bringing that one to a saving knowledge of the Lord Jesus Christ. May you trust Him today, and may God add the saved to the church.

May God bless you.

### Smoking

(Continued from page four)  
Charles E. Hughes, former Chief Justice of the United States Supreme Court: "I smoked regularly till nine years ago, when I cut it out completely. I have found this enormously beneficial. In fact it has changed my whole life. I am able to sleep better. I can safely say that giving up tobacco has increased my efficiency 25 per cent."

Dr. William J. Mayo: "I do not smoke and I do not approve of smoking. . . . Cancer of the lip and tongue is increasing as the habit of smoking increases in both sexes."

Dr. W. D. Hyde, President Bowdoin College: "The tobacco habit is injurious to health, to scholarship, and to character. It weakens the will diminishes the power of application and lowers the tone of thought and feeling. Excessive smokers are uniformly poor scholars."

W. E. Dixon, M. D., of Cambridge University listed more than forty of our most serious ailments and attributed them "directly and indirectly to the use of tobacco." Dr. Raymond Pearl, of Johns Hopkins University, says tobacco definitely shortens lives.

Dr. Irving Fisher, of Yale University: "The evidence now exists, sufficient to show that no one who smokes can achieve the best of which he or she is capable, whether this be a foot race, a prize fight, a golf game, tight-rope walking, a rifle score, brilliant thinking, writing, singing, acting, performing upon a violin, piano, or typewriting, attainment of health, strength, endurance, working power, beauty, glamour, or other excellence on which men and women set their hearts."

I could quote many similar statements by persons in a position to know the deadly harm

# PRAYER

One of the great dangers in the Christian life is formal religion without spiritual power. This is especially true in the matter of prayer. We are so liable to be like the heathen or the Pharisees, employing vain repetitions and making long, meaningless, unbelieving prayers, which are not heard. Thus we miss out the mighty God doing anything for us or through us.

We are warned in the Epistle to the Hebrews that "without faith it is impossible to please God." There is no exception to this rule in the matter of prayer. Prayer without faith is an insult to God. It is mockery. It is questioning His love, His goodness, His promises and His ability to abundantly answer prayer. It is limiting the Holy One of Israel. It is a sin which needs to be definitely confessed and forsaken.

A little doubt will spoil all the faith we have, for He declared: "Whosoever shall say . . . and shall not doubt in his heart . . . he shall have" (Mark 11:23). And then the Lord adds this blessed promise, "Therefore I say unto you, What things soever ye desire, when ye pray, believe

that ye receive them, and ye shall have them."

"When ye pray, believe," that God is (Heb. 11:6). The professing Christian who has any question as to the existence of a living, loving, personal, almighty God, the Creator of all things, who hears and answers the prayers of His believing people, might just as well quit praying for others until by repentance and faith he gets to God Himself. There are a thousand, yea, a million reasons for believing that "God is," and not one for doubting it. Every star in the heavens, every flower on the earth, every chapter in the Bible, every transformed Spirit-filled Christian is a testimony that "God is."

"When ye pray, believe" that God is near (James 4:8). Because we are made nigh to God by the precious blood of Christ, we are to "draw near with a true heart in full assurance of faith" when we pray, and believe that God draws nigh to us.

When you pray, do not think of God as "far off." Wait in His presence, and **MAKE YOUR REQUESTS KNOWN** with confidence and thanksgiving.

"When ye pray, believe" that God hears you (1 John 5:14-15). Our God is no respecter of persons. Every believer has access unto the Father by one Spirit on the ground of the shed blood of Christ. He bids us come boldly to the throne of grace and make our requests known (Phil. 4:6). He does not mock us. He delights to hear his children when they pray. "Cast not away therefore your confidence, which hath great recompense of reward" (Heb. 10:35). Believe that God hears you and expects to do for you "exceedingly abundantly" above all that you ask or think" Eph. 3:20.

Therefore, "When ye pray, believe" without doubting. And keep on praying for all the saints, for all of God's servants, and for a revival in the church of the living God. —Selected

that the tobacco scourge is bringing upon modern civilization . . . but I believe this will be sufficient to cause the average reader to Stop, Look and Listen.

### The Growing Horror Of Lung Cancer

Even louder and longer are the warnings being given against the dangers of smoking cigarettes. Lung cancer, says J. D. Ratcliff, in "Today's Health," is indeed a growing horror and a growing threat. Heavy smoking is directly related to lung cancer, and it will get the heavy smoker every time unless heart disease or some other sickness claims him first."

That is the strongest statement we have seen in print against the physical evils that follow prolonged heavy smoking, except a more recent report from the Royal Society of Health which we herewith quote:

Harrogate, April 17, 1959.

Health experts from all over the world were told today that cigarette smokers faced greater risks than other people of contracting lung cancer, chronic bronchitis and heart disease. The warning was given by a British physician, Lord Cohen, in his presidential address at the opening session of the Royal Society of Health congress. "There is the strongest statistical evidence to show that the more cigarettes a man smokes the more liable is he to develop cancer of the lung, though other factors certainly play a part," he said. "Cigarette smoking increases the incidence not only of cancer of the lung and chronic bronchitis but also of heart disease." —(Sapa-A.P.)

### FAULT-FINDER'S END

A little seed lay in the ground  
And soon began to sprout;  
"Now which of all the flowers  
around,"  
It mused, "shall I come out?"

"The lily's face is fair and proud,  
But just a trifle cold;  
The rose, I think, is rather loud,  
And then, its fashions old.

