

Heaven would be Hell to an irreligious man. One who cannot stand a prayer meeting here would find no satisfaction there.

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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 REMARKABLE PARABLE

ILLUSTRATING THE CURSE OF DIVISION AND THE BLESSEDNESS OF UNITY

By L. D. GIBSON
South Point, Ohio

There was once a man (no matter when and no matter where), who was neither well nor ill, but "out of sorts," as we say.

He came of healthy stock, lived in bracing air and on wholesome food, but appetite, vigor and cheerfulness were all gone. He was not suffering from fever, gout, paralysis or epilepsy; there were no organic or acute diseases, but he had fallen into a low, melancholy, lifeless condition

and in body and mind was a man "in doleful dumps." He pitied himself, of course; felt his pulse, looked at his tongue in the glass and complained to his neighbors who gave him advice enough to fill a book. But none of them seemed to understand his case.

One night he "dreamed a dream which was not all a dream." He heard all the principal members of his body talking together on the low state of his general health. He was not at all surprised at this conference for the most wonderful things seem natural in dreams. They

were all complaining with one consent that there was "no life" and each shook his head as if to imply, "If all were like me, what life would there be!" Then they began to boast, as people do who are conscious of deserving blame; and the Feet brothers began it, the lowest members of all first.

They said: "What weight we have to bear up under all day long, and what with walking and running as fast and as far as the body wishes, with all the other members pressing down upon us from above, and the rough, dusty (Continued on page 2, column 4)

Wiping Razor On Bible's Pages, Sceptic Is "Cut" By The Word

By C. H. SPURGEON

A father was about sending his son to college; but as he knew the influence to which he would be exposed, he was not without a deep and anxious solicitude for the spiritual and eternal welfare of his favorite child. Fearing lest the principles of Christian faith, which he had endeavored to instill into his mind, would be rudely assailed, but trusting in the efficacy of that word which is quick and powerful, he purchased, unknown to his son, an elegant copy of the Bible, and deposited it at the bottom of his trunk. The young man entered upon his college career. The restraints of a pious education were soon broken off, and he proceeded from speculation to doubts, and from doubts to a denial of the reality of religion.

After having become, in his own estimation, wiser than his father, he discovered one day, while rummaging his trunk, with great surprise and indignation, the sacred deposit. He took it out, and while deliberating on the manner in which he should treat

it, he determined that he would use it as waste paper, on which to wipe his razor while shaving. Accordingly, every time he went to shave, he tore out a leaf or two of the holy book, and thus used it till nearly half the volume was destroyed.

But while committing this outrage upon the sacred book, a text now and then met his eye, and was carried like a barbed arrow to his heart. At length, he heard a sermon, which discovered to him his own character, and his exposure to the wrath of God, and riveted upon his mind the impression which he had received from the last torn leaf of the blessed, yet insulted volume. Had worlds been at his disposal, he would freely have given them all, could they have availed, in enabling him to undo what he had done.

At length he found forgiveness at the foot of the cross. The torn leaves of that sacred volume brought healing to his soul; for they led him to repose on the mercy of God, which is sufficient for the chief of sinners.

THE PREPOSTEROUS CLAIMS OF THE MODERN-DAY "HEALERS"

One of the most putrid performances ever to parade under the guise of the name of Christ is that of the modern-day "healer." That people are gullible enough to swallow some of the fantastic tales of such persons just goes to prove the deceptive power of Satan and the spiritual blindness of man, for we know that the ordinary person has "better sense" than to fall for anything like what is being perpetrated by modern "healers."

Here is a fellow ("radio evangelist") who claims he prayed for a soldier-boy who got his eye-ball shot out in service. Now, after being prayed for, this boy can see without an eye-ball and has even better vision than the 20-20 vision of the normal eye!

Then there was another fellow (a "radio evangelist," too) who said that a young girl became petrified rock. He prayed for her and she turned back into flesh!

This same "healer" claims to have been aboard the "flying saucers." So he wrote a booklet on that subject in which he tells about his meeting with the men on the "flying saucers," his conversation with them, and when they are "coming back." This booklet sold for a big price, over his radio program.

The first "healer" mentioned above also tells about oil oozing out of his fingers. He said that God "gave" him the promise, "Thy God hath anointed thee with oil" (Psalm 45:7). But in the meeting that night, when every one's hands began to become oily, his hands were very dry. Then all of a sudden, oil began to just "pour" out of his hands! Glory! Hallelujah! I wonder why he didn't start himself a "holy oil" refinery right there!

This same "healer" says that God manifests His presence in his meetings by placing "a pillar of fire" above the tent.

Then there is this woman

"preacher" who wears burlap sacks in her meetings. These sacks have thus had a special blessing upon them and after the meeting she cuts up the sacks and sells the pieces to her radio audience for an "offering." These pieces of burlap are good for all that ails thee, but if they do you no good, they might be big enough to use as scrub rags.

Another female "healer" came to my hometown one time and purported to have "miracle teeth." She would bow down at "the altar" and "take on" in prayer until her teeth changed "colors." She had a real rainbow arrangement in her mouth. One or two red teeth, another two or three green teeth, one or two blue, etc. After this "great and miraculous meeting" was over, it happened that this lady left her purse in the church building and it was discovered by the pastor. Examining the contents to find out whose purse it was, the pastor discovered a collection of little colored caps, shaped to fit over teeth. He put two and two together and when this lady returned to get her purse, before departing for her next meeting, this pastor "cornered her." As a matter of fact, he even went to the city of her next meeting and openly exposed her. But did this experience deliver him from this "healing" foolishness? No, he went right on in it.

(Continued on page 8, column 5)

Five Warnings Against Apostasy

Jesus and the apostles had no illusions about human nature or religious human nature. They knew the menace of false religion, the attractiveness of false prophets, and the susceptibility of the unthinking multitudes of false teachers and false doctrines. Looking into the future they warned the infant church of the same things which had marked the religious history of Israel.

1. The warning against false professors. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven" (Matt. 7:22-23). False professors appeared in the earliest days of the church and have persisted through the centuries. In spite of these stern warnings, we are living in a day when one may be called Christian regardless of beliefs, conduct or religious experience. False professors are even more acceptable in the modern church than true professors. But Jesus says, "Depart from me, ye that work iniquity; I never knew you."

2. The warning against false prophets. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7:15-16). Many a church of our day, having abandoned the authority (Continued on page 6, column 1)

Chapter VIII—

LIFE, TIMES and TEACHINGS of J. R. GRAVES

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

THE CIVIL WAR AND AFTERWARDS

Graves had just achieved his first wonderful success, combining the editorship of THE TENNESSEE BAPTIST, the organization of a publishing society, and the pastorate of the Second Baptist Church in Nashville, Tennessee, when the dark cloud of the Civil War came over the land (1860-65). This was a painful and distressful experience to all. State after state throughout the South had seceded; hopes, unclouded, of success and of an established Southern confederacy were indulged by nearly all Southerners.

Graves himself had no part in the political and sectional excitement. He at once published a cheap edition of New Testaments, and formed a society to distribute them among Southern soldiers; but the steady advance of the Federal Army made Nashville untenable. From his quiet and beautiful home in Edgefield, on the north side of the Cumberland River, he felt it his duty to depart. He left his home in the care of his sister, Mrs. W. P. Marks, and of his venerable mother. The wife of the writer, who was then a child less than ten years old, vividly recalls the experience of the last day in Edgefield.

Graves lived on Marks Street, but he was preaching to a church



JAMES ROBINSON GRAVES
(Born 1820, Died 1893)

on the south side of the river. It was Sunday — the day the report that Fort Donelson had fallen reached the city. They could hear the boom of the cannon and the distant noise of battle.

Graves, in the pulpit, was doing his best to sustain the people by the proclamation of the Gospel when a brother hastily entered the building and rapidly approached the pulpit, while all the congregation was in excitement. After a brief whispered conversation with the brother, Graves raised his hand. All was total silence. "Fort Donelson has fallen and the Yankees are advancing on Nashville."

He got no further. Pandemonium broke out. The congregation rushed madly from the building. Graves got his little family in his carriage and started for his home, (Continued on page 4, column 4)

The Baptist Examiner Pulpit

"THE ARM OF THE LORD"

Fourth 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.

It has always been interesting to me to notice the various things that are attributed to the various organs of the human body, as they refer to God. For example, it is interesting to notice that the Bible speaks of God as looking down on the sons of men to see if there were any that did understand, and seek God. We read:

"The Lord LOOKED DOWN from heaven upon the children of men, to see if there were any that did understand, and seek God."—Psa. 14:2.

It is rather interesting to me to notice what the Bible says

about the finger of God. Listen: "And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, THIS IS THE FINGER OF GOD: and Pharaoh's heart was harden-

ed, and he hearkened not unto them; as the Lord had said." — Ex. 8:16-19.

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with THE FINGER OF GOD."—Ex. 31:18.

