

Heaven's gates are wide enough to admit sinners saved by grace, but too narrow to admit of any sin.

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The Baptist Examiner

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

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A Baptist Church — Its Special Mission

By the late
ISAAC BUTTERFIELD

A Scriptural Baptist church is an organization composed of baptized believers. That organization is complete in itself. It recognizes Christ as its head. "He is the head of the body, the church." He only has legislative authority over it. The laws of Christ, as recorded in the New Testament and administered by a majority of its members, constitute the only ecclesiastical authority known to the church.

In the administration of those, the weakest, poorest member has the right to be heard, and the richest member has no right to ask for more. Hence the church in its relation to Christ is a perfect monarchy. His will is law. In the re-

lation of the members to each other, it is a perfect democracy — "One is your master, even Christ, and all ye are brethren."

It is, then, an organization, and separate, distinct from all others. Its right to be in the world and prosecute its mission is original and divine. It asks no aid of the civil arm or purse. All it asks of the State and all other organizations, as such, is to be let alone, and let it live, if it can, and die if it must.

Its Mission

This is to evangelize the world. And its theory here is not that Christians are staves, and the Church a barrel to hold and monopolize something to put into it, but that Christians are agents, and the Church a medium to con-

vey blessings to a lost world.

But we are considering in this message the special mission of a Baptist Church. Has it such a mission? If not, it has no right to be. Its history proves that it has had a mission in the past. Is its work done? We think that it has yet a mission to preserve the purity of the church.

A Regenerate Membership

Would our limits permit, it might be interesting to take a voyage up the stream of ecclesiastical history, to its source, and see of what the primitive church was composed, and examine the simplicity of its organization, and then trace the gradual departure from that simplicity, to mark the process which brought unregenerate (Continued on page 8, column 4)

EFFECTS OF BELIEVING THE BIBLE DOCTRINE OF ELECTION

A sermon delivered on April 22, 1860, at the New Park Street Chapel, Southwark, London, England
By C. H. Spurgeon

[Final Installment]

III. Having shown the effect of this doctrine upon our emotions, in humbling us and in stirring us up, and carrying us away in holy joy and rapture, let us now ask WHAT EFFECT IT HAS IN OUR EXPERIENCE?

This is its effect upon the Christian's experience: it causes him to rejoice in the midst of deep despondency; and again, it sobers him in the midst of worldly joy. It seems to say to him — "Nevertheless rejoice not in this, but rather rejoice because your names are written in heaven."

On this I will not dwell, but perhaps on this thought it is only fair to add, the doctrine of election has had in its raw misstated form a very painful influence upon the experience of many a young believer. There are many who have grace enough to convince them of sin, but not light enough to see the Saviour, who for a long time are kept in darkness, and the valley of the shadow of death through fear that they could not come to Christ rightly without they first knew their election. I had this matter brought before



CHARLES SPURGEON

me this afternoon by one out of a numerous body of converts with whom I had the pleasure of conversing.

(Continued on page 8, column 1)

"My God, my God, why hast thou forsaken me?"

By Pastor Wayne Cox
Woodlawn Terrace Baptist Church
Memphis, Tennessee

"Now from the sixth hour there was darkness over all the land unto the ninth hour."

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"

"Some of them that stood there, when they heard that, said, This man calleth for Elias."

"And straightway (immediately) one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink."

"The rest said, Let be, let us see whether Elias will come to him."

"Jesus, when he had cried again with a loud voice, yielded up the ghost." (actually dismissed His spirit). — Matthew 27:45-50.

Verse 46 will suffice for the text. It is one of the most heart-rending laments found in all the book of God. "Eli, Eli, lama sabachthani," meaning, "My God, my God, why hast thou forsaken me?"

You can search the Bible from Genesis to Revelation and you will not find a cry more pained, more heart-rending than this.

You will notice in the Scripture that I read that from the sixth hour until the ninth hour there was darkness over all the land. The sun went down at noon; a star could be seen and the moon did not give any light. There had NEVER been such a darkness, there never HAS been such

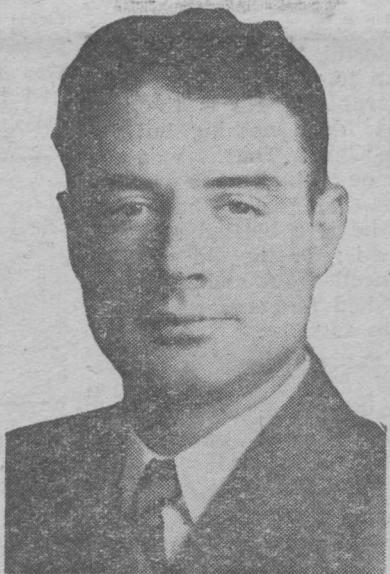
a day since, and there never SHALL be a day like the day when the PRINCE OF LIFE was SLAIN. And just before the ninth hour the Lord Jesus cried out these memorable words: "My God, my God! why hast thou forsaken me?" This is the only time in the three and half years that Jesus preached, walking about the cities, on the roads of Judea and Samaria, that He ever complained about anything.

In Isaiah 53:7 we read two things said about the Master: one was that He was like a "sheep before his shearers is dumb, so he opened not his mouth," and the other in the first part of the verse it says that He was as a "lamb being led to the slaughter." He didn't open His mouth. They buffeted Christ; they spat upon Him and they spoke all manner of evil against Him; they challenged Him to resort to His Divinity by coming down from the cross. But when the darkness finally descended upon this scene, when the curtain of God was slowly drawn and darkness descended upon the earth, Jesus complained.

Peter tells us in I Pet. 2:23 that: "Who, when he was reviled, reviled not again; when he suffered, he threatened not..." Jesus never did resort to getting revenge or retaliation. But now in

this august scene of death, in this picture of the degradation of sin itself, when God finally looked away, Jesus complained: He cried out in His agony and suffering, "My God, my God! why hast thou forsaken me?"

It was at this point that Jesus was entirely ALONE. It is alto-



PASTOR WAYNE COX

This is one of the twenty messages in Bro. Cox's book, MARRED VESSELS, priced at \$3.00. Order from us.

The Baptist Examiner Pulpit

"THE RESULTS OF BELIEVING"

Second in a Series of Messages From Isaiah 53 — By John R. Gilpin

"Who hath believed our report? and to whom is the arm of the Lord revealed?" — Isa. 53:1.

I am reminded of that day in the ministry of the Lord when He was called up on the Mount of Transfiguration, and there was transfigured before His apostles. Then later when He came down, there in the lowlands He found that a father had brought a lunatic son into Jesus, but since Jesus was on the Mount of Transfiguration, this father had attempted to deal with Jesus' disciples. When Jesus drew near, the father in substance said, "I brought my son to your disciples, but they could not do anything for him. Now if

you can, then do something." I am sure you recall how the Lord Jesus Christ healed that boy and sent the boy and his father home happy, glad that they had come to Jesus. As Jesus dealt with the father, the question of faith or belief arose, and it was then that the father said:

"Lord, I believe: help thou mine unbelief." — Mark 9:24.

Everyone of us who are saved are believers. We do truly believe, and at the same time there is a lot of unbelief about everyone of us. While we have believed to the saving of our souls, it is likewise true that in many, many instances we have failed to believe the sov-

ereignty of God, and we have failed to believe that God is doing all things well in our behalf. Therefore, while it is true that we are believers, it is also true that we are filled with unbelief. I think it would be well if we would make this man's statement our daily prayer: "Lord, I believe: help thou mine unbelief."

Realizing how important it is to believe, I want to show you some of the results of believing.

WHEN AN INDIVIDUAL BELIEVES SAVINGLY IN THE LORD JESUS CHRIST, HE IS IMMEDIATELY JUSTIFIED.

(Continued on page 3, column 1)

REPORT ON TRIP TO PUERTO RICO, VIRGIN ISLANDS NEXT WEEK

Look for my article in the next issue of TBE, telling about my recent visit to the Bible Conference in Puerto Rico and to the mission work on the island of St. John. I greatly enjoyed this 12-day trip and trust that our readers will likewise enjoy reading of it.

In the next issue there will also be some pictures and articles by Bro. Joe Bell, missionary in Puerto Rico, and Bro. George Starling, missionary on St. John Island. The articles by these two men will explain the work they are doing.—BLR.

NO FAILURE

A missionary by the name of George Smith went to Africa. He had been there only a short time and had only one convert, a poor man, when he was driven from the country. He died shortly after on his knees praying for Africa. He was considered a failure.

But a company of men stumbled onto the place where he had died and found a copy of the Bible. They met the one poor woman who was his convert.

