

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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THE BLESSINGS OF THE CHILDREN OF GOD

By Pastor John W. Reynolds
Providence Baptist Church
Henderson, Texas

ages that God's children have by virtue of being His children.

And then there is a Heavenly Prospect guaranteed to His children, namely, an Inheritance.

And lastly, the basis on which all these blessings come to be ours—"Joint-heirs with Christ."

I. The Grand Relationship.

To be a child of God is, of all blessings, the greatest. It is great because it involves so much in its very nature, and also because it is of such long endurance.—Eternal.

It means that we are in the family of God, a part of which is already in heaven and a part on earth.

It is indeed a wonderful family! Composed of all the saved



Pastor John W. Reynolds

of all the ages from the very (Continued on page 4, column 3)

Examiner Editorials

By Bob L. Ross

HAS SEN. KENNEDY CHANGED HIS POSITION?

Earlier in the year, Senator John Kennedy stated that nothing should take precedence over the Constitution of the United States.

Roman Catholic officials replied that something does take precedence over the Constitution—"conscience." (Roman Catholic conscience, of course.)

Recently, in a speech to the Greater Houston (Texas) Ministerial Association, Sen. Kennedy explained that if his religion were to ever hinder his being faithful in fulfilling the Constitution of the United States, he would resign the office of president.

This latter position by Kennedy seems to be an "about face" from what he stated earlier in the year. Earlier it was "nothing" above the Constitution; now he plainly indicates that—in the case of conflict, if such ever existed—he would abide in Romanism and quit the presidency.

Sen. Kennedy's position has evidently been changed—changed by the pressure of Romanists who insist that (Roman

Catholic) "conscience" takes precedence over the Constitution.

To even remotely hint that one has a religion which would ever be in conflict with our excellent Constitution is certainly glaring. But of course, since Rome is directly in opposition to certain articles of the Constitution it is no surprise to find Romanists objecting when one of the church's "loyal sons" gets "off base" when referring to the Constitution.

★ ★ ★

AGED LADY WON'T VOTE FOR KENNEDY

From Long Beach, Calif., comes the following:

I received "Reprints" and I want to thank you for them. I can't do much at the age of 91, but will do my best. Kennedy won't get all the votes of the women—at least not mine.

Mrs. Ida May Stengel, California.

★ ★ ★

SERIES ON

"GOD'S UNLIMITED LIBERTY" CONTINUES NEXT WEEK

A Discussion About The "Mourner's Bench"

(A Dialogue Between Mr. Arminian and Mr. Baptist)

Arminian: Don't you have an altar in your church?

Baptist: That is right, we do not believe in such a thing.

Arminian: You must be a modernist or a liberal church. Don't you think we ought to get back to the "old-fashion way"?

Baptist: No, my friend, we need to get back to the Bible.

Arminian: Well, the Bible speaks of "altars."

Baptist: To that I must agree.

Arminian: As well as Old Testament altars. Yet, in the New Testament you never read of any church having an altar or a mourner's bench. John Wesley

the founder of Methodism promoted this foolish notion. There is not one instance of an "altar" in the New Testament.

Arminian: How will folk get saved if you have no altar?

Baptist: There were not any church buildings until about A.D. 100, yet folk were saved and the gospel preached throughout the world.

Arminian: According to most encyclopedias (under the subject "altars") the early churches called altars idolatry in the first church buildings. In the Bible we find Paul was saved on Damascus road; a thief on the cross; a woman at the well, Zaccheus at a tree, the blind man in the crowd, a Philippian at jail, Lydia at the river, etc. Nothing about an altar is said.

Arminian: I don't see anything wrong just as long as folk "pray through and get saved." The end justifies the means.

Baptist: I radically disagree with you. This notion creates confusion and heresy. It is true that the Roman Catholics, Moravians, Holy Rollers, Masons and some undenominational churches have altars and no doubt all of them have "converts." Here are some evils involved:

1. The altar or mourner's bench magnified instead of Christ.

2. The place becomes more important than the Person of Christ.

3. It becomes the mediator between the sinner and God rather than Christ Himself.

4. Many folk think their prayers are answered on page 8, column 2)

How You Can Boost This Paper

"Let him that is taught in the truth, communicate (share with) unto him that teacheth in all good things." —Gal. 6:6.

There are eight ways in which you can be a helper to the truth.

Tell the truth.

Talk for the truth.

Live for the truth.

Give to spread the truth.

Obey the truth.

Walk in the truth.

Love the truth.

Buy the truth and sell it not.

THE BAPTIST EXAMINER needs helpers in all eight ways mentioned, but especially do we need three kinds of helpers.

We need friends who will speak a good word for THE BAPTIST EXAMINER.

We need friends who believe in THE BAPTIST EXAMINER, and will prove their faith by their works.

We need friends who will give time and labor and money for the

spread of THE BAPTIST EXAMINER in their churches and in their communities.

Denominational papers have been working to increase their circulation for months. Their debts are paid out of mission funds, whereas ours are not. They get a subsidy from the boards and are placed in church budgets to increase their circulation. Every missionary employed by the Boards is an agent for these papers; we have no such agents.

We not only have no one to help us, but have many adversaries who are trying to crush us. We are not afraid of their doing that. However, we greatly need help to increase our circulation. If the truth for which we are contending is worth contending for, then it is worthy of your help in getting many more readers for it. We need help to get more readers. The friends of the truth, owe that to the truth just the same as we do.

It is a mighty combination that is fighting the truth these days—the straddlers, the unionists, the modernists, the feminists, the worldlings, the pleasure lovers,

the mission boards (big or small), the money lovers, the anti-missioners, the emotionalists, the lodges, the clubs, the heretics, the sensualists, the Arminians, the compromisers, the anti-Baptists, the bosses, the machines of all kinds, the hucksters of the Word and the whittlers of the Word. Actually this whole crowd is the same in that they hate the Word of God and they hate THE BAPTIST EXAMINER.

If THE BAPTIST EXAMINER means anything to you, here are three ways in which you can help to increase its circulation.

First, you can get us a list of subscribers in your church, Sunday School or community.

Second, you can hand-pick among your elect friends a good many subscriptions for THE BAPTIST EXAMINER.

Third, there are at least 100 friends of THE BAPTIST EXAMINER who can give from \$25.00 to \$100.00 to send THE BAPTIST EXAMINER to a list of names of their own choosing or to their church or to poor preachers.

God help you to help us.

The Baptist Examiner Pulpit

"NO VIOLENCE IN JESUS"

Thirty-second in a series of Messages on Isaiah 53 — By John R. Gilpin

"He had done no violence." — Isa. 53:9.

I am reminded of the day when the Apostle Paul came to the city of Athens. He was to meet his friends and companions in labor there, and apparently Paul arrived before they did. While waiting for these companions to arrive, Paul walked about and observed the city. He took note of the customs of the people, and particularly observed the religious life of the city of Athens. Among other things that stood out in his mind, as he walked around the city of Athens was the appearance of idols on every corner. There wasn't any place in the city of Athens but what there were idols, so that the people in the city of Athens were worshipping idols of various kinds and various types. When the Apostle

Paul stood up to speak unto the people he made mention of their idolatry, and particularly made mention of one idol especially, that they had erected. You may recall they had one idol on which was the inscription, "To the unknown god." Paul said, "That is the God that I want to preach to you. I want to talk to you about the God that is unknown by each of you."

Thinking of that passage of Scripture, I too am impressed that the majority of people within this world know very, very little about God—the true nature of the true God. In Ashland we don't have an idol saying, "To the unknown god," yet in the majority of churches the god that is worshipped, I fear, is an unknown god. I am satisfied that the majority of people know ex-

ceedingly little about God, and the teachings of God's Word. That seems strange especially in view of the fact that we are exhorted to make His acquaintance. Listen: "Acquaint now thyself with him, and be at peace." —Job 22:21.