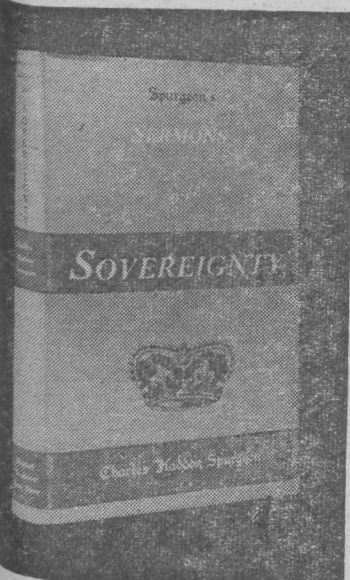
"The violet is very well,  
But not a flower I'd chose,  
Nor yet the canterbury bell;  
I never cared for blues."

And so it criticized each flower,  
This supercilious seed,  
Until it woke one summer hour  
And found itself a weed.

—Selected.

## Here's The Book People Are Talking About— Spurgeon's Sermons On Sovereignty

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- Effectual Calling
- Human Inability
- Free Grace
- Providence
- Election

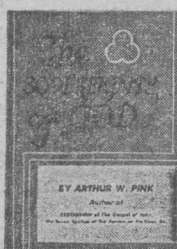
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# The Heresy of Sinlessness In The Flesh . . . . . by Bob L. Ross

[Reprinted because of recent requests for a discussion on this subject].

There is a teaching in the world, chiefly advocated by the Church of the Nazarene, the Church of God, and other "holiness" groups, that Christians can become sinless in the flesh. This notion is called "the second blessing," "entire sanctification," "second work of grace," "living above sin," and several other such terms. The theory gained widespread endorsement during the ministry of Arminian John Wesley, and the majority of the many sects that are Wesleyan in theology, hold to this theory.

The whole theory is founded upon a false idea relative to sanctification. One will read the Bible in vain to find any such notion as sinlessness in the flesh advocated. True, the Bible teaches sanctification, holiness, and Christian perfection, but these terms do not mean what "holiness" folk teach. When these folk say, "The Bible teaches sanctification," they mean that the Bible teaches the "second work of grace," etc. But it does not teach this notion.

I have just finished reading a book entitled, "The Second Work of Grace," in preparation for the writing of this article. The book is a collection of articles written by "twenty-nine representative ministers of the Church of the Nazarene." There is very little attempt to present the doctrine of sanctification as it is taught in the Bible, but these writers simply take it for granted that sanctification means "the second work of grace," then proceed to write. They refer to a number of verses which contain the words sanctification, holy, holiness, etc., but none of the verses teach the notion of the "second work of grace." The verses do teach much truth about sanctification, but not the idea of these Nazarene ministers.

So we say, the Bible definitely teaches sanctification, but not the idea of sinlessness in the flesh, as set forth by the "holiness" people. The Bible teaches that we are made perfect, but not in the manner advocated by "second blessing" advocates.

## "Sanctify" Defined

The Bible is replete with references to sanctification, and anyone can easily determine the meaning of the word by simply studying these references. We say that the one who studies the usage of the term "sanctify" will find that it means "set apart," or "to separate." It never refers to the "second blessing," as taught by the "holiness." Here is proof of these statements:

Throughout the Bible, there are many things referred to as being "sanctified." Here are just a few of them:

- (1) The seventh day was sanctified (Gen. 2:3. Now, this doesn't mean that this day became sinless. It means that this day was set apart as a day of rest.
- (2) The first born, both of human and of beast, was sanctified. (Exodus 13:2). Compare this to the "holiness" notion.
- (3) Mt. Sinai (Exodus 19:23). Did "sanctifying" this mountain make it sinless? When did it ever sin? Read Exodus 19, and you will clearly see that the mount was set apart.
- (4) The Tabernacle (Exodus 27:43). It was never sinful; but was sanctified, set apart.
- (5) The altar (Exodus 29:36, 37). Neither did this altar need "holiness" sanctification.
- (6) Aaron and sons (Exodus 29:44). They were set apart, the Word says, "to minister to me (the Lord) in the priest's office."
- (7) The vessels used in the tabernacle (Exodus 30:29). They were set apart, not "second blessed."
- (8) Israel was sanctified, but not made sinless (Exodus 31:13). The nation was set apart from other nations to serve God.
- (9) Houses and fields (Lev. 27:14-26). These, as the other inanimate objects, were never in need of a "second work of grace."
- (10) Priests (Exodus 19:22). They were set apart, but not made sinless in the flesh.

Now, these examples show us that sanctification does not mean that one becomes sinless through a "second work of grace." Let anyone apply the "holiness" idea to the foregoing, and he will soon see how senseless it is.

## Baptists Falsely Represented

Often have we heard "holiness" preachers blast Baptists because Baptists deny that sanctification is what "holiness" people teach. They say that we teach "a sinning religion," and that our religion is one that allows people to "sin a little every day."

I would be charitable toward such people, and say that they misunderstand Baptists; but after much experience with

them, after having clearly expressed to them what we believe and teach, I no longer think that the average "holiness" preacher has misunderstood us, but deliberately and maliciously and satanically misrepresents the Baptist position. This they inherit from their spiritual forefather, Mr. Wesley, for he was an expert in the unholy art of misrepresentation (witness his misrepresentation of Calvinism).

Baptists do not teach what the "holiness" folk falsely accuse them of teaching. We teach that we are to live "soberly, righteously, and godly, in this present world," bringing forth the fruits of the Spirit, and crucifying daily the old man (Titus 2:12; Gal. 5:22; Col. 3:5). No one knows that we teach this any better than the "holiness" preacher. The same Baptists who teach salvation by grace (Eph. 2:8) teach that good works follow in all who are truly saved (Eph. 2:10).