A hundred years later his mission counted more than 13,000 living converts who had sprang from the ministry of George

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10:15 A.M.—The New Testament Church.....J. Carlin Lilly
11:00 A.M.—Predestination.....A. R. Fields

2:00 P.M.—Devotional
2:15 P.M.—Glory Of Christ.....Bob L. Ross
3:00 P.M.—Work Of The Holy Spirit In Salvation.....A. R. Fields

7:00 P.M.—Devotional
7:15 P.M.—Second Coming of Christ.....J. Carlin Lilly
8:00 P.M.—The Atonement.....Bob L. Ross

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"My God, My God"

(Continued from page one)

upon the blood that streamed from His side, His hands, feet, and from His wounded brow; He looked away and darkness came. Fellowship with God was broken. God cannot look upon sin with any degree of allowance, so He looked away from Christ.

You might say, "But, Brother Cox, Jesus did not sin."

TRUE. Jesus knew no SIN (II Cor. 5:21; I John 3:5; Heb. 4:15). Christ did not sin, but in that moment when the Divine Son of God died upon Calvary's Cross, a world of sin was upon Him: God cannot look upon sin so He looked away from His Son.

His cry is heart-rending because of a number of things, but primarily, it is heart-rending because no one came to comfort Him in the dying hour. Before, when Jesus was lonely, angels came to minister to Him. In Matthew 4:1-11, when Jesus was tempted forty days and forty nights, and when at last He drove the Devil from His presence, angels came and ministered unto Him. Yonder in Gethsemane when He fell upon His face and prayed until the blood came from His face, until the pores of His skin opened and the blood came, we notice in Luke 22:43 an angel came down and comforted Him; but now when He is drinking the last bitter DREGS, now when He is going the last MILE, now when He is DYING on Calvary's Cross, no angel came to comfort Him; no angel came to strengthen the Divine Son of God. No man came to offer Him a drink of water; instead they gave Him vinegar to drink. The angry mob walking all around the cross,

throwing every kind of slur, making every kind of accusation against Jesus, throwing this and that into His face, none would offer one word of comfort, hope or cheer. Heart-rending? YES.

Bless your hearts, I say as tenderly and kindly as I know how this morning: if the crucifixion of Jesus for our sins doesn't mean very much to you there is something out of place with you and out of sorts in you. Like the old hymn that says: "You mean to tell me, Lord, Lord, all this suffering of Calvary for ME, a frail, insignificant human being, that is alive today and dead tomorrow," and the answer comes echoing back: "IT WAS." It was for ME He died. No wonder that Paul said in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who LOVED ME, and GAVE HIMSELF FOR ME."

Bless your hearts, He died for ME. I helped plait the crown of thorns that adorned His brow; I helped to drive the spikes into His quivering hands and feet; I wielded the spear that plunged into His quivering side: I KILLED the Prince of Life with my SINS.

He died in vindication of the law. The breaking of the law had to be paid for, and Christ died in the vindication of the law. Ezek. 18:4 and 20 says "The soul that sinneth, it shall die." Now Jesus died; He is the GUILTYLESS, but He was the One who died for the GUILTY. "The soul that sinneth, it shall die." Across the ages the thundering of Sinai comes to us: "The soul that SINNETH it shall DIE." Jesus died in vindication of the law. He paid it all. "All to Him I owe; sin had left its crimson stain; He washed it white as snow," so goes the old hymn. He paid it ALL.

When those Israelites stood in the shadow of Mount Sinai and heard the thundering and the roaring thereof, saw the brilliance and radiance of God reflected in the face of Moses, they never forgot that august scene; thus coming to us thundering across the ages from Sinai is the voice of inexorable justice and judgment, saying, "The soul that SINNETH it shall DIE." It MUST. But amazing grace stepped in and saved a wretch like me. Jesus paid our sin debt. Oh, bless His name this morning; He paid our sin debt.

You know, we used to sing an old hymn that says: "The old account was settled long ago." Brother, it WAS — at Calvary. WHERE? At Calvary. Jesus paid

the debt; He paid for my sins; Jesus died in payment of my sins: He paid the sin debt and the debt was cancelled. As Brother Freeman always says, "There was no devil left unconquered; no sin left undestroyed and no debt left unpaid when He died."

Brother, that is the truth: He paid it all; every last farthing was paid. That is what Paul meant in Ephesians 1:7, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Jesus paid for our sins, and it is an insult to God for men to think that they can do something whereby they can make themselves acceptable in the sight of God, other than what Christ has already DONE.

"But to him that worketh not, but believeth, that word believeth means the one who does nothing but believe on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." — Romans 4:5-8.

Wonderful, isn't it? WHO is the man to whom the Lord will not charge sin? He is the man who has done nothing but believe in Christ. That is what He said. Done nothing more or nothing less than just to believe in Christ; he is a blessed man, indeed he is; for the old sin debt was cancelled out and the blood has washed him and made him as white as snow.

You notice He said in Ephesians 1:7, "We have redemption through his blood; we have forgiveness of sins through his blood." It's His blood!

How do you reach the blood of Christ? Romans 3:25 tells you in plain English; there is no guess work about it: "Whom God hath set forth to be a propitiation through faith in his BLOOD, to declare his righteousness for the remission of sins that are past, through the forbearance of God." That's HOW — faith in His BLOOD. I didn't say it; God's Word said it.

I love Isaiah 1:18, that is what God had in mind: "Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like

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Why Worry?

Why worry? Are tomorrow's skies more blue
If on our beds we restless roll and toss
With burning sleepless eyes until the morn,
Building bridges that we may never cross?

Does not the One who numbered every hair,
And marks the little sparrow when it falls,
Give ear to us in His own image made,
As well as to the raven when it calls?

And does He love the lilies of the field
That do not toil and neither do they spin
More dearly than His helpless, storm-tossed child
For whom He gave His life to save from sin?

If He who weighs the mountains with His scales
And measures in His hand the mighty deep,
Who meted out the heavens with a span,
Not able every trusting soul to keep?

Then why these weary hours of nameless dread
That bring but shattered nerves and hoary hair,
When He who rules the earth and restless seas,
Bids us to cast on Him our every care?

crimson, they shall be as wool."

Jesus paid it, don't you see, in His blood. In Revelation 1:5, the Apostle John tells us, "Unto him that loved us, and washed us from our SINS in his own blood." I tell you — this morning, beloved, with all the fervor of my heart and soul that it's the blood of Christ that redeems, sanctifies, purifies, washes and makes men clean in His sight and as white as the driven snow; it's the BLOOD, the blood. May God help you to see this morning; it's the BLOOD. If you have not believed in the blood, you are LOST. It takes FAITH in His BLOOD.

When Jesus cried out, "My God! My God! why hast thou forsaken me?" the justice of God was SATISFIED. God's justice had to be met and His justice satisfied. God never has saved a

it is finished. He PAID for it. Luke 23:46 — a marvelous verse. After all that suffering, after all the darkness upon the earth, after the Son of God finally said, "It is finished," God's justice had been satisfied, the law had been vindicated and sins paid for, Jesus said, "Father (now it is Father, no longer "My God"), into thy hands I commend my spirit" (Luke 23:46). Fellowship with the Father had been restored; but it was AFTER Christ had paid the debt, satisfying the JUSTICE of God, and vindicating the law.

May I ask you this morning, dear friend, what are you trusting for your salvation? Are you going to trust anything other than the blood of Christ? If you do, you are lost. "Whom God hath set forth to be a propitiation through FAITH in his BLOOD, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be JUST, and the JUSTIFIER of him which BELIEVETH in Jesus" (Rom 3:25, 26).

It is the BLOOD of Christ that redeems, sanctifies, saves, purges and makes us acceptable in the Beloved. Are you trusting the blood this morning? If you are not, I would to God, ere you leave this building, you would trust in the blood of Christ, walk down this aisle saying, "Brother Cox, I am under the blood. I am trusting implicitly in the blood of Christ and in His blood ALONE for salvation."

May God help you to do that. Amen.

SEND TBE TO OTHERS

man at the expense and sacrifice of His justice. Justice was meted out, NOT upon the GUILTY, but upon the GUILTYLESS, yet justice was meted out just the same.

I imagine, this morning, I can see Christ as He walked up Calvary's Hill, as they stretched His body upon the cross, nailing Him upon the tree. Mercy and Justice are standing there. Mercy is saying, "Surely, surely, at the last moment God will intervene and spare His Son: it's His SON."

But Justice stands there with his sword all gory and red and says, "Justice must be met; justice must be executed."

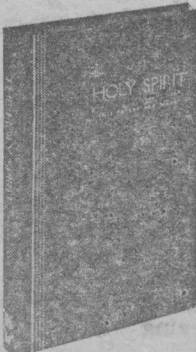
Is there no mercy; is there none to intercede? NONE. Is there no mercy to be shown? NONE. Thus, the sword of Divine Justice pierced the Son of God and took His life, and He died in payment of our sins to satisfy the justice of God. "He shall see the travail of his soul, and shall be SATISFIED" (Isa. 53:11).