You would think in view of this exhortation that certainly people in this world would seek to be acquainted with the Lord, and would seek to know Him, so that He would not appear as an unknown God, yet though that exhortation is there, God still remains in the main, the unknown God.

It is conspicuous to me that the only way one can know God is to know Him through His Son, the Lord Jesus Christ. Listen:

"That all men should honour the Son, even as they honour the Father." —John 1:14

Ex-Priest Tells What He Was Taught By Rome

"Father" Chiniquy, defended in court by his personal friend, Abraham Lincoln, who in turn spoke out freely and frequently against Romanism and was eventually assassinated by a Roman Catholic zealot, said in his book, *Fifty Years in the Church of Rome*:

"Rome is in constant conspiracy against the rights and liberties of men all over the world; but she is particularly so in the United States. Long before I was ordained priest, I knew that my church was the most implacable enemy of this republic. My professors of philosophy, history, and theology had been unanimous in telling me that the principles and laws of the Church of Rome were absolutely antagonistic to the laws and principles which are the foundation-stones of the Constitution of the United States.

"1. The most sacred principle of the United States Constitution is the equality of every citizen before the law. But the fundamental principle of the Church of Rome is the denial of that equality.

"2. Liberty of conscience is proclaimed by the United States, a most sacred principle which every citizen must uphold, even at the price of his blood. But liberty of conscience is declared by all the Popes and Councils of Rome, a most godless, unholy, and diabolical thing, which every good Catholic must abhor and destroy at any cost.

"3. The American Constitution assures the absolute independence of the civil from the ecclesiastical or church power; but the Church of Rome declares through all her Pontiffs and Councils, that such independence is an impiety and a revolt against God.

"4. The American Constitution leaves every man free to serve God according to the dictates of his conscience; but the Church of Rome declares that no man has ever had such a right, and that the Pope alone can know and say what a man must believe and do.

"5. The Constitution of the United States denies the right to anybody to punish any other for differing from him in religion. But the Church of Rome says that she has the right to punish with (Continued on page 8, column 1)

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JOHN R. GILPIN Editor

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"No Violence In Jesus"

(Continued from page 1)

Father. He that honoureth not the Son honoureth not the Father which hath sent him."—John 5:23.

Here is a verse which tells us that you have to honor God the Son in order to honor God the Father. That being true, there are very many people in this world that have never honored God the Father, because they do not honor God the Son. The Catholics, for example, do not honor God the Son. They honor the Virgin Mary above the Son. The Jews do not honor God the Son because they reject Jesus Christ as the Son of God. The modernists do not honor Jesus Christ because they say that He was not the Son of God, but just a human being—a good man, as they choose to put it. Not a Catholic, and not a Jew, and not a modernist who believes the teachings that are espoused by the Catholics and the Jews and the modernists is saved, since this

text says "he that honoreth not the Son honoureth not the Father which hath sent him."

I say then the only way that one might know the unknown God is to know Him through the Lord Jesus Christ.

We read:

"For ye are all the children of God by faith in Christ Jesus."—Gal. 3:26.

From this you can easily see that the only way that you can know this unknown God — the only way that you can become acquainted with Him — the only way that you can acquaint yourself with Him and be in peace, is through His Son, the Lord Jesus Christ. That being true, this message is to acquaint you with God, the unknown God.

I

THE LORD JESUS CHRIST NEVER DID WRONG.

One may sin against three groups. You may sin against humanity, you may sin against the state, or you may sin against God. As for the Lord Jesus Christ, He never sinned against man, against the state, nor against God.

As to man, the Lord Jesus Christ was never guilty of rape, nor theft, nor oppression, nor robbery, nor murder, nor cruelty. Not a one of those crimes could ever be charged against the Lord Jesus Christ. My text says, "He had done no violence." Certainly he never did any violence so far as man was concerned.

It would do us good to remember that so far as individuals of the human family are concerned, Jesus Christ never sinned against a single person within this world. That is not true of us. There isn't a one of us but what can remember that time after time we have sinned against individuals within this world, but not so with the Lord Jesus Christ. No violence was ever found in the life of Jesus Christ so far as individuals are concerned.

I might say also that the same is true so far as the state or the government is concerned, because the Lord Jesus Christ had never been a stirrer-up of sedition. He had never been one to encourage mobs, nor had He been one to incite riots or tumults to the hurt of the government. Not one time had Jesus Christ in any wise at all done anything either outwardly, or with His tongue, whereby He could stir up difficulty against the government. Not only had He done no violence to any one individual, or any individual in particular, it was also true that He had done no violence so far as the governments of the world were concerned.

I might go further and say that Jesus Christ had done no wrong so far as God the Father was concerned. It would be wonderful if we could say that man had done no wrong to any individual. It would be wonderful if we could say that man has done no wrong so far as the government is concerned. How much more exceedingly wonderful is it that we might be able to say that no individual had ever in any wise, at any time, violated the law of Almighty God. That could never be said of man, yet that was true of

Jesus Christ. I say it was true of Him in the light of my text which says, "He had done no violence." He had never wronged a human being. He had never done anything contrary to the government, and He had never one time violated God's law, or sinned against Almighty God.

We read:

"I was cast upon thee from the womb: thou art my God from my mother's belly."—Psa. 22:10.

Not one of us could ever make an assertion like that. All of us, if we would be true and honest and faithful before God, would be compelled to confess and admit that we have sinned over and over again here within this life, but the Lord Jesus Christ only, alone, and excepted, could say that He had never sinned one time, but rather that God was His Father, even from the hour of His birth into this world.

When you come to the New Testament the same truth is presented many times that the Lord Jesus Christ never did break God's laws. Listen:

"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.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a LAMB WITHOUT BLEMISH and without spot."—I Pet. 1:18,19.

In the Old Testament the Jew could not offer a sacrifice that had a blemish. He could not even offer a spotted animal in sacrifice to God. The animals had to be perfect, without blemish and completely fulfilled that to this extent, that when He died, it was said of Him that He was without blemish and without spot.

You know the majority of food manufacturers in the world today take pride in the fact that they can say their products are pure products. As you well know, Ivory soap has for years boasted of the fact that it is 99 44/100 per cent pure. I have often wondered what was wrong with the other 56/100 per cent of Ivory soap. It reminds me of Maxwell House coffee's slogan: "Good to the last drop." I have often wondered what was wrong with the last drop. So far as I am concerned, if Ivory soap is only 99 44/100 per cent pure, I consider that it is not a pure product. Instead, it is an impure product. If there is any impurity about it at all, then that renders it entirely impure in comparison to the Lord Jesus Christ. The Son of God was absolutely perfect and pure in every particular. I would insist that if you would take a microscope and carefully scrutinize the character of the Son of God, or if you trained your telescope on Him from a long distance and carefully study and analyze the Lord Jesus Christ, you would come to this conclusion, that He was without blemish and without spot—that He was perfect and pure and sinless in every particular.

We read:

"For such an high priest become us, who is HOLY, HARMLESS, UNDEFILED, SEPARATE from SINNERS, and made higher than the heavens."—Heb. 7:26.

This is spiritual pedigree given us concerning Jesus Christ. It is said that He was holy, that He was harmless, that He was undefiled, that He was separate from sinners, and that He was made higher than the heavens. Now, beloved, when you read these verses you can't help but agree with me that the Lord Jesus Christ never broke one of God's laws at any time when He was here within this world.

I come back to my text which says, "He had done no violence" and I would remind you again that man may sin against man, he may sin against the state, and he may sin against God, but so far as Jesus Christ was concerned, He never sinned against man. He had never sinned against the

How To Ruin Your Child

1. Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living.

2. When he picks up bad words, laugh at him. This will make him think he's cute. It will also encourage him to pick up "cuter" phrases that will blow off the top of your head later.

3. Never give him any spiritual training. Wait until he is 21, and then let him "decide for himself."

4. Avoid use of the word "wrong." It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted.

5. Pick up everything he leaves lying around — books, shoes, clothes. Do everything for him so he will be experienced in throwing all responsibility on others.

