

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 Separation Of Church And State

By PHILLIP L. JONES

From the very nature of the individual relationship of the man to God and to the kingdom and the church, there can be no organization legitimately uniting these with the state. The church and state must, in order to be true to this ideal, be distinct and separate. They are interrelated, but they are independent. The one deals more with the spiritual, the other with the material, the earthly. The church then dominates legitimately and properly in one realm; the state in another.

Christ Taught It

This fact was distinctively indicated by our divine Lord. "My kingdom," He said, "is not of this world." "One is your Lord, even Christ, and all ye are brethren." When they brought the denarius or penny to Him, seeking to entangle Him by the question

whether or not it was lawful to pay tribute to Caesar. He said, "Whose is this image and superscription?" When they answered, as they could not help answering, "Caesar's," then came the reply, directly distinguishing between spiritual and temporal allegiance, "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's." (Matthew 22:21).

Church And State Are Different

The very essential nature and heart of the kingdom and church of Christ are diverse from those of the state. In the latter, position is sought, authority is exercised, greatness is determined by station. In the former, it is absolutely the reverse. Ye are not to be, Jesus said to His disciples in substance, as are the Gentiles. They exercise authority the one upon the other, and among them

their exactors are great, but so shall it not be among you. He among you who would be greatest shall be your minister, and he who would be chief shall be servant of all.

History Speaks

History tells us very clearly and distinctively how and when this idea of separateness began to be perverted. In A. D. 325, Constantine, the sole emperor of Rome, summoned the magnates of the church to meet at Nicea. Ostensibly they were called to settle certain questions and doctrines in connection with which disputes had risen. In reality it was called that the emperor might secure for the service of the empire an influence so dominant as the church had then become.

Constantine was far-sighted and he saw what a power for the unity of the empire — which at (Continued on page 5, column 3)

Examiner Editorials

By Bob L. Ross

WHY KENNEDY IS DANGEROUS TO AMERICA

There is too much against both the political "tickets" in the coming election for Americans to expect either to really benefit our country. It is regretful that both of the political parties failed to rebuff the pressures of liberals, socialists, integrationists, and the like and nominate a man for whom Americans would be grateful to vote.

However, since we have the choice of choosing between two evils, it is certainly better to choose the lesser. As it stands now, it looks as if Nixon will be the lesser of two evils. In this article, Kennedy's socialism and his softness to communism are noted; since the Roman Catholicism of Kennedy has been thrashed out before, we shall not cover it in this writing.

I. Kennedy Is Too Socialistic

Most, if not all, the national upheavals, disruptions of peace and wars in the past few years are due to socialism and its power-seeking advocates. German Nazism was a socialistic philosophy. Italian Facism, headed by Mussolini, was another. Bolshevism (communism) in Russia, led by Lenin, was and still is a socialistic force. Today we are seeing socialism of the Bolshevik

order advance as socialism has never advanced before. The move to make America a socialistic, communistic state has been on foot for a long time.

In Senator John Kennedy we are confronted with one of socialism's outstanding maneuvers toward making America a socialist state. Members of both political parties have expressed a fear of Kennedy because of his outspoken liberalism and socialistic programs. And if some other dyed-in-the-wool partisans would take their eyes off the party "brand" for a moment, they would see that socialism threatens the very foundations of our American freedoms and should not be supported in any party.

What Is Socialism?

Socialism (or communism) may be defined as the control and distribution of goods by the government to the national community. It is "hand-outism." It is the taking of a worker's paycheck and giving some of it to another fellow who either won't work or doesn't have a job.

"Socialism and communism are synonyms," says Dr. Ludwig Von Mises, professor of Economics at New York University. He continues:

"Communism is a very old (Continued on page 2, col. 1)

THE SCRIPTURAL BASIS FOR THE DOCTRINE OF THE TRINITY

By E. H. BICKERSTETH

FROM THE TRINITY (\$2.50) Reprinted by Request

I
The Father, the Son, and the Holy Ghost are eternal.

(No. 1 is said of the Father, No. 2, the Son, and No. 3, the Holy Spirit).

1. I am the first, and I am the last.—Isaiah 44:6.

The everlasting God.—Romans 16:26.

2. I am the first and the last.—Rev. 1:17. Whose going forth have been from of old, from everlasting.—Micah 5:2.

3. The eternal Spirit.—Hebrews 9:14.

The One Eternal is our trust. The eternal God is thy refuge, and underneath are the everlasting arms.—Deuteronomy 33:27.

II
The Father, the Son, and the Holy Ghost, created all things.

1. One God, the Father, of whom are all things.—I Cor. 8:6. The Lord... is he that hath made us.—Psalm 100:3.

2. All things were made by Him (the Word, etc.)—John 1:3. By Him were all things created, etc.—Colossians 1:16.

3. Who hath measured, etc.—who hath directed the Spirit of the Lord?—Isaiah 40:13. The Spirit of God hath made me.—Job 33:4.

The One Almighty is our trust. Commit the keeping of their souls to him—as unto a faithful Creator.—I Peter 4:19.

III
The Father, the Son, and the Holy Ghost are omnipresent.

1. Do not I fill the heaven and earth? saith the Lord.—Jeremiah 23:23.

2. Lo, I am with you always.—Matthew 28:20.

3. Whither shall I go from thy Spirit?—Psalm 139:7.

The One omnipresent God is our trust. He is not far from every one of us; for in him we live, and move, and have our being.—Acts 17:27, 28.

IV
The Father, the Son, and the Holy Ghost are incomprehensible and omniscient.

1. No one knoweth the Father, save the Son—Matthew 11:27. Known unto God are all his works, etc.—Acts 15:18.

2. No one knoweth the Son, save the Father.—Matthew 11:27. Lord, thou knowest all things.—John 21:17.

3. Who being his counsellor hath taught him?—Isaiah 40:13. The Spirit searcheth all things.—1 Corinthians 2:19.

We worship the One all-seeing God. All things are naked and open unto the eyes of him with whom we have to do.—Hebrews 4:13.

V
The Father, the Son, and the Holy Ghost are true, holy, and good.

1. He that sent me is true.—John 7:28. Holy Father. Righteous Father.—John 17:11, 25. The Lord is good.—Psalm 34:8.

(Continued on page 6, column 3)

STRAIGHT TALK

Editorial by Tom Anderson
In "Farm And Ranch"

At a recent Presbyterian assembly, the conference elected as head of its theological seminary in San Francisco a minister who has proclaimed his disbelief in the Virgin Birth of Christ. The meeting discussed such subjects as sex, birth control, NAACP, federal aid to education, abolishment of capital punishment, federal housing, admission of Communist China to the U. N.—in fact, practically everything except religion.

One of the most outstanding preacher-orators in America, Nels F. S. Ferre, wrote this in his book, *The Christian Understanding of God*: "Strange, however, is the hold which this doctrine (the Virgin Birth)... has on countless peoples. Reference to the Virgin Birth is not found in Paul's letters, the earliest writings we have. It is not found in Mark, the original Gospel..." (Continued on page 7, column 2)

God's Knowledge

By A. W. PINK

God is omniscient. He knows everything: everything possible, everything actual; all events, all creatures, of the past, the present and the future. He is perfectly acquainted with every detail in the life of every being in heaven, in earth and in hell. "He knoweth what is in the darkness" (Dan. 2:22). Nothing escapes His notice, nothing can be hidden from Him, nothing is forgotten by Him.

Well may we say with the Psalmist, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psa. 139:6). His knowledge is perfect. He never errs, never changes, never overlooks anything.

"Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4:13). Yes, such is the God with whom we "have to do!"

"Thou knowest my down-sitting and mine uprising, Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is

not a word in my tongue but, lo, O Lord, Thou knowest it altogether" (Psa. 139:2-4).

What a wondrous Being is the God of Scripture! Each of His glorious attributes should render Him honorable in our esteem. The apprehension of His omniscience ought to bow us in adoration before Him. Yet how little do we meditate upon this Divine perfection! Is it because the very thought of it fills us with uneasiness?

How solemn is this fact: nothing can be concealed from God! For I know the things that come into your mind, every one of them" (Ezek. 11:5). Though He be invisible to us, we are not so to Him. Neither the darkness of night, the closet curtains, nor the deepest dungeon can hide any sinner from the eyes of Omniscience. The trees of the garden were not able to conceal our first parents. No human eye beheld Cain murder his brother, but his Maker witnessed his crime. Sarah might laugh derisively in the seclusion of her tent, yet was it heard by Jehovah. Achan stole a wedge of gold and carefully hid it in the earth, but God brought it to light. David was at much pains to cover up his wickedness, but ere long the all-seeing God sent one of His servants to say to him, "Thou art the man!" And to writer and reader is also said, "Be sure your sin will find you out" (Num. 32:23).

Men would strip Deity of His omniscience if they could — what a proof that "the carnal mind is enmity against God" (Rom. 8:7)!

The wicked do as naturally hate this Divine perfection as much as they are naturally compelled to acknowledge it. They wish there might be no Witness of their sins, no Searcher of their hearts, no Judge of their deeds. They seek to banish such a God from their thoughts: "They consider not in their hearts that I remember all their wickedness" (Hosea 7:2). How solemn is Psa. 90:8! good reason has every Christ-rejector for trembling before it: "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance."

But to the believer, the fact of God's omniscience is a truth fraught with much comfort. In times of perplexity he says with (Continued on page 6, column 1)

The Baptist Examiner Pulpit

"THE ONE GOD BRUISED"

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

"Yet it pleased the Lord to bruise him." — Isa. 53:10.

This is one of those verses that is hard to understand. Truly, it is difficult to know how it could please God to bruise His Son. I am persuaded to believe that this is one verse that we must accept by faith, and just acknowledge that it is true, without attempting to tell how that it can be so. With our finite minds it is impossible to probe deep enough, or for us to understand fully, how that the death of the Lord Jesus Christ could please God.

I think just now of our little grandson who died in January. He had always been shielded and protected and carefully watched over. He had a wonderful disposition. Very few children at his age

had ever revealed the marvelous disposition that he had manifested. Many times I have found myself wondering what that little fellow must have thought when the boiling water poured over his body. Nothing like that had ever happened to him. He had been shielded, protected, and lovingly cared for. What he must have thought when that water poured over his body and scalded him! I say it is hard to understand the grief and the sorrow that we have experienced as a result of the Lord taking him. It has been one of those experiences that has been hard to understand. In fact, I gave up trying to reason about it, and have just fallen back on this fact, that God in His sovereignty hath done that which was right.

I think of my Lord Jesus Christ how He was God in the flesh, and how Jesus Christ had a nature and a disposition that was ten million times more perfect than the nature of my little grandson or of others, yet He went to the Cross of Calvary and died for our sins. When I think of Him suffering with the nails driven through His hands and His feet, with the thorns piercing His brow and His beard being pulled from His cheeks — when I think of that spear that was driven through His side, then I realize that the Lord Jesus Christ was sinlessly perfect, that He had never sinned one time in His life, and that He deserved it not. When I think of it I come back to this (Continued on page 3)

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Examiner Editorials

(Continued from page one)

term, while the term socialism was first coined in France at the end of the eighteen hundred thirties. Both were up to the year 1917 used indiscriminately. Thus Marx and Engels called the program they published in 1848 the Communist Manifesto, while the parties they organized for the realization of this program called themselves socialist parties. Before 1917 no distinction was made between the two words. When Lenin then called his party communist, the meaning he attached to it was: a party sincerely aiming at the realization of socialism as different from the parties that, as Lenin suggested, merely call themselves socialist parties while in fact they are (social traitors) and (servants) of the bourgeoisie. Lenin never pretended that his communist party had any other goal than the realization of socialism. The official name he gave to his government was—and is—Union of the Socialist Soviet Republics. If somebody

says he is opposed to communism, but cherishes socialism, he is not more consistent or logical than a man who declares that he is opposed to murder but cherishes assassination.

"The essential feature of the socialist (or communist) conduct of affairs is the substitution of the government's unique plan for the plans of the individual citizens. 'Planning' is therefore nothing but one term more to signify what the terms socialism and communism are designed to signify.

"Yet many leaders of our political parties are deluded by the idea that socialism and planning are something different from communism and that in fostering these schemes they are opposing communism while in fact they fully adopt the communist program. Of course, these confused politicians pretend that what they are aiming at is a socialist system that preserves democracy and representative government. They want to abolish 'only,' as they say, economic freedom and to retain political freedom. They are at a loss to realize that economic control is not merely control of one sector of human life which could be separated from the rest. If the government controls all material factors of production, it controls all aspects of the individuals' activities. If it controls all publishing facilities, all printing presses, radio, television, and all assembly halls, every political activity depends on the discretion of the authorities. If everybody is bound to work according to the orders of the government, only those whom the rulers trust are free to devote their time and their efforts to public affairs. It is not an accident that representative government and civil liberties developed step by step with the substitution of capitalism for feudalism and disappeared everywhere as soon as socialism—whether of the 'right' model (German Nazism and Italian Fascism) or of the 'left' (Russian Bolshevism)—supplanted the market economy. Despotism is the necessary political corollary of socialism as representative government is the necessary constitutional corollary of capitalism.

"There are among the 'left' wing leaders of both political parties certainly many who are consciously intent upon abolishing any trace of freedom and converting America into a full replica of the Soviet system. But most of our politicians and the rank and file of the voters are not guilty of such a betrayal. They, on the contrary, are anxious to preserve the traditional system of government, the free institutions, established by the founding fathers, that were the foundations of this country's greatness, glory and prosperity as they were the essential features of the civilization of Western Europe."

Socialism thrives on nations in economical difficulty and social distress (or supposedly so). It was during the depression of the thirties, for instance, that social-

ism made some serious advances in this nation. Socialistic programs, purported to be the answers to problems, received legislative action in that time of national difficulty. But socialism has not solved the problems of our nation; it has only given some a sort of temporary relief—which, incidentally, is all that it ever does—and led to inflationary measures.

At the present time, socialism's banner is being carried the highest by John Kennedy who is calling for legislation for his socialistic programs. He is advocating federal aid to education, federal medical care for the aged, federal aid in housing, federal aid in distressed areas and in the creation of jobs, and who knows what else he will come up with in the future. What he is doing is simply taking humanity's age-old, never-ending problems and trying to convince Americans to give up our past methods and bow to socialism as a "cure-all."

When he calls for "sacrifice" by Americans, he is calling for them to bow to socialism. He is calling for more taxation, his statements to the contrary notwithstanding. Furthermore, individual liberties will also have to be sacrificed. A nation is socialistic or communistic to the extent that it sacrifices individual liberties for the sake of the national community. When the federal government bites into the worker's salary to pay the doctor bill, light bill, and other bills of the national community, individual liberties are being destroyed.

Socialism and the Bible

There is certainly no support for the socialistic theory in the Bible.

Socialism promises to end poverty; the Bible says the poor will be here always.

Socialism claims its programs will lead to peace; the Bible tells us that we shall have wars and rumors of wars until the end.

Socialism takes what belongs to a worker and gives it to one who has not worked for and does not deserve such pay; the Bible says if a man doesn't work, neither should he eat.

Socialism produces slothfulness; the Bible condemns it.

Socialism is supposedly concerned about the masses; the Bible lays emphasis upon the individual.

Kennedy's socialistic platform is called "The Rights of Man," appealing to the ego of man; the Bible exalts the rights of God and the responsibilities of man.

I do not think America needs socialism. We have too much of it now. We have had too much of it for the past few years. I don't say that the Republican ticket and platform are very good so far as being free from socialism is concerned, but I do say that Kennedy and his programs are much worse.

II. Kennedy Is Soft To Communism

There are a number of things which indicate that Kennedy would be a "push-over" for the communist crooks—both here and abroad—to handle as they wish. Here are some of them:

1. His position that we should "express regret" with respect to the U-2 plane incident, which supposedly broke up the latest summit conference. This is exactly what Khrushchev is now demanding of the U. S., if there is to be another summit conference. Let us "remember Pearl Harbor" and beware of a man who is ashamed of our necessary defense measures.

2. His position on the matter of defending the small islands off the China coast, Quemoy and Matsu. It looks as if Kennedy made an appeal to the communist vote within the U. S. when he said that we should not defend these islands: He as much as said to communists in China, "Go ahead, take these islands if you want them. We will not help the Chinese Nationalists." I predict that if Kennedy is elected, the Chinese communists will be on Quemoy, Matsu and Formosa

NEWS COLUMNIST ASKS: "WHO'S USING THE RELIGIOUS ISSUE?"

Excerpts from DAVID LAWRENCE, News Columnist and Editor of U. S. News & World Report.

Who is exploiting the so-called religious issue now? This question arises because the Democratic National Committee and some labor union organizations are spending many thousands of dollars to rebroadcast, over various stations, the speech made by Senator Kennedy a month ago at Houston, Texas, before a Protestant ministers association.

Originally a paid broadcast over a network of Texas television stations, the speech now is being given in other areas. On Monday night it was shown as a half-hour program and as a political broadcast over the National Broadcasting Company station here covering the national capital and near-by points in Virginia and Maryland.

It has been widely reported that the so-called religious issue is being talked about a good deal in the South but is less of a factor in the North. Yet, of the sta-

tions selected for the paid broadcast, most of those chosen by the Democratic National Committee and its labor-union auxiliaries are in the North, including New York City where there is a heavy Catholic population. This has brought up the question as to whether there now is a campaign effort to keep the issue alive and to take advantage of the natural resentment many Catholics feel when the so-called religious issue is raised.

The Kennedy forces have been criticized hitherto for allegedly using the issue to prove that a Catholic can gain votes by it. Thus, at the 1956 National Convention of the Democratic Party at Chicago—when the Massachusetts Senator came within a few votes of winning the Vice Presidential nomination—there had been circulated among the delegates a staff memorandum prepared by the Kennedy managers claiming that the nomination of a Catholic would be politically a distinct advantage to the party. (Emphasis supplied).

long before the year of 1961 is over.

It is not a matter as to whether or not these islands are of importance, for, as David Lawrence, the news columnist and editor of U. S. News & World Report, says, "To say now that the islands will not be defended means telling the enemy that it is all right to begin an all-out attack on them and that perhaps the United States is weakening in her determination to defend Formosa, too."

3. Khrushchev has revealed that he favors Kennedy, saying that Nixon is a "fumbler," but Kennedy "makes sense." No doubt Kennedy, with his soft positions on the U-2 incident and the off-shore islands (Quemoy, Matsu), makes sense to Khrushchev and all communists. No wonder some folk are saying that "One Mr. K. is enough!"

4. Kennedy has come to the defense of communist-fronters in the National Council of Churches. This he did in connection with the controversial Air Force training manual which exposed several communist-front organizations and named certain NCC leaders affiliated with them. When communists are infiltrating every phase of American life, including the churches, we do not need a president who comes to the defense of communist-fronters.