What Baptists deny is that the old flesh ever gets one whit better than it was before salvation. This does not mean that a saved person still commits the wicked sins that he once did, but it means that the fleshly nature — the fountain-head of all outward acts of sin — is not changed. Grace will cause us to put down the flesh, but it does not in this life eradicate the old nature.

## What Happens When One Is Saved?

Before a sinner is saved, he is "dead in trespasses and in sins." He is motivated by a sinful spiritual principle. Both his soul and his flesh are subjected to it. When he is saved, he is "born again" or "re-generated" so as to have a new spiritual principle. Now he has two opposing principles—the flesh and the "divine nature" given at the new birth. "That which is born of flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). It is the "carnal man" that is born of flesh, but it is our spiritual man that is born of the Spirit. Thus, when a person is born again, he has two opposite natures: one, fleshly; the other, divine.

## The Two Natures or Principles

The two natures just referred to are in every Christian that is living. We have a carnal nature and a spiritual nature. One is from Adam, the other is from Christ. Paul tells us of these principles in Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Here, then, we are told of the two natures of a Christian, which are at war with each other.

These "natures" do not refer to something of a biological essence; rather, the reference is to spiritual inclinations and principles. The "old nature" is used to describe man's negativeness with respect to things divine. The "new nature" describes that new spiritual inclination, principle or affection toward God that is "shed abroad in the heart by the Holy Spirit." Now every Christian is conscious of both these "natures."

Paul again teaches us of this truth in Romans 7:22, 23, 25:

"For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members . . . So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Thus, we see that the spiritual nature and the fleshly nature are in the born-again child of God.

## How We Are Made Perfect

Most of those who teach the "holiness" notion know nothing of a full salvation through Jesus Christ. They go about to establish their own righteousness by trying to get the "second blessing." Such folk are ignorant of the righteousness that is freely given to us in Christ.

The Law demands absolute perfection, if we are to enter Heaven. Now, how can one be perfect? Only by the imputed righteousness of Jesus Christ. Jesus lived in the flesh, under the Law, and kept the Law perfectly. Then He died and satisfied the Law's demands against our sins. Thus, He fully established the Law. He is the only Person who has ever done so; everyone else has fallen far short. Jesus did all this to make us righteous. He did what we could not possibly do, but what we of necessity had to do to enter Heaven. Christ established our righteousness for us. When God saves us, He imputes (charges) the righteousness of Christ to our account. He clothes us in this Robe of Righteousness, and we are made perfect. We don't have one thing to add to this righteousness; it is perfect.

Listen to the Scriptures:

"For Christ is the end of the law for

righteousness to every one that believeth." —Romans 10:4.

"For by one offering he hath perfected for ever them that are sanctified." —Heb. 10:14.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." —II Corinthians 5:21.

Now, that is how we are made perfect. Without this righteousness, no man shall see the Lord. All the "holiness" people in the world can't work out such a righteousness. This righteousness perfects us forever. (We might say here that "holiness" perfection lasts only so long as the flesh "holds out!")

## How We Are Sanctified

We have shown that the word "sanctify" means "set apart." Now, let us note the true sanctification that we have.

There are three agents spoken of in the Bible as agents of sanctification: (1) The Blood, (2) The Spirit, and (3) The Word.

The Blood sanctifies us by setting us apart from the curse of the Law. We were under a terrible curse against sin — eternal death. Christ suffered this for us, so we are "set apart" from the curse of the Law.

The Spirit sanctifies us by setting us apart to receive the Gospel. He quickens us (John 6:63), opens the heart (Acts 16:14), and causes us to believe the Gospel (I Thess. 1:5). He continues His work in us throughout this life, setting us apart to God.

The Word sanctifies us by teaching us the things of God, thus setting us apart to His service. The more we learn from God's Word, the more we are "set apart" (John 17:17).

"This is the will of God, even your sanctification" (I Thess. 4:3), and God "worketh in you both to will and to do of his good pleasure" (Phil. 2:13). God works in us, sanctifying us, setting us apart.

This is the true sanctification that Christians have. Once for all sanctified by the blood, and daily sanctified by the Spirit and Word, "set apart" to the Lord. We, as Paul, are not "already perfect" (Phil. 3:12) in this sanctification, but "reaching forth unto those things which are before," we press toward the mark of the high calling of God in Christ Jesus (Phil. 3:13, 14).

## Hard Nuts For "Holiness" Advocates

(1) The advocates of "the second work of grace," without a known exception, teach that a person may have "entire sanctification" — the old nature eradicated — yet such a person can "fall away" and be lost again. But we have never yet met the "holiness" preacher that could explain how a person with only a divine nature could sin and "fall away." If all sin is of the old nature, and if this old nature is eradicated by the "second blessing," then how can a person commit a sin? Certainly, the divine nature is from the Spirit of God, and cannot sin, just as God cannot sin. So if only this nature remains, it is difficult to see how such a one sins and "falls away."