6. Let him read any printed matter he can get his hand on.

Be careful that the silverware and his drinking glasses are sterilized, but let his mind feast on garbage.

7. Quarrel frequently in the presence of your children. In this way they will not be shocked when the home is broken up later.

8. Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?

9. Satisfy his every craving for food, drink and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration.

10. Take his part against neighbors, teachers, policemen. They are all prejudiced against your child.

11. When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him."

12. Prepare for a life of grief. You will be likely to have it.

—Christian Cynosurus

state or wronged the government. Certainly He had never broken God's law. Therefore, since man can only sin against individuals and against the government and against God, and in view of the fact that Jesus Christ had never sinned in any of these three particulars, I come back to my text which says, "He had done no violence." Surely, beloved, of the Lord Jesus Christ it was true that He had never done wrong in any wise at all.

II

HE WAS CAPABLE OF BEING SAVIOUR.

If the Lord Jesus Christ had sinned Himself, He would have needed a Saviour just like us. I have sinned; therefore I need a Saviour. You have sinned; therefore you need a Saviour. If Jesus had even sinned one time He would have needed a Saviour just the same as the balance of Adam's fallen descendants. In view of the fact that He had never sinned one time against man, nor against the government, nor against God, then Jesus Christ was able to be our Saviour and our Redeemer.

I have often said that it may seem to be but a little thing that Jesus rode into the city of Jerusalem on a burro rather than upon a strapping stallion, or some fine saddle horse. I say, beloved, it may seem to be a little thing, but would you believe me, that if Jesus had ridden into the city of Jerusalem on a strapping stallion He would have needed a Saviour. He would have been a sinner. He would have needed to be saved just the same as each of us. Why? The Word of God prophesied that He was going to ride into the city of Jerusalem on a burro, and if He had not done so, He would have broken the Scripture. He would have violated God's law. He would have been a sinner in that

He had mutilated the law of God. Therefore, He would have needed a Saviour just the same as each of us.

In view of the fact that He never violated God's law at any time, He is capable of being our Saviour. He didn't need a Saviour for Himself. He didn't need one to save Him. He is capable of being a Saviour for each of us.

In fact, the Word of God indicates that in all His life from the time He was born, the Lord Jesus Christ looked forward and anticipated the day that He was going to die for our sins. We read:

"I am afflicted and READY TO DIE FROM MY YOUTH UP, while I suffer thy terrors I am distracted."—Psa. 88:15.

Talk about one who was capable of being our Saviour! If He went to the cross when He was 30 years of age, as it is often conjectured, He was no more capable of being my Saviour then, than He was when He was a boy. The Word of God tells us that He Himself looked forward to the Cross, that He was afflicted and ready to die, even from His youth up. I say to you, since He never sinned, in view of the fact that He did no violence, then He was capable of being a Saviour of the elect of God. The Word of God tells us that He was capable of being our Saviour. Listen:

"Who was DELIVERED FOR OUR OFFENCES, and was redeemed again for our justification."—Rom. 4:25.

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures."—I Cor. 15:3.

"For he hath MADE HIM TO BE SIN FOR US, who knew no sin; that we might be made the righteousness of God in him."—II Cor. 5:21.

(Continued on page 3, column 1)

THE ORIGIN AND PERPETUITY OF THE BAPTISTS

By Bob L. Ross

- When did the church begin?
- Was there a church before Pentecost?
- What is meant by "church perpetuity"?
- Has Christ's church always existed?
- Who started the various churches?
- Who started the Baptists?
- Did John Smyth found the first Baptist church?
- Did Roger Williams found the first Baptist church in America?
- What do leading historians say about Baptists?
- What do non-Baptists say about Baptists?

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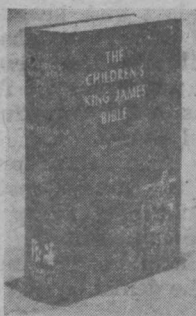
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Who GAVE HIMSELF FOR OUR SINS, that he might deliver us from this present evil world, according to the will of God and our Father." — Gal. 1:4.

"Husbands, love your wives, even as Christ also loved the church, and GAVE HIMSELF for it." — Eph. 5:25.

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the DEATH OF THE CROSS." — Phil. 2:8.

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which DELIVERED US from the wrath to come." — 1 Thes. 1:9, 10.

Now what do these verses tell us? Every one of them without exception tell us that Jesus Christ has done something for us. He has died for us. He has become our Saviour. He who was capable of being our Saviour, has actually died in our stead.

Notice again:

"For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to PUT AWAY SIN BY THE SACRIFICE OF HIMSELF. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." — Heb. 9:26, 28.

"Who his own self BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." — 1 Pet. 2:24.

"For Christ also hath once SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." — 1 Pet. 3:18.

"Forasmuch then as CHRIST HATH SUFFERED FOR US in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." — 1 Pet. 4:1.

I have taken time to read these verses to show you that Jesus Christ who never sinned, who never committed a wrong against man nor against the government nor against God, that He who was thus proven to be capable of being our Saviour, that He was our Saviour. He went to the cross, and there at the cross He suffered for us in the flesh.

III

HE SAVES US WHO HAD DONE WRONG.

He never did wrong. He did no violence, but He saved us who had done wrong. He saved us who had been guilty of violence. He never sinned against a human being, but He saves us who have sinned against other like human beings. He never sinned against the state nor against the government, but He saves those of us who perhaps have sinned against the government. He never sinned against the law of God, but He saves us who are guilty of sin-

ning against, and violating, the law of Almighty God. What a wondrous blessing it is to know that He who did no violence and did no wrong saves those of us who have done violence and have done wrong.

We read:

"For the Son of man is COME TO SEEK AND TO SAVE that which was lost." — Luke 19:10.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus CAME INTO THE WORLD TO SAVE SINNERS; of whom I am chief." — 1 Tim. 1:15.

"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 crimson, they shall be as wool." — Isa. 1:18.

What a blessing it is to know that Jesus Christ has become our Saviour through His death at the cross.

Beloved, do you realize that if you are saved, you are perfectly at rest in God? Listen:

"For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world." — Heb. 4:3.

May I remind you that He did no violence. We are violent men and women. He did no wrong. We are men and women who have wronged man and wronged the government and wronged God. He was capable of being our Saviour, and since He died on the Cross as our capable Saviour, He saves us, and brings us unto perfect rest. Listen again:

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his." — Heb. 4:10.

Isn't it marvelous to know that when God made this world, He worked six days and then quit working, and rested? Isn't it marvelous to know that when Jesus Christ came to the Cross, and completed His work, that He said, "It is finished," and then into the Father's bosom He ascended? He worked, and then He quit His work and went to rest. Just like God the Father worked six days and rested on the seventh following His creation work, and just like Jesus Christ worked at Calvary through the travail of His soul, and by His work recreated us in Himself unto God and then entered into rest, so it is with us that when we cease from our works, we enter into that perfect rest with the Lord Jesus Christ.

You say, "Brother Gilpin, it may be true that God gives us rest, but my flesh still gives me a lot of trouble." Well, so does mine. It gives us lots of trouble so far as this world is concerned. The only way that you will ever get any victory over your flesh in any wise at all is through what the Lord Jesus Christ does in your behalf when you are completely submissive unto Him.

There are four people in the Bible who are spoken of as being unusual characters, and yet all four of them were exceedingly weak even at best. Take for example, Moses. We read:

"Now the man Moses was very MEEK, above all the men which were upon the face of the earth." — Num. 12:3.

Moses was the meekest man that ever lived, yet we read concerning him:

"I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness." — Num. 11:14, 15.

Notice, Moses was the meekest man in the world and yet he became so irritable that he said, "And if thou deal thus with me, kill me." His flesh was just about like yours and mine.