5. Kennedy was opposed to the work of Joe McCarthy who exposed many of the communists in government. This fact was re-

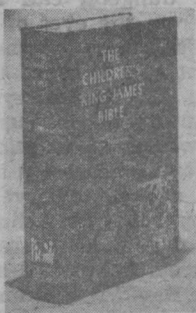
vealed by Mrs. Roosevelt who pressed Kennedy as to the position he would have taken had he been present when the vote to censure McCarthy was taken. Kennedy, who was absent at the time for political reasons, admitted that he would have voted against McCarthy.

6. His relationship with Walter Reuther, the Soviet-schooled socialist, evidences his softness toward communism. Reuther, leader of the United Auto Workers and a "big wheel" among American bosses, is a menace to America and has long been regarded as a "make or break" man in the Democratic Party. Although the Senate Rackets Committee has a report filed concerning the corruption of the UAW, Reuther & Co. have not been investigated. The fact that Reuther is supporting Kennedy and Kennedy's brother, Robert, is the chief counsel of the committee is probably the answer to this matter.

Concerning labor, Kennedy has stated that he favors "government ceasure" in labor disputes. This is nothing but a step toward communism and this is exactly what socialist labor bosses like Reuther want. They are not seeking the good for the worker, but his total subjection in the socialist system. They know that every time they press for wage increases the prices of commodities (the "cost of living") will go up; they know that in the long run the laborer gains nothing. They also know that

(Continued on page 3, column 1)

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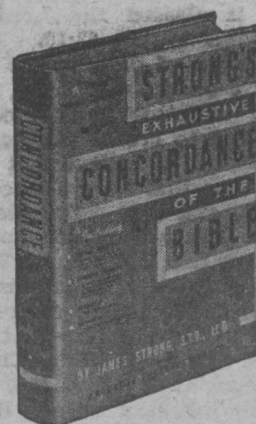
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Examiner Editorials

(Continued from page two)

eventually the back of labor management and the national economy will be broken by such pressures.

Kennedy, in advocating "government seizure," is eating right into the hands of the socialists. Once the federal government takes such a step, we can look for a man like Reuther to be a candidate for president. And once you have government and labor united under a socialist dictator, you have communism. Khrushchev won't have to use his rockets; Kennedy, Reuther & Co. will sovietize America for him.

7. Although Kennedy is vocal "opposed" to communism, his record and programs all lean in the communist direction. It has been revealed that on 93 of 97 Senate roll calls on key issues in the last two years, Kennedy has voted in perfect agreement with Hubert Humphrey, known as the most liberal member of Congress. The ADA (Americans for Democratic Action), a left-wing organization, gives Kennedy a 100 per cent voting record.

Such a man as this is certainly not the socialist "softie" that America needs at this hour.



"The One God Bruised"

(Continued from page one)

text and I say it may have pleased God, but it is one of those verses that is hard to understand.

Of course, I realize the way in which it pleased God, was that it was the fulfillment of all of God's purposes and plans. What a verse it is: "Yet it pleased the Lord to bruise him." I insist that when we have been in eternity ten thousand years, even then we will never have fully grasped the meaning of how it pleased God to bruise His son for our eternal redemption.

I

IT WAS FORETOLD THAT THE DEVIL WAS GOING TO BRUISE HIS HEEL.

We read:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and THOU shalt bruise his heel." — Gen. 3:15.

Of course this is speaking of the Lord Jesus Christ. The Lord Jesus Christ was the only one who could fulfill this verse of Scripture because He was the only one who could be spoken of as the seed of women. All others are the result of the combined seed of woman and man, but the Lord Jesus Christ was of the seed of the woman. It was said while there would be a perpetual enmity between the seed of the woman and the Devil, it would eventually culminate with the Devil being bruised completely, but at the same time that he would bruise the heel of the seed of the woman or of the Lord

Jesus Christ. This would tell us in prophecy that the Devil, while he was going to be destroyed and going to be completely bruised by the Lord Jesus, was going to bruise the heel of the Son of God.

I think that took place, and was fulfilled, in the life and the ministry of the Lord Jesus Christ when He was here in the days of His flesh. The Devil continued to work through others for the destruction of the Lord Jesus. On the first day that He announced the fulfillment of Scripture in Himself, when He had done so within the temple, they took him out on the brow of the hill to cast him headlong over the hill that He might be destroyed, thinking that He was a mad man — that He had lost His mind and that the merciful thing to do was to get rid of Him. Even prior to that the Devil had tried his best to bite the heel of the Lord Jesus Christ, for in the early hours of His birth the old wicked, sinful king had sent out an edict whereby all the babes in Bethlehem under two years of age were to be killed. This was a definite effort to destroy the Lord Jesus. That was nothing else but the Devil who was seeking to bite the heel of the Lord Jesus Christ.

Then when the Son of God came to that day in which He made the full revelation of His church unto the disciples, the Devil spoke through one of the leading apostles for Simon Peter said, "No, Lord, this shall never come to pass. You will never die for our sins." Immediately he began to argue the matter with the Lord Jesus Christ. Then Jesus looked through Simon Peter, and realized that it wasn't Peter that was talking. Actually it was the Devil that was seeking to destroy the work and the purpose of God in Christ Jesus, so that He said to Peter, "Get thee behind me Satan."

When you come to Gethsemane and find the Lord Jesus praying, the Devil was seeking to wound the heel of the Son of God. When you come to Calvary, the tail of the serpent is wrapped all around the Cross. Beloved, when the Lord Jesus Christ went to the Cross, surely we can say that it was then that the Devil did his utmost to bruise the heel of the Lord Jesus Christ.

Long ago I preached a sermon on the subject, "The Giant with the Wounded Heel." I don't recall just how I discovered or developed it, but I took this passage in Genesis 3 that speaks of the Devil bruising the heel of the Lord Jesus Christ and I referred to the Lord Jesus as the Giant with the wounded heel. As I say, I don't remember exactly how I developed that message, but there is one thing that comes back to my mind. I said that today in every field of Christian endeavor, wherever we may look, we can see evidence of the heel of Jesus being bruised.

Look at our churches. Our churches aren't perfect. The very fact that our churches are imperfect, and make so many mistakes, and do so many things wrong, the very fact that there come difficulties and burdens and quarrels in our churches, is just evidence that the Giant has a wounded heel.

When I think of ourselves, as individuals, we can see evidence that the Giant has a wounded heel so far as your life and my life is concerned. You can look into our schools, and all of our so-called Christian institutions, and there are none of them that are operating perfectly. There are none of them but what show evidence that the Lord Jesus Christ was certainly wounded when His heel was bitten deeply by the Devil.

II

WHY DID GOD BRUISE HIM?

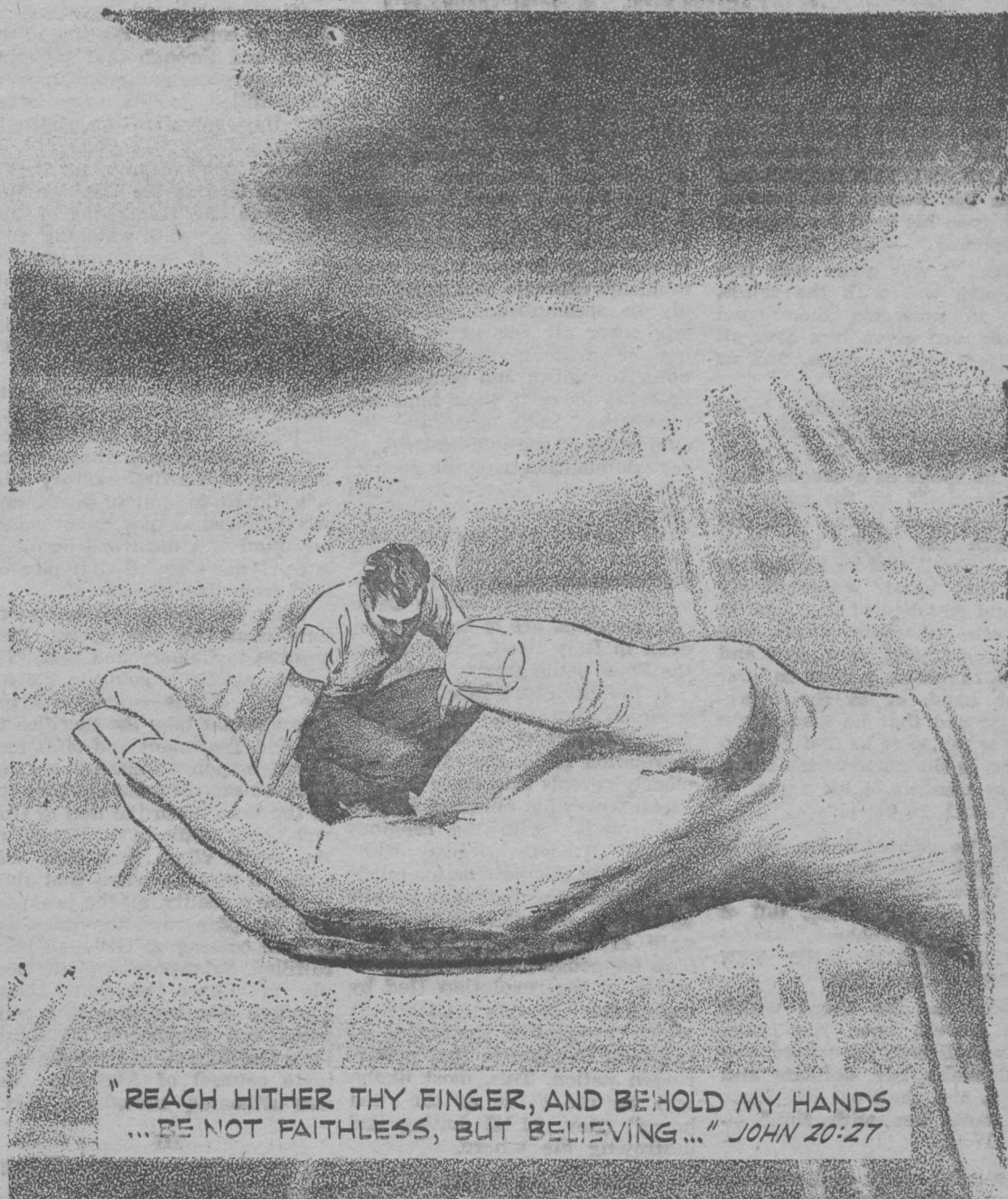
Not only was His heel bruised by the Devil, but it pleased the Lord to bruise Him. Jesus came to be buffeted or scourged and ultimately to be crucified. He was bruised then in His body. See Him in Gethsemane as the blood bursts from the pores of His body. See him in Pilate's judgment hall when they scourged Him until His back was a mass of gore and

blood. See Him when He came to Calvary and they drove the nails into His hands and feet. I say when you look upon that body that was buffeted, scourged and crucified, you can see how the Lord Jesus Christ was bruised in His body.

Not only was He bruised in His body, but He was bruised in Spirit as well, when the sins of God's people were laid on Him. Can you imagine what it was for the sinless Son of God to bear the sins of ungodly sinners like you and me? Can you imagine how He suffered in spirit when He who was sinless bore the sins of us who are sinners? Can you imagine what it would be like for some pure, refined, cultured girl that had been shielded from the things of this world to suddenly be thrown into a position of vice and compelled to listen to the songs of the ungodly and to live a life of horrible sin? Can you imagine what she might suffer? Beloved, if you can imagine that, even in the smallest particle, you could realize to a little extent what the Lord Jesus Christ suffered, and how the Son of God was bruised in spirit, when the sins of all the elect of God were laid on Him.

Can you imagine the Son of God not only bruised in body when He was scourged, buffeted and crucified, not only bruised in spirit when the sins of God Almighty's elect were laid upon Him, but can you imagine how He was bruised when the wrath of God fell upon Him. In all of His ministry the Lord Jesus Christ was unlike us in that He was always on speaking terms with God. There come times in your life I am sure, as in my life, when you pray, and it just seems like you don't get any place at all. It just appears that God is miles and miles away and that He seems to turn a deaf ear and refuses to hear you pray. Not so with the Lord Jesus Christ. In all of His ministry He was always on speaking terms with the Father. He said Himself, "I do always those things that please Him." There was never a time when the Lord Jesus Christ was not on speaking terms with the Father. Can you imagine what it must have been like then for God the

IN APPRECIATION OF A SCAR.



Father to turn His face, and for the wrath of God to be poured out. It was not upon you, and not upon me, and not upon ungodly sinners that ought to have suffered for sins, but the wrath of God was literally poured out upon the sinless Son of God.

I hear Him say, "Eli, Eli, lama sabachthani?" which is interpreted as "My God, my God, why hast thou forsaken me?" Up to this time the Lord Jesus Christ had been on speaking terms with God at all times, but now the Father turns His back and refuses to hear Him.

In the Old Testament we read that God never forsakes His saints. Listen: "For the Lord loveth judgment, and FORSAKETH NOT his

saints; they are preserved for ever: but the seed of the wicked shall be cut off." — Psa. 37:28.

God did forsake His Son when the wrath of God was poured out upon Him. God the Father turned His face from His own son. How He must have suffered! He was buffeted, scourged, and crucified. He was bruised in spirit when the sins of the elect were laid on him. He was bruised in His very soul. The wrath of God fell upon Him when Jesus Christ hugged the sins of all of God's elect to His bosom and suffered and died for our sins.

The Word of God says that as God realized what was taking place that it pleased God to crucify Him. Now why? I think I can give you the answer. I can't reason it out, because it is beyond my comprehension mentally. The Lord permitted all of this because it was predetermined that Jesus Christ would thus suffer and be crucified.

We read: "Him, being delivered by the DETERMINATE COUNSEL, AND FOREKNOWLEDGE OF GOD, ye have taken, and by wicked hands have crucified and slain." — Acts 2:23.

Simon Peter was preaching to this crowd at Pentecost and he said: "You did it, but it was God's plan. You by wicked hands have crucified and slain Him, but what you did was merely in the light and the foreknowledge of Almighty God.

Notice again: "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, FOR TO DO WHATSOEVER THY HAND AND THY COUNSEL DETERMINED BEFORE to be done." — Acts 4:27-28.

Notice, what they did, they did because God's hand and God's counsel determined before that it should be done.

When I see Him bruised in body and spirit and soul, I realize that He was thus bruised because it was that predetermined will of God that Jesus Christ was

(Continued on page 4, column 3)

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KENNEDY, ROMANISM, COMMUNISM AND THE FUTURE

"And I stood upon the sand of the sea, and saw a BEAST rise up out of the sea, having seven HEADS AND TEN HORNS, and upon his horns ten crowns, and upon his head the name of blasphemy." — Rev. 13:1.

"And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." — Rev. 13:1.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. . . . And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." — Rev. 13:11, 12, 16, 17.

"So he carried me away in the spirit into the wilderness: and I saw a WOMAN sit upon a scarlet coloured beast, full of names of blasphemy, having SEVEN HEADS AND TEN HORNS — Rev. 17:3.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." — Rev. 17:16.

A careful study of Revelation 13, from which a few verses have been quoted above, will reveal that the whole world will eventually be subjected to tyrannical political and economical domination.

Revelation 17, on the other hand, pictures the religious domination of the world by a corrupt church. You will notice that verse 3 of this chapter reveals that this religious power is united with the political beast of Rev. 13. She sits upon the beast with the seven heads and ten horns. This is the union of church and state, prophesied for the future.

If we were to attempt to pinpoint who or what will be the fulfillment of these prophetic chapters, judging from present conditions we would have to say that communism fulfills Revelation 13 and Roman Catholicism, encompassing apostate Protest-

antism, fulfills Revelation 17. This means that eventually there will be a union between communism and Romanism.

This union appears inevitable, if both communism and Romanism are to survive. Rome's existence depends upon it and communism's ultimate goal could hardly be accomplished without it. And after all, this union should not be difficult to obtain, for both Romanism and communism basically agree in their aims and ideologies. Both advocate the subjection of the individual; both seek domination over the masses; both oppose the freedoms and liberties which we Americans have known; and both are extremely materialistic minded. Furthermore, it has been revealed how vulnerable Roman Catholic countries are to communism, even in Italy itself, the home of the Pope, being greatly subjected.

If the Scripture foretells such a union, however, it also sets forth the fact of its destruction. Revelation 17:16, already quoted, clearly reveals this. Once the political power has obtained its goal via a union with the religious power, it will destroy "the whore." Or, this destruction might result from the fact that Rome's leaders, as always, seek to dominate even the political affairs. This happened in Mexico and resulted in the revolution (led by unfaithful Roman Catholics) which brought a semblance of religious freedom to that priest-ridden nation. This, most likely, will be the cause of the "ten horns" (Rev. 17:12) hating and destroying the whore.

What About Kennedy?

But how does John Kennedy fit into this picture? Well, he may not. But in view of the world's present situation, seemingly being on the brink of destruction, it could be that Kennedy, a Romanist and a political socialist, is just the first step toward the union of Rome and communism. We do not say this union could or would take effect through Kennedy, but certainly his religion and political philosophy coincides with the present power-seeking bodies. And something is going to have to "pop" soon. The world can't go on much longer as it has the past few years.

If Kennedy is elected, watch for this union to gradually develop. If he is not elected, watch for it, too. It will come, for the Bible prophesies it is coming.

—Bob L. Ross

JOHN'S BAPTISM

"The baptism of John, whence was it?"

—Christ

And they answered, "We can not tell."

—the Jews

WHY COULD THEY NOT TELL?

For centuries the religious world has been divided over three theories touching the place of John's ministry:

- I. It belonged to the JEWISH DISPENSATION.
- II. It was an INTERMEDIATE DISPENSATION.
- III. It belonged to the CHRISTIAN DISPENSATION.

To Which Did It Belong?

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"The One God Bruised"

(Continued from page three)
going to suffer for the sins of the elect, and through that suffering God's purposes and promises were all fulfilled, to the very letter, and thus salvation was brought about.

Now I don't mean to say that it pleased God to see His Son suffer from the standpoint of just standing by and watching that Son suffer. I don't say that it pleased God to see His Son suffer just as an arbitrary tyrant may watch another individual suffer. I don't say that it pleased God to see His Son suffer as a man might sit in an arena and watch a bull fight. I don't say that it pleased God to see His Son suffer as it pleased those brutal Romans of the first century who saw Christians put to death, and who rejoiced as they might watch any kind of a theatrical performance. I don't say that it pleased God from that standpoint.

When the Old Testament prophets came on the scene, they pointed to Calvary and said, "He is coming. He is going to die for the sins of the world." As the priest would take the sacrifice of the Old Testament and offer that sacrifice upon the altar, every one of those sacrifices looked forward to the time when the Son of God was going to die in fulfillment of the same. When that time was come to pass — when that time became a reality, all the promises and the plans and the predetermine counsel of God had been fulfilled. Salvation for God's people is thus brought about. Through His bruising, the purposes and prophecies all found their fulfillment, and the determine counsel of Almighty God was ultimately brought to pass.

III

OUR BRUISES NECESSITATED HIS BRUISING.