The last time I went to a movie was thirty-odd years ago, and the movie I saw at that time was "The Ten Commandments." The movie producers in order to write the Ten Commandments on the tables of stone had the lightning to flash, and with every flash of lightning a new commandment was engraved upon (Continued on page 6, column 4)

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(See Page 2)

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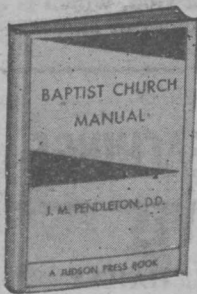
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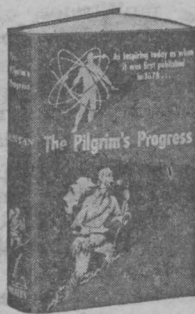
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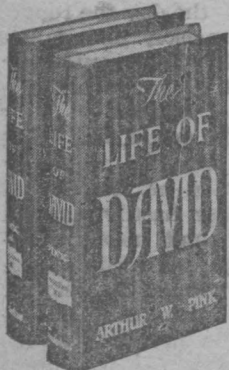
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A Remarkable Parable

(Continued from page one)
roads pressing up against us from below, we are a constant wonder to ourselves."

And the *Hands* brothers said: "We have to do all the hard work of the world; and then the care of the body, too; that comes chiefly upon us, for the face cannot be washed nor the mouth supplied without our aid, and what more can we do."

And Mr. *Brain* said: "I am out of sight and I keep silent, but what a general is to his army, or a king to his kingdom, that am I to the body. I sit scheming and planning all day long and often far into the night, and all for the general good."

"You are very much like me," Mr. *Stomach* said to the *Brain*, "unseen, studying the good of all; you give guidance and I give food; you are the General and I the Commissary, and as the *Eye* and *Ear* bring you stores of information, so *Hand* and *Mouth* bring me my stores of food; yes, you and I play a large part in making the body what it is."

And the two *Lungs* said: "We never think of taking a rest by day or night, but every moment and every movement we use to draw the freshness and brightness of the air of heaven into the blood."

And the *Eyes* said: "If it were not for us, what would the body know of stars or sunny fields or friendly faces? We are like watchmen on a tower, or like lamps that give light to all that are in the house, and always we are looking out on every side for whatever may prove an advantage or pleasure for the other members of the body."

And the *Ears* said: "We are always listening day and night, and when the *Eyes* are shut in sleep, we are open and stand like sentinels to guard the slumbering members that need rest and rouse them at the first sound of danger."

And Mr. *Tongue*, who talked more than the rest of the members put together, and mistook himself for an orator, rattled on at a great rate of the service he did in giving expression to all the complaints of all the members and, indeed, in acting as their spokesman whenever they wanted to communicate their wishes to the outside world, and he boasted that his interests were so great that he was never still.

And yet all these boasting members agreed as one in saying, "There is something wrong with the body."

Then Mr. *Heart* spoke, and the voice was like rich music, for the voice of Mr. *Heart* is the voice of love and truth; and all the members could hear this central voice and loved to hear it, too. "I have been thinking," the *Heart* said, "for I have thoughts like the *Brain*, but humbler thoughts than he."

"No, no," Mr. *Brain* said, "but your thoughts are clearer than mine and have more of heaven in them. I often have come to you to help me out of my difficulties."

Then Mr. *Heart* thanked Mr. *Brain* and said, "I know that God is love, and that God is light, and that He has made me the seat of love, and so my thoughts may shine with heavenly light, but if they do they come from Him; they are not mine, and I should be grieved to seem to boast of them as though I had not received them."

Already, even in this moment, a wonderful change had passed over the spirit of the various members; the disposition to boast had vanished quite away, and they seemed half-ashamed, but Mr. *Heart* went on: "I was thinking that the whole body is nothing without us all. If the body is wrong, we must be wrong. We must be! Now, simply from my central place, I am in a good position to observe where the blame lies and I will tell you the conclusion I have come to, with sorrow."

Then all the members were silent; even the *Lungs* stopped after a deep sigh, while the *Heart* beat

ARTICLE BY BRO. JOE BELL LATER

We still haven't received the article by Bro. Joe Bell, missionary in Puerto Rico. But we are expecting it any day now and will use it when it arrives.

stroke after stroke without speaking. At length he said: "don't think I have been beaten quite heartily enough."

"Oh, yes you have," the members said in chorus. "Oh, yes you have, the fault has not been with you."

And Mr. *Heart* replied: "I'm very kind of you to say so, I know that a feeble *Heart* spreads languor and listlessness through all the frame; I have been sluggish in the past, forgive me, and trust me that in the future I will beat my very best upon all the members."

The *Feet* brothers said: "We might have moved more briskly many a time when the body needed exercise; we were reluctant, but now we see the body is nothing but the living unit of the various members, and how much depends on the least and lowest of them, you shall will of willing *Feet*."

And the *Hands* brothers said: "Whatever we find to do shall be done henceforth with all might; you shall have no grudging work from us; you shall never complain of folded *Hands* or *Hands* that hang down when there is anything to do for general good."

And Mr. *Brain* said: "On reflection, I can see that I am not keep myself to profitable thoughts, but indulged in daydreams like an idle apprentice and yet I compared myself to a general and a king! How could the body prosper under my care? I was too proud to think of quiet thoughts of daily duty and to marshal unwilling members to useful work; but at last if I am above all, 'tis that I serve all. Forgive me for the past."

And the *Stomach* said: "Henceafter, I'll do my very best to tackle any tough morsel that may come and not turn up my nose at every little thing that hurts suits men and upset the whole body. I fear that the often-firmities of the body have been largely due to my careless work; but from this hour I will endeavor to send timely supplies of wholesome nutrient to every member, and I will not be put up with my stewardship any more."

And the two *Lungs* said: "We have been giving to sighing, that is depressing; but we'll take deeper draughts of the pure air and send brighter blood to the members."

(Continued on page 4, column 1)

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Examiner Editorials

By Bob L. Ross

GOD'S WISDOM CLEARLY MANIFEST IN HIS LAW ON DIVORCE AND REMARRIAGE

God always has a good reason back of His commandments and precepts. He does not require a matter "just to be doing it." Nothing more clearly reveals this fact than God's revealed Word relating to divorce and remarriage, which I endeavored to set forth in the January 9 issue of TBE. Let us consider this, noting the wisdom of Almighty God in the matter.

I

Sex desire is as much a part of the human being as the desire to eat. There is nothing wrong with the desire itself; it becomes sin only when it is perverted. There is nothing wrong in eating, except when the individual allows his eating to become gluttony. There is nothing wrong with any natural inherent, normal desire, except when perverted. Then such becomes sin.

Because of this truth, God says that it is right for a man and a woman to become "one flesh" in marriage and that the "bed is undefiled" (Heb. 13:4). This is the very ordained plan of God in perpetuating the race (Gen. 1:26-28).

Now, in marriage, each mate is to "render due benevolence" (I Cor. 7:3) to the other, fulfilling and satisfying normal desires, which is perfectly right in God's sight. When one mate does not faithfully fulfill his or her part in the marriage relationship, the other mate is sinned against. This being satisfied and this gives rise to abnormal temptation. This mate is given undue occasion to lust after "strange flesh," some-

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one other than his own wife. Paul said "to avoid fornication, let every man have his own wife, and let every woman have her own husband." (I Cor. 7:2). When this is disallowed to an unmarried person, or even to a person who is already married (by the person's mate), then it gives occasion for fornication.

II

Let us now consider this in relationship to divorce and remarriage. In my previous article on this subject (Jan. 9), I tried to point out that **death, immorality and wilful desertion were grounds of divorce and remarriage**. I quoted such men as Gill, Matthew Henry, Charles Hodge, and Calvin on the same.

In view of what has already been stated in this present article about normal sex desire, every person should be able to discern the wisdom of God in His Law on divorce and remarriage.

When **death** ends the marriage of two persons, it does not end the normal desire of the mate still alive. Therefore, God says it is all right to marry another mate (I Cor. 7:39).

When **immorality** is practiced on the part of one mate, the other mate is sinned against in the worst possible way. Nothing so upsets the marital relationship of two people as this sin. Not only is it a sin in God's sight, but it is a sin against the mate. In view of this fact, God allows for the innocent mate to divorce this guilty mate and marry again, thus re-establishing marital happiness. To force the innocent party to continue in this cruel relationship with the guilty mate is not the will of God. If repentance comes about and a reconciliation can be made, then that is good; but if such cannot be, then God does not require a person to continue in the situation (Matt. 19:9).

Divorce does not end the normal sex desire of the innocent mate; it is still there and naturally craves satisfaction. Therefore, God, as we have said, allows remarriage. If remarriage were not allowed, the normal sex desire would not be fulfilled and fornication would be the result. Normal sex desire would become perverted and great sin would come about. We see the wisdom of God, then, in revealing that it is right for the innocent mate to remarry.