(2) In line with the foregoing thought, we are perplexed by the exhortations of "holiness" preachers to not "sow to the flesh." I speak from close observation when I say that "holiness" preachers hammer away at the sins of the flesh more than any other class of ministers I know. Why is it that these ministers have to "fight sin, the flesh, and the Devil" so powerfully, if those in their congregations are "entirely sanctified," having no sin and no carnal nature about them? Frankly, it is evident to all who have had any close contact with these "sinless" people that either their lives are not holy, or else their standard of "holiness" is horribly low. I give no examples here, but all who have dealt with these folk know that they are not quite the sinless persons they profess to be. The fact that there are so many different branches of this "sinless" cult, each faction unable to get along with the other, though they believe alike, shows that some of these, at least, are not sinless. These "sin-fighting" preachers of this cult do not "fight sin, the flesh, and the Devil" for no reason; there is plenty of sin, the flesh, and the Devil in these "holiness" groups to "fight."

## Scriptures

(3) Some of the very Scriptures used by the "holiness" folk to establish their notion, prove that their theory is wrong. Let us note some of these:

I John 3:9—"Whoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Now, if the "holiness" people will carefully weigh these words, they will run into a doctrine which they say is of the

Devil, namely, eternal security. If one cannot sin, he cannot "fall away" and be lost. Will the "holiness" folk not agree to this fact? Do they not teach that if we live sinlessly we shall be saved? All right, then this verse says that he that is born of God "cannot sin." Thus, no sin, no "falling away" — eternal security! But "holiness" people deny this doctrine and this verse. They teach that even one who has been "entirely sanctified" can sin, "fall away," and go to Hell. This verse is a hard one for the "holiness" folk either way they turn. If they accept it, they must believe eternal security; if they say that one born of God can sin, they deny the verse. Which horn will "Mr. Sinless Perfection" take? He will be stabbed to death either way he turns.

What is this verse teaching? It is telling us that the man born of God does not practice sin, because the seed of God — the divine principle shed abroad by the Spirit — remains in him. Now, the flesh is the "seed" of God, but of the flesh. But the new man — the "inward man" (Romans 7:22)—is the "seed" of God. It is this inward man that causes the saved person to cease sinning, as the habit of his life. Our old fleshly man has not changed into one particle, except to be bridled and restrained by the new man. When we sin, it is not of the new man, but the old man. (Read Romans 7:14-25.)

I John 5:18—"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and shall not be wicked one toucheth him not."

Here is another verse that "holiness" people often refer to. But it, like the preceding verse, teaches eternal security, and has reference to the same saved man. Notice that the "wicked one," the Devil, cannot touch this man, begotten of God. Let the "holiness" folk crack this one in view of their teaching that the Devil can cause us to "fall from grace" and be lost!

I Peter 1:16—"Because it is written, Be ye holy; for I am holy."

Let the person who is, in the flesh, as holy as God, step forward! Let he who dares to say, "I am as holy as God," give evidence of such perfection! This verse clearly teaches that the holy character of God is our standard. We are to strive to be like Him. But he who would assume that in the flesh he is as holy as God is evidently blind to all truth.

Hebrews 12:14—"Follow peace with all men, and holiness, without which no man shall see the Lord."

This verse teaches that we are to follow after holiness. Now, if I am made holy by "the second work of grace," then why must I follow after holiness? Why do I already have? If I am holy, and need no more. See how silly this notion of sinlessness in the flesh is, when the light of the Scriptures is turned on it? Let us all obey this verse and seek to live godly lives; but may we never permit us to be blinded so that we think we are already perfect. We are imperfect and holy in Christ, yes; but in the flesh, no. This will come only at the resurrection of the new body. Why, if we could be perfect in this body, we would need no new body.

(4) Here's another hard nut for "holiness" folk to crack. Why do less Christians die? There is only one answer: they sin! Sin causes all death — moral, physical, and spiritual. If one were sinless in the flesh, he would never die. The very fact that these "sinless" people die proves that they are not sinless. If someone wishes to argue that Christians die though sinless, died, let it be remembered that He laid down His life, and did not die as a result of His sins, but for our sins, to save us.

## God's Indictments

The Word of God has some harsh things to say about those who profess to be sinless. In I John 1:8, we read (and this concerns Christians):

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Again, in I John 1:10: "If we say that we have not sinned, we make him a liar and his word is not in us."

Note the indictments against "sinless" perfectionists in these two verses:

- (1) They are self-deceived.
- (2) They are void of the truth.
- (3) They make God a liar.
- (4) They are void of God's Word.

These are God's indictments against those who say, "We have no sin, we have not sinned." And note that these words are written to professing Christians, not to sinners. John, the author, says, "If we have not sinned, we have written enough to refute the heresy of sinlessness in the flesh."



# Xmas

(Continued from page one)

ther. Third, the Lovers of Pleas-  
e have united with the lovers  
money to make this season one  
festivity and feasting, in which  
they can gratify their carnal lusts  
the full.

There are few things in the  
world to-day which so plainly evi-  
dence how rapidly and how  
deeply and how thoroughly so-  
called "Protestantism" is being  
humanized as the observance of  
Xmas" by both church-goers and  
masses who make no religious  
profession. The Papists have been  
quick to seize such an opportu-  
nity for the promotion of Mariola-  
r. And sad it is to see the  
watchmen on Zion's walls asleep  
their posts of duty, instead of  
sounding the alarm. With very  
exceptions so-called Protest-  
churches and chapels yield to  
popular demand and have  
their "special Christmas services."  
How the pope and his satellites  
must chuckle at the folly of those  
fathers once stood as a firm  
bulwark against her insidious ap-  
proaches. Reader, you are playing  
into the hands of Rome if you ob-  
serve "Xmas."

There are few things today  
which more clearly and tragically  
demonstrate that the line of de-  
marcation between the Church  
and the world has been blotted

how worthless their profession  
that they are "strangers and pil-  
grims" here (1 Pet. 2:11)! Reader,  
you are acting the part of an ut-  
ter worldling if you observe  
"Xmas."