The PURPOSE of God was finished now. There in the 19th chapter of the Gospel of John, verse 30, Jesus cried with a loud voice, "It is FINISHED, and having said this, he delivered up his spirit." "I have finished what I came to do," said the Master. "I came to do that which thou gavest me to do, and now I have finished it; I have finished the job; it is over and done; I have redeemed those whom thou gavest me in the Covenant of Redemption."

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ELD. MURRELL A. COMBS
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"In this day of apostasy, there is a great need for the truth to be spread. I think you and Brother Bob are doing a great mission work through TBE in earnestly contending for the faith once delivered to the saints."

but is passed from death unto life." — John 5:24.

"Verily, verily, I say unto you, He that believeth on me HATH EVERLASTING LIFE." — John 6:47.

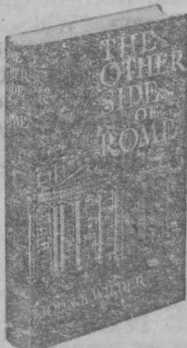
"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that BELIEVING YE MIGHT HAVE LIFE through his name." — John 20:30, 31.

In every one of these references you have the same Greek word "life," which means "everlasting life," so that each actually says that the man who has become a believer in Jesus Christ has everlasting life.

I do not say that if a man believes on the Lord Jesus Christ he will have everlasting life when he dies. I do not mean to say that if one holds out faithful to the end he will have everlasting life when he comes to the end of the way. I do not mean to say that if an individual believes on the Lord Jesus Christ, and lives a good enough life, and just before he dies finally confesses all his sins to Jesus Christ that he will have everlasting life out there in eternity. Rather, I say that the man who has believed on the Lord Jesus Christ has everlasting life right now. It is not a future possession, but a present possession. (Continued on page 4, column 1)

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"I Should Like to Know"

1. Should one ever be told to "join the church of your choice"?

No. People should be taught to join the church of the Lord. To tell people to join the church of their choice is like telling a baby to eat whatever he wishes.

2. Are Southern Baptist Convention churches sound?

There are a great number of Southern Baptist churches and each one would probably be different than the other. Generally speaking, however, Southern Baptist churches are Arminian on election, the atonement, effectual calling, and depravity. Some of them allow for open communion, while many teach close communion. Some receive alien immersion, while others will not. Certainly, one thing that all of them are wrong about is the mission program which they follow. It is not God's program but was dreamed up about 35 years ago. Their educational program and convention are also unscriptural, being outside of church authority.

3. I have been urged to join a secret order. What would you advise?

We advise you to act in accordance with God's Word. Does His Word tell you that you can glorify Him in this secret order? Is Christ the Head of this secret order? Will this secret order help you in doing the work of God? Can joining this secret order be classified by God's Word as a "good work"? If this secret order is of any glory to God, why does He desire to remain secret? If it has a light to shine, why put it under a bushel?

4. Is it right to refer to the "family altar"?

We prefer family worship.

5. Will Christ return at daytime or at nighttime?

That depends on where you live. If you live in America and it is midnight when He comes, then for people in other countries on the other side of the earth, it will be day.

6. Sometime ago you quoted some material from James Arminius. I wonder if you have his works for sale?

Actually, we do not carry his works in our book shop, but we can obtain them, as they are now available. There are three volumes priced at \$17.50.

7. Are Andrew Fuller's works in print?

So far as we know, Fuller's works can be had only from second-hand stores and sometimes not even there.

8. Was Augustus Toplady a Baptist?

No. He was a minister in the Church of England.

9. What does Paul mean in I Corinthians 9:27 by "castaway"?

He doesn't have reference to salvation (see John 6:37; 10:27-30), but to the ministry. He "crucified the flesh" and "kept under his body," for if he had not done so, God would not have used him in the ministry. For instance, Noah became a "castaway." God used him, but when he got drunk, God cast him away as far as service was concerned. Many people who live today have been cast away by God because of their immoral practices. They aren't lost, but they aren't being used. We need to pray for grace that we won't become castaways. Paul warns, "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12). If we don't fall, it will be only because of the grace of God; and we should pray for the recovery of anyone who has fallen.

10. Can it be said that God changes His mind?

Job said, "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth." (Job 23:13). In any case

wherein it might appear that God changed His mind, it is only so to human eyes, not in the secret will and purpose of God. Numerous are the Scriptures which teach that God is immutable in all things.

11. What about the saying, "Prayer Changes Things"?

This can only be accepted so far as it relates to human beings, etc. Prayer does not change God. All true prayer is offered as a result of the Lord's working within us (Rom. 8:26). And certainly, if God prompts us to pray for something, then it must be His will and purpose to perform it. As in the case of Hezekiah, it was God's purpose to heal him, so He prompted Hezekiah to pray for healing. As to our own understanding, prayer changes things, but all the while, whatever happened was the purpose of God.

12. Did Jesus ever baptize anyone?

John 4:1, 2 will answer this: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples)." Jesus baptized only in the sense that He baptized through the apostles. The apostles baptized on Jesus' authority.

13. Explain Acts 2:31, where it says Christ went to Hell.

The Greek word for hell here is "hades," which means the place of departed spirits. It had two compartments; one is where the saved were, the other is where the lost were (see Luke 16:19-31). Christ went to the compartment of the saved. Acts 2:31 teaches that Christ came out of the compartment of the saved, His body was raised from the grave, and the soul and body were re-united.

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"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW"

In the mail today, from three sources, we received a total of sixty new subscriptions.

Brother Murrell A. Combs, pastor of Calvary Baptist Church, McLeansboro, Ill., sent us thirty-four.

Brother Charles W. Stobaugh, pastor of the New Testament Baptist Church, Decatur, Ill., sent us four.

The other twenty-two subscriptions came from Brother Lee Hawkins over at Ozark, Mo., who sent them in behalf of Brother Perry Lamb.

In the same mail, there were also several new single subscriptions, and we thank God for the interest and help of all these in promoting the truth, and may you please to remember that we would be just as happy to save a similar letter with a fine bunch of subscriptions from you this week.

Isaiah 53

(Continued from page 1)

"And by him all that believe are JUSTIFIED from all things, from which ye could not be justified by the law of Moses." — Acts 13:39.

While we could not be justified by the law of Moses, we can, and we have been justified by the Lord Jesus Christ, and the writer says that all that believe are justified. I thank God for this glorious doctrine of justification. Justification in itself is a legal term. It is just the opposite to the term "condemnation." So it actually means that all those who have savingly believed in Jesus Christ have the sentence of condemnation lifted to the extent that we stand completely justified in God's sight. If you want to know

the meaning personally of that word "justification," divide the word up in syllables and I think you will be able to understand it a little better. It actually means that when I am justified that I am "just-as-if-I'd never sinned." Actually, that is the status of every individual who is justified. He stands in God's sight just as if he had never sinned.

I never shall forget a preacher here in Ashland years ago whose father was dying in the state of Florida, and when he went to see his father, the father said, "I'm so glad you came so I could talk to you. I had a great experience in this room yesterday. I didn't try to tell your sister. She would not have understood, but I'm glad you got here in time so that I could tell you all about it." He said, "Yesterday the Lord Jesus stood right here in this room with me. He said to me, 'You are going to go with me now.' I shrank back and I said, 'Oh, no, Lord Jesus, I can't; I'm too sinful.' He said, 'You are not a sinner. You have never committed one single sin.' I shrank back more than ever when He said that to me. As we conversed together, I tried to tell him about the times that I had sinned and about the things that I had done that were wrong, and everytime that I did so, He would say, 'No, there's not a single sin resting against you.' Son, I just couldn't convince Him that I had ever committed a single sin."

Beloved, that is justification. The man who has been saved by faith, who has believed savingly so far as his soul is concerned, that man stands justified in God's sight to the extent that he could not convince God that he had ever committed one single sin. In other words, God takes you in all your sins and saves you by faith, and when you are saved, He does for you what you couldn't do for yourself, what I couldn't do for you, and what the church could not do for you. God marks you up as if you had never sinned. Why? Because your sins have been charged to the Lord Jesus Christ. You haven't a single sin resting against your soul. All your sins have been charged to Jesus and now you stand justified — just as if you had never sinned.

What a wonderful truth! Could anything be more precious? Could anything help a child of God more than to know that God looks upon him and sees him pure and perfect without a single sin. Beloved, I do not mean to say that God does not see us when we sin, but He sees our sins on Jesus Christ, and we are just as if we had never sinned one time. That is a result of saving faith.

II

WHEN ONE HAS BELIEVED, HE HAS EVERLASTING LIFE.

"He that believeth on the Son HATH EVERLASTING LIFE: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." — John 3:36.