In the Bible our sins are referred to as bruises. We read:

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and BRUISES, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." — Isa. 1:6.

Here the prophet Isaiah is talking about us. He says that we are bruised, and that every sin within us, is to the Lord, as a bruise. I think the Bible makes it clear that there are possibly four different types of sin. There are sins of ignorance. Sometimes I think people sin ignorantly just because they don't know any better. Well, everytime you have ever sinned in your life in ignorance, it is a bruise.

Then there are sins of presumption — when you know better, but you presume and go ahead in spite of the knowledge that you have received from God. Every presumption is a bruise.

Then there are the secret sins and the open sins. Believe me when I say that there is not an open sin or a secret sin or a presumptuous sin or a sin of ignorance that you stand guilty of, but what God looks down upon you as though you were thus bruised. No wonder he says, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." It is no wonder when God Almighty sees us with all the sins of our lives, that He looks upon us as a festering sore from one end to the other. Because we have thus been bruised by sin, of necessity our sins bruised the Lord Jesus Christ.

We read:
"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound." — Rom. 5:20.

"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.

God looked upon us with all of our sins. Then God looked upon Jesus Christ absolutely sinless. God took our sins and put them over on Jesus. He was made to be sin for us. At Calvary's Cross he suffered for our sins that the righteousness of God might be taken from God and put on us.

How Satan Destroys Bible Study In The Modern Sunday School

By ROY MASON

Tempe, Florida



We need to keep our eyes opened constantly so as to recognize the Devil's schemes. Let us remember that the Devil nearly always has a SECOND BEST. If he can't get his own way completely, he will change his strategy so as to get the second best thing from his standpoint. For illustration, if he can't prevent the salvation of a human soul, he will seek his second best by trying to hinder and harm that person's Christian life so as to nullify his testimony. If he can't prevent a man from preaching, he will seek a second best by getting him to do purely topical preaching, so that he acquaints people with very little of the Word of God. In the case that we are dealing with, if Satan can't keep the Bible from being taught, then he will seek a second best by promoting a type of religious education that doesn't really teach. We have that system in use today. There are many denominational "experts" who have worked out courses to study — and surely Satan led them, for they are ideally qualified to keep people from knowing the Bible. Just what do we mean? Let us give some examples to illustrate what we are saying:

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"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 we were healed." — I Pet. 2:24.

Every sin of our life is nothing more than a bruise from the Devil, yet Jesus Christ was bruised in order to cover our bruises. Jesus Christ went to the Cross and was bruised for our sins, in order that our bruises, which came through sin, might be covered thereby.

IV

SOMEDAY THE DEVIL IS GOING TO BE BRUISED TOO.

The Lord is going to bruise Satan. Listen:

"And the God of peace shall bruise Satan under your feet shortly." — Rom. 16:20.

I go back to the early chapters of Genesis and I see the prophecy as to how the Devil was going to bruise the heel of the Son of God. He did bruise the Lord Jesus Christ. Especially as He came to Calvary the Devil did bruise the heel of the Son of God. But some of these days the Devil is going to be bruised completely. It doesn't look like there is any fulfillment of it today. Every place (Continued on page 5, column 2)

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By G. H. Orchard

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Sunday School Wags Church

In churches throughout the country, the Sunday School machine is made the main thing. Great sums of money are lavished on immense educational plants where the Bible is merely piddled with. Often the church auditorium is a mere chicken coop in comparison. The school is not expected to attend preaching for the auditorium would not hold half the school. People leave by the hundreds. They show their utter contempt for the church that provides the facilities. Yet Jesus started a CHURCH (Matt. 16:18) NOT a Sunday School. It has pleased God by the foolishness of preaching to save them that believe — not through reading a "quarterly." In the use of the present Sunday School system, we certainly have "the Devil's second best." If he can't prevent the Bible from being studied, he fosters a system that nullifies that study 75 per cent.

Let The Pope Speak!

There appears to be some doubt as to where the Roman Catholic Church stands on the matter of freedom for other churches. Apologists for this church (both among Roman Catholics and Protestants) call attention to a new "liberal" view. They tell us that the Roman Church has really abandoned its historic position and has now become the champion of freedom for all faiths.

These apologists consider it bad taste for anyone to quote the copious utterances of the Popes and the various Canon Laws which take a firm stand against freedom. To quote such authorities is regarded as particularly bad taste in this election year! Well, we can read. We have read the Popes on this subject—practically all of them right up to and including John XXIII. They all assert Rome's classic thesis that error (the doctrines of others) cannot have the same rights as "truth" (Roman Catholic doctrines).

Now we are told to disregard all these "infallible" statements. We are told that Spain and Colombia don't mean a thing. We are told that all this is passe—we live in a new day. Catholics believe in separation of church and state the same as anybody else.

How to Resolve Doubt

We are baffled. We can't see why there should be doubt as to just where the Roman Church stands. If the Pope now believes in freedom for other religions than his own, why doesn't he just say so? That would settle the thing.

This idea may appear naive, but the more we think about it the better we like it. Why not? All doubt about voting for a Catholic candidate for President and all apprehensions about Catholic ambitions could be resolved with one comprehensive utterance. Pope John XXIII is the one to do it, the only one who can do it.

So let Pope John XXIII proclaim:

(1) That Canon 1374 is not binding in the U. S. and that Catholic parents are free to send their children to public schools without spiritual penalties;

(2) That the church in the U. S. (out of respect for the Constitution and the Supreme Court) will drop its campaign to secure public funds for the support of its institutions and rely, instead, on voluntary gifts;

(3) That Canon 1258 is not binding on American Catholics—they are free to attend inter-faith functions or to visit services of other faiths;

(4) That Catholics may be validly married before any clergyman or accredited civil official, without discriminatory pledges against Protestants and Jews.

(5) That all men should have, as a matter of right, full freedom to worship according to their own conscience, to propagate their beliefs and make converts to them and to change their faith as they choose, even in Spain;

(6) That the Catholic Church will not attempt to impose its own standards regarding birth control and medical practice on citizens of other faiths;

(7) That Catholic public officials are free to carry out their duties according to their oath of office and in the light of their individual conscience under God, without interference from their church—From *Church and State*, Vol. 13, N. 7.

"The One God Bruised"

(Continued from page four)

you go, you come face to face with sin, and see evidence of the Devil. You rub elbows and brush shoulders with the Devil every day. It doesn't seem that there is any possibility that the Devil is ever going to be completely bruised, yet the Word of God says that ultimately he is going to be bruised under Christ's feet.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." — Rev. 20:10.

CONCLUSION

It was prophesied that the Devil was to bruise the heel of Jesus Christ. He did it. It is said within our text that it pleased God to bruise Jesus. He did bruise Him and God was pleased, because it fulfilled the purpose, plans, prophecies and predictions of the Old Testament. He was bruised for a particular purpose so far as we are concerned, and that is to cover our bruises. Someday He who was bruised for us is going to bruise the head of the serpent, even the Devil himself.

I ask you, are you depending upon Him who was bruised? Is that the One you are depending upon? I thank God that I can say:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand."

Beloved, I am depending upon that One who was bruised for me. Are you depending upon Him?

Many people depend upon others for salvation besides the bruised One. We read:

"Now, behold, thou trustest upon the staff of THIS BRUISED REED, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him." — II Kings 18:21.

If Israel depended upon Egypt for help and strength, they would be depending upon a bruised reed, which if they leaned upon, it would pierce through their hand. As I think of it I am reminded that many a person is leaning upon baptism or upon church membership or upon some ordinance. He is leaning upon some work, and as such, he is leaning upon a bruised reed, which if he leans upon it, will pierce through to his destruction.

I thank God I am not depending upon any bruised reed. Rather, I

am depending upon the bruised Son of God, who was bruised for my sins.

May God help you to trust Him!

Church and State

(Continued from page 1)

length was brought under his sole sway—the church would be able to exert. Most of those in that celebrated council failed to discern the real purpose of him who had summoned them. There was one, however, more clear-visioned, who most distinctly divined the emperor's purpose and forecasted the future. It was Arius, a presbyter of Alexandria, and the reputed founder of the party that afterward gave the Roman Church so much trouble. Being reproached for remaining day after day in silence in the great conclave, while others were taking part in the prevailing discussions, at length he arose and said:

"For me, a poor presbyter of the Christian church, to assume the right to deliberate upon and prescribe laws for the empire would be gross impudence and arrogance. For any human authority to usurp the right to make laws controlling the faith of Christ's church would be as gross as sacrilege. Was Constantine crucified for you? or were ye baptized into his name? Do ye hope for salvation by faith in and obedience to him? I was not. I have come hither, therefore, in obedience to the imperial mandate, and have spoken by the emperor's command. As to the empire, I have no authority and no desire to make laws for it; as to my Christian faith, no man nor angel hath right or power to meddle therewith or to prescribe laws for it. It is a thing between my soul and its Saviour, whom I have served all my life long in spite of imperial laws, and whom I will continue to serve no matter what laws may be enacted. Brethren, will ye do likewise, or will ye now deny the Christ?"

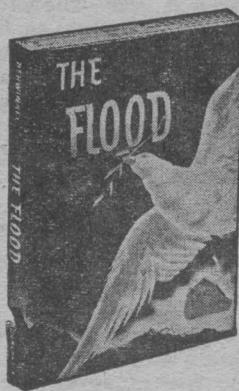
It may, perhaps, be questioned whether or not Arius really spoke these words. He could not have spoken more truthfully, certainly, had he done so; and whether he uttered them or not, they accord with the exact conditions of the teaching of Christ, and with the position of Baptists in the history of the church.

Many Evils

What evils have sprung from this perversion, history does not fail to tell us. E. Y. Mullins quotes from Mr. Bryce, in his "American Commonwealth," as follows:

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"Half of the wars of Europe, half of the internal troubles that have vexed European states, from the controversies in the Roman empire, of the fifth century, down to the 'Kulturkampf' in the German empire, of the nineteenth century, have arisen from the rival claims of Church and State." (Axioms of Religion, p. 186).

Buckle, in his "History of Civilization," as also quoted by Mullins, says: "During almost one hundred and fifty years Europe was afflicted by religious wars, religious massacres, and religious persecutions, not one of which would have arisen if the great truth had been recognized that the state has no concern with the opinions of men, and no right to interfere even in the slightest degree with the form of worship which they may choose to adopt." (Ibid., p. 186).

It would doubtless be unjust to charge all the evils from which the church may be regarded as suffering today upon its union with the state, but certain it is that vastly the larger proportion of these come therefrom. It is only yesterday, as it were, that we read of the suffering, the privations, the inconveniences encountered by the Dissenters of England in consequence of the imposition of a school tax coupled with religious instruction. This was sought to be imposed by the state upon those who did not and do not, believe therein. Such a condition could not exist where the state and the church were absolutely severed, as they ought to be.

Baptists and This Doctrine

Baptists were the pioneers in the severance of these two essential institutions. They were the first, apparently, to grasp the true principles of Jesus Christ's government, and seemingly they were the first to endeavor to put those principles into practice.

Says E. Y. Mullins, "The Baptists grasped the conception of liberty in its full-orbed glory from the beginning. This doctrine, and those related to it, shine in the early Baptist Confessions of Faith among contemporaneous creeds like a constellation in the clear sky seen through a rift in the darkness of the surrounding clouds. It found its sublimest embodiment when Roger Williams took it in his hand as a precious seed and planted it in the soil of Eastern New England, saying, in the words of God's true prophet, 'Out of this seed shall arise the most glorious commonwealth known to human history.'" (Axioms of Religion, p. 268).

Such commonwealth did arise. It was glorious in itself, but more glorious in the results flowing therefrom. It may be of moment for us to quote the exact language of the charter which formed the basis of the foundation of Rhode Island: "No person within the said colony at any time hereafter shall be in anywise molested, punished, disquieted, or called in question for any differences of opinion in matters of religion; but that all and every person and persons may from time to time, and at all times hereafter, freely

and fully have and enjoy his and their own judgment and consciences in matters of religious concernment." (Curry, Establishment and Disestablishment, p. 48).

Such sentences strike one even at this distance as almost inspired. The singular thing about it, likewise, is that Roger Williams was not the first to strike this lofty chord in the instrument of human freedom. Even the so-called Anabaptists themselves, those much maligned people, discerned the same great spiritual truth, and put into a document that would do credit as to its breadth of view to the nineteenth or even the twentieth century.

It would be readily seen upon what a high plane this conception of the church and state placed the relations of the two in Baptist thought. There could be, there can be, no persecution where this ideal obtains. With this ideal these words from Professor Carolea are untrue. He says, "Wherever any church is alone in possession of the field, and has no rival to dread, that church is ever intolerant. There is a guarantee of tolerance only in those countries where religious opinions are profoundly divided, and where several churches are struggling for existence." (Cardinal Newman, p. 142).

Planted upon the Baptist foundation, with the conception of Jesus Christ's rulership and the soul's responsibility and obligation to Him alone, any church, whether standing by itself or by the side of others, must be tolerant; nay more, it must grant liberty to others to hold what they believe, equal to that which it claims for itself to hold what it believes.

(Continued on page 6, column 1)

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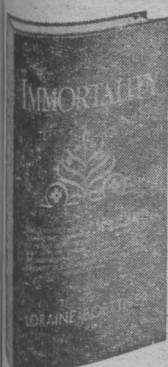
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Church and State

(Continued from page one)

Baptists have been consistent, and they have been influential in shaping legislation and in influencing states in regard to this important matter. They were Baptists who in the early days of the formation of the Federal Constitution insisted upon guarantees of religious freedom in this favored land of ours. That Constitution as first formed did not meet with their approval. A committee, of which James Manning and Isaac Backus were influential members, came to Philadelphia and presented the matter to the Federal Congress then in session in that city. Their influence prevailed, and the Constitution was so amended as to guarantee to the nation, for all time, absolute religious freedom.

They Must Be Separate

There can be no structural relationship between the church and the state under our national Constitution. The state is to protect the church; to guard its property, and to maintain its political rights; but it is not in any wise to interfere with its services or doctrines or principles. It may not dictate to the church in any way as to these, and much less may it in any wise compel. What a tide of woe, what rivers of blood, what agonies of soul that have cried to Heaven would have been spared had this idea, that now is so universal, prevailed throughout the church's history!

When one enjoys the liberty of worshipping God according to the dictates of his own conscience, he feels that he, as a part of the people, has a right to a voice in the determination of his political fortunes and fate. Baptists may be grateful for the part they have been permitted to take in the progress of this great idea, and in the position that it has attained. Others than Baptists now advocate it and sustain it. To such an extent, perhaps, does this obtain, that it may be forgotten by some who were the original propagators and defenders of the true relations of church and state. No student of history, however, can fail to discern this fact, that Baptists have been the pioneers in holding and defending that principle of the right relationship of church and state which culminates in the ideal, a free church in a free state.—From **A Restatement Of Baptist Principles**.

God's Knowledge

(Continued from page one)

Job, "But He knoweth the way that I take" (23:10). It may be profoundly mysterious to me, quite incomprehensible to my friends, but "He knoweth"!

In times of weariness and weakness believers assure themselves "He knoweth our frame; He remembereth that we are dust" (Psa. 103:14)

In times of doubt and suspicion

they appeal to this very attribute, saying, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).

In time of sad failure, when our actions have belied our hearts, when our deeds have repudiated our devotion, and the searching question comes to us, "Lovest thou Me?"; we say, as Peter did, "Lord, Thou knowest all things: Thou knowest that I love Thee" (John 21:17).

Here is encouragement to prayer. There is no cause for fearing that the petitions of the righteous will not be heard, or that their sighs and tears shall escape the notice of God, since He knows the thoughts and intents of the heart. There is no danger of the individual saint being overlooked amidst the multitude of supplicants who daily and hourly present their various petitions, for an infinite Mind is as capable as paying the same attention to millions as if only one individual were seeking its attention. So, too, the lack of appropriate language, the inability to give expression to the deepest longing of the soul, will not jeopardize our prayers, for "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).

"Great is our Lord, and of great power: His understanding is infinite" (Psa. 147:5). God not only knows whatsoever has happened in the past in every part of His vast domains, and He is not only thoroughly acquainted with everything that is now transpiring throughout the entire universe, but He is also perfectly cognizant with every event, from the least to the greatest that ever will happen in the ages to come.

God's knowledge of the future is as complete as is His knowledge of the past and the present, and that, because the future depends entirely upon Himself. Were it in anywise possible for something to occur apart from either the direct agency or permission of God, then that something would be independent of Him, and He would at once cease to be Supreme.

Now the Divine knowledge of the future is not a mere abstraction, but something which is inseparably connected with and accompanied by His purpose. God has Himself designed whatsoever shall yet be, and what He has designed must be effectuated. As His most sure Word affirms, "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand" (Dan. 4:35).

And again, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand" (Prov. 19:21).

The wisdom and power of God being alike infinite, the accomplishment of whatever He hath purposed is absolutely guaranteed. It is no more possible for the Divine counsels to fail in their execution than it would be for the thrice holy God to lie.

Nothing relating to the future is in anywise uncertain so far as the actualization of God's counsels are concerned. None of His decrees are left contingent either on creatures or secondary causes. There is no future event which is only a mere possibility, that is, something which may or may not come to pass: "Known unto God are all His works from the beginning" (Acts 15:18).

Whatever God has decreed is inexorably certain, for He is without variableness, or shadow of turning (James 1:17). Therefore we are told at the very beginning of that book which unveils to us so much of the future, of "Things which must shortly come to pass" (Rev. 1:1).

The perfect knowledge of God is exemplified and illustrated in every prophecy recorded in His Word. In the O. T. are to be found scores of predictions concerning the history of Israel, which were fulfilled to their minutest detail, centuries after they were made. In them, too, are scores more foretelling the earthly career of Christ, and they, too, were accomplished literally and perfectly. Such prophecies could only have been given by One who knew the end from the beginning, and whose knowledge rested upon the unconditional certainty of the accomplishment of everything foretold.

In like manner, both Old and New Testament contain many other announcements yet future, and they too "must be fulfilled" (Luke 24:44), must because foretold by Him who decreed them. It should, however, be pointed out that neither God's knowledge nor His cognition of the future, considered simply in themselves, are causative. Nothing has ever come to pass, or ever will, merely because God knew it. The cause of all things is the will of God.

The man who really believes the Scriptures knows beforehand that the seasons will continue to follow each other with unfailing regularity to the end of earth's history (Gen. 8:22), yet his knowledge is not the cause of their succession. So God's knowledge does not arise from things because they are or will be, but because He has ordained them to be. God knew and foretold the crucifixion of His Son many hundreds of years before He became incarnate, and this, because in the Divine purpose, He was a Lamb slain from the foundation of the world; hence we read of His being "delivered by the determinate counsel and foreknowledge of God" (Acts 2:23).

A word or two by way of application. The infinite knowledge of God should fill us with amazement. How far exalted above the wisest man is the Lord! None of us knows what a day may bring forth, but all futurity is open to His omniscient gaze. The infinite knowledge of God ought to fill us with holy awe. Nothing we do, say, or even think, escapes the cognizance of Him with whom we have to do: "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3).