In cases of **desertion**, the same thing is true. An innocent mate is sinned against and is given cause for undue temptation by the guilty mate who wickedly deserts the marriage relationship. The normal sex desire of the innocent party is severely tempted until abnormal reactions result.

But God's answer to this is remarriage. He clearly sides with the innocent party and through Paul tells us that it is right for the innocent to remarry (I Cor. 7:15, 7:27, 28). To bind the innocent party is only to cause greater sin, for sex desire is nor-

"I Should Like to Know"

1. What is a "hyper-dispensationalist"?

He is one who goes beyond the truth with regard to what is really expressed by the term "dispensation." Hyper-dispensationalism, to the writer's mind, is more conservatively represented by the notes in the Scofield Reference Bible and carried to further extremes by those who have been influenced by these notes. To illustrate: Scofield defines "dispensation" as follows: "A period of time during which man is tested in respect of obedience to some specific revelation of the will of God."

Now where does Scofield get that definition? Certainly, he does not get it from the Bible, for the Bible nowhere comes close to such an idea. Furthermore, at the source of Scofield's notion is the Arminian idea relative to man's "ability" to obey. The hyper-dispensational notion is that God tried to save men this way, then another way, then another, and finally came up with grace. Notice this in Scofield's note on "Grace" (page 1115):

"The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation."

There is not one scintilla of truth in any part of this statement. This theory starts out and proceeds upon the false idea that man is able to do something to save himself. God first tries to give him a certain thing to do, later changes to something else, then later to something else; finally, He comes up with a kind of "grace" that still leaves man with something to do—"accept Christ."

No one who has read the Bible with any attention denies that God has dispensed His grace in different forms in various ages, but this is quite a different matter than the theory which hyper-dispensationalists advocate. **God's Law**, which requires righteousness and condemns for lack of it, and the Gospel, which proclaims righteousness in Christ and brings it to our knowledge, have always been in effect, even though dispensed in different ways. The periods of time when these were dispensed in different ways might truly be called "dispensations." But where Scofield and other hyper-dispensationalists get their definitions and theories is yet to be revealed.

2. Do you agree with Graves' "Seven Dispensations"?

The writer is a pre-millennialist. (Also, a dispensationalist, according to the above answer under No. 1). That does not mean that I can give all the answers that are involved in what is called eschatology (last things), nor that I agree with all the answers given or assertions made by men with whom I am in a general agreement. I certainly do not see eye-to-eye with Graves on all that he says. Not that I think I can give a better answer or assertion, but some of his points seem to be groundless and strained. However, being in general agreement with Graves, and having an interest in reading Bible-believers like Graves who care to venture out into the water of speculation and prediction, I like his book. I think it will be of help to those who read it, if they have minds that ask for more than blank assertions, etc.

3. What is your opinion of Boettner's book on the millennium?

Of course, I do not agree with the post-millennial view of Mr. Boettner. However, he has written a good book considered as a book. In some places, it is my opinion, as a premillennialist, that he does not do premillennial views complete justice. I could not recommend the book to any one but the diligent student.

—Bob L. Ross

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mal and must be fulfilled. If not fulfilled in God's way, then it will drive to immorality.

With all due respect to brethren who differ with the writer on the subject of marriage and divorce, I must express my conviction that their principle does great harm in binding innocent people to a marriage contract that is **NO MARRIAGE AT ALL**. They are asking these innocent persons to do the impossible — to satisfy normal sex desires in no normal way. How these brethren can contend that innocent people are still bound to a broken marriage contract, and must stifle normal sex desire, is beyond my comprehension. It is like asking a person to shut off his desire to eat.

I am satisfied that if some folk had to swap places with innocent people who have been victims of unfortunate marriages, they would "change their tune" just a little about this matter. In their own happy marital situation their normal desires are satisfied, so they do not take into consideration the other fellow. If anything could wake them up to what I believe to be their error on this subject, it would be just such a situation where they are in "the other fellow's shoes."

I think we can learn something about what happens when normal sex desire is bound by observing Romanism and its victims. Men who have been in the Roman priesthood and women who have been nuns, testify to the immorality that goes on in this unscriptural system. Romanists have tried to bind and stifle normal sex desire and it has led to all manner of sexual uncleanness. The same kind of sexual uncleanness will practically always result, for very few human beings can "abide even as Paul" (I Cor. 7:8), for few have the "gift of God" in this respect.

I believe God has provided the anecdote for the innocent mate, in cases of broken marriages. It is remarriage. You cannot bind — either Scripturally or morally — the innocent party. That person is and ought to be in no bondage to any person or contract (I Cor. 7:15).

Brethren are free to differ with me on this and I welcome comment. I realize that this is a subject on which there is much difference of conviction and I have respect for the other fellow's conscientiousness, even though our views are directly opposite.

★ ★ ★

SUBSCRIPTION CAMPAIGN

The campaign which we announced last week is undoubtedly the most attractive that we have ever had. The books which we are offering are gifts of our appreciation to those who help send the truth to others in this campaign. We urge every person interested in the cause of truth to participate in this campaign, prayerfully seeking the will of God with regard to sending the paper to others. We are praying that every child of God that takes this paper will send TBE to friends and relatives during the month of March.

★ ★ ★

BACK ISSUES

The room in which we keep our tracts, books, and back issues of TBE is getting rather full and one of the reasons for this is that there are quite a number of back issues which have lately accumulated. This happens periodically and we will either have to throw these copies away or send them out to people who will write for them. They are free of cost, although we will be happy to receive any offering that can be made toward postal expense. These back issues can be used by churches to distribute to members as samples; they can be used in door-to-door work; mailed to selected persons who might be interested in subscribing, or in other ways.

★ ★ ★

LABOR DAY BIBLE CONFERENCE

Readers have no doubt noticed that we are advertising our Labor (Continued on page 4, column 1)

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John Calvin On I John 2:2

(We have called attention to the truth in this short article a couple of times in the past. But since this matter has been brought up again to us of recent date, we once again print the following facts.)

Some of the Arminian brethren have been quoting A. H. Strong as saying that Calvin "modified" his views on the atonement in later years. Strong refers to Calvin's commentary on I John 2:2 as evidence of this. However, the supposed "quotation" given by Strong is **nowhere found** in Calvin's comments on that passage. Instead, Calvin says:

"Here a question may be raised, how have the sins of the whole world been expiated? I pass by the dotages of the fanatics, who under this pretence extend salvation to all the reprobate, and therefore to Satan himself. Such a monstrous thing deserves no refutation. . . . Then under the word ALL or whole, he does not include the reprobate, but designates those who should believe as well as those who were then scattered through various parts of the world."

Those who quote Strong on Calvin rather than Calvin's own words, must surely be hard-pressed. It is a definite sign of a weak and beggarly defense when a statement of another man or even a line or two from the original author is given to "prove" a point. We should read men like Calvin carefully and get what they really stood for, not just a line or two that happens to "jive" with our own opinion. The reason why so many men are misunderstood is simply because they have been read, heard, or represented in a piece-meal manner.—Editorial.

high."

And the Ears said: "We have often listened more willingly to slander and blame than to commendation and praise; to what was base and bad in men, rather than to what was noble and good and this we see would make the mind morbid and sour and that the body, as vinegar, will sour the cask. Hereafter we will give the preference to things pure and good."

And Mr. Tongue confessed: "I have forgotten there is a time to be silent, and have often spoken so unadvisedly as to set on fire the whole course of nature; and more frequently still I have grumbled at small grievances when I ought to have been singing of mercies. But I pray that hereafter I may never cease to interpret this ancient saying to all members, 'A wholesome tongue is a tree of life.'"

So the members resolved that night, without an hour's delay, to cooperate unanimously for the general welfare, and this they agreed could only be done by each member doing quietly and thoroughly, cheerfully and constantly the work that God had fitted for him.

Just before the conference of the body broke up, the Brain said one of his faculties, memory, had suggested to him a fragment of this quotation from an old book held in the highest reverence among men; that if the Tongue would assist the memory this quotation might fitly conclude their conversation; and so these words were heard:

"The body is not one member, but many—and the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay much more those members of the body which seem to be more feeble, are necessary—that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer all the members suffer with it, or one member be honored, all the members rejoice with it."

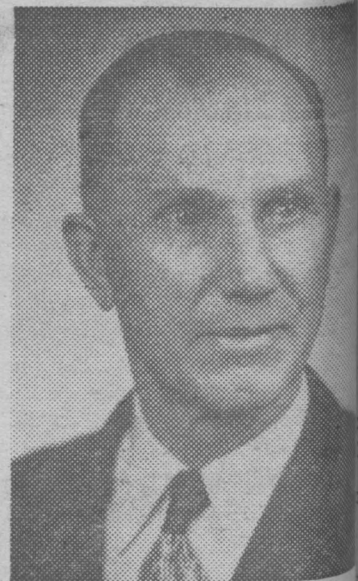
Instead of applause, there was silence, for each member was thinking of the particular honor and usefulness of his own work, and yet how utterly useless it would be alone without the work of many cooperating brethren. And each was heartily content to be a useful part of a harmonious whole.