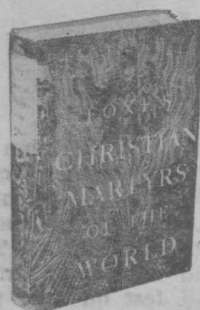
"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation;

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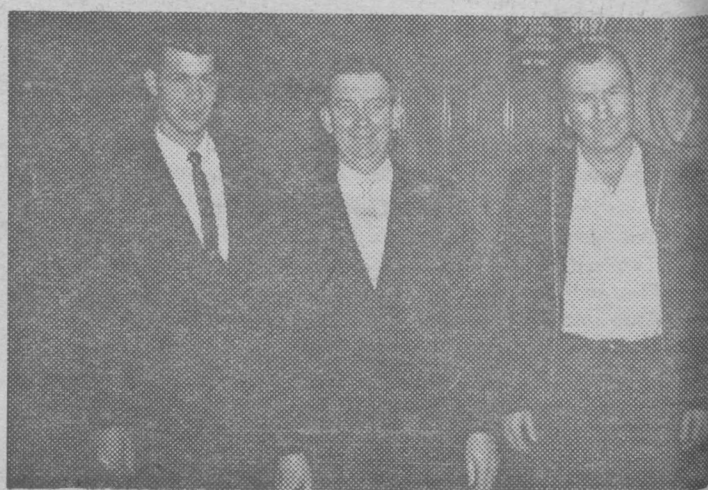
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Bro. Halliman Visited Recently With Zion Baptists Of Detroit



Clockwise from Bro. Halliman: Bro. Derington and wife Virginia, Carl Owen and wife Treva and baby, Georgia Compton and husband, Troy, on the end, and their baby. Bro. Halliman and the Deringtons were neighbors years ago and were up until the early morning talking of old experiences, and rejoicing in the Lord.



On the left of Bro. Halliman is the church treasurer Zion Baptist Church, Bro. Ottie L. Derington, and to his right their church clerk, Bro. Troy Compton.

Zion Baptists Of Detroit Are Most Enthusiastic As To Halliman's Ministry

Our hearts were recently made glad by the report of the visit of Brother Halliman with the Zion Baptist Church of Detroit, Mich.

Brother J. Frank McCrum is the faithful shepherd of this flock. It was he who sent us the pictures which appear on this page, and we are most grateful to him for the brief but wonderful note which he wrote at the same time.

Brother McCrum says that when Brother Halliman was with the church in Detroit on January 16 and 17, the church gave him an offering of \$171.00 and that he truly captured the hearts of the

to get the truth to you. He may have to get you out of a false church. He may have to move you around and shift the population from one side of the continent to another, but, beloved, if an individual believes in Jesus Christ, God is going to flash the light of His Word about that man to the extent that man will not abide in darkness.

IV

WHEN ONE HAS BELIEVED ON JESUS CHRIST, HE WILL NOT BE ASHAMED OF THE LORD JESUS.

"As it is written, Behold, I lay in Sion a stumbling stone and rock of offence; and whosoever believeth on him SHALL NOT BE ASHAMED." — Rom. 9:33.

"For the scripture saith, Whosoever believeth on him SHALL NOT BE ASHAMED." — Rom. 10:11.

Beloved, the man who believes in Jesus Christ will not be ashamed of the Son of God.

Years ago I was holding a revival meeting and I was invited one day into a home at the noon hour for lunch. A neighbor lady was helping to serve in that home that day. She had been attending the meetings. As we were eating lunch, she told me that she had been saved the night before. I told her that I was happy to know it, and I insisted then that she ought to make a public profession and ask for baptism. She said, "Oh, no, I don't want anyone to know anything about it."

That reminds me of a woman whom I met thirty years ago who told me at that time that she had been saved for sixteen years. She said that she had never told anybody anything about it. I ask her if she had ever been baptized. She said, "Never." I asked her why. She said, "Well, I just didn't want people to know about it." Beloved, I've known her for thirty years, which means that for forty-six years she has claimed to be saved, but she has never followed Jesus Christ in baptism nor has ever publicly confessed Him as her Saviour. Do you know (Continued on page 5, column 2)

church.

"Tears were much in evidence when he had to leave for Chicago."

THE GREATEST YET!

WATCH FOR SUBSCRIPTION CAMPAIGN BEGINNING NEXT WEEK

THE GREATEST YET!

I firmly believe there is more to be heard from this spiritual uplifting visit of his. Our prayer follow him now in truth since people made his acquaintance.

It might be also well to say that Brother McCrum and church are faithful supporters of TBE and have only of recent sent us a very large number of subscriptions to supplement the families of the church. It is obvious that wherever TBE ministers, folk are always interested in the mission work that it to encourage.

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Isaiah 53

(Continued from page three)

It is not something that you are going to have after a while. It is something that you have right now as a believer in the Lord Jesus Christ.

Several years ago I was preaching in the Round House of the railroad shops in Russell, Kentucky, and after the services were over, a country preacher who worked there came around and said, "Brother Gilpin, I believe in everlasting life. I believe it just like you do." I said, "That is fine. The last time I talked to you, you didn't, and I am so glad to know that you believe it now." He said, "Yes, I believe in everlasting life to this extent — that when we get out into eternity, we will have everlasting life." I said, "My brother, you haven't even gotten to first base so far as understanding the first principles of everlasting life."

Beloved, that would be obvious that we would have eternal life when we get into eternity. That would be a self-evident fact. I say to you, you and I have a life that never can end right now. You and I who have savingly believed on Jesus Christ have a life within us

now that never, never, never shall come to an end.

III

WHEN ONE HAS BELIEVED ON JESUS CHRIST, HE HAS LIGHT TO WALK IN.

"I am come a light into the world, that whosoever believeth on me SHOULD NOT ABIDE IN DARKNESS." — John 12:46.

If this verse of Scripture is true, then there are an awfully lot of church members who never have been saved, for here is a verse that says that the man who believes in Jesus Christ should not abide in darkness.

I think of all the crowd in this world who are mixed up doctrinally. They are in all kinds of darkness so far as doctrinal convictions are concerned. Here's one man who says that you have to submit to baptism in order to be saved — that you meet the blood of Jesus Christ in the water. That man is in spiritual darkness. Here is another individual who says that when a man is saved that he can live perfectly thereafter. Here's another who says, "I go to the mourner's bench, the 'altar,' and I pray through to get rid of my sin." That's not much different to going to the priest and making a confession in order to get rid of your sins.

Listen, beloved, there's an awful lot of people in this world — religious people, who are still in darkness. What are we going to conclude in the light of this verse of Scripture? Just one thing: They have not savingly believed on Jesus Christ. They have not received the Son of God as their Saviour. They have not been saved. I tell you, beloved friends, if a man has believed on Jesus Christ as his Saviour, he has a promise that he shall not abide in darkness. If a man stays in darkness, if he never learns any truth, if he never comes to understand anything about the Bible, you can be certain of one thing, he never has believed on Jesus Christ as his Saviour.

We read:

"He that IS OF GOD HEARETH GOD'S WORDS: ye therefore hear them not, because ye are not of God." — John 8:47.

Now, beloved, this just plainly says that he that is of God hears God's words. If a man is a believer in Jesus Christ — if he is of God, he will hear God's words.

Here's a man who says, "I don't care what the Bible says, I don't believe it." There have been people who have told me that about the doctrine of election. There have been people who have told me that concerning a woman's place in a New Testament church. There have been people

who have told me that concerning most of the great doctrines for which we contend. Well, beloved, the Bible indicates concerning that individual that he is unsaved because the Bible says that "he that is of God heareth God's words," and the man who won't hear the Word of God just proves that he isn't of God.

Notice again that the Word of God says:

"I am come a light into the world, that whosoever believeth on me should not abide in darkness." — John 12:46.

Beloved, the man who believes in Jesus Christ is not going to abide in darkness. God is going to get the truth to him, and the individual is going to get out of that darkness.

I think about people I meet every once in a while who have believed in Jesus Christ and they are confused, and they are in some false church, and they are not hearing any truth and the Word of God isn't being preached to them, but a light will break over them, the light of God will flash about them and they will see some truth, and that little bit of truth that they grasp will be the means of causing them to study and they will grasp more truth. What's the story? Simply this. The man that is of God — the man that has believed in Jesus Christ is not going to abide in darkness. God is going to get the light to him, and that man is going to come out of darkness.

You say, "Brother Gilpin, don't you believe that a man can be saved and go on in ignorance all his life?" Beloved, I don't believe this verse of Scripture would permit a man to remain in absolute ignorance of the Word of God if he is saved. It says, "Whosoever believeth on me should not abide in darkness," and if you believe in Jesus Christ, you are not going to stay in darkness. He is going

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Wrong Use Of Matt. 18:15-18 Perverts Church Discipline

The Bible teaches what is often called "Church Discipline." It teaches that when members are guilty of gross sin that is unrepented of, they should have fellowship withdrawn from them. Likewise, it teaches that disturbers of the peace — trouble-raisers — should be dealt with by the church. One thing that has defeated church discipline in countless cases has been the sending of a committee to see the offender. To be sure, a committee can be sent to talk with the offender if the church deems it wise, but such is not required.