What a curb this would be unto us, did we meditate upon it more frequently! Instead of acting recklessly, we should say with Hager, "Thou God seest me" (Gen. 16:13). The apprehension of God's infinite knowledge should fill the Christian with adoration. The whole of my life stood open to His view from the beginning. He foresaw my every fall, my every sin, my every backsliding; yet, nevertheless, fixed His heart upon me. Oh, how the realization of this should bow me in wonder and worship before Him!

The Trinity

(Continued from page one)

2. I am . . . the truth.—John 16:6. The Holy One and the just.—Acts 3:14. The good Shepherd. John 10:11.

3. The Spirit is truth.—I John 5:6. The Spirit, the holy One.—John 14:26. Thy Spirit is good.—Psalm 143:10.

We adore the One Lord of infinite goodness. Who shall not

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fear thee, Lord, and glorify thy name? for thou only art holy.—Revelation 15:4.

VI

The Father, the Son, and the Holy Ghost have each a self-regulating will.

1. Him that worketh all things after the counsel of his own will.—Ephesians 1:11.

2. The Son wills to reveal him.—Matthew 11:27. Father, I will.—John 17:24.

3. Dividing to every one severally as he wills.—1 Corinthians 12:11.

We rest on the will of him who alone is Jehovah. The will of the Lord be done.—Acts 21:14.

VII

The Father, the Son, and the Holy Ghost are the fountain of life.

1. With thee is the fountain of life.—Psalm 36:9. God hath quickened us.—Ephesians 2:4, 5.

2. In him (the Word) was life.—John 1:4. The Son quickeneth whom he will.—John 5:21.

3. The Spirit is life.—Romans 8:10. Born of the Spirit.—John 3:8.

We depend on one life-giving God. Love the Lord thy God . . . cleave unto him . . . for he is thy life.—Deuteronomy 30:20.

VIII

The Father, the Son, and the Holy Ghost strengthen, comfort, and sanctify us.

1. Thou strengthenedst me with strength in my soul.—Psalm 138:3. I will comfort you.—Isaiah 66:13. Sanctified by God the Father.—Jude 1.

2. I can do all things through Christ which strengtheneth me.—Philippians 4:13. If any consolation in Christ.—Philippians 2:1. Sanctified in Christ Jesus.—1 Corinthians 1:2.

3. Strengthened with might by his Spirit in the inner man.—Ephesians 3:16. The Comforter, the Holy Ghost.—John 14:26. Being sanctified by the Holy Ghost.—Romans 15:16.

We trust in One God for spiritual power. My God, my strength, in whom I will trust.—Psalm 18:2.

IX

The Father, the Son, and the Holy Ghost will fill the soul with Divine love.

1. Every one that loveth him that begat.—I John 5:1. If any man love the world, the love of the Father is not in him.—I John 2:15.

2. The love of Christ constraineth us.—1 Cor. 5:14. If any man love not the Lord Jesus Christ.—1 Cor. 16:22.

3. I beseech you for the love of the Spirit.—Romans 15:30. Your love in the Spirit.—Colossians 1:3.

The love of the One living and true God characterizes the saint. Thou shalt love the Lord thy God with all thy heart.—Deuteronomy 6:5.

X

The Father, the Son, and the Holy Ghost gave the Divine law.

1. The law of the Lord is perfect.—Psalm 19:7. The word of our God.—Isaiah 40:8. Thus saith the Lord God.—Ezekiel 2:4.

2. The law of Christ.—Galatians 6:2. The word of Christ.—Colossians 3:16. These things saith the Son of God.—Revelation 2:18.

3. The law of the Spirit of life.—Romans 8:2. Holy men of God spake as they were moved by the Holy Ghost.—II Peter 1:21. The Holy Ghost said.—Acts 8:2.

The word of One Legislator is the believer's rule. There is one Lawgiver who is able to save.—James 4:12.

(Continued on page 7, column 1)

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The Trinity

(Continued from page six)
XI

The Father, the Son, and the Holy Ghost dwell in the hearts of believers.

1. I will dwell in them.—II Corinthians 6:16. God is in you of a truth.—1 Corinthians 14:25. Our fellowship is with the Father.—I John 1:3.

2. Christ may dwell in your hearts by him.—Ephesians 3:17. Christ in you, the hope of glory.—Colossians 1:27. Our fellowship with his Son Jesus Christ.—I John 1:3.

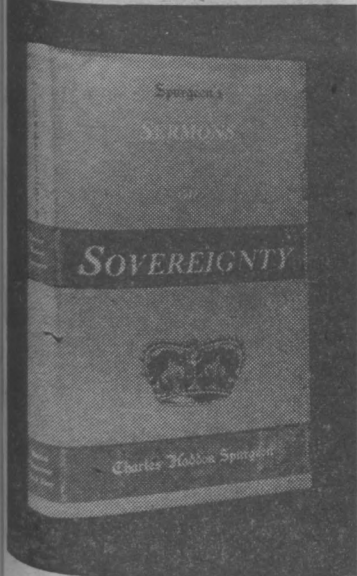
3. The Spirit dwelleth with you, and shall be in you.—John 14:17. The communion of the Holy Ghost.—II Corinthians 8:14.

The contrite heart receives One Divine guest. Thus saith the high and lofty one that inhabiteth eternity, I dwell with him that is of a contrite and humble heart.—Isaiah 42:15.

XII

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1. I am Jehovah thy God.—Exodus 20:2. Thou, Lord, art most high for evermore.—Psalm 92:8.
 2. Jehovah our God.—Isaiah 40:3, with Matthew 3:3. The Highest.—Luke 1:76, with Matthew 11:10.
 3. Jehovah God.—Ezekiel 8:1, 3. The Highest.—Luke 1:35.
- The One supreme Lord God is our God for ever and ever. Jehovah, our Elohim, One Jehovah.—Deut. 6:4.



Straight Talk

(Continued from page one)

As a matter of fact, the reference in John to the claim by the Jews to the effect that they were not born in adultery, could give external credence to a Nazi claim that Jesus was German. Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was held by a Roman garrison where the soldiers were German mercenaries. Jesus is also reported throughout a continuous part of the history of art, it is claimed, to have been blond. This is supposedly unnatural for the Mediterranean countries where this same tradition started and was continued. Hence Jesus must have been the child of a German soldier.

Of Jesus, Ferre says: "He is at best a vague figure. He never was nor became God." Of Communism, Ferre says: "We shall witness to the Communists because whatever truth is theirs we accept wholeheartedly, and beyond their truth lies God's truth. . . . If Marxism should conquer the whole world, this might be merely the prelude in economic arrangement to the blossoming forth within it of the deeply sowed seed of the Christian faith and expectations."

Some disbelievers and won't-believers cry that some quotes were "taken out of context!" How could the rest of the book possibly compensate for the above?

National Council of Judases

A proposed amendment to our Constitution reads: "This nation devoutly recognizes the authority and law of Jesus Christ, Savior and Ruler of Nations, through whom are bestowed the blessings of Almighty God." Guess what organization voted 59 to 1 in its General Board meeting against this proposed amendment to reaffirm our nation's belief in Christianity? The National Council of Churches. Reason? The National Council Board stated that such an amendment would "embarrass the relations of American churches and the nation with the world majority of non-Christians." We've spent billions on end for years on end, trying to convert the heathen throughout the world to Christianity—which we don't acknowledge ourselves if it might embarrass "the majority of non-Christians." Wonder what the heathen we converted think of that?

The American Association of Advancement of Atheism in a recent annual report stated: "They are saving the ship of Christianity by throwing her cargo overboard. With what zeal the Fosdicks and Shaler Mathews and the whole crew of rescuers toss out the Virgin Birth, atonement and the resurrection. We welcome the aid of the Modernists and pledge them our fullest cooperation in ridding the world of any serious acceptance of Christian theology."

These "Modernists" would replace "The Fatherhood of God" with the "Brotherhood of man."

These rewriters of the Bible omitted Acts 8:37 which says, "I believe that Jesus Christ is the Son of God." Their "Interpreter's Bible" constantly uses the words "myth," "folklore," "legendary," "fallacy," to describe Christ's miracles. These same characters preside at the serving of Communion, hypocritically serving the body and the blood of the "illegitimate, non-divine offspring of a German soldier and a married woman" to believers on their knees in atonement. We do not have to be theologians to know that if Jesus were not divine, He was not perfect, and vice versa. What is Christianity, if Christ is not divine? These usurpers were not satisfied to start a new religion. You need to get crucified and rise from the dead to do that. They were determined to infiltrate, destroy and "modernize" ours.

They Know Not What They Do

J. B. Matthews says in his book *Communism in the Churches*, page 9: "The largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." The House Un-American Activities Committee (which is now fighting for its life) showed as of 1953 that 8,673 American clergymen were in the Communist conspiracy, knowingly or unknowingly. At that time there were 353 Rabbis, 626 Presbyterians, 1,429 Protestant-Episcopal and 2,131 Methodists, among others.

These false prophets want to establish peace and world brotherhood by turning convicted Communists out of jail. (If they haven't already been released by Supreme Court decisions); by abolishing investigating committees of the Congress; by killing loyalty oaths; repealing immigration and security laws; forgetting the enslaved Hungarians, Poles, Chinese, Ukrainians, etc. and ending—not winning—the Cold War; and cutting defense efforts.

The preacher in his pulpit holds a special niche—a link between communicants and God. He is their spiritual mentor, giving his life to God in the highest calling to which man can be called. He has baptised, comforted, married, blessed, advised, guided, inspired and buried us and our beloved. We believe and believe in our minister. So when he is led into integrating the spiritual with the economic and preaching a collectivist New World Order to us, we are caught off guard.

A preacher (as well as a "professional Christian" on a church payroll) should be even more responsible for what he says and signs and joins than other people. If he cooperates with or joins individuals or groups dedicated to the violent overthrow of our country, then he should pay the consequences.

Some of the leaders of the NCC cried "foul" when "Christian Crusade," "Circuit Riders" and other Christian patriotic organizations published the facts which were re-published recently in the Air Force Training Manual. Most preachers are intelligent, wonderful men, dedicated to God and country. But some preachers are emotional, naive and ill-informed on worldly affairs. You might expect these errant preachers, instead of crying "foul," to step forward in public repentance and say: "Forgive me Lord; for I knew not what I did!"



Appreciated Letter

Inclosed find \$1.00 for donation to the Baptist Examiner. May God bless you in your work for the Lord. I do not know what I would do without your paper. It is a wonderful help to all that read it for I know I get a blessing out of it, every issue I receive one. May God lead you and bless you in your work for Him, and that many souls may be saved through His Word is my prayer for all of you.

Roy J. Bucher, (Mo.)

FIVE DAILY RESPONSIBILITIES

"Blessed is the man that hearth Me, watching daily at My gates, waiting at the posts of My doors."—Proverbs 8:3.

Our redemption is in Christ. It is by grace that we are saved through faith Ephesians 2:8; yet the Christian takes upon himself certain obligations as the child of God (v. 10). Among these are five daily responsibilities.

1. There is the responsibility of praise. "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah (Stop and Listen)" (Psalm 68:19). In view of the fact that God's compassions are new every morning (Lamentations 3:22-23), how can we forget them or fail to praise Him for Himself—Father, Son, and Holy Spirit—when we contemplate His majesty, glory, holiness, love, and daily provision?

2. There is the responsibility of reading the Bible. Of the Christians at Berea it is said: "They were more noble than those in Thessalonica, in that they searched the Scriptures daily, whether those things were so" (Acts 17:11).

"This book of the law shall not depart out of thy mouth," Joshua was told, "but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein" (Joshua 1:8). It is important for the child of God to search the Scriptures with readiness of mind, to discover their teachings and act upon them—and this daily.

3. There is the responsibility of prayer. "Lord," cried the Psalmist, "I have called daily upon Thee. I have stretched out my hands unto Thee" (Psalm 88:9). In the Ephesian letter Paul wrote of "praying always" (5:18), and he exhorted the Thessalonian believers: "Pray without ceasing" (1 Thessalonians 5:17). The Christian is to live in an attitude of prayer at all times. Since our requests are to be made known unto God in every thing (Philippians 4:6), not only should each day begin and end with prayer, but often throughout the day our thanksgiving and petitions should be lifted to the throne of grace. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). (Continued on page 8, column 4)

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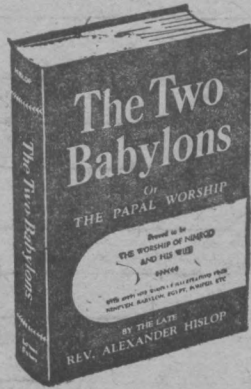
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Editorial
Miscellany

What's Wrong With The
"Children's Bible?"

There have been a few complaints and criticisms about the "Children's Bible" which we have recently been advertising and selling. Thus far, however, we have not been able to see that there is too much wrong with this new publication. There are a few things which we would not have put into the book, if we had published it. For instance, we don't think angels should be pictured, especially not with wings. Neither would we use the word "Easter," which is used once in this book. (The King James version of the Bible uses it one time, but wrongly so, as the Greek is "passover.") Then on the story of the birth of Christ, the artist pictures three wise men, although the story by the writer does not specify how many came to see the Christ. Of course, the Bible does

not say.

There are a few other similar things about this book which might be changed, if we were printing the book. But so far as our judgment is concerned, we do not believe these few things are of too great importance. At least, we do not think these things disqualify the book from being used. The book is wonderfully printed, it has a very helpful translation for children, attractive illustrations, and helpful stories. It also has the brief dictionary to help with any difficult words.

One other criticism offered is that the book was printed as a money-making venture. Well, we can't speak for the publishers but having done much business with them and knowing of their history, we can't say that we could accept the notion that the book was printed with financial gain as its end. That making some money is involved, is certainly true; but that this is the primary purpose, we cannot accept. Preachers preach and they get money for their services; some folk claim that we preachers preach for the money; some may do so, but we

can't believe that this is the case with all.

But the latter criticism is really nothing against the book; if the book is good, what does it matter if it were printed simply as a business venture? The King James version, you remember, was an Episcopalian venture! Furthermore, it is not perfect! Our Bible forefathers rejected it when it first came out!

There are no perfect men on earth, hence no perfect human works, even in translating and publishing the Bible. If you ever find any human work you consider perfect, that will be the human work which contains the same mistakes you have in your own head; therefore, you think the work perfect. I would hate to think that I could not read a book that was not perfect; in that case, I would not even be able to read the Bible, for we have no absolutely perfect translation!

GOOD NEWS
FOR THE UNGODLY

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

As long as one is living a clean, upright, honest and truthful life, the average person thinks he "has a pretty good chance for Heaven." But, the man who is a liar, cheat, dishonest, unclean in his life and unquestionably ungodly in every way is not considered to have bright prospects for the future beyond the grave.

Is there no good news for such an ungodly person?

There certainly is!

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

This great truth from the Word of God concerns the one who is not trying to do anything to save himself. He is one "who worketh not." The religious world would likely say that there isn't any "chance" for a man who won't try to help himself to Heaven. It would doubtless consign such a man to the realms of the hopeless. But, God says differently.

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

How can such be? How can a just and holy God give perfect standing to an ungodly sinner who rightly deserves to spend eternity in Hell?

"For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8:3).

"Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (I Peter 3:18).

In order for God to be able to justly and righteously give ungodly sinners right standing before Him He sent His eternal, perfect Son, the second Person in the Holy Trinity, into the world. He came; kept the law perfectly in every respect; gave Himself for a sin-offering for us; died on the cross under our sin-load; suffered our Hell-death for us; and fully paid the debt we were due to pay. They buried Him and He stayed in the grave three days and three nights, but on the third day He rose from the dead and forty days later went back to the Father in Heaven, where He now ever lives and makes intercession for those who believe in Him.

Since the sin debt has been paid by One who is fully acceptable to God, and on terms that honor and exalt God and His righteousness, God can be just and the justifier of every lost sinner who believes in Jesus the Christ (Rom. 3:26).

BLESS THE LORD, O MY SOUL

O, my soul, Jesus died for thee,
By thy Lord's death thou art unconditionally free;
Thou art redeemed because Christ paid all the cost,
Know then, my soul, that thou shalt never be lost.

O, my soul, surely thou dost see
That because Christ died thou art forever set free;
And now, my soul, cease thy strife
For he that believeth hath eternal life.

My soul, is thy Lord, then still dead,
As thy opponents have said?
O, my soul, be not misled
For thy Christ has risen from the dead.

How knowest thou that thy Lord did not eternally die?
Has thou seen Him with thy naked eye?
No, no, 'tis not with the eye that I detect
But rather with the faith of God's elect.

How is it, soul, that thou canst believe?
Surely, by works His ability thou didst receive?
O no, 'tis not of works that I do see
But only because God gave this faith to me.

If thy adversary say, "'tis a weak hope that thou hast
And surely freely given faith cannot last;"
Pay no heed, my soul, and be assured,
Thy faith shall be forever sustained by the power
of thy Lord
James Crace

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When we hear this gracious truth and believe it, we see Jesus as the Christ (Anointed One) of God, our Saviour. We see that salvation is in Him, and in Him alone. He is the One in whom we believe. He is our faith. Therefore, He is counted to us for righteousness, and we stand before God in our perfect Substitute, "wherein He hath made us accepted in the Beloved" (Eph. 1:6).

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Thank the Lord for the wonderfully good news that He can and does justify, or make right in His sight, ungodly, undeserving sinners, when they believe in Jesus Christ as their Saviour from sin.
—From an old issue.

Responsibilities

(Continued from page seven)

4. There is the responsibility of witnessing. Day by day God Himself bore witness of His mercies to His people. "I have even sent unto you," He said, "all my servants the prophets, daily rising up early and sending them" (Jeremiah 7:25). That the early church testified of God's saving grace daily and not simply on Sunday or special occasions is evident in the record given in The Acts: "And the Lord added to the church daily such as should be saved" (2:47); "and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (5:42); "and so were the churches established in the faith, and increased in number daily" 16:5). The commission to proclaim the Gospel to the ends of the earth has not ceased.

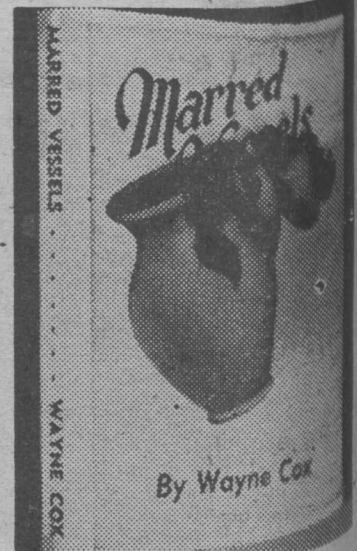
5. The responsibility of watching. "Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors" (Proverbs 8:34). Our Lord Himself stated in one of His parables: "Blessed are those servants whom the Lord when He cometh shall find watching" (Luke 12:37). Watch? Yes—for opportunities to witness; lest we enter into temptation; and for the coming again of our Lord and Saviour Jesus Christ. "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh" (Matthew 25:13).