Then I think about Job who is spoken of as being the most patient man in all the world. If you will read the first chapter of Job, you will be thoroughly convinced that Job was a patient man, yet when prodded by the Devil, and his wife, and the loss of his property and his children, and by his friends turning away from him, Job's patience gave

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way to self-righteous complaints, righteous complaints. Listen:

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Job wasn't perfect in his flesh. He was the most patient man, and yet his patience gave way to self-

is spoken of in the Old Testament, yet at the same time, the next day when Ahab's wife pointed her finger at him and said, "I will have your head before this day goes by," Elijah became panic stricken, and ran for forty days into the wilderness, and lay down and prayed that he might die.

Then I think about Jeremiah who to my mind was the most submissive man to God in all the Bible. He was sanctified to the Lord even before His birth. He

(Continued on page 6, column 3)

THE GLORIOUS GOSPEL

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"For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (1 Cor. 5:21).

We sincerely trust our readers do not feel that we are running out our meditations on this verse to a wearisome length. Its contents are so full, so marvelous, so blessed, that they might well engage our attention profitably for several more papers thereon. Especially so in view of the fact that there is so very little real doctrinal preaching in this day of superficiality. And even where the people of God have been instructed in the fundamentals of the Gospel, it cannot but refresh and rejoice their hearts to be reminded anew of that which is the wonderment of angels, on this occasion we propose to dwell upon the most important expression in our text.

What is connoted by "the righteousness of God" which we are here said to be made or "become" in Christ? To this a threefold answer may be returned.

First, it is a righteousness provided by God, for those who have none of their own. Having lost our original righteousness (when Adam sinned) and thereby fallen under condemnation, God, out of the fulness of His grace, provided a righteousness which met every requirement of His Law and secured our salvation, and which upon our believing is placed to our account; in consequence of which we are acquitted from all guilt and given title to the reward of eternal life. This righteousness is one which differs from all other righteousness that ever was or can be performed. It differs entirely from the righteousness of men and angels, for it is the righteousness not of creatures, but of the Creator: "I the Lord have created it." (Isa. 45:8). It is therefore a Divine and infinitely excellent one.

Second, it is a righteousness effected by God. The Father created it through the Son, in the same way as by the Son He created the universe (Col. 1:16), and this because the Son is one with Himself; and therefore do we read of "the righteousness of God and our Saviour Jesus Christ" (2 Pet. 1:1). Of old God declared "I bring near My righteousness, it shall not be far off, and My salvation shall not tarry." (Isa. 46:13).

It was during His LIFE ON EARTH that this righteousness was wrought out by the incarnate Son. It consisted of that perfect obedience to the Law, both to its PRECEPTS and to its PENALTY, which was yielded to it by our Lord Jesus, who is "the mighty God." This is the "everlasting righteousness" which has been "brought in" (Dan. 9:24) by Him. The obedience of Immanuel confers more honour upon the Law than the obedience of all intelligent creatures (Isa. 42:21). It was a vicarious obedience which the incarnate Son rendered to the Law, and therefore is He "the Lord of our righteousness." (Jer. 23:6).

Thus it is the righteousness of God not only because it was



ARTHUR PINK

PLANNED by Him, but also because it was actually PERFORMED by the God-man Mediator. At the very moment when He publicly dedicated Himself unto that work for which He came here, He declared "Thus it becometh us to fulfill all righteousness" (Mat. 3:15). Though this flawless conformity to the Law was accomplished by the Son of Man, yet He disclaimed all separate praise for the same: "the Father which dwelleth in Me HE doeth the works" (John 14:10). That blessed avowal not only expressed the perfections of His human nature as the obedient glorifier of His Maker and Master, but also intimates that all which HE did was the work also of GOD, for that Man had been taken into personal union with God, and therefore did He affirm "I and my Father are one." (John 10:30).

Third, it is a righteousness ACCEPTED BY GOD. God is satisfied with the obedience which Christ performed in the stead of His people, and signified His approval thereof by bringing from the dead our Surety and seating Him at His own right hand in the heavens. He has received that righteousness as a perfect ransom for us, for it is the price Christ paid to deliver His people from going down to the pit of everlasting destruction, and by which He obtained for them heavenly and eternal glory. And this perfect obedience of Christ is reckoned to the account of all who are joined to Him by faith: it is legally transferred to them by Divine imputation; as it is written "even the righteousness of God . . . upon all them that BELIEVE" (Rom. 3:22).

Faith is no part of that righteousness, but it is through faith it is received and becomes available for salvation. Faith is the belief of the Divine testimony concerning that righteousness and trust in Him who is the Author of it. Faith perceives and acknowledges the suitability and excellency of Christ's righteousness and cordially embraces it.

"That we might be made the righteousness of God in Him." But before we can have a right to any thing in Christ, we must be ONE with Him, we must be joined to Him as our Head, being dead to the Law and married to Him. That union is accomplished through faith, and therefore His righteousness, which becomes ours in this way, is called "the righteousness of faith" (Rom. 4:13) and "the righteousness which is through faith of Jesus Christ" (Phil. 3:9).

It is called the righteousness of "faith" because faith is the only instrument which God is pleased to make use of in applying His righteousness. These grand truths are presented TO FAITH, for it is the very nature of faith to seek from its glorious Object what it has not in itself. The doctrine of vicarious imputation is something which is entirely foreign to human experience, originating with Him whose thoughts are not as our thoughts and whose ways are as high above ours as the heavens are above the earth.

This righteousness is "upon all them that believe" (Rom. 3:22). It is not put into them as their sanctification is wrought in the soul by the Spirit, but is placed UPON them as a robe: "I will

greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness" (Isa. 61:10). It is the spotless garment which is given by the Lord Jesus to those who hear His voice, that they may be clothed and that the shame of their (soul's) nakedness may not appear (Rev. 3:17). Thus Jesus Christ is of God made unto His people "righteousness" (1 Cor. 1:30)—His righteousness becomes theirs. As our sins were laid upon His, so His obedience is put upon us. It is not a righteousness wrought by us, but given to and put upon us.

Here, then, is the great glad tidings, the glorious Gospel: that we are made righteousness in Christ. Carnal wisdom cannot apprehend it, but faith closes with and rejoices in it. However contrary it may be to human reason that guilt should be transferred from the unjust to the Just, and that the surety righteousness of Christ should be imputed to worthless sinners, yet faith submissively accepts the truth and thereby do we learn to know the love of Him with whom we have to do.

"To the righteousness of Christ is the eye of the believer forever to be directed. On that righteousness must he rest, on that righteousness must he live, on that righteousness must he die, in that righteousness must he appear before the Judgment-seat, in that righteousness must he stand forever in the presence of a righteous God." (Robt. Haldane).

Well then may we exclaim with the Psalmist, "My mouth shall show forth Thy righteousness, Thy salvation all the day . . . I will go in the strength of the Lord God, I will make mention of Thy righteousness, of THINE ONLY." (71:15, 16).

Children Of God

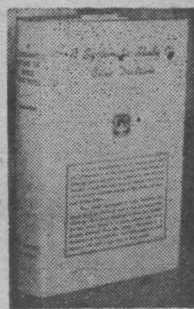
(Continued from page 1)

first person saved down to the last one of His promised children that shall ever be saved. There is a heavenly and spiritual relationship and closeness that we have with the Heavenly Father and with one another that causes a sense of nearness and kinship which no other relationship can afford. Just to know that God is our Father is enough to cause joy eternal in our hearts.

Then to know that this relationship shall never be broken gives us a security in our souls that is heavenly. An eternal relationship! That is not true with human ties in this world, howsoever close. They are temporary,

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and soon must be broken. Such relationships are only passing. We have our family together today, but tomorrow they are gone from our side and have their own families. When they return home we know they must soon depart, and return to their own place. We know full well that this human relationship must soon be for ever broken by death. But thank God our relationship with Him is an everlasting one and shall never be broken!

Jno. 10:28: "I know My sheep—and I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of My hand, for the Father who gave them to Me is greater than all, and no man is able to pluck them out of His hand."

Even those saints that are taken out of our sight by death for a little while have not been severed from us, but are still in the family of God. They are just

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"absent from the body, and present with the Lord."