In that silence the man himself fell into a deep dreamless sleep. When he awoke in the morning, he had forgotten what he had heard upon his bed at night, but he was conscious of unusual vivacity and cheerfulness; his brain was active and his walk was brisk, there was no melancholy nor dyspepsia nor sluggishness—the man was all alive. To friends who inquired after his health, he replied that he felt altogether a brand new man, but he could not in any way account for the change. Nor did he ever unravel the happy mystery, till one day the recollection of his dream gave him the clue.

But the several members of the body, as they compared notes that night on the doings of the day, said with the heartiest satisfaction they had experienced for many a long year: "We can account for the change if he cannot; we are now working happily and harmoniously together, each one doing his part." All agreed that from this simple cause, a happy and surprising change had come to pass, both for the whole body and for each several member.

Let each member of each church consider this matter well. And may we all grow up into Him in all things who is the Head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Why I Want To Attend Your 1960 Bible Conference



WILLIAM J. CRIDER
Tulsa, Oklahoma

I am writing you a few lines as to why I would like to attend the Labor Day Bible Conference in Ashland, Kentucky. There are several reasons I would like to come. First, past experience have taught me that there are many spiritual blessings store for all who go. The meeting, hearing and having fellowship with God's preachers is always ample pay for attending. Then, seeing many friends is always a great blessing. The peace coming from the various states makes me think of what Jesus said in Luke 13:29.

In going to the Bible Conferences we meet, enjoy the fellowship, are blessed by the preaching of the Word, say goodbye and return to our homes. Therefore, fellowship at the Bible Conference is just a taste of what we shall have when we meet to have fellowship where there shall be parting no more.

Then, I think the preachers who go are a greater blessing to the churches they pastor when they return to their God-given fields of service. Many times we meet preachers we feel would be pleased to use in blessing our people by conducting revival services in our various churches.

Needless to say, many are strengthened in the Word, and established better in the great doctrine it teaches. This always makes the Lord's people to be greater blessings to others, in time to come when we meet the King of Kings we may have greater blessings and rewards. I would like to attend the Bible Conference because of these blessings I have mentioned, and many others I could mention.

J. R. Graves

(Continued from page 1)

and put Billy, the splendid carriage horse, to his best speed in order to reach home and prepare for refugeeing. His daughter recalls with what confusion the packing of trunks and the storing away of such things as were to be left were gone through.

Graves had his field glasses and climbed into the tower of his house to search the pike towards Gallatin. His daughter followed him. And stretching away like a dark stream was the pike crowded with rushing travelers in wagons and carriages and buggies, on horseback and on foot—all straining every point to reach the suspension bridge across the river into Nashville before they should be hindered.

When the family reached the intersection of the street and the pike, the road was so thronged that they could not even get into the procession; and they waited there until dark, but could not cross the river. Meanwhile, it began to rain—and that was one desolate and trying time to test all the resources of a man fleeing from home with a young family on his hands and leaving all he had to a fate which he could not even guess. Of this sad occasion, which seemed to have wrecked all the toil of years and all his plans, his earthly hopes and prospects, his own words will convey some idea. He says:

"I packed up as was necessary and, in obedience to orders, hastened across the river before the bridge should be destroyed. Reaching the city side in safety, with a hasty thanksgiving to God, I turned to take a last look at the pleasant home and, without even visiting my office, bade farewell forever, as I then supposed, to all I possessed on earth—the hard labors of a fourth of a century—and cheerfully did I lay the sacrifices upon the altar of principle.

"As there was no passage allowed for citizens on the trains, I turned my course towards Huntsville, Alabama, in the face of a driving rain, over roads cut up by military wagons, and in places impassable—a long and dreary journey. Arriving there I secured

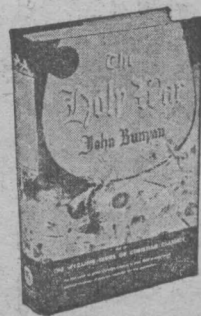
seats in the train for my family and rested not until I found asylum for my homeless babes under the roof of my wife's father, within one hundred miles of the Gulf of Mexico. This is the brief history of my evacuation of Nashville—hasty, because I had been forewarned that my name had been marked for a northern prison.

During the war Graves served much of the time as chaplain. He was present at the battle of Shiloh and with his own hands brought General Albert Sidney Johnston from the place where he fell to the field into a safe refuge beneath a sheltering tree.

After the war was over, and at the earnest solicitation of friends who did their best to help him, he re-established his paper, publishing it in Memphis, Tennessee; and in one of the issues he wrote:

"Five years have passed—years of painful solitude, hardships, privations and labor, years that have stamped age deep on heart and form, almost effacing the traces." (Continued on page 5, column 1)

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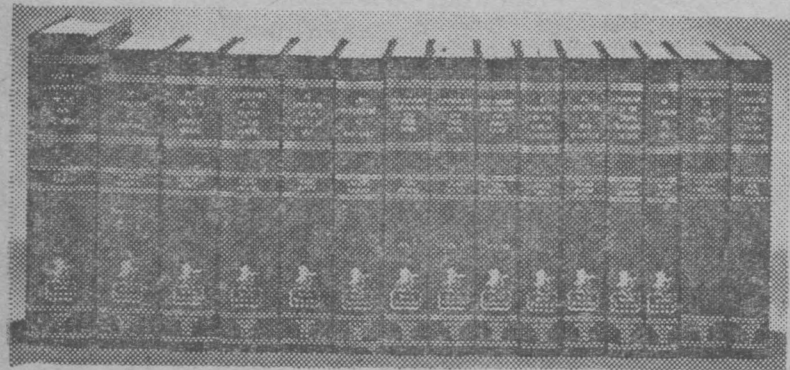
Editorials

(Continued from page three)
Day Bible Conference far in advance. This is because we want to get this occasion before the minds of every reader possible and encourage you all, over and over again, to be with us, if at all possible. We are praying that God will make this a great Bible Conference and one that will be glorifying to the Saviour. Remember this occasion when you make your summer plans. At this Conference, everything is provided for visitors. There is no fee whatsoever. If you can get here and back home at your own expense, then we can take care of you while you are with us. We are really expecting a great turnout and are planning extra-special treats for our guests. Pray for this Conference, please.

A Remarkable Parable

(Continued from page two)
Brain, and purer, fuller floods of life to the languid members, and spend no more breath in sighs."

And the Eyes said: "We see clearly now that we ought to look longest at a cheerful sight, and so bear impressions of the outward thing to the Brain. We never saw it so before, but the melancholy and gloom of the mind may have been produced or prolonged by us, but you shall never find us from this time gazing at sad sights and only glancing at the gay and happy ones; we have looked down to the earth too much, and up to the heavens too little; we have fore-gotten too long a pleasant saying that the Ears once reported to me, that Daysprings are from on



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RECOGNITION OF GOD'S PROVIDENCE IS THE ONLY JOY IN TROUBLES

"This thing is from me." I Kings 12:24.

"How can a God of love, who has everything in His control, let such a thing happen to me?" So asked a young woman who had received severe injuries through a fall from a horse. "Crippled for life," she had overheard the doctor say.

The pastor was silent for a moment. "Did you suffer much pain when they put on the cast?" "The pain was terrible," she replied.

"Where was your father then?" "He stood right by me," she replied.

"Did your father allow the doctor to hurt you that way?" "Yes, but that was necessary."

"Did your father allow the doctor to hurt you even though

he loved you, or because he loved you?"

"You mean to suggest that because God loves me, He also allowed me to be hurt?"

The pastor answered with a nod.

"This thing is from me." Let these five words comfort you. They will furnish a silver lining to the cloud. Yours is not a case of "hard luck." This trial was planned by God.

If you are His child, He is preparing you for better service. Shakespeare said: "In sickness, let me not so much say, 'Am I getting better of my pain,' but, 'am I getting better for it.'"

Let us not say, "When will I be getting out of this?" but, "What will I be getting out of this?" He will draw you closer to Him through this trial—Sel.

J. R. Graves

(Continued from page 4)

of memory — and I have returned to look upon the sad wreck of property and business. Scarcely anything was left of the entire stock of books and type of the publishing house. What had not been carried away was destroyed, and the house itself and the residence of one of the partners had been sold for a paltry sum that was due to a Northern creditor. No alternative was left but to sell the plant at a heavy sacrifice and pay all the indebtedness and give up all thoughts of business until Providence should provide means for its re-establishment."

Church In The South Immediately After The War

"Grim-visag'd war," as the great dramatist called that dire course of humanity, "hath smoothed his wrinkled front," but his footprints were marked by widespread desolation and very generally, with almost hopeless despair. And the people's earnest earthly hopes had been crushed, their pride humbled, their systems of industries shattered, their financial standing utterly destroyed, their loved ones sleeping in unknown graves. The high-spirited Anglo-Saxon, to a great extent at least, was made subject to a servile and inferior race; the black man was in the ascendency. The former slaves, abetted and protected by a detested group of corrupt men, greatly embittered the soul of the high-spirited Southern people.