These responsibilities are privileges which God has given to His children. Five does not exhaust the number. Christians are to "exhort one another daily" (Hebrews 3:13); and he who would follow

the Lord must "deny himself, and take up his cross daily." (Luke 9:23). Let us walk day by day with the Lord, that we may know Him better and glorify Him in all that we do. "So will I sing praise unto Thy name forever, that I may daily perform my vows" (Psalm 61:8).—The Pilgrim

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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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Examiner Editorials

By Bob L. Ross

Answer To Attack On "Storehouse Tithing"

Prof. Charles L. Feinberg
Talbot Theological Seminary
Los Angeles 17, California

Dear Mr. Feinberg:

I have read your article in the GOOD NEWS BROADCASTER on storehouse tithing, which was reprinted, I note, from THE KING'S BUSINESS. Being a conscientious believer in what is called storehouse tithing, I wish to offer a few comments on this article for your consideration.

Suits The Bias Of Interdenominationalists

First, the whole tenor of the article, regardless of pure intentions, is geared to suit the bias of undenominational or interdenominational people, rather than being a real effort to reveal either the truth or your view of the unscripturalness of storehouse tithing. There is little attempt to answer any of the basic principles which undergird storehouse tithing, only a slight mention of a few things which are not fully set forth. Of course, this may not have been your purpose in writing the article, but I definitely notice that it is geared for the consumption of those who are already of the in-

terdenominational bias. Now to comment directly on some of your statements.

Terminology Not An Argument Against Truth

1) You say that the phrase "storehouse tithing" is of recent origin. Does that hold much weight in this matter? I could name a score of words and phrases which are used by Christians which are of recent origin, yet the truths they relate to are Biblical truths. For instance, the phrase "second coming of Christ" is not found in the Bible, is it? What about the word "fundamental," or the word "evangelical," or "soul winning"? The Russellites use your argument on the Trinity, saying that "trinity" is a word not in the Bible and of recent origin. Some anti-Christians do the same with the word "Jew."

So far as I am concerned, the expressions used to refer to some truth may vary, and do vary, but if the truth is in God's Word, then it is to be accepted, regardless of how we refer to it. m

Believers Are To Obey The Word

2) You say, "to acquiesce in this practice is for the believer to surrender his right and duty to determine under God for him- (Continued on page 2, col. 1)

A Church Member, But Lost!

It is a fearful thing to be lost amid the darkness of heathenism far away from the Lord's Day, and sermons, and Bibles, and the sound of the church-going bell, so far beyond the farthest outskirts of Christendom that rumor has not carried there, even the name of Jesus Christ, or the word of salvation. But a deeper, darker woe is his who is lost in the church, and sits dead before preacher and people, on the seat hallowed by the late presence of a now glorified soul—the Bible leaves beside him, marked with text and tears.

There are such in all "churches"—dead souls under the sound of the Word of the living God—lost souls at the Redeemer's feast and table. It was an Egyptian custom at festival banquets, to introduce a corpse and seat it at the table, to remind the guests of their mortality. Its fleshless,

skinny hand rested on the board, but moved not the viands; the glassy eyeballs fixed their dead stare upon the guests, but the light of life was extinguished forever. In such a presence the festivities proceeded. In such a presence proceed often the festivities of Zion.

I have seen many a corpse at the memorial supper; stone dead, amid the guests of the Saviour. Not a tear on the cheek, nor a quiver on the lip, when the sufferings of Christ were opened up. The dull, dead, unlightened eye never sparkled, but it may be, roved about; the bosom heaved not, and the entombed tongue clove to the roof of the mouth, amid all the outbreaks of a Saviour's love and tenderness. Melancholy spectacle, yet the state of thousands!

Reader, are you the man or woman? You may be in the

"church," and yet be dead, dead, DEAD. Alas! that it should be the case with so many in the churches. Because it is so common, it is little thought of, though it dishonors God, grieves the Spirit; and is the ruin of many. An unholy man or woman in a holy place—so near to Jesus Christ, and yet not in Him; lying at the door of the Ark, and yet not entering in, is, perhaps, one of the saddest plights this world can produce!

As with A VOICE FROM ETERNITY, and feeling deeply for your soul, we put the question—WILL YOU BE LOST THOUGH IN THE "CHURCH?" Sad it is, yet it's true,

Many are lost who sit in the pew; It's true of many, not just a few True, perhaps, of even you.

Outside of Christ, oh, count the cost!

(Continued on page 3, column 1)

DIFFERENT KINDS OF LIARS

By ROY MASON

Buffalo Avenue Baptist Church
Tampa, Fla.

A minister of my acquaintance sent out a questionnaire some years ago, and the questionnaires were mailed to many ministers of prominence as well as others. This questionnaire asked the question, "Is it ever right to tell a lie?" He was amazed at the answers he received. Nearly every one who replied said they thought that it was permissible to tell a lie under certain special circumstances.

They seemed to be very much like the boy who erroneously quoted what he thought was the Bible when he said, "A lie is an abomination in the sight of the Lord, and a mighty help in time of trouble."

In what ways do people often lie and feel that they are justifiable in so doing? We suggest some instances.

When They Tell A "Little White Lie"

"It's no harm to tell a little white lie," we have heard people say. They where strongly opposed to lying in regard to BIG things, but to tell a lie in regard to minor matters, they didn't think that a sin. Such as sending a child to the door to greet an undesirable caller with the words, "Mama isn't in." That is an ideal way to teach a child to lie, and parents may well expect children to lie to them when they teach them such. Besides—there are no "white lies" in the sight of God. The Bible says that the Lord hates a lying tongue." (Prov. 6:17).

The Acted Lie

One can act a lie as well as speak a lie. A doctor riding a horse on an emergency call dashed up to the forks of a road. He saw a boy standing there so he asked the way to a certain man's house. The boy didn't say a word—he just pointed up one of the roads. He thought it was fun to misdirect the man, and gleefully pictured him discovering the mistake. But the misdirection caused the doctor delay and the patient was beyond recovery when he finally arrived. An acted lie cost a life. A lie acted out is as bad as a lie spoken.

Lies By Inference

Gossips are fond of telling (Continued on page 4, Col. 3)



THANKSGIVING - THANK-OFFERING

Thanksgiving season is a good time to show your appreciation in a special way for TBE. At this time of year we have always called upon our readers to give TBE a special boost to carry it successfully through the closing of the year. We rejoice at the many hundreds of readers through the years who have responded on Thanksgiving with a Thank-offering.

Again this year, we trust that you readers who appreciate TBE will show your appreciation by giving us a boost. If you are one who loves the truth and are thankful to God for a paper like TBE, we hope you will express such gratefulness with a Thank-offering to this paper.

TBE is always in need of support, for it never makes money. It is not printed as a money-making venture and doubtlessly would fail, if that were its aim. But TBE is printed in the interest of Truth and therefore it is in need of the support of Truth-lovers. It cannot be conducted simply on a business basis, therefore it is at the mercy of God, who works through His people.

Thanksgiving is not a day to be "observed," but we do hope you will make this season, so widely "observed" in frivolity by the world, a time of showing your Thanksgiving for TBE by a Thank-offering to TBE.—Bob L. Ross.

POOR BUSINESS

By GEORGE BLACK

How illogical and unbusiness-like are some of the most logically-minded and most business-like of men when it comes to matters relating to their spiritual state.

Many are so thorough and keen in the conduct of their business, social and family matters, that they leave nothing to chance. Rather do they pride themselves in their system in business, their social standing, foresight in matters of education, insurance, and such like. Clever, keen and alert, farseeing in all these things—which is quite all right, for the Bible says, "Seest thou a man diligent in business he shall stand before kings."

If you ask them if they belong to a church, society, club or lodge, they will tell you unhesitatingly and proudly of their affiliations. Ask them if they are married, you will receive a spontaneous reply; they are definite and sure about all these matters. But ask them if they are Christians, and it is sadly amusing the replies you will receive, how indefinite, confused, vague and uncertain they become. Some will say: "I am trying to be a Christian."

Think of anyone trying to live a Christian life, without having received eternal life. Others will say, "I try to cultivate a Christian spirit." Is it possible to cultivate that which has not been planted, or feed that which has not yet been born? There are those who are substituting the laws of convention for the experience of conversion. Christ says, "Except ye be converted . . . ye cannot see the Kingdom of Heaven."

Some are trusting in their social activities and good works. But again the Scriptures tell us that Salvation is "not of works lest any man should boast." Still others are depending on reformation instead of regeneration—an external operation instead of an internal one. "That which is born of the flesh is flesh and that which is born of the spirit is spirit."

Then there are those who are following a principle instead of receiving a Person. "He that hath the Son hath life, and he that hath not the Son of God hath not life."

(Continued on page 5, column 1)

The Baptist Examiner Pulpit

"PLEASING GOD"

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

"Yet it pleased the Lord to bruise him."—Isa. 53:10.

There is a tremendous difference in that which pleases man and that which pleases God. Men seek primarily to please themselves. You remember the Apostle Paul wrote to the church at Rome and made mention of that fact, for we read:

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1.

This would indicate that many many times that which we do is an endeavor on our part to please ourselves. I am satisfied that that is true with the most of us. We seek to please ourselves.

Preachers, I am sure, seek, in addition to pleasing themselves, to please man. The Apostle Paul came face to face with that in his ministry, for in his day there were preachers who were seeking to please man rather than to please God. Paul wasn't one of

these, but he made mention of this group, for he said:

"For do I now persuade men, or God? or DO I SEEK TO PLEASE MEN? for if I yet PLEASED MEN, I should not be the servant of Christ."—Gal. 1:10.

Yes, beloved, I say that there is a lot of difference in that which pleases men and that which pleases God. Men try to please themselves. Lots of times men try to please the congregation that they preach to, and they preach them with this thought in mind, "I trust this will please the folk who are out before me." Yes, there is a lot of difference between that which pleases man and that which pleases God.

Most of the people of the world are pleased with the things of this world. For example, do you remember the time when Herod's birthday was kept and the Word of God tells us how that his foster daughter danced in his presence? We read:

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod."—Mt. 14:.

Now what pleased him? The dancing. The flesh, the manifestation or the exhibition of her flesh in dancing pleased him.

Well, I rather imagine that what is said here relative to Herod would be true of the majority of the people of this world, because the majority of the folk are pleased by the things of the world. It was her dancing that pleased Herod, and I am sure that the majority of this world are pleased in the same measure today.

I don't look at television but very little, yet I have noticed in seeing snatches of programs here and there that many of the programs feature dancing. As I read this Scripture as to how Herod's birthday was kept, and the daughter of Herodias danced in such a (Continued on page 7, column 1)

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The Baptist Paper for the Baptist People.

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

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Examiner Editorials

(Continued from page one) self where his stewardship of money is to be used in the Lord's work." I wonder if you hold that it is all right for a believer to choose what doctrine he wants to believe? May he determine what he is to believe, or should he follow the instructions of God's Word? May one choose baptism, pouring or sprinkling, or should he go to the Bible and see what he should do with regard to the baptismal ordinance?

We who hold to storehouse tithing resent the implication of your charge, for we do not believe we are taking away any right of believers. Rather, we believe we are teaching believers what is revealed in the Word of God. And before you begin to show what you believe are the errors of our doctrine with regard to things such as I have quoted, you ought to answer our arguments which are based upon God's Word. Baxter was bold in his denunciation of immersion,

saying that it would bring on all kinds of disease, but he failed to answer the arguments from the Word of God.

Malachi 3:10 Not The "Only" Scripture

3) You erroneously state that the "whole theory is built on Malachi 3:10." If you really believe this, then you have read or heard very little indeed on this doctrine, and, in my opinion, are not very well qualified to write upon the subject. In this letter, it would not be practical for me to go into this great subject, thereby showing you that it is built upon much more than one verse of Scripture; however, I would be glad to write you again and give you a statement of this view, should you care to have it. At present, however, I will just say that your statement above quoted is utterly false.

The Church Is God's House

4) You say that the storehouse of the Old Testament was not the church of Christ. We who hold to storehouse tithing do not say that it was the church of Christ! We do, however, most certainly affirm that the Temple was God's "house" on this earth, and we likewise affirm that the church is God's "house" in this age (I Tim. 3:15, Heb. 3:6).

I think you beg the question in this respect, however, in stating that the church "was born on Pentecost." I have heard that doctrine many times before, but have searched in vain for the verse that tells me that the church was born on that day. Frankly, I did not know that the church was "born." Men are "born again," but where does God's Word say that the church was "born"? I am afraid—to use your own argument—that such wording is of "recent origin." The word church, as you well know, is "ekklesia" and means assembly. So it began, did it not, when the Lord began assembling it? If so, that was not on Pentecost, was it?

Christ Is Head Over His Church

5) You say that the church is never "designated a storehouse of any kind." Well, we do not make much fuss over the terminology, as I have before stated. But do you not believe that the church is the "storehouse" of the truth (1 Timothy 3:15)? Do you not believe that it is the "household of God" (Eph. 2:19), and therefore some kind of "storehouse"? Do you not believe that it is the temple (house) of the Holy Spirit, by whom the Lord indwells (Eph. 2:22)? Do you not believe that it is the "house" or home of the saved? Also of pastors, evangelists, teachers, etc. (Eph. 4:11)? Is it not that place where God is to receive His glory (Eph. 3:21)? If tithing will glorify God, should it not be given to that place where God is glorified, that house over which Christ is the Head?

Storehouse Tithing Doesn't Take Liberty Away

6) Another of your objectionable statements is as follows: "Actually this theory proposes what is a form of totalitarianism in the church. Men and women are asked to give up their liberty and right to give as the Lord leads them." Personally, I do not know any who have asked any one to give up any liberty. But I remind you that no one has the liberty to disobey God, and if God has revealed storehouse tithing, we are to obey. To the contrary to what you say, I assert that your opposition to storehouse tithing is opposition to the Word of God and you are requesting that we cease obeying Him and give up this scriptural way of giving. If that seems obnoxious to you, just remember that your charges are just as obnoxious to honest people who hold to the other view.

The "Basis" And "Ultimate Intent"

7) I quote you again: "The very reason for the proposal of this practice—the building up of individual institutions—is not scriptural in basis nor in ultimate intent."

I think you would do well to leave the matter of judging motives in the hands of God, since that is His priority. And I would suggest that you give some evidence of such charges as you make in this statement.

The reason for our practice, Mr. Feinberg, is not selfishness, as you charge, but because we believe it is the teaching of God's Word. We are not seeking to build up an individual institution, but to glorify God in HIS INSTITUTION, THE CHURCH (Eph. 3:21, I Tim. 3:15)! This is certainly scriptural in "basis" and "ultimate intent!"

On One Point We Are "Guilty"

8) We plead "guilty" to your statement that we are not favorable to "independent testimonies," for we believe that the VERY PURPOSE for which Christ built His church was that it might carry out the commission. He is the Head of only His church; the Spirit indwells that body; it is the Pillar and Ground of the Truth (I Tim. 3:15); God receives glory in the church (Eph. 3:21). The so-called independent testimonies that you name have no place for the New Testament church in their work, neither do they even attempt to fulfill ALL OF THE COMMISSION. When did any of these groups, with but two or three exceptions, ever baptize anyone? And which one of them, either in word or deed, claims to be fulfilling all of the commission, including baptism and the Lord's Supper? To my knowledge, they all CHOOSE HOW FAR they will obey God and on OTHER THINGS they put a mark reading: "Non-essential," "Minor detail." But the Lord said that he who was faithful in the least was faithful in much, and vice versa.

No "Branches of The Church"

9) Your reference to the "branches of the church," I will add, is a violation, once again, of your "recent origin" principle, laid down in the beginning of your article. I am afraid you will search in vain for either the expression or the doctrine in God's Word. You see, the branches did not sprout until several hundreds of years after the New Testament and then sprouted forth from the Roman Catholic Church, not from the Lord's church, which has always been here upon this earth (Mt. 16:18, Eph. 3:21).

I have taken the time to hurriedly call these things to your attention in hope that you will be more discreet when you deal with this doctrine in the future, giving more effort to something besides judging of motives and making unfounded statements.

Your by His grace
Bob L. Ross

ARMINIANISM

The logical conclusion of Arminianism is absolute infidelity. I say that this is the logical conclusion. One cannot honestly and diligently follow this system to its conclusion and not be an infidel.

Charles Darwin for instance, rejected Calvinism, and gradually he put away the truths of God's Word, becoming an absolute infidel. He decided against the fact of God's absolute sovereignty, and this led him to the logical conclusion of the denial of this truth.

All the modernists, neo-orthodoxists, and liberals are on their way to infidelity, via the Arminian route. All these persons are Arminian in their theology. And it is Arminianism that has made them reject what portions of God's Word they have rejected. They have simply done their thinking along the lines of the Arminian system, and they have been forced to their present position.

There are no Calvinistic modernists; no Calvinistic neo-orthodox or liberal theologians and preachers. Of course, there are some who may say that they Calvinists; but when their teachings are examined, it is clearly seen that the persons are Arminian to the core. Remember, Arminius himself taught for quite some time in a Calvinist school, though he did not believe or teach Calvinism. He so cleverly covered himself that many Calvinists actually thought that he

was a sound Calvinist. So it is with many who profess Calvinism today. So it is with "many Baptists" who endorse with their lips the confessions, but believe not the Calvinism of the confessions.

I am sorry to say that most modern-day Baptists are of the Arminian stripe. Few still stand for what God's Word and Baptist confessions declare to be the doctrine of Christ. Election, Predestination, Particular Redemption, Total Depravity, and such Calvinistic principles are practically never mentioned from the pulpit, except to be denounced by some person who doesn't even know anything about any one of these principles.

The drift of Baptists in the past few years has been to Arminianism. And what has it produced? Liberalism, Modernism and Neo-orthodoxy. These are the fruits of Arminianism in the Baptist ranks. The so-called "Fundamentalists" set forth the "fundamentals" as the antidote against modernism, knowing not that belief of the "fundamentals" is the logical fruit of Calvinistic theology. There is not a Calvinist on earth who doesn't believe the fundamentals. This certainly cannot be said for Arminianism.

Arminianism is the half-way school to infidelity. Deny Calvinism and the steps downward are first, Arminianism; then, modernism; then, absolute infidelity. —BOB L. ROSS

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PARTY BIGOTRY AND PREJUDICE

We are hearing a lot of talk in the present presidential campaign about "bigotry" and "prejudice." Actually, the greatest piece of bigotry and prejudice at the present time is being overlooked. That is the bigotry and prejudice which is manifest in the political parties.

Both parties have scores of people within them who will not admit that any one in the opposite party hardly has a single virtue or has done anything of benefit to our nation. To hear the average Democrat or Republican tell it, the opposite fellow is without any governmental sense at all. True, man has even said that people ought to "go to hell" if they elect a Republican.