Let us meditate further on this grand theme, and see how we come to be His children. First of all, let us remember that it is the work of God. It is the great blessing He sees fit to bestow according to His sovereign will.

As He says in Rom. 9:15, "So it is not to him that willeth nor to him that runneth, but to God that showeth mercy."

Our being children of God is altogether, from start to finish, the work of God. But be assured of this that God has made us His children at the greatest of all costs to Him! It cost Him His own dear Son! "Who gave Himself to redeem us from all iniquity, and to purify unto Himself a peculiar people."

In Heb. 2:10-16, He says, "For it became Him—in bringing many sons to glory, to make the captain of their salvation perfect through suffering—forasmuch as the children are flesh and blood, He also took part of the same that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their life time subject to bondage."

Notice here that God speaks of the ones that Jesus came into the world to die for as "sons" and as "children." The work of God in making us His children, then, involves more than being actually born again and being delivered into His presence in glory. It surely includes these things, but it also involves the work of God before the world began, in electing us and choosing us in Christ before the foundation of the world.

So it can be said truly that the saved one is a child of God in a three fold way; namely,

(1) We are children of God by Promise (In Prospect)—Eph. 1:4. Jno. 17:2.

(2) We are children of God by a spiritual birth—Jno. 1:11, 12; 3:5.

(3) We are children of God

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by Adoption.—Gal. 4:4,5,6. God tells us in Gal. 4:28, "Now we, brethren, as Isaac was, are the children of promise." Long before Abraham actually had a son, Isaac, God came to him and promised him a son who would come from his own loins.

Also, long before we were actually the sons of God, yea, even in eternity, God promised, and gave us to Jesus Christ in the Covenant. Heb. 2:13, "Behold I and the children which God hath given Me."

Jno. 17:2. "As Thou hast given Him (the Son) power over all flesh, that He should give eternal life to as many as Thou hast given Him." (Also Eph. 1:4, and II Tim. 1:9).

Then, too, we have been made actually the children of God through the new birth, or the Spiritual birth. Jno. 1:11, 12, 13. "But to as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, who were born—of God."

Jno. 3:5: "Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God."

The promised children must be born of the Spirit to become actually the children of God. "ye must be born again." Rest assured that every one of the Promised ones shall surely become actually the children of God. This takes place at the time we believe on Jesus.

Gal. 3:26: "For ye are all the children of God by faith in Jesus Christ."

II Thes. 2:13: "He chose you to salvation—from the beginning through the sanctification of the Spirit, and the belief of the truth."

It takes the word of truth (the gospel) as well as the Spirit to bring one forth as a child of God. (See James 1:18).

(Continued on page 5, col. 1)

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BUENOS AIRES (UPI) —Two of the most hated men in Argentina are nearing the record for the longest anyone has remained shut up in asylum in a Latin American embassy.

They are the brothers Juan Carlos and Luis Amadeo Cardoso —police officers during the iron 10-year reign of Juan D. Peron. Their alleged specialty was subjecting political prisoners to the most agonizing tortures without leaving a mark.

The Cardosos walked into the gray stone Paraguayan embassy five years ago, on Sept. 21, 1955, when a heavy rain was falling and the city was virtually immobilized in the after-shock of a successful revolution. As far as anyone knows, they have not stepped out since.

Argentina, which considers them common criminals rather than political offenders, refuses

to grant them the right of free passage. Paraguay, citing diplomatic tradition, refuses to push them out from their comfortable lodging.

The brothers, especially Juan, look like anything but torturers, though Luis has a flash of steel in his brooding eyes. A look at their pudgy hands and smiling faces makes it hard to believe they were experts in the picanca electrica — a needle-like instrument that sends agonizing shocks into the bodies of stripped victims tied down to a cot.

But numerous witnesses said they did use the needle and other notorious devices and seemed to enjoy their work. Juan, with Luis working as his assistant, was deputy commander of a precinct known as a sadistic "house of repentance" for those who dared oppose Peron.

They are devout Catholics and receive visits from priests frequently.

We have to be made legal sons of God in order to be legal heirs. This God does by Adoption. In Gal. 4:4-7 we read this:

"But when the fulness of time was come God sent forth His Son, made of a woman, made under the law, that He might redeem us who are under the law that we might receive the adoption of sons—and if a son an heir of God through Christ."

When we sinned in Adam (Rom. 5:12), we lost the image of God, and also all claim legally to all inheritance. We became spiritually the children of Satan (Jno. 8:44). This being our standing before God, the only way we could inherit legally was to have it restored to us through the Second Adam, Jesus Christ, and receive it legally through Adoption. We had to be adopted out of one family into another.

II. The Peculiar Privileges of God's Children.

Being children of God means that we have many precious privileges. Because of the lack of space we will name only a few.

The very first thing that the believer is made to know after he is saved is that he has peace with God. Rom. 5:1 "Therefore being justified with God we have peace with God." His wrath is no longer upon us, and we are not condemned any longer because of the fact that Christ bore all our sins in His body on the tree and took them away for ever. Since we have no more condemnation, of course that means that we are not guilty any more. God thereby gives us a

sense of acquittal to the extent that He sheds His love abroad in our hearts, and we are made to realize for the first time that we have no more enmity against Him and there is a peace in our soul that passes understanding.

Then God's child now has the privilege of Acceptance with God through Christ. Eph. 1:6.

"He hath made us accepted in the Beloved." God, has on the merits of Christ, received us as His very own, and we have the same acceptance; the same welcome in His sight as Christ has.

May we give you this illustration? A great scourge struck among the sheep of a large sheep-raising area. Many of the sheep of the farmers died. It looked like there was no end to it all. They lost so many mother sheep that the orphaned lambs became a problem. It was a difficult task to feed them.

One day a shepherd hit upon the idea of giving the orphaned lambs to the ewes that were left. The only thing wrong with this was the ewes would not accept the strange baby lambs.

Finally, the coats of the dead lambs were taken from them and wrapped over the live lambs, and then they were given to the mothers of these dead lambs. When the mothers smelled the scent of their own babies they gladly accepted the other lambs to nurse even as their very own.

That is a picture of us. We have been made accepted in Jesus Christ, and God accepts us as His very own.

We also have the privilege of Access. We do not deserve this, and certainly on account of whom we are in the flesh, and who He is in His holiness—we surely are not fit, humanly speaking, to come into His presence. That is all very true, but on account of whom we are in Him, that is—children of God—"We have access by faith into this Grace wherein we stand, and rejoice in the hope of the glory of God." Rom. 5:2.

We have this wonderful privilege — as we do many more—at the great price that Jesus paid for us—His blood shed for us when he died on the cross. Think of it! Access to the Father! Come to Him in Christ and pray and address Him as our Heavenly Father. Coming into the very presence of God, and the throne of His grace to find help in time of need. This privilege He purchased for us. Heb. 10:19-22: "Having boldness to enter in into the holiest by the blood of Jesus, by a new and living way—let us draw nigh with a true heart in full assurance of faith."

If we would consider how much it cost him for us to have this I'm sure we would be prayerful in our lives.

Then, by being children, we have the privilege of all His provisions for us, both temporal and spiritual. "Cast all your care upon Him, for He careth for

you." I Pet. 5:7.

In Gen. 22:14 when God said "The Lord will Himself provide a Lamb." He was talking about providing for His people a Saviour in Jesus Christ, and all the provisions needed by His children.

And certainly all of our needs are adequately provided for, because we read that "God shall supply all your needs according to His riches in glory."—Phil. 4:18.

We mention one other privilege we have as children of God and that is we are children of Royalty. We are children of a King. Not a mere king of this world, but children of the King of kings. The One who made the universe, and rules it by His power and might. He possesses all things. The cattle of a thousand hills are His. And we are children of such a Great One.