Churches had been scattered and associational and conventional intercourse and co-operation had been suspended. In many cases houses of worship were

closed or destroyed or occupied by the military. There was not a religious paper from the Ohio River to the Gulf of Mexico, and no organized co-operation except through an improvised Sunday School Board at Greenville, South Carolina. Many of the district associations had not met at all, during these fearful years, in the Southwestern states. It was a time of trouble and distress. Could Christianity stand the test?

But upon the wide West, and beneath the dark cloud of political disturbance, emerged a threatened famine, threatening in gravelike gloom that sunny land. But there stood erect in silence, bold and unbowed manhood, and almost everywhere the Baptist people throughout the Southwest re-united, strengthened the things that remained and sought with humble, stricken, yet trustful hearts the blessings of an awakening grace. The Baptists of the territory turned to Graves for his leadership.

His Bugle Call

In his paper he wrote: "And now the Lord of unity of all the fullness of Christ in heart, in sympathy, and in act, the union of alienated brethren, the union of disrupted families, the union of disorganized and distracted churches, calls for our steadfast and faithful service. If any look to me to foster and fan the fell spirit of hate and revenge that rankles in the beast and burns upon the tongues of some of our brethren, they will be disappointed. It is easy to hate our enemies and to speak vile and bitter things of those who have injured us, but that is not the spirit of the meek and lowly Jesus; it is not an evidence of a renewed and sanctified heart. It is the spirit of the children of this world and we

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expect it of them.

"Think of it! The Christian Jew, in the days of the apostles, could sit down at the communion table with a converted Roman soldier whose sword had drunk the blood of his kindred and aided in the destruction of his city and nation, and even a converted Jew who fought during the whole war under the eagle of Titus, yet, as Christians, they were one at the foot of the Cross. In their Christian fellowship they recognized no political distinction.

"Shall we not seek to imitate their heavenly example? I know that I have a right to my political opinions so they do not conflict with the teachings of Christ. And has not my brother and my neighbor an equal right to his? What can we effect by feeling of hatred and malignity but to sow obnoxious seeds in the breasts of our opponents that will and must inevitably fruit in another harvest of blood and desolation? As Christians, do we desire to revive the scenes of the last four years, in each succeeding generation? Are we so earthy as to desire that our sons may find graves upon future battlefields and devote our daughters to widowhood and sorrow? Forbid it, O gracious God!

"The terrible shock of arms is past and the desolate imprint of war is upon all our fair fields and once pleasant homes. The nation, in name at least, has been preserved, but, alas! Ten thousand brotherhoods are dissolved, ten thousand tides of friendship have been dissolved, neighbors and brethren who once loved are alienated, and churches of Christ in many places distracted and divided. I return to my old position at the urgent request of my brethren to aid in the recovery of what has been lost, and in the promotion of that unity which is of the Spirit and that binds in the sweet bonds of peace.

"I return not to discuss or agitate questions of political concernment. I would eschew them forever and notice them only as they relate to the fulfillment of prophecy and the kingdom of Christ. I would have the spirit of pure Christianity breathe through every column of this paper. From worldly politics I am convinced that we as Christians have nothing to hope. Their progress has been made and will continue to be from bad to worse.

"But let us foster the heavenly spirit of forbearance and forgiveness that the generations to come may unite as one people whose

aims shall be, unlike the men of this generation, to do each other good. Old personalities will not be revived by men. I say to every brother with whom I have differed, or whom I have wronged: 'Let us bury all the past at the foot of the Cross. Let past animosities be changed to love by the wondrous alchemy, that blood which cleanseth from all sin, and henceforth let our ambition be to do the most for Christ.'

"There is a great work to be done. Error has not been asleep or idle the past five years but has gathered strength immensely. The enemies of our churches and of Christianity were never so strong or so bold. Catholic Rome, and Episcopalianism, the old and the new, are coming in upon our land like a flood, and shall we not in the Spirit of our Lord lift up our banner against it? Does not God call upon His people to do this? What means the prophetic word: 'And they shall fear the name of God from the west, and when the enemy shall come in like a flood, the Lord shall lift up a standard against him,' unless it be that God will preserve to Himself a people in the West to antagonize the opposers of the truth by His divine Word."

What heroic and Christly words these. Only a great soul could speak thus.

Revivals followed in almost all the churches; colleges were reorganized and reopened; the young paroled soldiers returned to the plow or entered school. Without promises of remuneration preachers took fresh charge of the churches and thus two years after the war had closed, and while the heavy pressure of the reconstruction acts remained, the Baptists were reconstructing and organizing and became active and aggressive in the cause of their cherished principles.

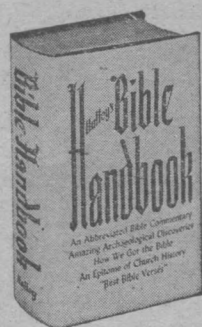
None contributed more to this blessed and almost immediate result than did J. R. Graves. In Mississippi, Tennessee, Arkansas, Louisiana and Texas he preached and lectured, held meetings and rallied the churches, gave unity to their aims, and expounded and illustrated, as few like him could do, the doctrines of grace through faith in the Redeemer over against salvation through ordinances of the church, or aught under the heavens, but by Jesus only. The Lord seemed to endow him with extra power and showered blessings upon his ministries. He commenced at Memphis. A. B. Miller was then pastor of the

First Church in that city. The other church (Beall Street) had been broken up; its house was destroyed and its membership scattered. These were rallied and seventy-five prominent members of the First Church joined the remnant and a new church was formed, called the Central Church, whose magnificent building still adorns the bluff city.

Graves was invited by pastor Miller to hold a meeting with the First Church. He came and preached the old Gospel with great power. Some two hundred conversions resulted and nearly all of them united with the First Church. It was at this time that Graves preached that great sermon on "Satan Dethroned," which was copied in the **Memphis Appeal** of the time and is reproduced in a volume of Graves' sermons (out of print).

We might follow him in his various, unceasing labors during 1866-67. All was energy, toil, and frequent physical breakdowns. In the meantime he re-established and republished the long-suspended **Tennessee Baptist**, whose name was changed to **The Baptist**. Subscriptions rolled in from almost every quarter — North as well as South. He was again, after four years of inactivity, in his own element, fearless, cheerful, full of adventure and visions he never fully realized, and of enlarging plans that were doomed to mortifying failure, although no fault of his.

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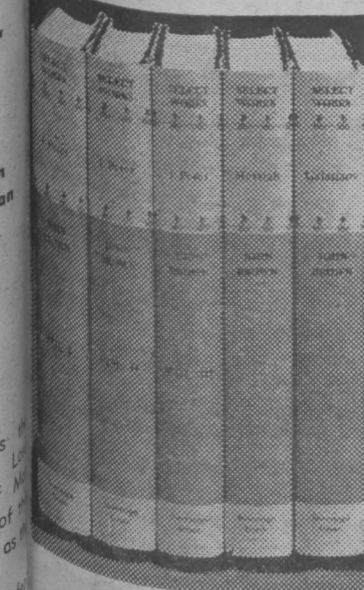
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TO OUR

BIBLE CONFERENCE

Labor Day Weekend - SEPTEMBER 3, 4, 5, 1960

GOD KNOWS WHAT TO GIVE US

"How much more shall your Father who is in heaven give good things to them that ask him?" Matthew 7:11.

We may not be asking God for things that are really good for us. We must leave that to the Father's infallible judgment. "What man is there of you, whom if his son ask bread, will he give him a stone?" The 'stone' might look like Palestinian bread, but it surely was a poor substitute. "If he ask for a fish, will he give him a serpent?" The serpent might look like a fish, but it would be deadly. "Lord, no normal father would do anything like that," we answer. "How much more shall your Father who is in heaven give good things to them that ask him?"

We, His short-sighted children, often ask for stones instead of bread, and serpents instead of fish. Not knowing what is good for us, we should thank God that He doesn't always give us what we ask for.

Have your children ever asked you for something which you felt was not good for them? "God always gives His best to those who leave the choice with Him." Prayer is not primarily a means of getting what we want, but receiving from God what He purposes to give us.

In an old legend, the old violin maker, who went into the woods to cut wood for violins, did not choose the trees from the protected valley, but on the high crags of the mountain, where the trunks were twisted by the gale. The fierce storms had strengthened and toughened the fiber. These made the sweetest music. —From "God Giveth Strength."

LITTLE THINGS

Little masteries achieved,
Little wants with care relieved,
Little words in love expressed
Little wrongs at once confessed,
Little graces meekly worn,
Little slights with patience borne,
These are treasures that shall rise
Far beyond the shining skies.