People are urged to "vote the straight ticket" of both parties without any consideration of the men on those tickets.

If this type of bunk is not the rankest, most blind sort of bigotry and prejudice that there is today, then pray tell me what is? Yet this same crowd that is so bigoted and prejudiced and proud when it comes to politics is the very crowd (Continued on page 3, column 1)

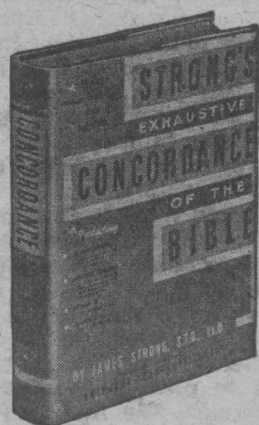
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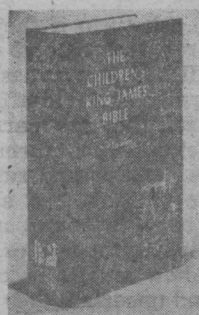
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The Truth About The Book of Mormon

Solomon Spaulding, between 1812 and 1816, outlined and then rewrote a novel, attempting therein to account for the American Indian by Israelitish origin. The first outline of this story, now at Oberlin College, had no direct connection with the Book of Mormon, and was never claimed to be connected with it, and such connection was expressly disclaimed as early as 1834. The rewritten story, entitled 'Manuscript Found' was by Spaulding twice left with a publisher, whence it was stolen under circumstances which then led Spaulding to suspect Sidney Rigdon, who long after was the first conspicuous convert of Mormonism; that Rigdon through his great intimacy with the publisher's employees, had opportunity to steal it, and that after Spaulding's death, and years before the advent of Mormonism, Rigdon had in his possession such manuscript and exhibited it, with the statement that it was Spaulding's. Through Parley P. Pratt, Rigdon and Smith were brought into relation and the latter made the Prophet of the Dispensation of the Fullness of Times, the discoverer, translator and, according to his own designation, the author and Proprietor of the Book of Mormon. This connection is established by the most convincing circumstantial evidence, taken wholly from authorized Mormon publications. It is shown that Rigdon foreknew the coming and, in a general way, the contents of the Book of Mormon; that both Rigdon and Pratt were, according to some of their contradictory accounts, converted to Mormonism with such miraculous suddenness and without substantial investigation that this, coupled with the contradictory accounts of these important events and their attempts at concealing the suddenness of their conversion, all compel a conviction of their participation in a scheme of religious fraud.

Upon the question of plagiarism, we may profitably add a brief summary of the points of

identity shown by the peculiar features shown to be common to Spaulding's novel and the Book of Mormon. In Spaulding's first outline of the story it pretended to be ancient African history, attempting to explain the origin of part of the inhabitants of this continent, all translated from ancient writings found in a stone box. It recounts the wars of extermination of two factions, tells of the collecting of armies, and the slaughters which were a physical impossibility to those uncivilized people, who were without any modern methods of warfare, transporting troops or army supplies. After two revisions, one by Spaulding and the second by Smith, Rigdon & Co., the above general outline still describes equally well the Book of Mormon.

Leaving the first blocking out of this novel unfinished, Spaulding resolved to change his plot by dating the story further back and by attempting to imitate the Old Scripture Style, so as to make it seem more ancient. Spaulding's determination to date his novel further back probably suggested changing the roll of parchment to golden plates which, according to the Oberlin manuscript was found in a stone box. Sometime before 1820 some one pretended to have found a golden Bible in Canada. If Spaulding, in rewriting the story, did not make this change, this incident may have suggested such change to Smith and his fellow-frauds.

Spaulding, in his attempt at imitating Bible phraseology, had repeated so ridiculously often the words, "it came to pass" that both in Ohio and Pennsylvania the neighbors to whom he read his manuscript nicknamed him "Old Come-to-pass." In the Book of Mormon, though professedly an Abridgement, the phrase occurs hundreds of times and a bungling attempt at imitating the style of Bible writers is apparent all through it.

The uncontradicted and unimpeached evidence of many witnesses is explicit that the historical portions of both the "Manuscript Found" and the "Book of Mormon" are the same, and much of the religious matter interpolated is in the exact phraseology of the King James translation of the Bible. Thirteen Chapters of Isaiah in one place alone. See II Nephi Chapters 12 through Chapter 24. And this from the King James translation of 1611 A. D. while the Book of Mormon is supposed to cover the period from B. C. 600 to A. D. 421. We find also many names of places, persons and tribes to be identical in the "Manuscript Found" and the Book of Mormon. Some of the names were taken from the Bible; others would be known only to the students of American antiquities, among

them was Spaulding, and still others were unheard of until coined by Spaulding. The names proven to be common to both are Nephi, Lehi, Mormon, Nephites, Lamanites, Zarahemla and Amlicites.

Add to this the very novel circumstances that in both accounts one of the two contending armies placed upon the forehead of its soldiers a red mark that they might distinguish friends from enemies, and the new characteristic features are too numerous to admit of any explanation except that hereon contended for, viz: That the Book of Mormon is a plagiarism from Spaulding's novel, the "Manuscript Found," and is the product of conscious fraud on the part of Sidney Rigdon, Parley Parker Pratt, Joseph Smith and others, which fraud was prompted wholly by a love of notoriety and money.

NOTE: This article was prepared by Mr. A. T. Schroeder, a lawyer of Salt Lake City, Utah, and published by the Salt Lake Ministerial Association a number of years ago. After much research work carried on all over our country on the origin of the Book of Mormon, we can truthfully say that Mr. Schroeder's article on the origin of the Book of Mormon is the absolute truth. The whole of Mormonism (both Utah and Reorganized) and the other factions) are under the judgement of God for adding to and taking away from the Holy Bible—God's ONLY Book. God's solemn warning to those that have accepted the Book of Mormon as part of His Word and are therefore bound with the chains of Mormonism is as follows: 'For I testify unto every man that heareth the words of

the prophecy of this Book (the Holy Bible), if any man shall add unto these things, God shall add unto him the plagues that are written in this Book (the Holy Bible): And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book." Revelation 22:18-19.

Reader, if you are a Mormon, or any other unsaved person, believe the following message from the Holy Bible—God's Only Book — which is for you: For there is no difference. For all have sinned. Romans 3-22-23.

The wages of sin is death. Romans 6:23.

The wicked shall be turned into Hell. Psalm 9:17.

Christ died for our sins, was buried, and rose again. I Corinthians 15:3-4.

Without shedding of blood is no remission. Hebrews 9:22.

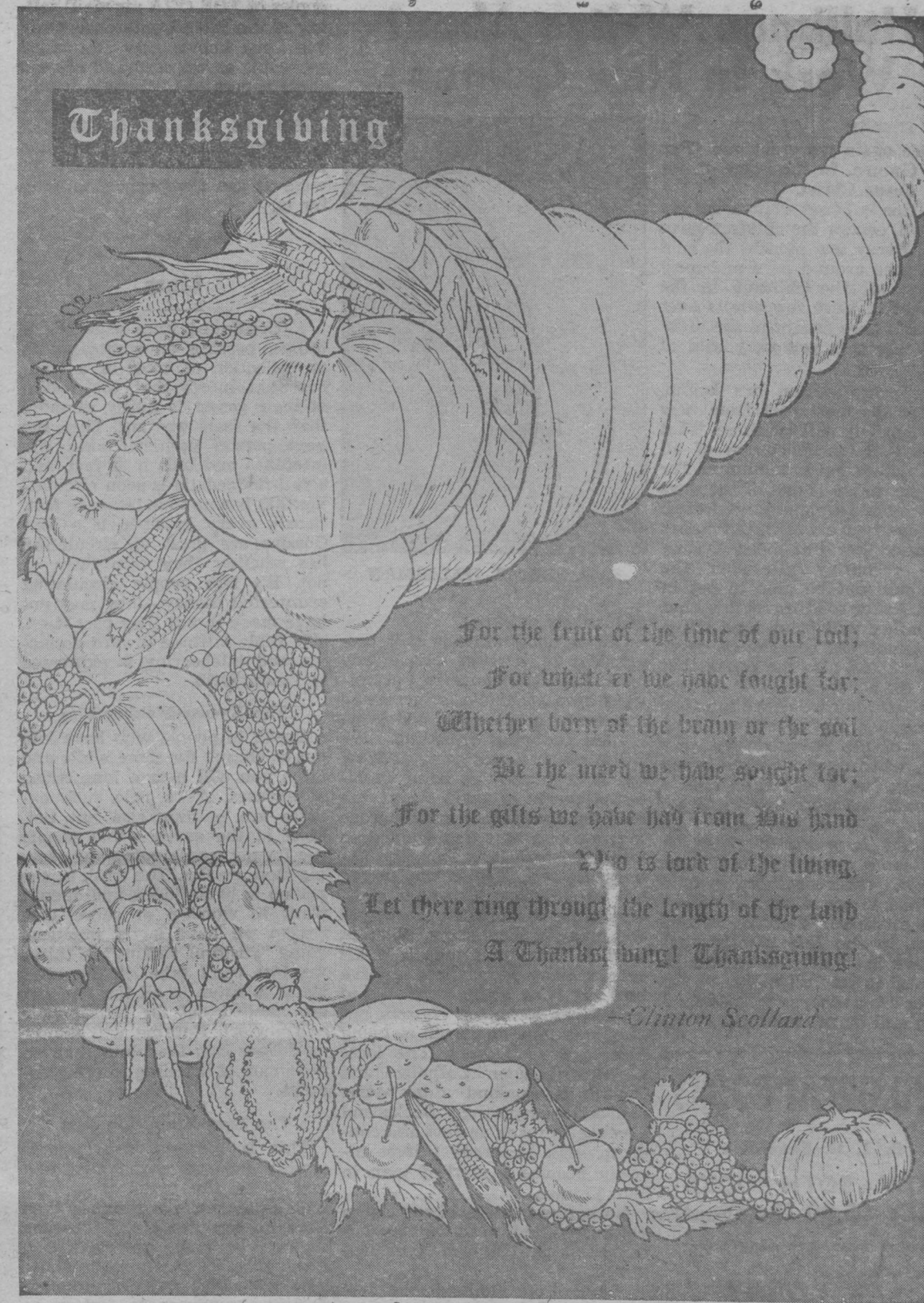
The blood of Jesus Christ his Son cleanseth us from all sin. I John 1:7.

The coming of the Lord draweth nigh. James 5:8.

Believe on the Lord Jesus Christ, and thou shalt be saved. The Acts 16:31.

Receive with meekness the engrafted word, which is able to save your souls." James 1:21.

—Harry A. McGimsey



For the fruit of the time of our toil;
For what'er we have fought for;
Whether born of the brain or the soil
Be the meed we have sought for;
For the gifts we have had from His hand
Who is lord of the living,
Let there ring through the length of the land
A Thanksgiving! Thanksgiving!

—Clinton Scottard

Party Bigotry

(Continued from page two)
That crows the loudest against so-called "religious bigotry and prejudice." This is just another case of the skunk saying to the musk, "Your breath stinks."

But Lost!

(Continued from page one)
Outside of Him, you are lost! By the waves of sin you now are tossed,
And in the end—Lost! Lost! Lost!

Duncan Mathewson

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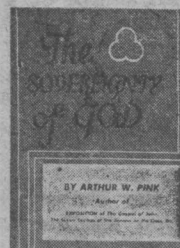
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Appendix III—The Meaning of "Kosmos" in John 3:16
Appendix IV—I John 2:2

Halliman Writes About Work In New Guinea

Dear friends:

Once again we greet you from New Guinea, in the name of our Lord Jesus Christ.

As this is being written we are all well, except the children have colds. Every few months the cold germ goes around here and most always, all the children in the area get it. Very few adults ever get colds here except in the highlands where it gets very cold at night.

The rainy season has begun, and for the most part from now until April it will continue. That means that transportation of all kinds will be cut to minimum. For instance, today is one of the days that we have a plane in with mail (we have four a week), but due to the rain that has been falling since yesterday afternoon the plane will not be able to get in today. As for road travel this kind of weather will bring land slides that sometimes completely cover the road, and also the rivers that have to be forded will be too deep. Saturday we drove into Lae for supplies and when we came to one of the rivers on the way home, which was all right when we went out, it had risen due to rain until we were unable to get across. We waited nearly an hour and it was still rising. A truck came along and pulled us through, otherwise we would have had to spend most if not all the night there. We have learned though in the few months that we have been here to always go prepared to stay all night, on the road or otherwise, so we had food water, and extra clothing, as well



ELD. FRED T. HALLIMAN

as blankets with us.

Our mission work is still progressing at a slow but sturdy pace. The attendance in our services here at Bulolo is increasing and recently we have had some Roman Catholics attending. We still have the work going at Wau, but little interest is being manifested there. In many ways the European people are much harder to work with here than the native folk. Generally speaking, the natives are receptive to the gospel, but the European people show very little concern for the gospel and many of them show contempt towards them that preach it. Of course, many people here are like they are back home, they like to look pious and play church, but they look upon the truth as being flies in the ointment. The local pastors (Roman Catholic and Church of England) dine, wine, and dance with their flocks and because I preach against and condemn such practices I have already become a marked man in New Guinea.

No native work has been begun yet and will not until we have advanced further in the language.

If any of our readers would like to have any questions answered that have not been discussed before, I will be more than glad to answer them if I can. At the present time I am staying close to my studies, and therefore, I am not gathering much new information to pass on to you. Should there be any questions, write to me personally and at the same time give me permission if you desire to have them answered through THE BAPTIST EXAMINER that all may profit.

We covet your prayers as it is almost unbearably lonely here at times with very little Christian fellowship. Only those that have experienced it can understand what it is really like to be isolated from Christian fellowship. Besides that, one soon runs out of places to go. We have a choice of two directions: we can either go south to Wau or north to Lae, and either one of those places is the end of the road in their respective directions. We are thankful though that at the end of every road a loving and understanding Saviour is always waiting to comfort you, and in a place like this a child of God learns more day by day to draw from that source of everlasting comfort. It seems that under certain conditions certain scriptures come to mean more to you than others do, and such scriptures as John 14:16-18 are more real to us now than they have ever been before.

"And I will pray the Father and he shall give you another Comforter, that he may abide with you forever . . . I will not leave you comfortless: I will come to you."

We thank our God daily for our many friends that have remembered us both financially and before the throne of grace. May the Lord richly bless each of you.

Sincerely,
Fred T. Halliman

P. S. This is Tuesday, October 18, and I have just returned from the Post Office. We received three

copies of TBE (VIA air mail) telling of the Bible Conference. Only the Lord knows how it thrilled our souls as we read and re-read these papers and I thought Brother Gilpin's message on "WHY JESUS IS PRECIOUS TO ME" was a masterpiece. We count it a joy to have such preachers, as were at the Conference, to pray for us.



Liars

(Continued from page 1)

things, passing on rumors, with an inflection of voice or a manner that infers that the victim of their gossip is guilty of more than the facts warrant. Then the next person perhaps takes the inference and tells it as fact, and a full-fledged lie is soon circulating that has no foundation in fact. Nearly every gossip is a liar. Gossips are good at circulating lies whether they coin them or not. It's like people circulating counterfeit money—they may not have made it, but they pass it on. The Bible attitude toward gossiping and talebearing is expressed in Levit. 19:16.

The Excuse-Making Liar

Speak to people who have lain out of church for some while and often you will hear a long string of excuses. As a rule such excuses are nothing else but lies. Most of the excuses that people use for not worshipping and serving God are lies. The truth is, the person is backslidden and doesn't want to worship or serve. One reason we have never practiced going "pastoral visiting" is this—we just can't take it! We can't stand to listen to all the lies that are handed out for indifference and neglect. Nothing will plunge us deeper into the blues than an afternoon of listening to lying excuses.

The Easy-Promising Liar

This is the person who will readily make an engagement and just as readily break it—who will glibly make a promise then have no scruples about breaking it. Preachers are especially bad about this. We recall one minister who will make two or more conflicting engagements, when he knows that he can't meet all of them. Some are very ready with promises—then when a few hours have passed they have forgotten all about them. A Kentucky pastor used to have a big Bible Conference every year, and a prominent and orthodox minister asked his wife, "Why doesn't your husband ever have me on his program any more?" "Because," said his wife, "he doesn't know whether you will keep your word and be there, even when you promise." The preacher who isn't scrupulous about the truth, and who doesn't carefully keep his engagements has very shoddy ethics.

The Exaggerating Liar

Some like to tell things that make other people's eyes pop out, so they grow into the habit of (Continued on page 5, column 1)

HALLIMAN'S PICTURES FROM NEW GUINEA



Two other men and myself had left the mission station early one morning in a pick-up truck to look for some possible mission sites, etc. We had been traveling a little over two hours when suddenly our journey was brought to an abrupt halt. We were disappointed, but not surprised, to find a bridge out. In this picture several natives can be seen working on the new bridge.



In this picture an old woman is digging up the tall kunai grass in preparation of planting a garden. An old spade can be seen at the left, but the tool she relies upon most and is now using a pole about 8 feet long sharpened at one end. They simply gouge up the earth with this stick. I was on a hike when I took the picture and saw and talked to several people like this old lady. This is the typical dress of both men and women in this area.



Here is a family of people that I met on the road a short way from where the old lady was working. I had carried a lunch with me that day and had just finished eating when this picture was made. They gathered up the few scraps that I had thrown away and ate them. The man (second from the right) has a tropical gourd strung around his neck and in it is a mixture of lime and beetle nut. They chew this, which in turn gives them some kind of a stimulating effect. Some of them appear to be drunk on this mixture.



Speaking of bridges, here is another one. However, this one was not built out of native materials, but this has been constructed by gold miners out of steel cable and wire. Hundreds of bridges like this, constructed of vine cables, bamboo, and grass can be seen all over New Guinea. The individuals that you see on this bridge are my two oldest children, Rhoda and John. John prefers to cross without holding. The trail on the other side of this bridge leads deep into the jungle.