We should not fret nor pine, because we are children of the King and He will provide for His children. A young girl, whose parents were infidels, was saved. She heard the blessed gospel of Christ, and the Lord led her to trust in Jesus, and of course she was very happy. She went home and told her parents, rejoicing. But her father was very stern and harsh about it all. He rebuked her for what he called her foolishness, and gave her the privilege of either renouncing her folly or being disinherited by him. She being the only child had great riches lavished upon her. She was highly talented and trained in music. When it came time for her to tell her father what her decision was she gave him the answer in a song. Her name was Hattie Buell, and the song was "I'm a Child of the King."

"My Father is rich in houses and lands, He holdeth the wealth of this world in His hands; Of rubies and diamonds of silver and gold, His coffers are full, He hath riches untold.

A tent or a cottage, why should I care, They're building for me a mansion over there; I'm a child of a King, a child of a King, With Jesus my Saviour, I'm a child of a King."

III. The Heavenly (Inheritance) Prospect.

We do not have the inheritance now, but being His children we are assured of it. He calls it a purchased possession. Eph. 1:14. When Jesus died for His children of promise and rose again from the dead He secured for them an Inheritance. This inheritance is in prospect for us. It is laid up for us. Peter tells

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AMERICA OR ROME — WHICH?

The following excerpts are taken from the *Encyclopedia Americana*, and that section devoted to the Roman Catholic Church. It is vital to the purpose of this article that the readers should be acquainted with some of the beliefs of Roman Catholics the world over. Since this section in the encyclopedia is quite lengthy, it will be necessary for me to pick out the scattered expressions which I consider needful at this time. I quote:

"To Peter, one of the twelve apostles, was given a primacy, not merely of honor, but of jurisdiction. On him was Christ's church to be built; he was to feed the entire flock, the lambs and the sheep. By thus organizing a body to teach, govern and sanctify men under the primacy of Saint Peter, Christ founded a religious society, supernatural in aims and means, and he chose for it the special name the church. This society was to last even until the day of judgment; it's duty to teach all men; wherefore the apostles appointed their successors and transmitted to them the authority received from Christ. Catholics hold that the marks of the true church of Christ are found only in the church in which the bishop of Rome (the Pope) holds the primacy. The bishops of this church, all over the world, are the successors of the apostles, possessing the right to teach, to rule, and to sanctify.

"The gift of infallibility, that is, the right to declare that certain doctrines have been revealed by God, is not personal to each bishop, but belongs to the whole body of bishops, whether gathered in general council or not. The consent of the universal church,

us in I Pet. 1:3-4 that "Jesus Christ hath begotten us again to a lively hope, by the resurrection from the dead, to an Inheritance that is incorruptible and that fadeth not away, reserved in Heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

IV. What it means for us to be joint heirs with Christ.

Here, for brevity's sake, as well as truth's sake let us go back to Abraham and Isaac. When Abraham was old he called his old trusted servant to him and caused him to swear to go back to Isaac's people and get for him a wife. So the servant went to carry out this mission. This story in Genesis 24 is a true type of God's dealings with His people through Christ. The desire, and the plan, and the execution of this plan, of securing for Isaac a wife sets forth the meaning of being a joint heir with Christ.

The servant said, "My master is rich in all things. He is old, and he has given all he has to his son Isaac, his firstborn. He hath sent me to seek for him a wife to enjoy all these blessings with him. In other words Abraham has given Isaac all he has and his purpose is for you, Rebekah, to enjoy it all with him jointly."

Here we enjoy His salvation and all the privileges that go with it. We also have the privilege of suffering with Him because we love Him and His word. There, when He comes to be glorified in His saints, we shall be like Him and be glorified together with Him entering into that glorious inheritance he hath purchased for us. Among all that we shall have there, as we reign with Him, the best thing will be the joy that we shall have in seeing Him getting full glory to Himself in showing the exceeding riches of His grace in His kindness toward us through Jesus Christ throughout all the ages to come. (Eph. 2:7).

according to Christ's promise, is a sure criterion of revelation. To the bishop of Rome (the Pope) as the successor of Saint Peter belongs the primacy of jurisdiction over the whole church, complete, supreme, ordinary, and immediate over each and all the churches of the world, over each and all the bishops and the faithful. In this primacy is included the supreme authority as teacher of the church, or the prerogative of infallibility. By virtue of a special supernatural assistance of the Holy Spirit promised to Saint Peter and his successors, the Pope cannot err when, as supreme teacher of the universal church, he defines a doctrine concerning faith or morals to be held by the whole body of the faithful.

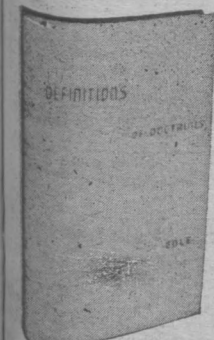
"It follows, from what we have hitherto said, that whoever wishes to know Christ's doctrine must appeal to the living authority. The church as teacher, that is, the bishops now living in union with the Pope, can alone tell us what doctrines were revealed. This knowledge is not acquired by new revelations, but with the assistance of the Holy Ghost from various sources, chief among which is the preaching of the gospel, by which the doctrines of Christ are handed down from age to age. Thus if nothing had ever been written, we should have today, incorrupt and infallible, the means of preserving religious truth which Christ established, namely tradition."

The above quotations will serve to establish certain facts, namely—

1. That Romanists believe the Pope to be a direct successor to the Apostle Peter and to be Christ's official representative on earth.
2. That he is the supreme teacher and head over the church, and has the authority to make final decisions concerning faith and conduct.
3. That when acting in his official capacity, he can make no mistake.
4. That all the faithful must give unquestioning obedience to his papal edicts for to disobey would be to rebel against the authority of Jesus Christ Himself.
5. That the laity are unqualified to read and interpret scriptures for themselves, but must receive the word of the bishops as law and gospel.
6. That although it is not directly stated in the quotation I have given yet it is said in Roman writings, the Pope should be the head of all religious and (Continued on page 6, column 1)

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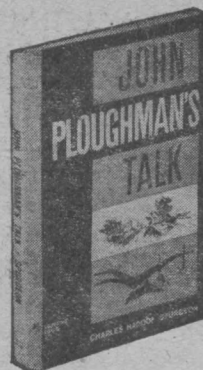
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The Pope On Rome's Power

In Pope Boniface VIII's Bull, *Unan Sanctam*, issued in 1302, the Roman Church was declared to be the source of all power, both spiritual and temporal. It asserted:

"We are instructed by the Gospels that there are in his (the Pope's) power two swords, viz., the spiritual and the temporal. Certainly, he who denies that there is in the power of Peter a temporal sword has paid poor attention to the word of the Lord. . . . Therefore, both are in the power of the Church, both the spiritual and the material sword. But this is to be wielded for the Church, that by the Church; that

by the hand of the priest, this not by the hand of kings and soldiers, but at the nod and patience of the priest. Moreover, sword should be under sword, and the temporal authority should be subject to the spiritual. . . . Whoever, therefore, resists this power, thus ordained by God, resists the ordination of God. . . . Then, to be subject to the Roman Pontiff, we declare, say, define, and pronounce to be absolutely necessary to every human creation to salvation."

(From "Ins And Outs of Romanism," by J. Zacchello, pp. 22, 23)

America Or Rome?

(Continued from page five)

civil government, which would make him a world dictator, with headquarters in Rome. Operating upon this principle, the Roman Catholic church has always worked for the uniting of church and state; and working upon this principle, she has put to death millions of those who would not conform to her teachings.

I ask you, in consideration of the above facts, are the doctrines of Rome in harmony with the ideals of free Americans and with the American constitution?

The constitution of the United States allows for the separation of church and state. To the Roman Catholic church this is error, and therefore the constitution will remain enmity with their divine law until such time as it can be changed. The principle of democracy is government by the consent of the governed. This is diametrically opposed to the Roman Catholic principle which declares that people are unqualified to make such decisions for themselves.

If Mr. John Kennedy—a Roman Catholic—is elected, he will be required to take an oath to defend the constitution. He will be permitted to take that oath, and his church may permit him to defend the constitution this time. He might even be an impartial president, but that could easily be the worst thing that could happen for the future of America.