Five Warnings

(Continued from page 1)
of the Scriptures, and having no concern for the purity of the church, has lost its ability to iden-

tify false prophets, so it has come to pass (as in ancient times) that false prophets are more popular than true prophets and more widely accepted. Jesus said they would deceive many (Matt. 24:11) and this has come to pass. The broad way leading to Hell is thronged, with the false prophets and false teachers leading the procession.

3. The warning against false doctrines. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith" (I Tim. 4:1). "For the time shall come when they will not endure sound doctrine" (II Tim. 4:3, 4). Our present age is a vivid fulfillment of these warnings. Our "great" denominations are filled with men who have departed from the faith and have risen to high places in religious circles. Our seminaries are filled with men who deny the faith of the Scriptures and create a type of ministry who will follow in their footsteps and infect the churches with their apostasies. Our pulpits are filled with men who are more interested in scratching itching ears than bearing the message of God to a sinful world. Our "great"

denominations are not only filled with men who deny sound doctrine, but who cannot endure sound doctrine in others. The New Testament insists upon purity of doctrine, on the form of sound words, on fidelity to the great doctrines of faith. It condemns in unmeasured words the "damnable heresies" which have destroyed the testimony and effectiveness of the churches. We have been warned against false doctrines, but the churches of our day, forsaking the Word of God, no longer know the difference between the false and the true.

4. The warning against heresy. "Damnable heresies" (II Peter 2:1). "A man that is an heretic after the first and second admonition reject" (Titus 3:10). This does not mean that he is to be appointed to a leading denominational position, nor given a leading pastorate or appointed to a faculty position in a seminary, as many denominations do, but he is to be rejected and refused religious fellowship. The Christian attitude toward a heretic is a loving and prayerful concern, but he is not to approve, support or fellowship with him in heresy. This is a day when there is no distinction between heresy and orthodoxy in the "great" denominations, and even many fundamental people, in the name of love, will enter into full fellowship with heresy. This is contrary to the plain statements of the Word of God (II John 9, 10).

5. The warning against apostasy. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, GIVING HEED TO SEDUCING SPIRITS, AND DOCTRINES OF DEVILS" (I Tim. 4:1). The Scriptures do not connect apostasy with intellectual doubt or the inability to believe, but find the source of apostasy in Satan, and attribute apostasy to the seduction of evil spirits. Apostasy in our day hides behind an intellectual front to conceal its Satanic character.

We have lived to see the day when ministers, professors and preachers deny the authority of the Scriptures, the virgin birth of Christ, the deity of Christ, His atoning death, His bodily resurrection, His personal return. They deny the very fundamentals of the Christian faith and yet they occupy high positions in religious circles. This is the apostasy against which Paul warned. Apostasy occupies the high places in religion, while orthodoxy is

on the side street. The apostasy is here. — The New Testament Baptist.

"The Arm Of The Lord"

(Continued from page 1)
the tables of stone.

Now that may be the way the movies wrote the Ten Commandments, but that is not the way the Ten Commandments were written by God. The Bible says that the Ten Commandments were written with the finger of God.

Here then, beloved, are two instances that are attributed to the finger of God. The magicians declared that when lice came upon both man and beast throughout all the land of Egypt, that this was nothing but the finger of God, and when the Ten Commandments were written, they were written with the finger of God.

It might be interesting also to see what the Bible says is an act of the hand of God. We read:

"And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and

none can STAY HIS HAND say unto him. What doest thou? —Dan. 4:35.

Notice that Daniel declares God is a sovereign God — He does as He wishes among inhabitants of this earth and nobody can stay His hand. His hand is a hand of absolute sovereignty.

We have another instance which refers to the hand of God:

"And there came a leper to beseeching him, and knee down to him, and saying, 'If thou wilt, thou canst make me clean.' And Jesus, moved with compassion, put FORTH HIS HAND, and touched him, and saith unto him, 'I will: be thou clean.' And as soon as he had spoken, immediately the leper departed from him, and he was cleansed." —Mark 1:40-42.

You will notice in this instance that it was the hand of God manifested in God's Son, Jesus Christ. It was the hand of God that cleansed this man. So as we say in Daniel 4:35 the hand of God is a hand of sovereignty, we can say in Mark 1:40-42 that the hand of God is a hand of cleansing.

Notice again:

"But to Israel he saith, 'Alas, long have I stretched forth my HANDS unto a disobedient and gainsaying people.'" —Rom. 9:18.

Here we are told that the Jesus Christ stands with hands outstretched to a disobedient and a gainsaying people.

We read again:

"It is a fearful thing to fall into the hands of the living God." —Heb. 10:31.

Now, beloved, it is interesting to notice what is attributed to the finger of God, and it is interesting to notice what has been attributed unto the hands of God. However, I want us to see what is said about the arm of God. After all, it is the arm that reaches out the hand it is the arm that activates the fingers, so that the arm itself did not move, the army itself did not have power, then the hand and the fingers could not move and could not have power. Therefore, I want you to see some of the things that are attributed unto the arm of God.

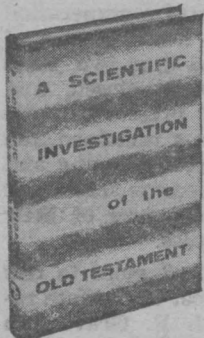
I
GOD'S ARM IS AN ARM OF CREATION.

We read:

"I have made the earth and man and the beast that are upon the ground, by my great power, and BY MY OUTSTRETCHED ARM, and have given it unto whom it seemed meet unto me." —Jer. 27:5.

You don't find power in an arm that is drawn up. You don't find power in your own arm that arm is drawn up to body. However, when an arm is stretched out there is power. (Continued on page 7, column 1)

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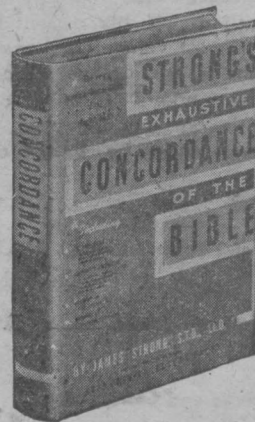
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A MESSAGE FOR YOU

I want to let go, but I won't let go.
I am sick, it is true, and discouraged and blue,
Worn out through and through, but I won't let go.

I want to let go, but I won't let go.
I am poor and perplexed, discouraged and vexed,
Care not what comes next, but I won't let go.

I want to let go, but I won't let go.
Though joys are all flown, life hath left me alone;
For bread there's a stone, but I won't let go.

I want to let go, but I won't let go.
There is work to be done, a race to be run,
A crown to be won; and I won't let go.

I want to let go, but I won't let go.
There are battles to fight by day and by night,
For God and the right, and I won't let go.

I want to let go, but I won't let go.
I never will yield. What! lie down on the field
And surrender the shield? No, I won't let go.

I want to let go, but I won't let go.
Be this ever my song: "Against legions of wrong,
O God make me strong," that I may not let go.
—Author Unknown

We Thank God For Our Friends

Although the past month has brought to us the greatest sorrow that we have ever known, it has likewise brought untold joys in view of the many hundred letters that we have received from our friends, near and far.

For every letter, phone call, and telegram we are indeed grateful. All of these have been a blessed help—especially coming from friends who love us because of the truth for which we stand.

In addition, many have sent poems which have helped them in similar times of trial. A few have sent books relative to the death of children. From the many poems, two have been outstanding, and in each case, it is conspicuous that the author is unknown.

Our old friend and schoolmate of Georgetown College, Elder O. Afton Linger, who is now pastor of the Baptist Church in Milton, West Virginia, sent the poem on the left.

On the right is a poem which was sent us by our good friend and brother, Elder Robert McNeil, pastor of the Randolph Street Baptist Church of Charleston, West Virginia.

We thank God for all of our friends and especially do we thank Him for these two who sent these poems which we are sharing today with our readers. May they be the help to others that they are to us.

"FROM MY SON IN HEAVEN"

I would not have you grieve for me today
Nor weep beside my vacant chair.
Could you but know my daily portion here
You would not, could not, wish me there.

I know now why He said, "Ear hath not heard"
I have no words, no alphabet,
Or, even if I had, I dare not tell,
Because you could not bear it yet.

So, only this — I am the same, though changed
Like Him! A joy more rich and strong,
Than I had dreamed that any heart could hold,
And all my life is one glad song.

Sometimes when you are talking to our Lord
He turns and speaks to me — dear heart,
In that rare moment you and I are just
The distance of a word apart!

And so, my loved ones, do not grieve for me
Around the family board today;
Instead, rejoice, for we are one in Him,
And so I am not far away.

—Author Unknown

The Arm Of The Lord

(Continued from page six)
God declares that it is by His stretched out arm of great power that this world has been made, and that the man and the beast that are in this world have been made by the power of His stretched out arm.

May I say to you that I have believed in the theory of evolution, either from an atheistic or theistic point of view. I do not believe in any wise at all that God made this world through an evolutionary process. Neither do I believe that this world came to pass apart from the power of the arm of God. Instead, I believe that this world and all that is in the world, both man and beast, were here because of the stretched out arm of Almighty God.