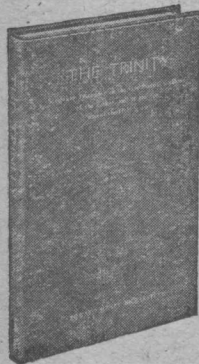
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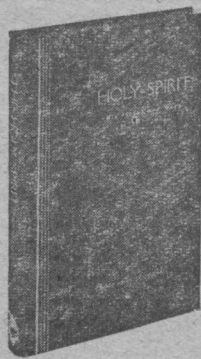
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Toplady and Arminianism

By AUGUSTUS TOPLADY
Author of "Rock Of Ages"
(1740-1778)

It pleased God to deliver me from the Arminian snare before I was quite eighteen. Antecedently to that period there was (with the lowest self-abasement I confess it) a more haughty and violent free-willer within the compass of the four seas. One instance of my warm and bitter zeal occurs just now to my memory. About a twelve-month before the divine goodness gave me eyes to discern, and a heart to embrace the truth, I was haranguing one day in company (for I deemed myself able to cope with all the predestinarians in the world), on the universality of grace, and the powers of human free-agency. A good old gentleman (now with God) rose from his chair, and coming to mine, held me by one of my coat-buttons while he mildly addressed me to this effect: My dear sir, there are some marks of spirituality in your conversation, though mingled with an unhappy mixture of pride and self-righteousness. You have been speaking largely in favour of free-will. But your arguments let us come to experience. Do let me ask you one question. How was it with you when the Lord laid hold of you in effectual calling? Had you any hand in obtaining that grace? Nay, would you not have resisted and baffled it, if God's Spirit had left you in the hand of your own counsel? I felt the conclusiveness of these simple, but forcible, interrogations, more strongly than I was then willing to acknowledge. But blessed be God, I have since been enabled to acknowledge the freeness and omnipotence of His grace, times without number; and to sing (what I trust will be my everlasting song when time shall be no more), Not unto me, O Lord, not unto me, but unto thy name give all the glory.

We never know so much of Heaven in our own souls, nor stand so high upon the mount of communion with God, as when His Spirit, breathing on our hearts, makes us lie low at the footstool of sovereign grace, and inspires us with this cry, O God, mine the comfort of salvation, but Thine be the entire praise of it!

—From Toplady's Works

Liars

(Continued from page four)
aggerating. They "hep up" the truth until it is all distorted. Of people remark concerning him, "Just discount his (or her) remarks 50 per cent."

The Flattering Liar

Some cultivate a flattering tongue, "Oh Mrs. So and So, that's the prettiest hat I ever saw in my life." Then to someone else they say, "Isn't that thing a sight?" What does the Lord say about liars? (See Rev. 21:8; John 8:44).

Poor Business

(Continued from page one)
You will find people who tell you they are sincere in what they believe. So was a man I heard of who had a wrong impression made up for his wife, believing it was all right. He

lost his wife in spite of his sincerity, and like a man I heard of who was seated in a train headed the opposite way to the way he wanted to go, both were sincere, but, alas, they were sincerely wrong. Men are patching, renovating, decorating, an old condemned building ("He that believeth not is condemned already") instead of allowing the Great Master Builder who makes all things new, to reconstruct and make it anew. He who has made us, can, and will re-make us, if only we give Him the opportunity.

Why is it that some of the finest of businessmen, who are so thorough and systematic in their business, are so undecided and uncertain and unsettled in eternal matters, when it is their privilege to be sure and certain, and established in Christ? There are those who believe that by imitating Christ they can become like Him, become Christians. Can one become a member of the Royal Family by imitating the Queen? The suggestion is foolish; nor can one become a member of the family of Heaven by imitating Christ. This can only come by being born into it. We are "made His child by adoption, and grace." Christ says, "Ye must be born again." "Except a man be born again he cannot see the Kingdom of God."

How careless men are and what terrible chances they will take in regard to the first and most important business of their lives, yet so often left till the last, then more often than not it is too late, the mind and body having become weak, the faculties cease to function, too late to think, too late to pray, too late to turn to God.

Will you not do definite business with the Lord right now while you have your senses? Repent, believe, receive, rely upon the merits of the shed Blood of the Redeemer and know that you are made anew by faith in Him. No amount of church activity, social service, kind deeds, square dealing, straight living, can produce eternal life. "For neither is there salvation in any other, for there is no other name under heaven given amongst men whereby we must be saved."

Cast they dead, doing down,
Down at Jesus' feet;
Stand in Him, in Him alone,
Gloriously complete.

DETAILS OF INTEREST ABOUT THE BIBLE

About forty men were engaged in the writing of the Bible, during a period of about 1,600 years—that is, from 1500 B. C. to A. D. 100.

These men wrote as they were moved by the Holy Spirit (II Pet. 1:21). They wrote not in words of human wisdom, but in words divinely taught (I Co. 2:13).

The Bible contains 3,566,480 letters, 773,746 words, 31,102 verses, 1,189 chapters, and 66 books. The Old Testament contains 39 books; the New Testament, 27 books. In point of length, the average word of the Bible contains fewer than five letters. What a lesson for the fellow who has a mania for big words!

The word "Jehovah" occurs 6,855 times.

The word "Lord" occurs 1,853 times.

The word "and" occurs 46,277 times, and the word "reverend" but once (Ps. 111:9).

The book of Esther contains ten chapters, but neither the word "Lord" nor "God" is to be found in it.

The middle verse in the Bible is Psalm 118:8.

The middle chapter and the shortest is Psalm 117. It contains only two verses.

The middle book of the Old Testament is Proverbs.

The middle chapter of the Old Testament is Job 29.

The middle verse of the Old Testament is II Chronicles 20:13.

The shortest verse in the Old Testament is I Chronicles 1:25; the longest, Esther 8:9.

The middle book of the New Testament is Second Thessalonians.

The middle chapter in the New Testament is between Romans 13 and 14.

The middle verse in the New Testament is Acts 17:17.

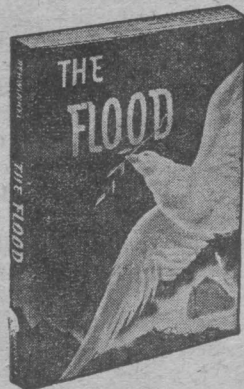
The shortest verse in the New Testament, in English, is John 11:35; in Greek, I Thessalonians 5:16.

The longest verse in the Bible is Esther 8:9; it contains ninety words.

The longest word in the Bible is found in Isaiah 8:1.

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—Tract

Letter From Crow In Alaska

Greetings in the name of the Lord:

This is Thursday, October 20, 1960. The Lord continues to bless the work here. Sunday, October 23, will be a great day for us here at Grace Baptist Mission. The Lord willing, this will be the day we hold services in the building which the Lord has provided. A wood stove, made from a 55-gallon oil drum, with pipe, has been donated. It will provide sufficient heat for awhile. The oil stoves will be installed as soon as material is available. We are still praying for material to cover the

All the letters of the alphabet, except j, are in Ezra 7:21.

The nineteenth chapter of II Kings and the thirty-seventh chapter of Isaiah are nearly identical.

The Bible holds the distinction of being the first printed book; it was first printed in 1450 A. D.

The first Bible printed in this country was in the Indian language in 1663. This translation was made and published by John Eliot, the so-called "Apostle to the Indians." This is the earliest example of the whole Bible translated and printed in a new language for the purpose of evangelization.

The first English Bible printed in this country was in 1782.

The first translation of the Bible made in America was printed in 1808. It was the work of Charles Thomson.

The first translation of the New Testament published in America was printed in 1826 by Alexander Campbell. It first appeared under the title, "Sacred Writings"; later, "Living Oracles." It was largely a compilation of the works of Doddridge, Macknight, and George Campbell.

It is not generally known that Noah Webster, author of the famous "Webster's Dictionary" and the "Blue-Back Speller," made a translation of the Bible, which was published in 1833.

The King James Version of the Bible was first published in 1611.

The Revised Version of the whole Bible was issued in 1885.

The American Standard edition was published in 1901.

The Bible was divided into chapters by Cardinal Hugo in 1250.

The New Testament was divided into verses by Sr. Robert Stephens in 1551.

The whole Bible, divided into chapters and verses, first appeared in 1560 in what is known as the "Geneva Bible." It was so called because it was prepared by the Reformers in Geneva. It is also called the "Breeches Bible," because Genesis 3:7 is translated: "They sewed fig leaves together and made themselves breeches."

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It is a textbook on salvation.

There is no conflict between the Bible and the facts of science. There may be many conflicts between the Bible and the theories of so-called scientists, and between the facts of science and the theories of so-called "Bible scholars."

Above all things, the Bible should be studied and obeyed and taught.—Tract.



WAYNE CROW

floor and put up some partitions. Remember us to the Lord on this matter.

Our prayers go out for those that have had a part in helping in the work here. Thus far this month an offering has been received from Mrs. F. in Texas.

The Lord has blessed in making it possible for me to extend my tour of duty with the U. S. Air Force up here until July 1, 1961. We praise His name for this.

Again I would request your prayers for the work here and especially for myself that I might be used of the Lord more in the days to come.

Your brother by His grace,
WAYNE CROW.

Editorial Note: As most of our readers know, Brother Crow was sent out over a year ago by our church in Ashland to do mission work in Alaska. He had been located there while serving in the Air Force and first came in contact with TBE through Colonel Savage, one of his superior officers.

Brother Crow came to Ashland in 1959 for the Bible Conference and it was at that time that we ordained him as a missionary. The Lord has greatly blessed his efforts; the mission now has several in attendance and has a quonset-type building in which to hold services. Things are looking bright for this work and we want to recommend it to the readers of this paper. Brother Crow is sound in the faith and he will be glad to answer any question you have about the work. His address is:

Herbert W. Crow
Hd. Sq. Sec. AAC, Box 396
APO 942
Seattle, Wash.

(Send via Air Mail).

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God's Foreknowledge

By A. W. PINK

What controversies have been engendered by this subject in the past! But what truth of Holy Scripture is there which has not been made the occasion of theological and ecclesiastical battles? The deity of Christ, His virgin birth, His atoning death, His second advent; the believer's justification, sanctification, security; the church, its organization, officers, discipline; baptism, the Lord's supper, and a score of other precious truths might be mentioned. Yet, the controversies which have been waged over them did not close the mouths of God's faithful servants; why, then, should we avoid the vexed question of God's Foreknowledge, because, forsooth, there are some who will charge us with fomenting strife? Let others contend if they will, our duty is to bear witness according to the light vouchsafed us.

There are two things concerning the Foreknowledge of God about which many are in ignorance: the meaning of the term, its Scriptural scope. Because this ignorance is so widespread, it is an easy matter for preachers and teachers to palm off perversions of this subject, even upon the people of God. There is only one safeguard against error, and that is to be established in the faith; and for that, there has to be prayerful and diligent study, and a receiving with meekness the engrafted Word of God. Only then are we fortified against the attacks of those who assail us.

There are those today who are mis-using this very truth in order to discredit and deny the absolute sovereignty of God in the salvation of sinners. Just as higher critics are repudiating the Divine inspiration of the Scriptures; evolutionists, the work of God in creation; so some pseudo Bible teachers are perverting His foreknowledge in order to set aside His unconditional election unto eternal life.

When the solemn and blessed subject of Divine foreordination is expounded, when God's eternal choice of certain ones to be conformed to the image of His Son is set forth, the Enemy sends along some man to argue that election is based upon the foreknowledge of God, and this "foreknowledge" is interpreted to mean that God foresaw certain ones would be more pliable than

others, that they would respond more readily to the strivings of the Spirit, and that because God knew they would believe, He, accordingly, predestinated them unto salvation. But such a statement is radically wrong. It repudiates the truth of total depravity, for it argues that there is something good in some men. It takes away the independency of God, for it makes His decrees rest upon what He discovers in the creature. It completely turns things upside down for in saying God foresaw certain sinners would believe in Christ, and that because of this, He predestinated them unto salvation, is the very reverse of the truth. Scripture affirms that God, in His high sovereignty, singled out certain ones to be recipients of His distinguishing favours (Acts 13:48), and therefore He determined to bestow upon them the gift of faith. False theology makes God's foreknowledge of our believing the cause of His election to salvation; whereas, God's election is the cause, and our believing in Christ is the effect.

Ere proceeding further with our discussion of this much misunderstood theme, let us pause and define our terms. What is meant by "foreknowledge"? To know beforehand, is the ready reply of many. But we must not jump at conclusions, nor must we turn to Webster's dictionary as the final court of appeal, for it is not a matter of the etymology of the term employed. What is needed is to find out how the word is used in Scripture. The Holy Spirit's usage of an expression always defines its meaning and scope. It is failure to apply this simple rule which is responsible for so much confusion and error. So many people assume they already know the signification of a certain word used in Scripture, and then they are too dilatory to test their assumptions by means of a concordance. Let us amplify this point.

Take the word "flesh." Its meaning appears to be so obvious that many would regard it as a waste of time to look up its various connection in Scripture. It is hastily assumed that the word is synonymous with the physical body, and so no inquiry is made. But, in fact, "flesh" in Scripture frequently includes far more than what is corporeal; all that is embraced by the term can only be ascertained by a diligent comparison of every occurrence of it and by a study of each separate context.

Take the word "world." The average reader of the Bible imagines this word is the equivalent for the human race, and consequently, many passages where the term is found are wrongly interpreted.

Take also the word "immortality." Surely it requires no study! Obviously it has reference to the indestructibility of the soul. Ah, my reader, it is foolish and wrong to assume anything where the Word of God is concerned. If the reader will take the trouble to carefully examine each passage where "mortal" and "immortal" are found, it will be seen these words are never applied to the soul, but always to the body.

Now what has just been said on "flesh," the "world," "immortality," applies with equal force to the terms "know" and "foreknow." Instead of imagining that these words signify no more than a simple cognition, the different passages in which they occur require to be carefully weighed. The word "foreknowledge" is not found in the Old Testament. But "know" occurs there frequently. When that term is used in connection with God, it often signifies to regard with favor, denoting not mere cognition but an affection for the object in view.

"I know thee by name" (Ex. 33:17).

"Ye have been rebellious against the Lord from the day that I knew thee" (Jer. 1:5).

"They have made princes and I knew not" (Hos. 8:4).

"You only have I known of all the families of the earth"

(Amos 3:2).

In these passages "knew" signifies either loved or appointed.

In like manner, the word "know" is frequently used in the New Testament, in the same sense as in the Old Testament.

"Then will I profess unto them, I never knew you" (Matt. 7:23).

"I am the good shepherd and know My sheep and am known of Mine" (John 10:14).

"If any man love God, the same is known of Him" (1 Cor. 8:3).

"The Lord knoweth them that are His" (II Tim. 2:19).

Now the word "foreknowledge" as it is used in the N. T. is less ambiguous than in its simple form "to know." If every passage in which it occurs is carefully studied, it will be discovered that it is a moot point whether it ever has reference to the mere preception of events which are yet to take place. The fact is that "foreknowledge" is never used in Scripture in connection with events or actions; instead, it always has reference to persons. It is persons God is said to "foreknow," not the actions of those persons. In proof of this we shall



ARTHUR PINK

now quote each passage where this expression is found.

The first occurrence is in Acts 2:23. There we read, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." If careful attention is paid to the wording of this verse it will be seen that the apostle was not there speaking of God's foreknowledge of the act of the crucifixion, but of the Person crucified: "Him (Christ) being delivered by," etc.

The second occurrence is in Rom. 8:29, 30. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren. Moreover whom He did predestinate, them He also called," etc. Weigh well the pronoun that is used here. It is not what He did foreknow, but whom He did. It is not the surrendering of their wills nor the believing of their hearts, but the persons themselves, which is here in view.

"God hath not cast away His people which He foreknew" (Rom. 11:2). Once more the plain reference is to persons, and to persons only.

The last mention is in Peter 1:2: "Elect according to the foreknowledge of God the Father." Who are "elect according to the foreknowledge of God the Father"? The previous verse tells us: the reference is to the "strangers scattered" i. e. the Diaspora, the Dispersion, the believing Jews. Thus, here too the reference is to persons, and not to their foreseen acts.

Now in view of these passages (and there are not more) what scriptural ground is there for anyone saying God "foreknew" the acts of certain ones, viz., their "repenting and believing," and that because of those acts He elected them unto salvation? The answer is, None whatever. Scripture never speaks of repentance and faith as being foreseen or foreknown by God. Truly, He did know from all eternity that certain ones would repent and believe, yet this is not what Scripture refers to as the object of God's "foreknowledge." The word uniformly refers to God's foreknowing persons; then let us "hold fast the form of sound

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words" (II Tim. 1:13).

Another thing to which we desire to call particular attention is that the first two passages quoted above show plainly and teach implicitly that God's "foreknowledge" is not causative, that instead, something is His own sovereign decree. Christ was "delivered by the (1) determinate counsel and (2) foreknowledge of God" (Acts 2:23). His "counsel" or decree was the ground of His foreknowledge. So again in Rom. 8:29. That verse opens with the word "for," which tells us to look back to what immediately precedes. What, then, does the previous verse say? This, "all things work together for good to them . . . who are the called according to His purpose." Thus God's "foreknowledge" is based upon His "purpose" or decree (see Psa. 2:7).

God foreknows what will be because He has decreed what shall be. It is therefore a reversing of the order of Scripture, a putting of the cart before the horse, to affirm that God elects because He foreknows people. Truth is, He "foreknows" because He has elected. This removes the ground or cause of election from outside the creature, and places it in God's own sovereign will. God purposed in Himself to elect a certain people, not because of anything good in them or from them, either actual or foreseen, but solely out of His own mere pleasure. As to why He chose the ones He did, we do not know, and can only say, "Even so, Father, for so it seemed good in Thy sight." The plain truth of Rom. 8:29 is that God, before the foundation of the world, singled out certain sinners and appointed them unto salvation (II Thess. 2:13). This is clear from the concluding words of the verse: "Predestinated to be conformed to the image of His Son," etc. God did not predestinate those whom He "foreknew were conformed," but, on the contrary, those whom He "foreknew" (i. e., loved and elected) He predestinated "to be conformed." Their conformity to Christ is not the cause, but the effect of God's foreknowledge and predestination.

God did not elect any sinner because He foresaw that he would believe, for the simple but sufficient reason that no sinner ever does believe until God gives him

faith; just as no man sees until God gives him sight. Sight is God's gift, seeing is the consequence of my using His gift. So faith is God's gift (Eph. 2:8, 9), believing is the consequence of my using His gift. If it were true that God had elected certain ones to be saved because in due time they would believe, then that would make believing a meritorious act, and in that event the saved sinner would have ground for "boasting," which Scripture emphatically denies: Eph. 2:9.

Surely God's Word is plain enough in teaching that believing is not a meritorious act. It affirms that Christians are a people who have believed through grace (Acts 18:27). If, then, they have believed "through grace," there is absolutely nothing meritorious about "believing," and if nothing meritorious, it could not be the ground or cause which moved God to choose them. No; God's choice proceeds not from anything in us, or anything from us but solely from His own sovereign pleasure. Once more, Rom. 11:5, we read of "a remnant according to the election of grace." There it is, plain enough; election itself is of grace, and grace is unmerited favor, something for which we had no claim upon God whatsoever.

It thus appears that it is highly important for us to have clear and scriptural views of the "foreknowledge" of God. Erroneous conceptions about it lead inevitably to thoughts most dishonouring to Him. The popular idea of Divine foreknowledge is altogether inadequate. God not only knew the end from the beginning, but He planned, fixed, predestinated everything from the beginning. And, as cause stands to effect, so God's purpose is the ground of His prescience. If then the reader be a real Christian, he is so because God chose him in Christ before the foundation of the world (Eph. 1:4), and chose not because He foresaw you would believe, but chose simply because it pleased Him to choose; chose you notwithstanding your natural unbelief. This being so, all the glory and praise belongs alone to Him. You have no ground for taking any credit to yourself. You have "believed through grace" (Acts 18:27), and that, because your very election was of grace" (Rom. 11:5).