Then people would say "We had a Roman Catholic president once, and he was a good one; Why not elect another?"

There is a good chance that the second will be much easier to elect than the first, and all the while Rome will be gaining increased strength in the government. Then, when it is decided the proper moment has arrived, the "Supreme Pontiff" will speak, and all good Roman Catholics will obey. Protestant America, wake up! Remember, the vast majority of Roman Catholic people are "good Catholics"; they dare not be otherwise.

But many good people will in-

sist that the Roman Catholic church has changed, and that she would not again perform the terrible deeds which were done during the dark ages. Don't fool yourselves; her underlying principles have not changed, for otherwise she would not insist upon her claim of infallibility. If that church is incapable of making mistakes, and her leader is so guided by the Holy Spirit that he cannot err in his official decisions concerning the church's faith and conduct, then she was right in burning her opponents at the stake, casting them to the lions, and bashing their heads against a wall. Under the same circumstances she would do the same again, and as ever try to excuse herself by insisting that "the end justifies the means."

"Oh but we are too civilized now for such things to happen," someone says.

What is civilization anyway, but a coat of veneering that covers up the same old human nature? Once a piece of veneered furniture starts to peel, we know how quickly the rough wood underneath will become exposed. The "dark ages" of religious persecution lasted twelve hundred years and then continued for several centuries after the reformation, and that persecution has never entirely ceased. We are now only about two hundred years away from the time in our own American history when ministers were thrown in jail or whipped for "preaching the gospel of the Son of God." Don't think it cannot happen again. Eternal vigilance is still the price of liberty.

But folks will say, "Some of my best friends are Roman Catholics, and they are good people."

Well, perhaps they are, but don't you suppose that many many Communists are also good people?

Please don't misunderstand me in this; our battle is not against Roman Catholic people, but against that terrible religious system which controls and misguides people. I am convinced that a great part of the Roman Catholic people in these United States do not know where their church is leading them. At heart

they are loyal Americans, but if brought to a show-down they will be found better Roman Catholics. And Roman Catholicism is both un-Christian and un-American. Like the Communist party, the Roman Catholic church seeks world dominion. If we are to have a world dictatorship, I would as soon it would be in Moscow as in Rome.

I fully believe that it is our duty, as servants of the Lord, to warn our people about these dangers. I fear that by our silence, and because of our fear of hurting someone's feelings or stirring up controversy, we are bringing up a generation of people who, as a majority, are under the impression that there is no vital difference between Roman Catholic and Protestant. "After all, one religion is about as good as another," they say.

I assure you that partisan politics has had nothing to do with inspiring this article. As far as I am concerned, this is purely a freedom issue. I am a minister of the gospel; not a politician.

So in conclusion, I would join with the editor of a Baptist paper of the south in urging our readers to forsake their political party if necessary, but for the Kingdom of Heaven's sake, vote against Rome.

In gospel bonds,
Floy F. Gross
Queen City, Mo.

"No Violence In Jesus"

(Continued from page three)
was sanctified unto the Lord yet he fell into the depths of despair. Listen:

"Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the Lord overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. Wherefore came I forth out of the womb to see labour and sorrow, and my days should be consumed with shame?" — Jer. 20:14-18.

You say, "It is wonderful that He has given me rest. It is wonderful that He has given me joy forever. It is wonderful that the Lord treats me like He does in saving me. It is wonderful that He who did no violence became my Saviour and saved me. But, Brother Gilpin, sometimes my flesh gives me a lot of trouble." Well, beloved, the four greatest men in the Bible had lots of trouble. As I have said, Moses was the meekest but he became irritable. Job was the most patient but he gave way to self-righteous complaints. Elijah was the bravest, and he became panic-stricken. Jeremiah was the most submissive, even sanctified to God from before his birth, yet Jeremiah fell into the depths of despair. Don't you worry too much if your flesh isn't any better than it was the day that you were saved. The flesh of everyone of us gives us lots of trouble. We need to remember it. Maybe you are strong today, but tomorrow you may be weak. Maybe today you have gotten victory over your flesh, but tomorrow your flesh may be causing you lots of trouble.

I thank God that the Lord Jesus Christ did no violence. He never sinned against man, nor against the government, nor against God, and therefore He was capable of being my Saviour. He is my Saviour. He wrought out for me a salvation that gives me a complete rest when I cease from my works, and yet in spite of the fact that I have that perfect salvation that brings to me a complete rest—in spite of that fact, I am a freshly human being here within this world. May God help you not to be discouraged when your flesh causes you difficulty, but may the Lord God give grace as you need. May the Lord

A Study Of The Ordinance Of Baptism

By The Late
B. H. HILLARD

Baptism is strictly a New Testament ordinance. It had its beginning with

John the Baptist

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins" (Mark 1:4).

"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke 3:3).

This is the first mention in the Bible of baptism as such, and no word of explanation as to its innovation is given.

Doubtless baptism was

Typified in the Old Testament

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." (1 Cor. 10:1-2).

This passing through the sea was as indicated, a type of baptism of the believer in Christ, just as Moses was a redeemer-type of Christ, and Israel's deliverance from Egyptian bondage a type of redemption of the be-

liever in Christ from the bondage and condemnation of sin.

Actually Israel was immersed as they crossed the sea on dry land, with walls of water on their side and a hovering cloud above them.

As the Red Sea stood as a barrier to any thought of returning to Egypt, so baptism, in its symbolic significance, stands as a reminder of a pledge to a new life on the part of any who, having been baptized, might be inclined to a life of sin. This should be a powerful deterrent.

We have in

John's Baptism

1. A preparation for the coming of Jesus.

"And in those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the Kingdom of Heaven is at hand. For this is that which was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT" (Mat. 3:1-3).

"Behold, I send my messenger before thy face, who shall PREPARE THE WAY OF THE LORD" (Continued on page 7, column 1)

God uphold you, and strengthen you, and cause you to rejoice in that salvation that was wrought by Jesus Christ, which produces a perfect rest so far as your life is concerned.

In the Old Testament we have a remarkable contrast to the New Testament. A prodigal son in the Old Testament was treated much differently to the way that a prodigal son was treated in the New Testament. We read in Old Testament concerning the prodigal son:

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto him: Then shall his father and his mother lay hold on him, and bring him out unto the leaders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear." — Deut. 21:18-21.

We read in the New Testament concerning the prodigal son:

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." — Luke 15:20-24.

Beloved, I thank God for the truth, if it hadn't been for the fact that Jesus Christ did no violence we would be right back there under the law. We would be right back there where the law says to stone the stubborn rebellious son. Thanks be unto God, Jesus did no violence. He never sinned, and because He never sinned He is capable of being my Saviour. Since He has saved me I have a perfect rest and a perfect peace and a joy ever more in the Lord Jesus Christ. How I thank Him for this truth—He had done no violence.

May God bless you!

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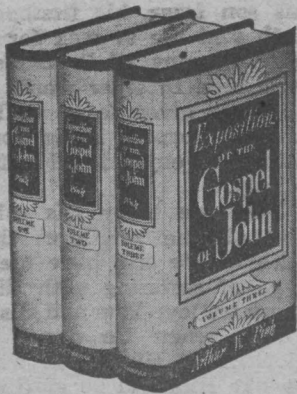
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PARE THE WAY (Mark 1:2). The burden of John's message was: "He that cometh after me is mightier than I, whose shoes I am not worthy to bear."

2. A fulfillment of prophecy. "This is that which was spoken by Isaiah the prophet" (Matt. 3:3).

3. A divine enactment.

"Then cometh Jesus from Galilee to the Jordan unto John, to be baptized by him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus said unto him, Suffer it to be so now; for it behooveth us to fulfill all righteousness. Then he suffered him" (Matt. 3:13-15).

In this passage we have:

(1) Becoming humility — "I have need to be baptized of thee, and comest thou to me?"