In Matthew 18:15-18 there is mention of a personal interview with those who have offended, followed by a conference in the presence of others, and finally as a last resort the bringing of the matter before the church. Satan has perverted this Scripture and has sought to make that the procedure where offense has been committed against a church. This is a real perversion, for this Scripture deals with PERSONAL OFFENSES against an individual, NOT PUBLIC OFFENSES COMMITTED AGAINST A CHURCH. There is a lot of difference there. Let us note what the above mentioned Scripture says:

1. — It says "if thy brother trespass against THEE." This is a matter of personal grievance.
2. — It says to go and talk the matter over with the person privately. (v. 15).
3. — It says that in case this does no good, take one or two others and go and talk things over again.
4. — It says that if the person is so unreasonable as to be unwilling to get right, then as a last resort, "tell it to the church."
5. — It says that if he will not hear the church, then from thence let him alone. "Let him be unto thee as a heathen man and a publican" (with whom they had no dealings). (v. 17).

No mention is made of what the church is to do. Perhaps the church will exclude the unreasonable one. Certainly it would be warranted in so doing. We recall an instance where a member became aggrieved at another person, and he said, "I am going to bring him before the church." Our answer was, "You are not going to do anything of the kind. I am the Moderator of

By ROY MASON
Buffalo Avenue
Baptist Church
Tampa, Florida



the church, and the matter is not going to be allowed to come before the church until you have done what Matt. 18:15-18 says for you to do." Otherwise there could be all sorts of personal grievances aired. But remember, this relates to personal difficulties — not offenses directly against a church. No church should allow personal grievances to come before the church until the steps have been taken that Jesus recommended.

But WHAT ABOUT OFFENSES AGAINST A CHURCH? 2 Thess. 3:6 says, "Withdraw yourselves from every brother that walketh disorderly . . ." No command is given there to send a committee or to hold a "church trial" or anything of the kind. Suppose a member, for instance, has been seen wallowing around drunk. A church is warranted in withdrawing from him immediately.

Again, in I Cor. 5:7-11 there is the command not to company with the grossly immoral, nor with those guilty of a list of offenses. Paul counsels that these be "purged" as leaven. Certainly that "purge" would remove such from church membership.

Yet again, we read in Romans 16:17, "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." That certainly signifies the disfellowshipping of those guilty of promoting division among God's people. HOW IS DIVISION CAUSED? Mainly by persons getting in "the objective case" about something that didn't go to suit them. Thereafter they set themselves to the task of looking for something to pick at — something to find fault with. They become incessant critics, and they talk—talk—talk. No matter how unjust their fault-finding, they can always find some to side with them, so trouble and division are thrust upon a church, where there is no real cause for such.

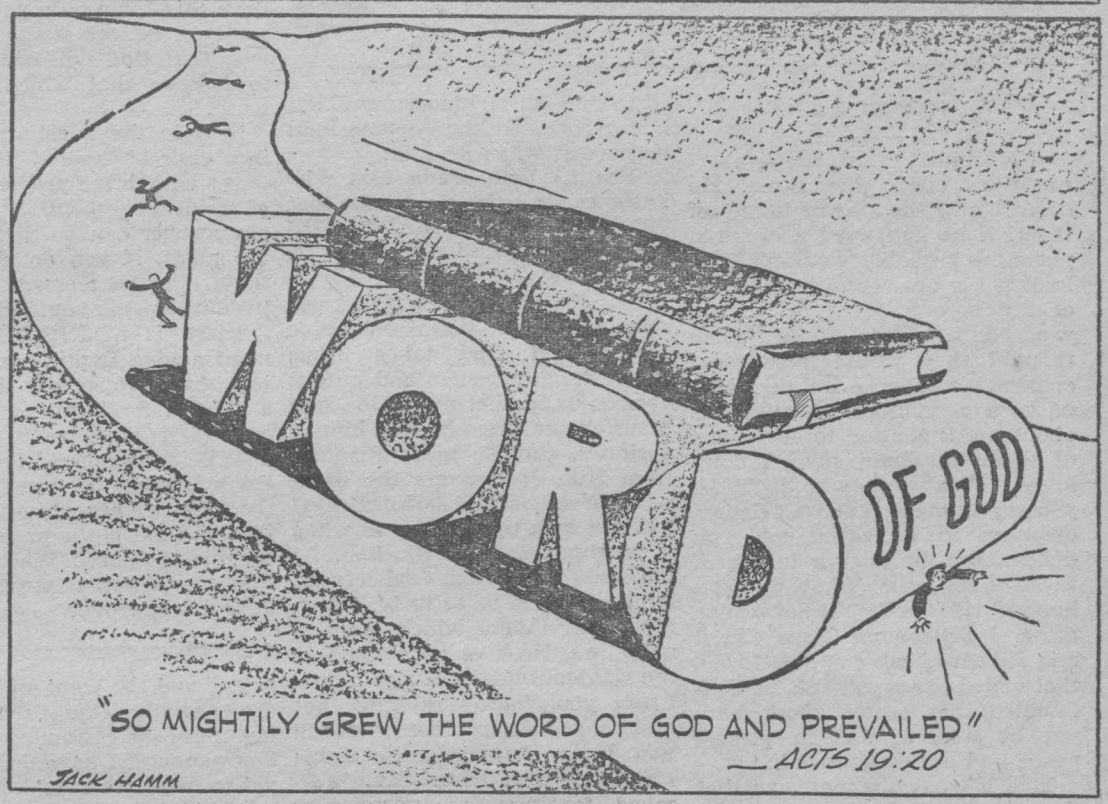
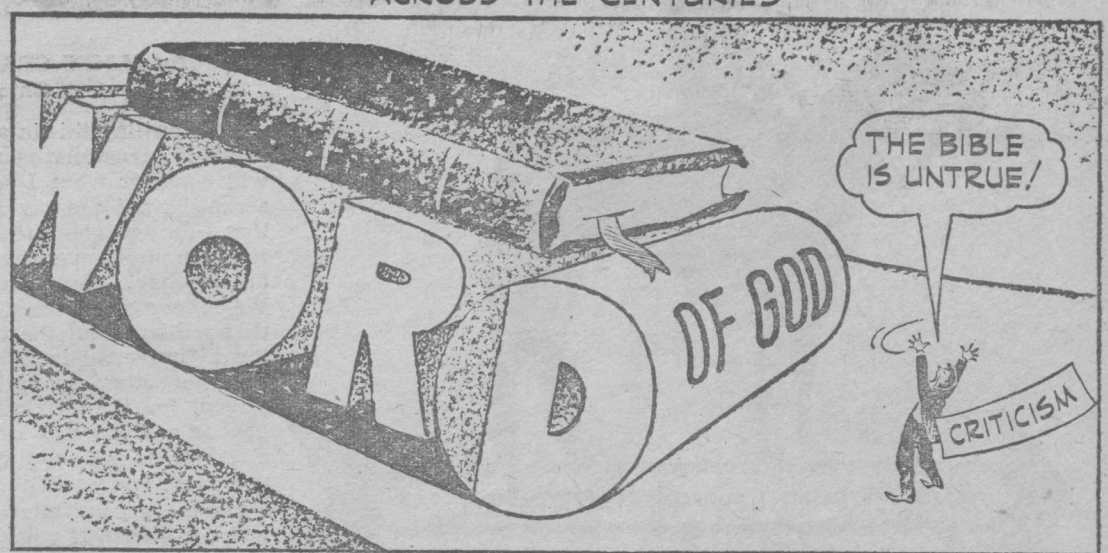
No one in a church deserves exclusion as much as a character like that. If a person doesn't like the way a church is run — if one is prepared to do nothing but hinder and criticize — then why doesn't such a one move his membership and let the rest of the church have peace? If such folk don't, they ought to be excluded as trouble-makers.

The Bible is very strong against strife and bitterness and trouble-making in a church. Read Ephes. 4:31-32, "Let all bitterness and wrath and anger and clamor, and evil speaking, be put away from you with all malice, and be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Isaiah 53

(Continued from page four)
what I think about it, beloved? I think she has had a mourner's bench emotional experience that is worth absolutely nothing in the sight of Almighty God. The man who is saved isn't going to be ashamed of the Lord Jesus Christ. He is not going to be ashamed to confess him. There's a passage in the Old Testament that says something about the fear of man, and I realize that the fear of man does make cowards out of most of us. The majority of us are made cowards because of the fear of man, yet when God saves a man,

ACROSS THE CENTURIES



that man isn't ashamed to stand up and confess his faith in Jesus Christ and he isn't ashamed to testify for the Son of God publicly from then on.