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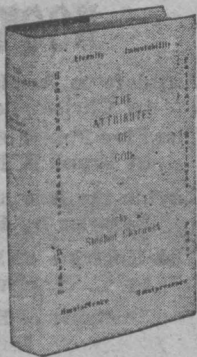
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"Pleasing God"

(Continued from page one)

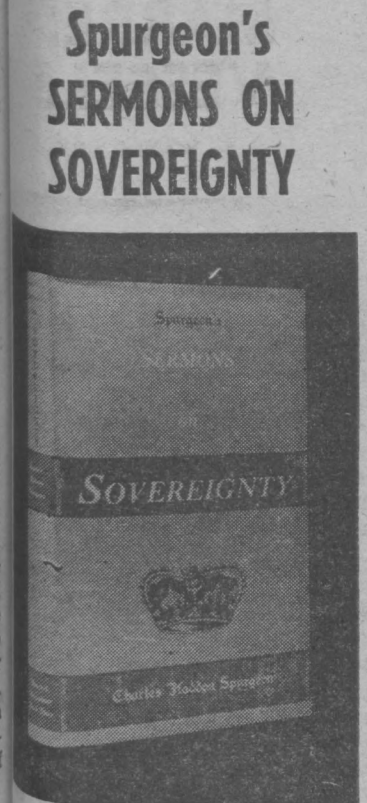
that pleased him, I couldn't help but associate the two together. I am sure the reason why there is so much dancing on television is because of the fact that it pleases the public, and the world at large is pleased thereby just like Herod was pleased on his birthday by the dancing of his daughter.

I say then that various things please the men of the world much in contrast to that which is pleasing to Almighty God. Men try to please themselves. Preachers try to preach in order to please the congregation before them. The world at large seeks to find pleasure, and to be pleased in the things, and with the things of the world. Now much in contrast with that is that which is said of God in the Bible. While man tries to please himself, while preachers try to please their audience, and while the world seeks to find pleasure in the things of the world, God is pleased definitely with far different experiences and events. I am satisfied that so as the Bible is concerned that we have in it a definite revelation as to what pleases God, and I like to give you some thoughts as to things that please Almighty God, in the light of the Scripture.

I

A REQUEST FOR WISDOM PLEASES GOD.

Believe me when I tell you that you are not very smart spiritually. We may know a few things so far as this world is concerned, yet



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we know but mighty little spiritually. We are not very intelligent spiritually, and the only way that we are going to learn spiritual truths is by a revelation of Almighty God.

I am satisfied that a request for wisdom is one of the things that pleases God, and I base my thoughts in that respect upon the experience of Solomon. Do you recall that one day God came to Solomon and said to him, "Solomon, I am going to give to you that which you request. If you will make one request, I'll grant that petition in your behalf."

Now, beloved, suppose God were to come to you and make such a proposal to you. I wonder what you would ask for. I am satisfied some woman would say, "Lord, if it is all the same with you, I'd like to have that hat I saw at the store, but didn't have the money to buy." I am sure that some fellow would say, "Now, Lord, if you would just give me an opportunity, I'd like to get my hands around some enemy's neck and squeeze until the cider would run out of Adam's apple." I am sure if some people would have the opportunity to get what they would request that they would say, "Lord, I'd just like to have a million in one pocket and two million in the other to fall back on for spending money." Yes, beloved, if we had an opportunity to make a request of God with the assurance positively that we were going to get what we were asking for, I am sure we would doubtlessly make a different request to that Solomon made.

The Word of God tells us when Solomon was given the opportunity of making a request specifically that Solomon said, "Lord, I am weak. I am only a child in your sight. I need strength. I can't come in and go out before my people properly, and I need wisdom in order to be able to do so, so that I can discern between good and bad. We read:

"And THE SPEECH PLEASED THE LORD, that Solomon had asked this thing."—I Kings 3:10.

It pleased God to have Solomon ask for wisdom and I am rather of the opinion that God would be pleased if every one of His children were to come to Him, and ask for wisdom.

We turn to the book of James to find how that we may have wisdom. Listen:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.

Notice James said that if you lack wisdom, ask of God, and God will give to you that wisdom. I am persuaded to believe that if you have a desire to understand the Book, that God will give to you an understanding of it. I don't believe that God wants you to go on in this world in ignorance of the teachings of the Word of God. Rather the man who seeks after the wisdom of God will find that God will give to him the wisdom he asks for.

I say then in the light of this experience of Solomon, I believe that it would please God every day for you and me, His children, to ask of Him that He grant unto us wisdom which we need so badly to carry on the work of the Lord.

II

MAN'S WAYS THAT PLEASE THE LORD.

We read:

"When a MAN'S WAYS please the Lord, he maketh even his enemies to be at peace with him."—Prov. 16:7.

A man's ways may please the Lord to such an extent that God will actually intervene and make that man's enemies to be at peace with him. We have a good example of that in the Bible.

Do you remember the time when Jacob's sons, unbeknown to Jacob, had risen and slain the males of the city of Shechem? The Word of God says that God came to Jacob and said, "Jacob, arise, and go up to Bethel." Beloved, that was about the only place that Jacob could go. He couldn't go back to his father-in-law, Laban, because he had left Laban in anger. He couldn't go to Esau because he had lied to Esau in that

he had told Esau he would follow along after him in a little while, and yet he turned and went exactly opposite—in a different direction altogether. He couldn't stay where he was because the people of the country were rising up against him in view of the action of his sons in the slaying of the males of the city of Shechem. So, beloved, Jacob found himself in a trying situation. God came and said, "Jacob, arise, and go up to Bethel." When Jacob went toward Bethel, that meant he went back to the place where he had first known the Lord. That meant that he returned to the place of his original experience with the Lord.

When Jacob went back to Bethel, the Word of God tells us that God caused his enemies to be at peace with him and allowed him to go on his way. Listen:

"And they journeyed: and the TERROR OF GOD was upon the cities that were round about them, and THEY DID NOT PURSUE after the sons of Jacob."—Gen. 35:5.

Beloved, I say when a man's ways please the Lord, God makes even that man's enemies to be at peace with him. Jacob is a good example. His ways pleased the Lord, and God saw to it that Jacob's enemies were at peace with him.

Now what is there in Jacob's ways that pleased God? Just one thing. He went back to the Lord. He had been a backslider. For thirty years he had been living not too far from Bethel, and for the last ten years he had been living within easy going distance of Bethel, but he hadn't gone there a single time. In the twenty years preceding, he had lived at Padanaram and had been under the domination of Laban. In that period it was Laban on the one hand seeking and scheming against Jacob, and Jacob on the other hand seeking and scheming against Laban. Now after thirty years of backsliding—after thirty years of being away from the Lord he goes back to Bethel, and his ways pleased the Lord.

When Jacob had been at Bethel before, he had made some promises to the Lord. He had said, "Lord, since you will be my God, I am going to let this stone which I have used for a pillow become a pillar, and we will set up this pillar and call this the house of God." Then he also said, "And of all that thou shalt give me, I'll surely give the tenth unto thee." Beloved, he forgot about those promises he made, and for thirty years he had been in a backsliden condition. For thirty years he had been removed far, far from the Lord. Now he goes back to Bethel, and as he does, the terror of God fell upon those cities roundabout and his enemies did not pursue after him. His ways pleased the Lord. His ways led him back to his original experience in the Lord.

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ed with a man's ways, I don't mean that in a general sense, because there are many things of our ways that do not please the Lord. When I say that God is pleased with man's ways, I do not mean that God is pleased with everything that we do, and every way that we take. I will say this, in the light of this experience of Jacob and in the light of this text in Proverbs, when a man's ways are in the direction of God—when a man's ways are in the direction of walking with the Lord—when a man's ways are in the direction of turning back to fellowship with God, he can have the assurance that his ways are pleasing to God.

Now, beloved, it helps me just to know that our ways can please God. As far as I am concerned, I feel that you have no business in this life trying to do anything except to please the Lord. I feel that we ought to seek in every respect to please God every day of our lives. It thrills my heart when I realize that we can please Him. When our ways are God's ways, and when our ways are in the light of God's Word, we can have the assurance that we are pleasing God.

III

UNWORLDLINESS PLEASES GOD.

We read:

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth ENTANGLETH HIMSELF with the affairs of this life; that he may PLEASE HIM who hath chosen him to be a soldier."—II Tim. 2:3, 4.

Paul is talking about a man who is a soldier pleasing Him who hath chosen him to be a soldier, and he says that the only way to do it is by not entangling himself with the affairs of this life.

I often think, when I read this Scripture, of that fellow in the Civil War who was a watchmaker and a watch repairman before the service. He carried along his watch making kit and tools when he went into service. Of course the generals and the various men of the army who had watches in need of repair would send them to this fellow, and he was doing a rather lucrative business on the side, by keeping watches in repair for the various men in his part of the army. One day the order came for an advance to be made—that a battle was imminent and was to be fought. He said, "No, I can't do it. I have six watches I have promised to have out by Saturday night." I have often thought of this. Here was a soldier, but he had forgotten that his primary duty was being a soldier. He had gotten to the place that he was so entangled with his watchmaking, that he couldn't even think about going to battle, because he had promised to have six watches out by Saturday night.

I have often thought of that, beloved. I am afraid that there are many of us as Christian soldiers of our Lord that have gotten so entangled with the things of this world—that we are so taken up with the things of this life that we are not serving the Lord like

we should. Paul said to Timothy, "If you want to be a good soldier endure hardness, and remember this, if you are going to please the Lord, you are not to entangle yourself with the things of this life." If I understand that Scripture at all, it just simply means this, that unworldliness is pleasing to the Lord. Not being entangled by the things of this life pleases the Lord.

Now, beloved, how worldly are you? You say, "Brother Gilpin, I am not worldly." Now, brother, sister, there is not a bit of use of you denying the fact that you are worldly, for you are worldly. Every last one of us are exceedingly worldly. We like the things of the world. We live in the world, and we rub elbows, and brush shoulders with the world, and the world rubs off on us, and we enjoy what the world has to offer. Beloved, God says if we want to please Him we are not to entangle ourselves with the things of the world. Unworldliness is pleasing to God.

I think how little most of us please God because we are so entangled with the things of this world. I have often said in life that one of the biggest problems I have had is to keep from doing good things which in turn keep me from doing the best things. I remember one morning that I got up determined that I was going to spend my day reading the Bible, praying, and studying God's Book, and that I wasn't going to do anything else that day. I opened my Bible, but before I had read the first verse the

(Continued on page 8, column 1)

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"Pleasing God"

(Continued from page 7)

telephone rang, calling me away from my study. At 12:00 that night I got back, and there was my Bible right where I had left it. You couldn't point a finger at anything I had done that day that was wrong. You couldn't point a finger and say, "Brother Gilpin, you have sinned in regard to what you have done today." So far as I was concerned, everything that I had done had been good. I had gotten one fellow a job. I had helped another fellow out of some difficulty. All day long from early morning until midnight, it had been one good thing after another; but in doing good things I had ignored the best things. I had been entangled with the world all day long.

Beloved, if you want to please the Lord, the One who has chosen you to be a soldier for Him, you have to please Him by not being entangled with this world. If you are going to please Him, it has to be on the basis of an unworldly yielding unto Him.

**IV
FAITH PLEASES GOD.**

We read:

"By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that HE PLEASSED GOD. But WITHOUT FAITH it is IMPOSSIBLE TO PLEASE HIM." — Heb. 11:5,6.

This just literally says that an unsaved man has never pleased God a day in his life, since it declares that without faith it is impossible to please Him. No unsaved man has any faith. Every unsaved man is faithless until the the Lord grants to him the gift of faith. Therefore no unsaved man has ever pleased God one single day of his life.

Here is a text which says that without faith it is impossible to please Him, which would say in reverse that if you do have faith you please God. It speaks about Enoch as a man of faith, who walked with God and was not. It says that he had this testimony that he pleased God. God had

spoken of him, and God had said that Enoch pleased him.

I say to you, beloved, faith is one characteristic that a child of God has that pleases the Lord. Faith in the hour of trouble, faith in the hour of death, faith in the hour of sickness, faith in the hour of hardships, faith in the hour of perplexities — it is then that faith pleases God.

I confess to you that there are many times in life that I don't know which way to turn. I confess to you that there are many times in life that I have had to just look up and say, "Lord, I've come to the end of my rope." One fellow said, "When you come to the end of your rope, tie a knot and hang on." Sometimes, beloved, I have come to the place where it seemed there wasn't anything to tie the knot with. I've gotten to the place where I felt there wasn't anything left. What can you do? The only thing I know is to look up to Him and say, "Lord, thy will be done." Enoch did that. He walked with God, and he had the testimony that he pleased God because he walked by faith. I say to you, one way that we can please God is by an exhibition of faith in our lives.

Do you think that it pleases God for a man to ask for wisdom? Well, the Book shows us that that is true. Do you think that it pleases God for a man to be unworldly? Yes. The Word of God tells us that that is true. Beloved, it is just as true that when a man walks by faith he is pleasing God.

I know a man who one day was cut off from all things of this world. His relationship for a long period of time was severed so far as this world was concerned. He depended wholly and solely upon God. I have often said concerning that experience that he lived a hand to mouth experience — God's hand to his mouth. I don't say that God would ask you to do that, but I do say that when an individual walks by faith depending fully and wholly upon God that such a walk of faith is pleasing unto God.

**V
BAPTIST BAPTISM PLEASES GOD.**

We read:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am WELL PLEASED." — Mt. 3:16, 17.

Beloved, this is the baptism that Jesus experienced at the hands of John the Baptist. He had just submitted to baptism at the hands of the first Baptist preacher the world ever saw. He had submitted to baptism at the hands of the man who had been ordained of God to administer baptism.

Notice again:

"And I knew him not: but HE THAT SENT ME TO BAPTIZE with water." — John 1:33.

John the Baptist had a definite commission and that commission was to baptize. One day the Lord Jesus Christ, God's Son, came for baptism at his hand, and when he had baptized Him, God the Father spoke from Heaven and said, "This is my beloved Son, in whom I am well pleased."

Notice this, the only time that God ever spoke from Heaven to say one thing about baptism was at the time when His Son was baptized by a Baptist preacher. If God put His stamp of approval upon the baptism that was administered by John the Baptist back there two thousand years ago, I am persuaded to believe that God still puts His stamp of approval upon scriptural baptism that is administered at the hands of a Baptist church by a qualified administrator. Baptist baptism pleases Almighty God.

**VI
SALVATION THROUGH FAITH PLEASES GOD.**

"HE PLEASSED GOD by the foolishness of preaching TO SAVE THEM THAT BELIEVE." — I Cor. 1:21.

Notice, beloved, it doesn't say that it pleased God to save people by foolish preaching. Now there has been an awful lot of foolish preaching done in this world. I suspect I have done plenty of it. I suspect most every preacher, particularly as he has started out in life, has done plenty of foolish preaching. But that is not what the verse says. It says that it pleased God, not by foolish preaching, but by the foolishness of preaching, to save believers. And after all, isn't preaching about the most foolish thing in this world? Do you ever realize that the only religion that seeks by preaching to gain converts is Christianity? The Moslems gain converts by pointing a sword at you. The Hindus and practically all the religions of the world get their converts on the basis of ritualism and family relationship. Even the Catholics don't gain converts by preaching. Beloved, the only people in this world who seek to gain converts by preaching is Christianity.

Isn't it strange that God would ordain preaching as a means of getting people to be saved? That is one of the differences between Christianity and the non-Christian religions. That is one of the differences between the teachings of the Lord Jesus Christ and the teachings of the religions of this world. He has taught us that it is by the foolishness of the preaching of the Word of God that men are to be saved. He declares that it pleases God by the foolishness of preaching to save them that believe.

Beloved, listen, salvation by faith pleases God. Nobody is saved by water; nobody is saved by works; and nobody is saved by religion. I know that that is true, yet there are a lot of people who think they are saved by works, and by water and by religion. Not a time do you read in the Bible that it pleases God to save people by their works. Not a time does it say that it pleases God to save them by water. Not a time does it say that it pleases God to save them by religion. But it does say that it pleases God to save them that believe. Even though the faith we exercise must come from God, regardless of that, salvation through faith is pleasing to God.

**VII
THE SUFFERINGS OF JESUS CHRIST PLEASES GOD.**

My text says, "Yet it pleased the Lord to bruise him." Can you believe it? Can you imagine it as being true? It is hard for us with our finite minds to conceive the idea that the sufferings of Jesus might please God. Would it please you for your son to suffer? Would it please you for one that you love dearly to suffer? No, no, beloved, we would suffer along with them. How then would it be possible that God the Father could be pleased with the sufferings of His Son? I'll tell you. It was the fulfillment of the plan of Almighty God that was purposed and planned and decreed by God from before the foundation of the world for the salvation of men, and therefore the sufferings of Christ pleased the Father because it was fulfilling God Almighty's plan in the saving of His elect.

We read how God brings in His elect. Listen:

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through

sufferings." — Heb. 2:9, 10.

The only way that many sons could be brought to glory — the only way that Christ could taste death for every one of the elect of God — the only way that the Lord Jesus Christ could bring these many that were sanctified into the fold that they might be called brethren, was that He Himself might suffer, and therefore He was made perfect through suffering. Beloved, it pleased God for Jesus Christ to suffer. It pleased God because that meant that God was going to have a family. It pleased God because that meant the Father was going to have many sons brought unto glory. Yes, beloved, the sufferings of Christ pleased Almighty God.

CONCLUSION

May I say in closing that an unsaved man can't please God. Listen:

"So then they that are in the flesh cannot please God." — Rom. 8:8.

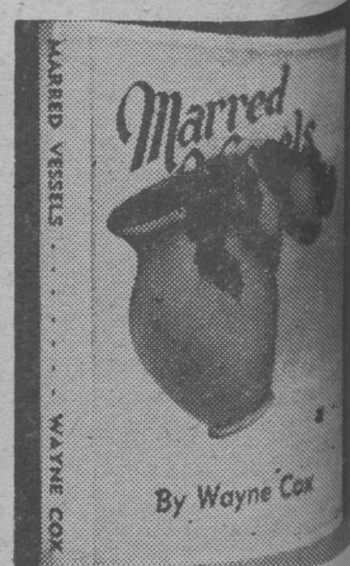
The man who is unsaved is in the flesh, and as such, he cannot please God.

May God help you who are saved to realize your position in the Lord. May you live in such a way that your life will be pleasing unto God, with the realization that there is not a person that you meet that is out of Christ that has ever pleased Him one moment of his life. Yes, it pleased God to bruise Jesus. May God help us, for whom He was bruised, to live in such a way as to please Him who received pleasure in having His Son bruised that we might be brought unto Him for salvation.

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