(2) Divine intervention—"Suffer it to be so now; for it behooveth us to fulfill all righteousness."

(3) Willing obedience—"Then he suffered him."

Baptism—a Church Ordinance

Of these there are two, baptism and the Lord's Supper, each symbolizing a particular phase of the death, burial and resurrection of our Lord, the whole of which embodies a beautiful symbolism of all that God has wrought in Christ Jesus for the believer during His earthly ministry. These are doubtless the ordinances Paul referred to in I Cor. 11:2—"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you."

While the baptism of John was preparatory, it however, by a process of divine establishment, became an ordinance of the church.

This fact is obvious for several reasons:

1. The command to baptize was given to the church.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19-20).

These words were spoken to the eleven apostles (Matt. 8:16).

The apostles constituted the nucleus of the first New Testament church, around which were gathered "about 120" in number. "And God hath set some in the church, FIRST apostles . . ." (I Cor. 12:28). It was this same 120 whom Jesus commanded to "tarry in Jerusalem" until they were endued with power from on high.

"And when these were come in, they went into an upper room, where abode both Peter and James, and John, and Andrew, Philip and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Jude the brother of James. These all continued with one accord and prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." (Acts 1:13-14).

It was upon this same 120 that the power of Pentecost fell, and unto whom "were added about three thousand souls."

That this was the church there can be no reasonable doubt. There is no "break in the continuity" of personnel or events that could be construed as otherwise. There is no evidence of the "church's beginning" after Jesus gave His command to this group. From the upper room these emerged to usher in the event of Pentecost.

This same group elected a successor to Judas Iscariot, making complete the organization of the church that was later to ride upon the tide of Pentecost from victory to victory. "And in those days Peter stood up in the midst of the disciples, and said; (the number of names together were about an hundred and twenty), Men and brethren, This Scripture must needs have been fulfilled . . . concerning Judas, which was guide to them that took Jesus . . . and they appointed two and they prayed and said Lord shew which of these two thou hast chosen . . . and they cast forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles" (Acts 1:15-26).

2. The authority to baptize rests with the church.

This fact is embodied in the command of Jesus to the church to baptize. There is none other to whom the command was given. Paul makes it an ordinance of the church. This was emphasized when Jesus said: "Upon this rock will build my church" (Matt. 16:18). There was no other institution to which it could be given, and it must have been given to an institution, else upon the death of an individual, the validity of the command would have ceased. The church is to endure for all time, hence a perpetual organization.

3. Baptism is the ceremonial initiation of a believer into the church.

"For by one Spirit we are all baptized into one body" (I Cor. 12:13). The "body" here is the church. The best Greek scholars, including A. T. Robertson, make the phrase read: "The symbol

of an inward change wrought in the believer by the Holy Spirit." This rendering is in perfect keeping with every other passage on the subject. The phrase, "We are all," refers to both Jews and Gentiles, and not to the aggregation of all individuals.

I know of no passage that limits the performance of the ordinance of baptism to ordained preachers only. The church has a scriptural right to appoint anyone it deems fit. However, all things equal, it is reasonable to expect that by reason of the pastor's

Call, Qualifications, and Position,

the church would, in wisdom and out of respect, look to the pastor to administer this sacred ordinance.

Baptism—a Symbol

"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him in baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life" (Rom. 6:3-4).

This text reveals baptism as a three-fold symbol.

1. Baptized into Christ.
2. Baptized into Christ's death.
3. Resurrected after the order of Christ's resurrection.

This explicit symbolism expresses three things:

1. The expressed faith of the individual in the burial and resurrection of Jesus.

2. The hope of the individual of the resurrection of his own body at the triumphant return of Jesus back to earth.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (I Thes. 4:14).

These immortal spirits are to be clothed with a new body—"For the trumpet shall sound, and the dead shall be raised incorruptible . . . then shall be brought to pass that saying: Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?" (I Cor. 15:52-55).

3. The manifest purpose of the individual to live a new life with Christ—"To walk in newness of life."

All of this renders void the theory that baptism is essential to salvation, as do many other unmistakable passages, among which we consider:

1. The nature and significance of the baptism of Jesus—"It behooveth us to fulfill all righteousness" (Matt. 3:15).

Jesus was our example as believers in Christ—"Because Christ has suffered for us, leaving us an EXAMPLE, that we should FOLLOW IN HIS STEPS" (I Peter 2:21). If our example in suffering, then He is our example in everything.

Jesus has no sins to be washed away. The purpose for which He was baptized is the purpose for which his immediate followers were baptized, and for which believers of all time are baptized, in obedience to a divine command, in fulfillment of a divine purpose, to symbolize a divine work of grace.

2. The fact that the thief on the cross was not baptized, yet saved. I know of no greater argument against baptismal regeneration. Jesus said to the thief: "Today shalt thou be with me in Paradise" (Luke 23:43). Paradise in heaven;

(1) Paradise is where the tree of life is (Rev. 2:7).

(2) The tree of life is on either side of the River of Life (Rev. 22:1-2).

(3) The River of Life flows out from the throne of God (Rev. 22:1).

(4) The throne of God is in Heaven (Ps. 11:4).

This settles the question of the salvation of the thief. The theory

SHAME! SHAME!

It is said that every generation is apt to, self-righteously, see a decline in morality among the young. But the ugly facts are something that cannot be disregarded. In the year 1957, according to "Time" magazine, there were 202,000 illegitimate births in America—a rise of 50 per cent in illegitimacy since 1950! This means that one person out of twenty in America is born out of wedlock.

"Time" magazine suggests four reasons for the rapid increase of illegitimacy: (1) Modern psychology, which suggests that sex repression damages the personality. (2) A "live to-day for tomorrow we die" philosophy of the H-bomb age. (3) Broken

homes, depriving adolescent boys and girls of moral guidance. (4) The alluring depiction of sex promiscuity in plays, movies, TV programmes, and novels.

In Britain the adulterous practice of artificial insemination is gaining ground. One person out of every five thousand, came out of a test tube—that is he, or she, was produced by artificial insemination.

All this is the fulfillment of Paul's words in II Timothy, "Know this that in the last days perilous times shall come . . . evil men and seducers shall wax worse and worse, deceiving and being deceived." (II Timothy 3:1, 13.)

—Standard Bearer

that the thief was saved under a dispensation before the Gospel is not true:

(1) All men of all time have been saved alike.

"Abraham believed God and it was counted unto him for righteousness" (Rom. 4:3). Abraham was saved by faith; so are all men; so was the thief.

(2) The thief was saved after baptism was instituted as an ordinance.

(3) The Gospel was preached by John the Baptist.

"The beginning of the Gospel of Jesus Christ, the Son of God" (Mark 1:1). This statement introduces the Baptist.

(4) The fact that Paul thanked God that he baptized but a few, only two, makes void the claim of baptismal regeneration.

"I thank God that I baptized none of you, but Crispus and (Continued on page 8, column 3)

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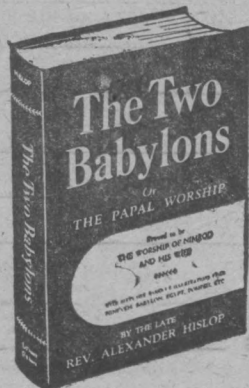
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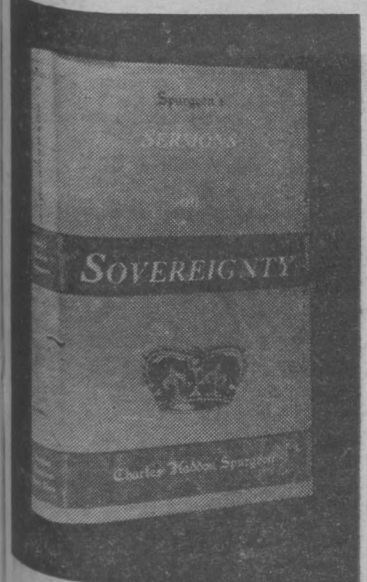
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