Years ago I was holding a tent revival meeting. There was an old country boy in the services one night who was about the most timid fellow I ever knew in my life. How in the world that fellow ever proposed to his wife has always been a mystery to me. One night the Holy Spirit spoke peace to that man's heart and he was saved, and he has proven by his life from that time down to this that he was saved. I've seen him and talked with him, and prayed with him, and been in his home time and time again from then down to now, and I know that he

is a child of God. I saw him the night that he was saved, how that he was hedged in with people on each side of him. A tremendous crowd packed the tent and there was no way in this world seemingly for him to get out, yet I can see him now as he reached up and caught hold of two people in front of him with his hands and pushed them apart and jumped over top of the bench that they were sitting on and came forward to make a profession of faith. After the services were over, he said, "Brother Gipin, all the horses in this world couldn't have held me back there."

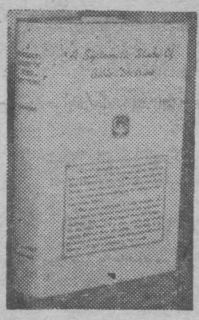
I tell you, beloved, the man who has believed in Jesus Christ is not going to be ashamed of the Son of God.

Christ." — Acts 9:22.

Here was a man who had gone to Damascus to persecute Christians, but on the way there the Lord had saved him. After he was saved as he read the Bible he increased in God's sight, and the Word of God says that he confounded the Jews. They were just confounded as they stood there and listened to him. They couldn't answer him.

I remember a fellow a few years ago who was weakminded. He had enough mind that he was harmless, but not enough, to plan boldly to do anything. He attended services and after he had been going to church for years, the Lord saved him. You know how that people sometime will make sport of a feeble-minded fellow. Well, they laughed and made fun of him. They asked him a lot of (Continued on page 6, column 1)

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WHEN ONE HAS BELIEVED ON JESUS CHRIST, HE WILL NOT BE CONFOUNDED.

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him SHALL NOT BE CONFOUNDED." — I Pet. 2:6.

That word "confounded" is the word for "confused." It is the word that means to stand awestricken and not able to respond as people might speak to them. But the Word of God says that the man who believes in Jesus Christ will not be confounded.

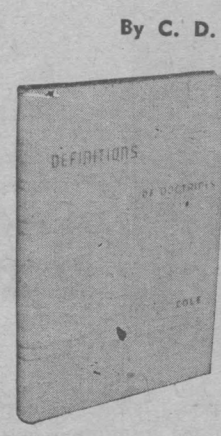
Look how it was on the day of Pentecost. You remember when the Holy Spirit came down on the day of Pentecost and all the people that were there were awestricken. They didn't know what to think. They were confounded. Listen:

"Now when this was noised abroad, the multitude came together, and were CONFOUNDED, because that every man heard them speak in his own language," — Acts 2:6.

A little later you will find that the same thing was true so far as the Apostle Paul was concerned. We read:

"But Saul increased the more in strength, and CONFOUNDED the Jews which dwelt at Damascus, proving that this is very

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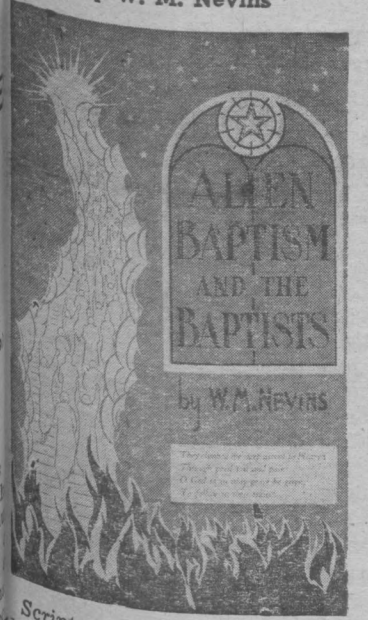
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ARE YOU IN A SOUND, NEW TESTAMENT CHURCH?

By JAMES CRACE
Pike-ton, Ohio

I am writing this in all seriousness and I trust that you who read will consider what I say just as seriously. Let me say first of all that I am not going to spend any time in this message debating about what a church is or is not. We believe that those who believe that notion about the church being a "universal invisible" something or other are pitifully deceived, for the Scripture proves beyond a shadow of a doubt that a church is not only visible but also local and each local body is a complete manifestation of the body of Christ. If you do not believe this I can only point you to what we believe is the truth and pray that God will convince you to believe that which is really truth.

Now to the question: Are you in a church? Now if you believe that a church is a proper assembly of scripturally baptized believers, our answer can be direct and to the point. If you do not believe this truth, this message will be of little interest to you, I am sure.

There is a definite disagreement among Baptists on the subject of the proper way to organize a church. A church is scriptural only if it is properly organized. Just being organized the way we think is right does not necessarily mean we are scriptural in the idea of what is the proper way to organize a church. Who will deny that any action is wrong, if God does not approve?

sales," and she went on to name a dozen or more things that she had done, but she continued to say, "I don't know if I have done enough yet to saved or not."

Listen, beloved, I knew she had not done enough to be saved, for nobody could ever do enough to be saved. I knew she wasn't saved. That's Arminianism. The Arminians all talk about doing things to be saved, or doing things to keep out of Hell, or doing things to go to Heaven. Let me tell you, beloved, we don't go to Heaven and we don't keep out of Hell by doing things. We are saved and we are kept out of Hell because Jesus Christ did it all for us on the Cross of Calvary. When a man is saved, then he will do something for the Lord Jesus Christ. In fact, one of the results of believing is that it will make an individual work for Jesus. Listen:

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to MAINTAIN GOOD WORKS. These things are good and profitable unto men." — Titus 3:8.

Now when do good works come into a man's life? When that individual has believed in the Lord Jesus Christ as a Saviour.

We read:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, CREATED IN CHRIST JESUS UNTO GOOD WORKS." — Eph. 2:8-10.

Listen, beloved, we are not

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ELDER JAMES CRACE

I shall now set forth what we believe is the only way to be scripturally organized into a New Testament Baptist church. I leave in God's hands whether or not you accept what I say. After all, God still must give the increase, even in these days when most people falsely believe that they are able to believe Bible truth without the effectual working of the Holy Spirit.

Those whom God will add to His church must be saved. Now I suppose there are lots of people who are not saved that have their names on the books of a true Baptist church, but God has not added them to His church. We are speaking only of that which God recognizes as a scriptural church. To be added to Christ's church one must have been born again. One must have passed out of death into eternal life before God will add him or her to His church. He that believeth on the Christ hath everlasting life.

In the second place one must have been scripturally immersed in water before God will add him or her to His church. What is scriptural immersion? Is this simply going through the act of allowing someone to immerse you in water? Does it make any difference who immerses you? I say it makes all the difference in the world as to who immerses you in water. God will not recognize you as having been scripturally immersed unless you have been immersed by authority of a scriptural Baptist church. All of you who think you have been baptized (immersed) because you were put under the water by any of the Protestant churches or the Roman Catholic church are sadly misled and as far as God is concerned you have not been scripturally immersed. As far as God is concerned, you have never

saved by what we do. Rather, we are saved by what Jesus Christ did for us on the Cross. Beloved, when a man is saved, that man is going to do something for the Lord Jesus Christ.

Long years ago I quit coddling people and saying, "Now you can join the church and be baptized and live as good as you can." I just say frankly to you that the man who has believed on Jesus Christ as his Saviour, that man is going to manifest good works in his life. If he doesn't, I don't care a thing in the world about his profession.

A man goes to church, makes a profession of faith and you never see him again. He is baptized and that is the last time you ever see him. He doesn't go to church, he doesn't tithe, he doesn't pray, and he doesn't read his Bible. You will never make me believe that man is saved. I tell you, one of the results of believing is that good works grow out of that man's life.

VIII

WHEN ONE BELIEVES ON JESUS CHRIST, IT GIVES HIM ASSURANCE IN THE FACE OF TROUBLE.

(Continued on page 7, column 2)



Isaiah 53

(Continued from page five)

questions about the Bible. He didn't know the answer to any of them. If he had lived a hundred years, he probably wouldn't have known the answer to hardly any of those questions. But these worldly, carnal-minded men thought they would have some sport at his expense and they asked him a number of questions about the Bible and to every one of them he would say, "I don't know." Finally, they said, "Well, you surely are a pretty Christian, claiming to be saved and you don't know the answer to any of these questions. What do you know?" He said, "I know one thing. I believe on Jesus Christ and He saved my soul." Beloved, that ended the argument. He confounded that crowd about him, yet he himself was in perfect peace and not confounded.

That is what this text says, that the man who believes on Him shall not be confounded. He may not be able to answer a lot of questions that are put to him. He may not know the answer to all the theological divisions that affect Christianity today, but there is one thing certain, the man who has believed in Jesus Christ will have a sweet peace on the inside, and the world will not be able to confound him.