I was impressed months ago in reading what I do not remember reading previously — that A. H. Strong, who is recognized as one of the outstanding Bible scholars of the world, was an evolutionist.

I have had Strong's Concordance and have read it carefully and have used it often through the years and it has been a blessing to me. Strong's book on theology is definitely an outstanding work on theology. Yet, beloved, I was impressed by the fact that this man who has produced a marvelous concordance, and a work on theology which is recognized as par excellence, believed in evolution. Well, so far as I am concerned, I am going to read Bro. Strong from a prejudiced viewpoint, and I am going to be very cautious about what I read in his writings and how I quote from him. The fact of the matter is, I just about lose all my respect for any man who calls himself a Bible student who in any wise at all refers to the fact that this world, and the things of this world, came about through an evolutionary process.

I tell you, beloved, here is a verse of Scripture which tells us plainly and positively that the earth, the beast upon the earth, and man within the earth came to pass because of the stretched out arm of God. I say then that there is attributed unto the arm of God the act and the fact of creation.

II

GOD'S ARM IS AN ARM OF SOVEREIGNTY.

I could read you possibly fifty verses of Scripture to prove to you that God's arm is an arm of sovereignty. However, I will only read you a few of these Scriptures.

We read:
"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a STRETCHED OUT ARM, and with great judgments."
—Ex. 6:6.

Here God was speaking to Moses and telling him to lead the children of Israel out of the land of Egypt and away from Egyptian bondage and away from the burdens of the land of Egypt. God said, "You lead them, Moses, and I will redeem Israel with a stretched out arm."

Suppose Moses had said, "Lord, suppose the Egyptians won't let the Israelites go?" The answer still is: "I will redeem them with a stretched out arm." Maybe Moses will say, "But, Lord, some of those Israelites may not want to leave the land of Egypt." God says, "I will redeem them with a stretched out arm."

I tell you, beloved, if all Israel

would have wanted to remain in the land of Egypt, and if every Egyptian had wanted the Israelites to remain in the land of Egypt, they could not have stayed because God's arm is an arm of sovereignty, and God said, "I will redeem them out of the land of Egypt."

Notice again:

"Fear and dread shall fall upon them: BY THE GREATNESS OF THINE ARM they shall be as still as stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased." — Ex. 15:16.

If you will notice, Moses and Miriam are leading the children of Israel in singing songs of praise unto the Lord. Miriam was leading the women with timbrels and with dances, and Moses was leading the men. They had just been redeemed from Egyptian bondage. They had crossed over the Red Sea in a miraculous manner, and the people of Pharaoh and his army with his four hundred iron chariots, in seeking to follow the children of Israel, went down into the Red Sea and were drowned therein. Though the Red Sea became a path to lead the children of Israel to safety on the other side, the Red Sea became a death trap for the Egyptians and they perished within the waters. After Moses and the Israelites get on the other side, while Miriam leads the women in praising God for the redemption.

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tion that God has wrought, Moses leads the men, and as he does so, he says, "By the greatness of thine arm they fell down, and they are as still as stone." In other words, Pharaoh and his army sank to the bottom of the Red Sea and lay there just as still as a stone.

Beloved, it wasn't because of anything that Moses did, but it was because of the greatness of the arm of Almighty God. You can't read that without realizing that the arm of God is an arm of sovereignty. He is controlling the land of Egypt.

Listen to another verse relative to the redemption of Israel out of the land of Egypt:

"And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a STRETCHED OUT ARM, and with great terror." — Jer. 32:21.

This was written a thousand years after the children of Israel got out of the land of Egypt. When Jeremiah would write to these Jews to encourage them as to living for the Lord, to encourage them to denounce their idolatry and to stay close to God, he would remind them that they got out of the land of Egypt primarily and solely because of a stretched out arm of God. I tell you, beloved, you can't read it without realizing that God is a God of absolute sovereignty.

We read again:

"Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by THY STRETCHED OUT ARM." — Deut. 9:29.

This is another reference to the redemption of the children of Israel from the land of Egypt, and Moses says, "They are thy people. The people that I am leading are thy people — the people that you redeemed by your great power and by our stretched out arm."

Beloved, every time you read one of these verses you come face to face with the fact that the arm of God is an arm of absolute sovereignty. He delivered Israel out of the land of Egypt by the power of His sovereign arm.

Listen again:

"For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and THINE ARM, and the light of thy countenance, because thou hadst a favour unto them." — Ps. 44:3.

The Psalmist is talking about the children of Israel taking possession of the land of Canaan.

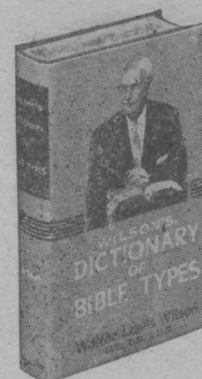
Can you imagine those Jews going into the land of Canaan, after wandering in the wilderness for forty years, and just literally take possession of that land? Here were seven great and mighty nations, every one of which were greater and mightier than the children of Israel, living in the land of Canaan — the Hivites, the Canaanites, the Jebusites, the Perizzites, the Girgashites, the Philistines, and the Hittites. All of them were far stronger than the children of Israel, yet Israel went into the land of Canaan and conquered every one of those nations, and took possession of it. Why? The Psalmist said that they didn't do it because of their own sword, and they didn't do it because of the strength of their arm, but they did it because of "thy right hand, and thine arm."

Notice again:

"Thou hast a MIGHTY ARM: strong is thy hand, and high is thy right hand." — Ps. 89:13.

Would to God that we could know just how mighty is the arm of God. Would to God that we could realize that the God we serve is a God of miracle working power. He is a God of absolute power. He is a God of sovereignty. The Jews found Him such. The nations of Canaan found Him to be such when He (Continued on page 8, column 1)

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"The Arm Of The Lord"

(Continued from page 7)
dealt with them. Beloved, all down through the ages God has been a God who has a mighty arm.

We read again:

"Behold, the Lord God will come with strong hand, and HIS ARM SHALL RULE FOR HIM: behold, his reward is with him, and his work before him."—Isa. 40:10.

Notice that Isaiah is telling us precisely the same thing, that God's arm is an arm of sovereignty. You talk about ruling and you think of sovereignty. When you speak of ruling, you think of a king on his throne controlling. Isaiah says that with his arm God shall rule. I tell you, beloved, you read every one of these verses and you will come to realize that the arm of God is an arm of sovereignty.

Of recent date, a woman who was seeking a political office was in my printing shop. As she was leaving, I shook hands with her and wished her well in her campaign. I said, "I wish you well and trust that everything will come out all right in the campaign." She said, "Brother Gilpin, after all is said and done, it is in the Lord's hands."

Now I don't know whether she fully believed what she said or not. At least, I hoped she did. But, beloved, believe me, it is definitely in the Lord's hand as to whom will be elected to any office. It is in the Lord's hands how any election and every election terminates.

You say, "Brother Gilpin, you surely wouldn't say that the Lord controls elections." Well, beloved, I wouldn't dare to say it, and I don't have to do so, because God has already said it to us here within His Word. Listen:

"The lot is cast into the lap; but the whole disposing thereof is of the Lord."—Prov. 16:33.

Let's go back and get the context of this verse. When he talks about the lot being cast into the lap he is talking about an election. Here are a great number of lots that are cast into the lap and someone reaches in and makes a choice. Which one is he going to choose? Which one of those pieces of paper is he going to pull out? I'll tell you, beloved, the very one that Almighty God wants him to choose. God will carefully and deftly direct the finger as that hand reaches into the lap and he will pull forth that which pleases Him.

I tell you, beloved, there never was any man elected to any office that it wasn't of the Lord. I don't always agree with some that are elected. Sometimes I vote against them. But there never was one elected, whether I voted for him or whether I voted against him, but what God was in it, and it was God's will. God directed it. I tell you, beloved, He is a God of sovereignty.

I go back and I see those Jews. One day they look out, and they see a couple of young heifers coming down the road, lowing as they come. Those old Jews must have strained their eyes and looked off in the distance and said, "What is the meaning of these heifers, lowing along the highway? What is this that they are pulling? What is this that is riding upon the cart that they are pulling?" Presently they realize that there is no driver. They realize that these are two young heifers who have been hooked to that cart by the Philistines and turned loose. The Philistines said that if they took the way toward Israel that they would know that what happened to them is of the Lord, but if they went in the other direction, they would know that it was just blind chance. Beloved, those heifers left their first calves in the stall, forgot about their own offspring, which is contrary to nature, and took the road toward the land of the Jews, lowing peacefully as they came. I tell you, beloved, you can't read it without realizing that the God of the Bible is a God of sovereignty. The arm of God is the arm that created this world, and the arm of God is an arm of sovereignty.

III

GOD'S ARM IS AN ARM OF SALVATION.