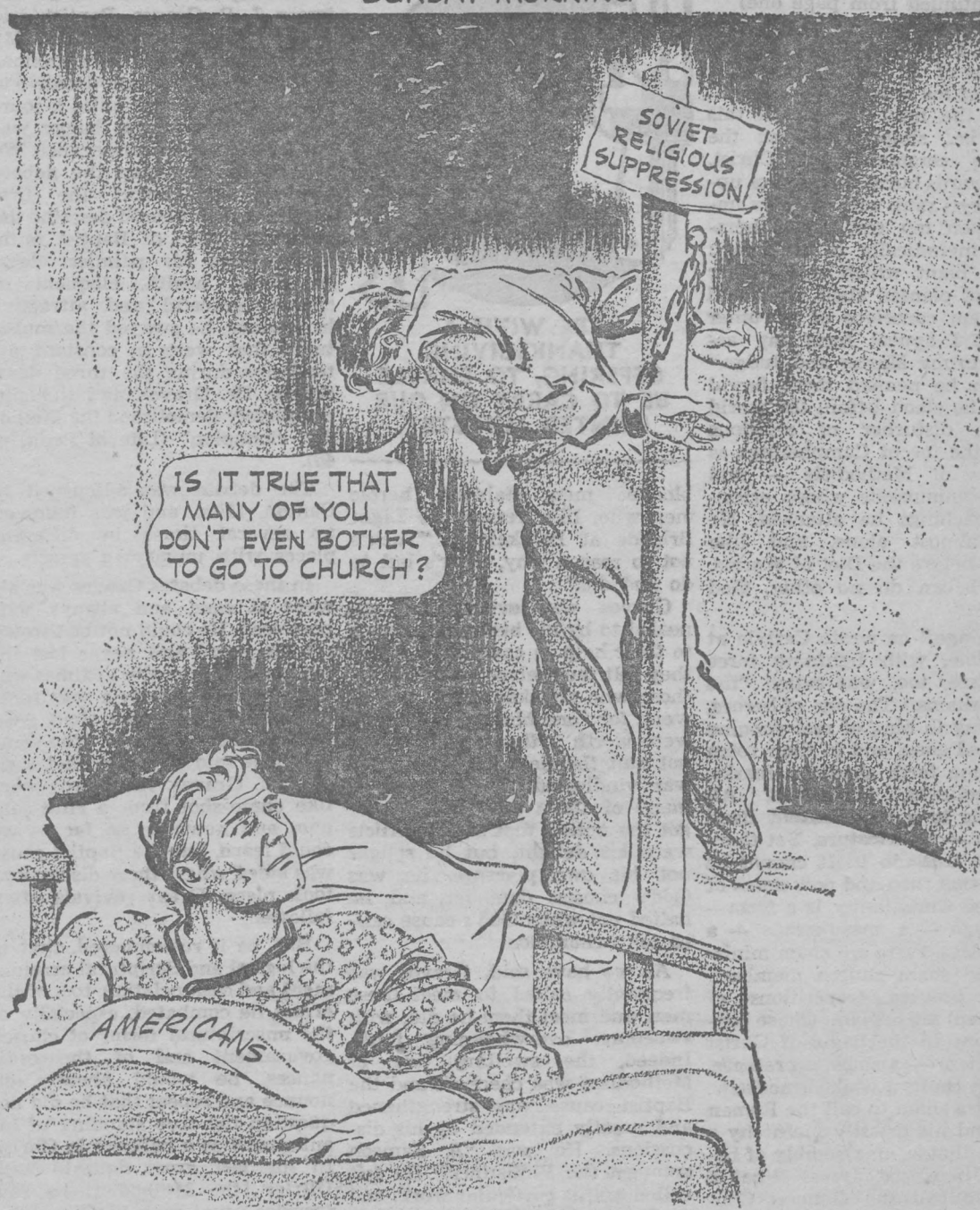
"I earnestly desire to see the  
wall of separation between the  
Church and the world made.  
I hear of church-members saying,  
'Well, there is no harm in this,  
there is no harm in that,' and get-  
ting as near to the world as pos-  
sible. We are to avoid the very  
appearance of evil, and especially  
just as this festive season of the  
year, this Christmas, when so  
many of you are having your  
parties, your children's sports,  
and all that kind of thing. I would  
have you doubly jealous; do recol-  
lect, church-members, that you  
are to be Christians always, if  
Christians at all; we do not grant  
dispensations to sin, as the Ro-  
man Catholics did in Luther's  
day, you are always to wear your  
regimentals as Christian soldiers,  
and never at any time to say, 'I  
shall do this just now: it is only  
once a year; I shall do as the  
world does; I cannot be out of the  
fashion.' You must be either out  
of the fashion or out of the true  
church, recollect that, because the  
place for Christ's church is alto-  
gether out of the fashion. You are  
called to go forth without the  
camp, bearing His reproach. If  
you want to be in the camp, you  
cannot be Christ's disciple. You  
must be a separated one or be  
lost." (C. H. Spurgeon).

Those words are found in a  
sermon preached by that fearless  
man of God in 'Xmas' week of  
1867. How much stronger would  
be his language were he on earth  
today, witnessing the vast ma-  
jority of church-members joining  
with the irreligious in this mad  
saturnalia, for mad it certainly is,  
even taking it on its lowest  
grounds. Think of the money  
which is wasted in the exchange  
of "Xmas presents"! How tragic  
to witness, as we did all through  
last December in the bitter cold  
and snow, singing "Xmas Carols"  
and calling from house to house  
for pennies to hand over to their  
beer-drinking parents: police ig-  
noring such a breach of the law  
(as they now do the breaking of  
others) and professing Christians  
encouraging them by handing  
them money.