VI

WHEN ONE HAS BELIEVED ON JESUS CHRIST, RIGHTEOUSNESS IS IMPUTED UNTO HIM.

"Even as Abraham believed God, and it was ACCOUNTED TO HIM FOR RIGHTEOUSNESS." — Gal. 3:6.

This verse of Scripture takes us back to the Old Testament to Abraham's experience, and it says that Abraham believed God, and when he believed, it was account-

ed to him for righteousness. That is exactly what the Apostle Paul teaches us when he said:

"For he hath made him who knew no sin to be sin for us; that WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM." — II Cor. 5:21.

This tells us that God takes our sins and puts them on Jesus Christ, and God takes Jesus Christ's righteousness and puts it over on us, so that when God sees Jesus on the Cross he sees him as a sinner, and He hides His face from Him and covers the earth with three hours of darkness. God will not look upon sin even when it is imputed upon His Son. At the same time when God sees us, He doesn't see us as dirty, filthy, repulsive sinners which we actually are, He sees us clothed in the righteousness of His own Son. I tell you, there's nothing that blesses my heart like knowing that I am clothed in the righteousness of God's own Son.

I often say that I am a trader by disposition. I like to trade. Anybody who comes along and has something to trade, he will always find me in the notion of trading. You know, I've never made a trade in my life that I was sorry for. That is something most traders can't say. But do you know the best trade that I ever made? It was the day that I laid my sins on Jesus Christ at Calvary, and God in turn took the righteousness of His Son Jesus and clothed me thereby so that when I look to Calvary I see Jesus clothed in my sins, suffering in my stead, and when Jesus looks down from Heaven upon me He sees me clothed in His righteousness. How did it come to pass? Listen:

"Even as Abraham believed God, and it was ACCOUNTED TO HIM FOR RIGHTEOUSNESS." — Gal. 3:6.

Just like Abraham believed and it resulted in righteousness for him, I believed and it resulted in righteousness. The imputed righteousness of God's Son was given to me.

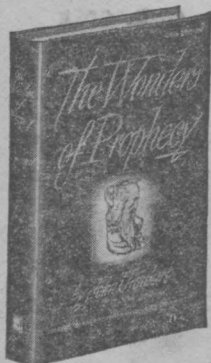
VII

WHEN ONE HAS BELIEVED ON JESUS CHRIST, HE WILL WORK FOR HIM.

Some people are working to keep out of Hell. Some people are working to go to Heaven. That includes all the Arminians. In fact, the majority of the people of this world are of Arminian persuasion, and they are working and depending upon their works to go to Heaven.

I remember visiting a woman years ago in the hospital who had been a member of a so-called church for over fifty years. She herself was past seventy years of age and I went to see her in the hospital. She was recognized as a good woman. I was going to read the Word of God to her and pray with her, but before I did, I said, "I know as you face the operation you are not the least bit worried about the outcome." She said, "Brother Gilpin, I'm not sure about that. I know I have done a lot of things. I've entertained preachers, I've cleaned the church house, I've baked cakes for cake

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LETTER FROM HALLIMAN EXPLAINS HIS PLANS FOR DEPARTURE

Brother Gilpin: This is being written we are making our final preparations to leave for the work that our blessed Lord has called us to do. The Lord willing, barring any sickness or other hindrances, we will leave Chicago from O'Hare Field on 10 p.m. March 6th. To some of you this will be very distasteful, such as they have worked so hard to hinder or even prevent going. Others — those that are still are working so hard with me in seeing that the gospel is preached in the regions beyond — will rejoice to know "that labour is not in vain in the Lord."

to visit with us, we would be most happy to have you. I will deliver my final message to the Macedonia Baptist Church as pastor that morning and then Brother Lloyd Wyrick, whom the church has called to be their pastor, will assume full responsibilities as pastor. It grieves my heart to leave this church, but God's call is greater than my own feelings. All have not responded to my teachings, but when I leave, my conscience will be clear, in that I have taught them and shared with them all that I know of God's Word. I hope to see many of you that day, if not at church, at O'Hare Field to see me off.

Yours most sincerely,
Fred T. Halliman

Isaiah 53

(Continued from page six)

"Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." — Acts 27:25.

Paul had been sent to Rome on a ship laden with grain. As they journeyed toward Rome a strong wind blew against them and the ship was driven up and down. They abstained from food and turned the ship loose and let her ride, hoping that they might somehow not go down to the bottom of the ocean. The storm lay upon them. The sun didn't shine by day, and the stars didn't shine by night. Fourteen days passed with the vessel at the mercy of the winds. Then the Word of God says that Paul who was actually a prisoner on board the vessel stood up in the presence of those folk and said, "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

Could a man have been in any worse circumstances? Could an individual have faced any greater troubles than the Apostle Paul? Could an individual have faced more problems and difficulties than the Apostle Paul and the crowd that was on board that vessel were facing at that particular time? I think not, and yet Paul said, "Be of good cheer." I tell you, beloved, the man who has believed in Jesus Christ can face a problem when trouble arises because he has savingly believed, and one of the results of saving faith is that he can face any trouble depending upon the Lord.

Haven't you had experiences like Paul's experience? Haven't there been times in your life when tempestuous winds blew upon you? Haven't there been times when the winds would seem to almost sink your little vessel? It says concerning Paul that neither the sun nor stars did shine for many days. Beloved, I've had my sunless days. I've had my starless nights. I've had days and nights when the sun didn't shine by day and the stars didn't shine by night. I know something of the same experience that Paul passed through. His was natural, physical. I've passed through the same thing spiritually. But I thank God that my experience resulted in the same as the Apostle Paul's when he said, "Be of good cheer, for I believe God."

I tell you, beloved friends, one of the results of believing is that we have assurance even in the face of trouble. I don't know anything in the world that ought to take hold of a child of God and buoy him up more than just to know, the truth of the old song which says, "Everything's all right in my Father's House." The man who has believed in Jesus Christ has an assurance. You may not understand. You may not be able to comprehend. You may wonder why the experience has come to you. You may wonder why the testing has arisen. But

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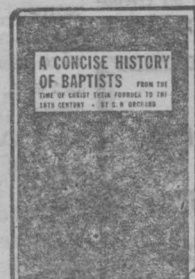
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(Continued on page 8, column 5)

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It Matters To Him About You

I PETER 5:7

Be not troubled with thought of the morrow,
Of duties you surely MUST do;
On the Lord cast thy burden of sorrow,
"It matters to HIM about YOU."

Be not weary in fighting with Satan,
But buckle HIS armor so true;
HE will make ALL your troubles to straighten,
"It matters to HIM about YOU."

Be not worried when trials are given,
But trust HIM to carry you through;
HE will make ALL a pathway to Heaven,
"It matters to HIM about YOU."

Be patient until HIS appearing,
'Tis dawn almost now on your view;
The mists of this dark age are clearing,
"He is planning in love about YOU."

Effects Of Election

(Continued from page 1)

Some good woman said to me, "I had a period of something like hope after I was brought to seek the Lord. Then suddenly the doctrine of election crossed my path, and I was for a long time in great distress about it."

I was not surprised at her anxiety, but I was gratified to find that she had obtained the true solution of her knotty point. It was not by shutting her eyes to the truth as recorded in the Bible, but by having it commended to her conscience with the power of the Spirit that she found peace. And now the doctrine which once appeared to her dark bodings as an iron fence or a brazen wall to exclude sinners from coming to Christ is made clear to her faith as an open door to admit saints into the Father's presence. Do you understand this, my brethren?

If I speak of doctrine in the divine order, the purpose of God the Father went before the work of God the Son. That is to say, we were inscribed as saints in the Book of Life before we were accounted sinners, and before the sentence of death passed upon us in Adam. When, however, I come to speak of experience, the order is reversed. We are brought to a knowledge of our sinfulness in the flesh before we learn our acceptance in the Beloved. If without seeming to forget the eternal Unity of the Three Persons in the Godhead I might venture to illustrate my meaning, I would put it to you in this way. God the Father first loved us, and gave us to Christ — that is the doctrine of the ancient covenant. But in showing you the doctrine of Redemption, Jesus Christ first finds us as lost sheep, and then having sanctified us by his one offering, He presents us to the Father.

Or again, the decree of election is more ancient than the fact of our calling, as it stands in the councils of eternity. Not so in the

ministration of the Holy Ghost. Here our calling is opened first, and the knowledge of our election follows after. And why? I answer for this reason: because in the call of grace we are always viewed as sinners, and invited and wooed as sinners; while in the election of grace we are always viewed as saints, as sanctified persons in the highest sense of the word.

Well, then, it is as lost sinners we are invited to Christ; but it is as elect and precious ones we are presented to the Father without blame in love. Election shouts as loudly as any other doctrine — "Whosoever will, let him come and take of the water of life freely." And if election be called to account for this, it replies — "Those that will come, God wills shall come, and those who hunger to come, God has made them hungry, and there is the proof of their election." Those that seek must find Him, for election itself decrees, that He that seeks shall find, and to him that knocketh it shall be opened.