We read:

"And he saw that there was no man, and wondered that there was no intercessor: therefore HIS ARM BROUGHT SALVATION unto him; and his righteousness, it sustained him."—Isa. 59:16.

If you will read this entire chapter, you will find that God reminds Israel that it is their iniquity that has separated them from Him. He reminds them that their hands were defiled with blood and their fingers filled with iniquity, and that with their lips they have spoken lies, and with their tongues they have muttered perverseness. God reminds Israel that they have given no justice when men pleaded for justice. He reminds them that so far as their lives are concerned

that their feet have been swift to do evil, and with their hands they have slain the innocent and have shed innocent blood. He reminds the children of Israel that they are groping about as blind men seeking for a wall. Then to sum it all up, he says, "I looked for a man, I even thought that I might find an intercessor, but there was no intercessor. Therefore his arm brought salvation."

May I remind you that if it had not been for the powerful arm of God we would be right where the children of Israel were when the fifty-ninth chapter of Isaiah was written concerning them. We would be as a blind man groping in the dark — sa a blind man trying to find a wall that he might guide himself thereby. Beloved, it is only because God, by the power of His arm, has brought salvation to us that any of us have ever gotten out of the dark — that none of us are groping in blindness.

Notice again:

"And I looked, and there was none to help; and I wondered that there was none to uphold: therefore MINE OWN ARM BROUGHT SALVATION unto me; and my fury, it upheld me."—Isa. 63:5.

Notice that the Lord Jesus speaking in this verse said, "There wasn't anybody to help me, and mine own arm brought salvation."

May I remind you that the blood bath whereby guilty sinners are cleansed from, their sins was filled entirely with the blood of the Son of God. Though there was a thief that died on the right and on the left, that day when Jesus was crucified, there wasn't a drop of their blood that provided the bath whereby that guilty sinners are cleansed from their sins. Instead, beloved, though Jesus said, "I looked for help and there was none to help," Jesus declares to us that His own arm brought salvation.

I tell you, beloved, the arm of God is the arm that not only created this world and not only the arm that sovereignly controls this world, but the arm of God is the arm that brought salvation.

What a wonderful blessing it is to know that we have salvation — to know that when we die we will not go to Hell — to know that when we die we have a Heaven awaiting for us. Beloved, I have that blessing all because the arm of God provided salvation for me in Jesus Christ.

IV

GOD'S ARM IS AN ARM OF SECURITY.

We read:

"He shall feed his flock like a shepherd: he shall GATHER THE LAMBS WITH HIS ARM, and carry them in his bosom, and shall gently lead those that are with young."—Isa. 40:11.

As a shepherd might be able to gather his lambs in his arm and pick them up and hold them in his bosom, so the Lord Jesus has gathered us in His arm and holds us in His bosom. Is there any place safer, so far as a child thinks, than in his mother's arms? Would a child feel more secure any place else than he does being held and nestled closely on his mother's bosom and surrounded by her arms? I tell you, beloved, that is exactly and precisely our security. We are more secure in the arms of Jesus Christ than the child who feels his security in the arms of his mother.

Listen again:

"The eternal God is thy refuge, and UNDERNEATH ARE THE EVERLASTING ARMS: and he shall thrust out the enemy from before thee; and shall say, Destroy them."—Deut. 33:27.

You say, "Brother Gilpin, I know I'm saved, but maybe I'll fall." Where are you going to fall? Underneath are the everlasting arms. Suppose you do fall. It will be a soft pillow on which you will land. Underneath these are the everlasting arms.

Beloved, I tell you, I can't preach enough on the security we have in the Lord Jesus Christ! I thank God for this fact, that while the arms of God are the arms

that created this world, and while the arms of God are the arms of sovereignty that control this world, and while the arms of God are the arms that brought salvation to the elect of God, I thank God at the same time that the arms of God are the arms of our security, and we are secure because of the power of the arms of God.

V

GOD'S ARM IS AN ARM OF COMFORT.

We read:

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is NOTHING TOO HARD FOR THEE."—Jer. 32:17.

Let's get the story back of this. Jeremiah looks out from the city of Jerusalem and he sees the army of the enemy drawn up outside the city. He knows that the city of Jerusalem is going to fall into the hands of the enemy, and he knows that the people of Jerusalem are going to be carried captive into faraway Babylon. He knows that there isn't a possibility in this world of the people of God in Jerusalem escaping Babylonian captivity. He knows it is going to come to pass. Just at the time when it dawns on him that that army of Babylon is going to carry them into faraway Babylon, God said, "Jeremiah, our Uncle Hanameel has a field for sale. You go buy it." I imagine Jeremiah must have scratched his head and thought in a perplexed way, "Why in the world would I buy a field at a time like this when in a little while the city is going to fall into the hands of the country of Babylon and we are going to be carried captive into Babylon?" I wouldn't doubt but what Jeremiah wanted to argue the matter with the Lord. I wouldn't doubt but what Jeremiah thought that the Lord was making the biggest mistake in this world when He told him to go buy that field from his Uncle Hanameel. However, as Jeremiah pondered and prayed about the matter, and discussed the matter with the Lord, the Word of God says that God directed him to do it and accordingly he bought the field and they wrote out the deed and he gave him the money. Jeremiah took one deed and recorded it in court and took the other copy along with himself. After he had done what God said for him to do, then he got down on his knees, and said, "Oh, Lord God, I know you are great. You made Heaven. You made earth. I know it was your arm that made Heaven and I know that it was your arm that made the earth. I know that everything that has been made has been made because of your power. Lord, I guess it is all right that I bought this field because there is nothing too hard for thee." Jeremiah looked at the field that he bought and he said, "Lord, it is going to take the same kind of power to work out this problem. It is going to take the same kind of power to give me possession of this field that it took to make a world, and bring that world into existence. Lord, if it took your power to bring a world into existence, and if it took the strength of your arm to make Heaven, you are going to have to use that same arm to bring to pass the fact that I'll ever take possession of this field. Lord, there's nothing too hard for thee."

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Beloved, Jeremiah took a lesson of that field. He learned a lesson, and I learned a lesson, and I hope you learn a lesson from it too. If you want to fort in the hour of trouble, you want something to build up and stay your soul in the hour of difficulty, just remember that the same power of God made this world and brought the heavens into existence, and yours for comfort in the hour of trial.

CONCLUSION

Yes, beloved, some things take place according to the fine plan of God. Some things take place according to the hand of God. These things which I have mentioned took place because of the power of the stretched out arm of Almighty God.

When I think of it, I come to that day when the book of Job was coming to a close and the controversy that had gone between Job and his friends ended. Now God and Job were speaking to each other, and in response to what Job says, he says to him, "Hast thou an arm like God?" When I remember that it is the arm of God that made creation, and it is the arm of God that sovereignly controls creation, and it is the arm of God that brought salvation, and it is the arm of God that secures us, and it is the arm of God that comforts us in the hour of difficulty, I thank God that I can bow my head in His arm and realize that the answer to God's ancient question "Hast thou an arm like God?" is that there is none that has an arm like God.

Oh, what a blessed arm! It is an arm that created the world, an arm that controls us, an arm that secures us, an arm that upholds us, and an arm that stays us in the hour of difficulty. Thank God for the arm of the Lord.

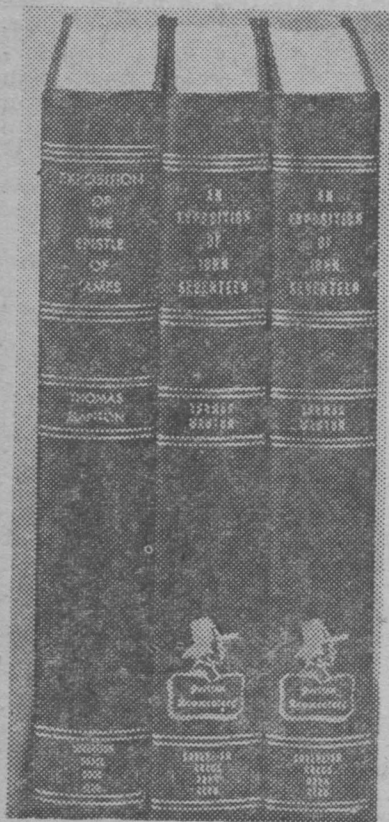
May God bless you!

"Healers"

(Continued from page 7)
When I was first saved, I was called to preach. I used to go to another fellow who had a "gift of healing." He was out with one of his "big" one night when I observed the titles of the "books and letters" which he was reading were strangely familiar. He turned out, the man was of about forty Pilgrim Tract samples and I checked them which he read. These tracts, incidentally, are of the Holy brand and are sent out by him that there was a letter person who was wise to his pocrisy. A few nights ago, he came on the scene and said that he had received "persecuting mail" and that was "trying to destroy his try."

Well, these are just a few samples of some of the silly made by modern "healers" weren't for the fact that so gullible people fall for things, these claims were downright funny. No wonder many people are warped by truth of real Christianity.

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