"If any man would come after  
Me," said the Redeemer, "let him  
deny himself, and take up his  
cross, and follow Me" (Matt. 16:  
24). Saving grace is not merely a  
theological term but a Divine dy-  
namic, "teaching us that, denying  
ungodliness and worldly lusts, we  
should live soberly, righteously,  
and godly in this present world"  
(Titus 2:12). But what denying of  
self is there by those who ob-  
serve "Xmas"? What indeed: it  
is the very opposite; ungodly and  
worldly lusts are freely indulged,  
and instead of heeding that Di-  
vine precept "make not provision  
for the flesh" (Rom. 13:14) it is  
blatantly trampled underfoot by  
"the Church" and the world alike.  
This in itself should be sufficient  
to open the eyes of real Christians  
to this glaring evil if they have  
never been previously warned  
thereon.

"A merry Christmas." What a  
travesty! What a mockery! Was  
the Christ of God accorded a  
"merry Christmas" when He en-  
tered this world? Was He given  
an open-hearted welcome? Far,  
very far from it, as the manger-  
cradle manifested. The fact is that  
His presence was not wanted. "No  
room" in the inn was indicative,  
symptomatic, prophetic of the  
days of His public ministry, when  
oftentimes He "had not where to  
lay His head." Behold the Lord  
of glory, my reader, first opening  
His incarnate eyes in a stable and  
then ask yourself is that a fit ob-  
ject and subject for merry mak-  
ing? We are well aware that this  
brief article is likely to be distast-  
ful to some of our readers be-  
cause it condemns them; but sup-  
pose it is a message which God  
has prompted! In such case it will  
rise up in judgment against you  
in the Day to come if you disre-  
gard its warning and continue to  
further Rome's activities and  
join hands with the world in its  
Christ-insulting merriment.

## SUNDAY MORNING



## How Sins Are Put Away By Our Blessed Savior

By Roy Mason  
Buffalo Ave. Baptist Church  
Tampa, Florida

Satan doesn't like Jesus, for  
according to His own words Jesus  
came to "destroy him that hath  
the power of death—the devil." He  
sought to bribe Jesus into go-  
ing into an alliance with him, and  
he offered him domination of the  
world. This offer was refused, and  
Satan withdrew from Him "for a  
season."

A few people have denied that  
Jesus ever lived — they would  
have us believe that He is a mere  
myth. Not many have fallen for  
that, for the evidence of His ex-  
istence is too plain for adequate  
denial. Satan doesn't attempt very  
hard to deny that Jesus existed,  
nor does he seek to deny that He  
was a great person. He is very  
well pleased if he can just get  
people to stop short of His full

deity, or if he can reduce Jesus  
to the place of PARTIAL SAV-  
IOR. That means if he can put a  
PLUS MARK after His name.

Jesus, to be Savior, must save  
from sin. This He does by assum-  
ing the sinner's sin and paying  
for it. That raises the question,  
"JUST HOW MUCH SIN DOES  
JESUS BEAR?"

1. There Is The Idea That Jesus  
Bears The Sins Of A Believer  
Up To The Time He Becomes A  
Believer. In other words, it is the  
idea that when one is saved he is  
saved from his PAST sins only.  
That leaves the person to handle  
the sin question for himself from  
there on. Out of this idea grows  
the doctrine of "falling from  
grace." A fallen from grace per-  
son is simply one who is sup-  
posed to have sinned too much  
after he was saved, and thus he  
loses his salvation. To the con-  
trary the Bible teaches that when  
one is saved, he is saved from his  
sins, past, present, and future.  
Titus 2:14, "Our Saviour Jesus  
Christ who gave himself for us  
that he might redeem us from  
ALL iniquity." "The blood of  
Jesus Christ—cleanseth us from  
all sin."

2. There Is The Wrong Idea  
That Jesus Somehow Or Other  
Renders Us Saveable, But Our  
Sins Must Be Prayed Away.  
People who talk about "praying  
through to salvation," don't really  
believe that sin is laid upon Jesus  
and that He bears it all. They  
can't believe it and believe that  
one can pray away his sins. But  
the Bible says (Isaiah 53): "All  
we like sheep have gone astray  
... and the Lord hath laid upon  
him the iniquity of us all." If  
iniquity is laid upon Jesus and  
we receive Him, then it is no  
longer upon us, and that laying of  
our sins upon Jesus is received  
through faith not prayer.

3. There Is The Wrong Idea  
That Sin Can Be Atoned For  
Through The Doing Of Penance.  
Penance is mortifying ourselves,  
denying ourselves, punishing our-  
(Continued on page 8, column 5)

## TRUST

When nothing whereon to lean  
remains,  
When strongholds crumble to  
dust;  
When nothing is sure but that  
God still reigns,  
That is just the time to trust.

'Tis better to walk by faith than  
sight,  
In this path of yours and mine;  
And the pitch-black night when  
there's no light,  
Is the time for our faith to  
shine.

Much may be known of a man's  
character by what excites his  
laughter.—Goethe.