IV. And now I must be very brief indeed upon the next point, which is **THE EFFECT WHICH ELECTION HAS UPON OUR DEVOTIONS.**

Strange to say, this effect is discovered in a Christian, whatever his religious creed may be. My brother in Christ, thou that hast had thine eyes blinded for a long time with wrong doing, come and let us hear thee pray, — "Our Father, who art in heaven, we bless thee for thy grace which sought us when we were estranged from thee, for thy love which was forced upon us when we loved not thee. We praise thee, Lord, that thou didst call us, and didst bring us into the fold."

There the man, you see, is acknowledging the free-grace of God in his prayers. He goes on, "O Lord, when we look on those round about us who are still dead in sin, we weep over them, and we are compelled to say, 'O Lord, it is of thy grace that we are what we are; thou hast made us to differ. Lord, take those others as brands from the burning, and stretch out thine hand to save them.'"

Why, my dear man, you are not leaving it to their free-will at all, you are not leaving it to them, but asking God to choose them. You are talking Calvinism of the highest order; a man may preach Arminianism, but pray it he cannot; it would be blasphemy in prayer if he did. And so the doctrine of grace is the very inspiration of song. Kent's hymns are, I think, about as destitute of any poetry as any hymns I ever read, yet they roll with the full tide of melody. They give as simple statement of good sound high doctrine, and that is poetry, it is essential poetry, for poetry is, after all, the grandest form of truth. There will always be an effect produced in the loving child of God in his worship, by his belief, his instinctive though perhaps denied belief in the doctrine of elec-

tion, — a belief which must exist in the faith of every child of God, however strenuously he may deny it a place in his creed.

Then, again, does this doctrine mar the Christian's watchfulness? Surely not. Believing himself to be chosen of God he is always watching unto prayer that he may not stain his garments, and bring dishonour upon the God who has honoured him. Or will this prevent him from searching the Scriptures, do you fancy, when he knows that in every line of Scripture he has a special interest? The devotion of those men who have held this great truth are beyond comparison. Not the ardour of the most enthusiastic believer in good works has ever rivalled the holy ardour of the man who has nothing to move him in his prayer, instrumentally, beyond the grateful recognition of his election by God in Christ Jesus.

V. Then to conclude, **WHAT EFFECT DOES ELECTION HAVE ON OUR ACTIONS?**

If this doctrine be fully received and known, it breathes with all gratitude to God, an earnest desire to show forth His praise. It leads to all kinds of holy activity, and a hearty endeavour for the service of God. We are told continually by philosophic writers, that the idea of necessity, — the idea that anything is fixed or decreed — tends at once to damp activity. Never was there a grosser misrepresentation. Look abroad, everything that has been great in the spirit of the age has had a necessitarian view. Did that doctrine of predestination make his followers idle? Did it not make them dash into the battle, declaring they must die when the appointed time came, and while they lived they must fight, and earnestly defend their faith? Or to take an instance from the history of our own country. Did the Calvinism of Oliver Cromwell make his Ironsides idle? Did they not keep their powder dry? They believed that they were chosen men of God, and were they not men of valour? Did this doctrine mar their energy?

So in every good enterprise our churches are never behind. Are we backward in Missionary enterprise? Are we slow to send forth men of God to preach in foreign lands? Are we deficient in our efforts? Are we the people who would preach to a select few? — who would erect buildings for worship that the poor scarcely dare to enter? Are we the people who would keep our religious services for a privileged circle? The fact is, the most zealous, the most earnest, and the most successful of men, have been those who have held this truth, and therefore it cannot be true that this tends to damp our energies or thwart our zeal.

But the best proof of this is especially in our lives. In the midst of God's holy congregation let us pledge ourselves tonight, that holding this truth, it makes us neither unholy nor inactive. It is our anxious endeavour to be clean as men chosen to bear the vessels of the Lord. It's our hearty prayer that in season and out of season we may labour for the winning of men's souls, knowing that to God's churches is committed the work of gathering in those sheep who are not of his fold, but

who must be brought in, that there may be one flock and one Shepherd.

I have gone a great way into controversy tonight, it is not often I do so; but every builder in these times must have his sword upon his thigh, and I have shown you the sword tonight. May God lead every one of us to this glorious Book, to lay hold upon the truths taught us. And when we have seen a truth let us not be backward to declare it. Be sure that those who honour Christ in His Word shall be honoured by Christ in His glory.

Oh that you here present, who have as yet never sought Christ, and know nothing of Him, instead of being frightened by this doctrine, would now come to Christ and say, "Lord, take me as I am and save me, for thou canst do it, and unto thee shall be all the glory!" It would be well if some of you could say what a convert now present said when driven almost to despair. He said in his prayer, "Jesus, if thou wilt not have me, I will have thee," so he laid hold upon Jesus. Presently he had a clear view of Christ and His cross, and could personally discern that if he would have Christ, then certainly Christ had already got him. Such a desire and resolution as that would never otherwise have sprung up in his soul. May God add a blessing on these remarks for Jesus' sake! Amen.

A Baptist Church

(Continued from page 1)

members into the church, and then trace the consequences.

But we have hardly time to say that as it has been in the past, so it must be in the future, part of the mission of each Baptist Church is to keep her doors closed against all such as do not give evidence of piety. By this I do not mean that it is the duty of the church to keep a board of deacons to stand at its entrance, club in hand, ready to beat back any who may seek admittance, who, according to these standards, are not sound in the doctrines.

But I do mean that while we are to receive those of weakest faith, if it be genuine, yet we are to stand by the old doctrines, that no hereditary religion, no amount of wealth, no social position, no standard of morality can form a passport into a Baptist church without evidence that the applicant knows something practically of what repentance towards God and faith in our Lord Jesus Christ means.

The Ministry

But we think it is a part of our mission to preserve a pure ministry. In a Baptist church the pastor holds the highest office in the church. And he must be called of God.

But when unregenerate men had found their way into the church they sought to enter the ministry as men enter other professions, supposing that they could learn to preach as men learn to practice law or medicine. And when in the ministry, they began to claim for themselves authority. The best positions were sought, and a minister was to have authority according to the size and wealth of the church he served, and thus gradually there grew up grades in the ministry; then the pastor became the priest, and a hierarchy was fostered. Then legislative authority was claimed. Christ was legislated out and the civil power in; the Church and State were joined in unholy wedlock; and we have all the corruptions of the middle ages.

While sanctified intellect and learning are commodities of which we shall never have too much, still we think it is a part of our mission to teach that a Baptist Church has no use for men for her ministry, however massive their brain, however sparkling their eloquence, whose souls have not bowed to the will of Christ, whose spiritual gravitation is not towards His cross; who have not felt in their heart of hearts, "Woe

is me if I preach not the Gospel and who, rather than be debarred the privilege, would be willing to fare as their Master did when on earth.

The Ordinances

Another part of the mission of the Baptist church is to preserve the ordinances in their original purity. Not that we have evidence in water or bread or wine whether much or little, only they are divinely chosen and appointed symbols for the proclamation of Gospel truth.

But believing that they are appointed and are a part of God's plan for perpetuating and claiming the essential facts of Gospel, to withhold them would be to give up one of God's methods of preaching the Gospel. change them would be so far from preaching another Gospel. To either would be to be false to mission.



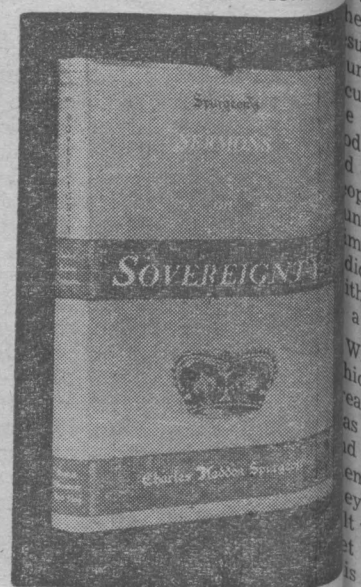
Isaiah 53

(Continued from page seven)
CONCLUSION

I ask you, have you believed Him. Has your experience produced these results? I do not think that these results there have enumerated are anything unusual. I think it is the normal experience of every child of God who has savingly believed in Jesus Christ. The man who has thus believed will find things resulting and and fruitful in his own experience.

May God grant that this is of you. If you are not saved, God grant to give you faith, you might believe in Jesus and saved — that you might receive the Son of God as your Saviour and take your stand for Him, let your life count for Him. May God bless you!

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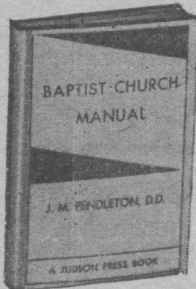
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