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## J. R. Graves

(Continued from page one)  
the voice that spoke to my conscience, I gave up all the cherished plans of my life to preach the gospel of the Son of God. Nor did I find the limit to stop at this point, i.e., simply teaching the positive commands of Christ. These words burnt themselves upon my eye, rang with weighty import upon my ear, fixed themselves ineradicably in my heart: "Every plant which my Father hath not planted shall be rooted up." I am conscious of no other motive. I appeal from my accusers to my Master and Judge."

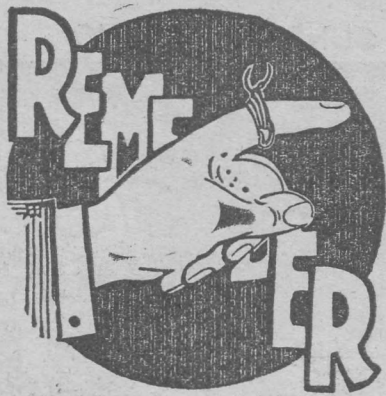
When he penned these fervid words, he stood before the world as the disturber of religious peace, the foe of Campbellites as well as of Methodists — and other communions whose erroneous teachings he attacked. He stood almost alone, and like Luther before the Diet of Worms, said: "I can do no other, God help me."

"The age," as wrote Carlyle at that time, with lightning force and glare, too, was called "the age of shams." The age of heroes, according to him, of real genuine men, had gone, and in their room had come forth shadows, masks, make-believes, unrealities. All this was to a great extent itself a sham — a caricature. Yet there is some truth in it. It cannot be denied that then and now much of so-called Christianity is a form — an image — a masquerade — a sham. Alas, there are sham ministers and sham church members, whose prayers (repetitions of dead men) are a sham, whose contributions to the name of Christ are a sham — a show, a pretense, a lie; in short, a wicked mockery.

What a sham to call the Roman pope and his priestly hierarchy a church, that is, an assembly of believers in Christ Jesus! What a sham to call the General Conference "the Methodist Church of Christ." What a sham to call the sprinkling of a few drops of water on the face of an unconscious babe, baptism into Christ's death, a burial with him by baptism, and then call that babe a member of the church! What a sham to say that the eternal destiny of a soul is conditioned upon the action of a mortal man, who gives absolution at the confessional, or the remission of sins in immersion.

These shams stared J. R. Graves in the face. He felt called of God to meet them, expose them, and as far as he could do it, banish them from the earth. He had a mission and a message, and steadfast was his aim to fulfill the one and to deliver the other; making no pause, no compromise, whether in the vigor of young manhood or beneath the burden and infirmities of old age. His was a conflict unto death.

At that time, be it remembered, the Methodists had a chosen champion who lectured from place to place, attacking with denunciations, and misrepresenting with unscrupulous attacks, the principles and ordinances which distinguished the Baptists. These lectures, often mere tirades, were given mainly by an Irishman, of force and sharpness, whose name was Chapman (with several others in different southwestern states). To leave the truth thus perverted and slandered and travestied and shamed was to forsake the truth when humiliated, was to play the smirking coward when God and His cause demand men, real, red-



**TBE WITH A  
THANKSGIVING  
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US TO CARRY ON OUR  
PRINTED MINISTRY.**

blooded men, stalwart, heroic men who, like Tennyson's Light Brigade at Balaklava: "Their's not to reason why, their's but to do and die."

Graves was everywhere appealed to by his brethren to come to their help in conflict in which they felt themselves no match for those who attacked them, and he went, for "one blast of Rhoderick were worth a thousand." He did not quit the field until the truth was vindicated. There were so many of these calls that people got the notion that such conflicts were his delight, but he sought not his own pleasure, he was God's chosen defender and he halted not when God's cause called for a champion.

As we have said, Graves was frequently called to meet these men, and meet them he did, with sweeping, overwhelming force. Indeed, the swelling tide of Methodism was checked, and the Baptist cause was strengthened and greatly extended by his discussions. He was "A Samson amongst the Philistines." He felt called to this particular work, and he delighted greatly in his calling. Of one of his contest debates we let a competent witness speak:

Major Penn, the great lay-evangelist, has left his "footprints on the sands of time." He was once a successful lawyer of Humboldt, Tennessee, and later an active member of Jefferson Church, Texas; respected and influential. He abandoned all to become an evangelist. God blessed his work and thousands were led to the Lord Jesus through his instrumentality. In his meetings he preached Christ only—justification by faith, and the Holy Spirit's work in man's renovation and salvation. None was any more free from everything like ritualism or church salvation than he.

But he was the inestimable friend, and to some extent, imitator (I may say disciple) of J. R. Graves. He preached, as Graves did, the immediate duty of baptism by every convert; never hesitated to proclaim that "the immersion of a believer in Christ—a saved person—was the only baptism known to, or commanded in God's Word." In his early life he attended a debate in which Graves was the Baptist champion. Describing that debate, some fifty years after, he wrote:

"Soon after my conversion I attended for one term the Male Academy in Trenton, Tenn., and then for a single term the Union University of Murfreesboro, Tenn., of which the distinguished J. H. Eaton, father of T. T. Eaton, of Tennessee, was president. About this time, while living at Humboldt, we heard of a great debate

that was to be in Lexington, a town fifty miles east of us, between J. R. Graves, Baptist, and I. L. Chapman, Methodist. My mother and myself were anxious to attend and at once decided to go, although it was quite a journey and a one-horse buggy was our best means of conveyance. We arrived the morning the debate opened, and heard the first speech. I wish I could describe the grand old hero of Baptist faith. These were his palmiest days. In robust health, eloquent in speech, graceful and attractive in manner, he swayed the multitudes that were in constant attendance during the three days' debate. Dr. Graves, as I thought, completely demolished the Methodist champion" (Life of Penn, p. 40).

The debate was adjourned to Canton, Miss., and was followed up several times in different places with unvarying results.

In these debates Graves was always at ease, and always self-possessed. He could not be thrown off his guard and never lost his temper. His intensity at times was overwhelming. Carlyle says some of Luther's sentences "had Austertlitz battle in them." The same might be said of the red-hot logic of J. R. Graves. His words were like chain-shot from a rifle cannon, and nowhere, so far as we could learn, but the Baptist cause was aided where these discussions took place. Great revivals often followed.

But, be it remembered, that in the logical and Scriptural arraignment and denunciation, too, of the errors he combated, especially of the unscriptural forms of church government and of the ordinances, he would always announce and repeat that he did not question the true standing of his antagonist as a believer in Christ. In his last great debate with Ditzler [the Methodist] he said (as was usual with him):

"I may unchurch an organization, i. e., deny that they possess the Scriptural characteristics of a gospel church and not thereby unchristianize its members. If my opponent should attempt to make the impression upon you that I deny that you are Christians because I deny your society is a church, he will pursue a course both unwarranted and unprincipled" (Graves-Ditzler Debate, p. 927).

But even if he had not uttered this denial of any such charge, the whole scope of his writings, his known views, and teachings were sufficient.

That master of pure English, Channing, has well said: "Human language does not admit of entire precision. It has often been observed by philosophers that the most familiar sentences owe their perspicuity not so much to the definition or the definiteness of the language as to an almost incredible activity (in the heart of the reader) which selects from a

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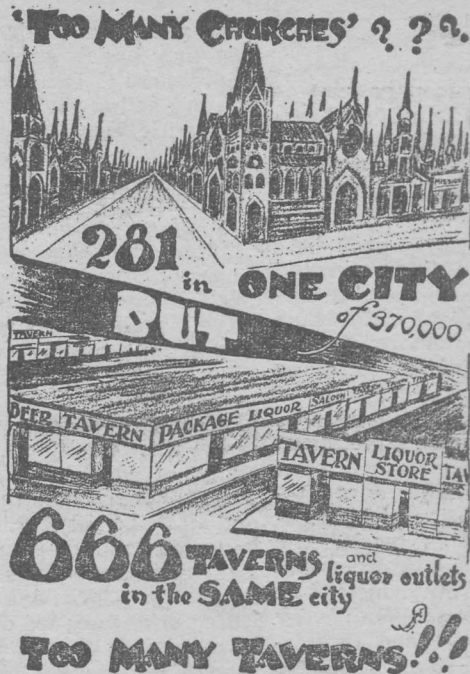
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## How Sins . . .

(Continued from page 7)  
selves for something bad we have done. That is self-atonement. But the Bible says, speaking of Jesus, "Through whom we have now received the atonement" (Romans 5:11). If it is received through faith in Jesus, it is not received through doing penance.

4. There Is The Wrong Idea That Sin Is Washed Away Through The Waters Of Immersion. Those who so believe, don't believe that one is freed from his sins until he has gone down into the water. They cite Scriptures which if taken by themselves, would seem to prove this. Like the words of Ananias to Paul (Acts 22:16): "Be baptized and wash away thy sins . . ." Evidently, from other Scriptures, baptism only symbolizes cleansing from sin, and does not actually remove sin. Paul himself makes that clear in Romans 6:4-10. If water cleansed from sin, then it would not be true that "the blood of Jesus Christ . . . cleanseth from all sin." If from ALL sin, then there is no sin left for water to wash away. The doctrine of baptismal regeneration is a doctrine that denies the efficacy of the blood of Jesus, and is one of the most wicked and destructive doctrines that can be taught. It virtually makes water a savior.

THE PASSOVER LAMB, a type of Jesus, took the place of

## Destruction Is Coming!

(Continued from page one)  
sessions, then frantically tried to escape, but it was too late, and they went down in the swirling waters. That was one of the first great tragedies of early American history!

This young man, nameless as far as history goes, rode on and on, rode till his steed was white with foam, rode till its breath came in short, sharp heaves, ever urging him on, till at last, the horse could go no further. Surely he did all he could to save his family, friends, and neighbors from destruction and death.

We, too, have seen the awful avalanche of death and destruction that is now bearing down upon us. We can feel a subtle unrest, uncertainty, instability every hour of every day. Great standards that have stood the test of centuries are toppling to the ground. Thrones and governments are falling; decency, modesty, and morality, for the most part, have been excluded from the age in which we now live. Statesmen, leaders and politicians are vainly trying to make things come out right.

God's Word is immutable—it says, "The nations, governments or men that forget God shall be turned into Hell." The dam has broken—even now we hear the mutterings of the coming storm about to break over this sin-cursed world. We write in haste to warn you to flee to safety. "Flee from the wrath to come."—Selected.

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the first born, with nothing added. The blood of that lamb was wholly sufficient. True they were told to eat the flesh and the bitter herbs, and to be fully clad ready for a journey, but life did not depend on those added instructions. The sole requirement of safety was the blood of the lamb applied to the doorway. So in this day we are commanded to be baptized and to do a lot of other things, but they have nothing to do without salvation or safety. The Lamb of God whose blood is applied by faith, is wholly sufficient for ALL of our sins are laid upon Him.

JESUS IS OUR COMPLETE SIN-BEARER. He has paid for every sin that we have ever committed, do commit or shall ever commit. We are saved by grace through faith in Christ PLUS ABSOLUTELY NOTHING.

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