

Carnal men love the god that they make, but not the God that made them.

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The Baptist Examiner

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 29, No. 37 RUSSELL, KENTUCKY, NOVEMBER 5, 1960 WHOLE NUMBER 1161

"PA SENT HIS PRAYERS"

Sometime ago I read an interesting little story that I believe will help the readers of our paper. A certain man who belonged to a church had gotten into very hard circumstances. Sickness and loss had resulted in the family reaching almost the place of destitution. The deacons of the church became somewhat concerned about the situation, and at the suggestion of one of them, they agreed to meet at the home of the brother who was in need, for prayer.

It was a very cold night with snow lying on the ground, and

all but one of the deacons were present. They had had a season of prayer and were feeling rather self-righteous, when a knock sounded at the door. One of them arose and opened the door and there stood the son of the country deacon who had failed to put in an appearance. "Pa couldn't come tonight," explained the boy, "but he sent his prayers." "Sent his prayers," echoed one deacon, "what do you mean, 'sent his prayers'?" "I mean," said the boy, "that Pa sent his prayers, and I've got 'em out here in the wagon."

The group of deacons went out

to the street and there they found a wagon loaded with all sorts of household necessities—meat, lard, flour, fruit, and any number of other things. It was a very shame-faced group of men who carried the wagon load of groceries inside. They were men who were able to relieve the distress, yet were unmindful of their own duty. The absent brother "sent his prayers" in the form of actual help.

To neglect to perform known duty and to resort to prayer as a subterfuge, is to pray in the

(Continued on page 8, column 1)



SOME REASONS WHY JESUS WAS GOD IN THE FLESH

By ROY MASON
Tampa, Florida

The president of a large Jewish synagogue said to me recently, "We believe that Jesus was a prophet, but we don't believe, as you do, that he was God." In these words this friendly Jew stated the real issue. Back behind the Jewish dispersion and their wanderings over the earth for 19 centuries, is their rejection of Jesus as Messiah and God manifest in the flesh. A Mohammedan said to me, when traveling in the Holy land, "We believe in and accept Jesus as one of the prophets, but of course we do not believe that he was God." There is the great issue between Mohammedism and Christianity. The great issue between Modernism (which is no more Christianity than is Judaism or Mohammedism) and Biblical Christians is the question of the person of Jesus Christ. They deny the essential deity of Christ. They laud Him as a man—the greatest of

(Continued on page 8, column 3)

THE



IS SCRATCHING
AT OUR
DOOR

It is nothing new to say that this paper is experiencing quite hard times. Throughout the years, we have faced seemingly insurmountable financial difficulties again and again, and just now we are passing through such a period.

The old wolf has really been doing some bad scratching at our door. While our paper costs us about \$500.00 a week, contributions have been virtually nothing this fall. Many are the mails within the past few months, (particularly in October) which have brought us no financial assistance. Contributions were quite low in

July, August and September. Yet in October, they reached an all-time low. This is being written on November 1, and as I look back over the record of the preceding month, I am alarmed at the small amount of contributions we have received for the ongoing of TBE.

Sometimes we think our friends have forgotten us. We are tempted to almost believe thus today. The mail today shows that those we owe did not forget us. The first-of-the-month bills are frightfully alarming — especially when we compare them with the way our friends failed to remember us in October.

The Thanksgiving Offering Is Our Only Hope

Naturally we expect a good offering for Thanksgiving, since God always moves upon His people to send us a good Thanksgiving offering. Surely God knows that if we are to continue our testimony we must have an exceedingly large offering at this season.

May we urge you to show your thankfulness for this paper with an offering equal to the blessings you have received from reading it this past year.

WHY WRONG TO CALL A PREACHER "REVEREND"

The flesh manifests an exceeding great power in the lives of all Christians. Though Jesus assured us that "the flesh profiteth nothing" (John 6:63), and though Paul warned that we should "make no provision for the flesh" (Rom. 13:14), still it exerts a tremendous influence over us.

In no instance is this more clearly seen than in the ministry and particularly in the matter of ministerial titles. Here the pride of life has an abundant opportunity to display itself in fleshly glory.

While some ministerial titles are foreign to the Word of God (Pope, Cardinal, Presiding Elder, etc.), others are positively condemned thereby.

The most common title is that of Reverend (or Reverent as most commonly pronounced). Occasionally, one is introduced as "The Reverent Mr. So-and-So." The Romanists go far beyond, by speaking of the "Right Reverend," all of which is contrary to God's Word. The word "Reverend" occurs once in the English Bible, and then as a characteristic or attribute. (Continued on page 8, column 1)

Please Remember The Hallimans

In the letter from Bro. Halliman, which we printed last week, he made mention of the extreme loneliness they feel, living in New Guinea.

Everyone who has ever been in a foreign country knows a little as to how they feel. Yet, none of us have ever been as isolated from true friends as are the Hallimans. Only God can know how lonely they must get.

Here at home we are surrounded by our friends and acquaintances, but not so with the Hallimans. What a contrast to my own surroundings. Bob and Ruth live next door with John Jr. and his family next to them. Rhoda and her husband live only a few blocks away.

Yet with Bro. Fred in New Guinea, outside the immediate members of his family, only God is with him.

I call on you to remember them much and often in prayer.

Remember them when you give. It will take thousands of dollars to firmly establish the work God has called Bro. Fred unto.

I insist today that you write them. The address is Elder Fred T. Halliman, Bulolo, New Guinea.

(Continued on page 8, column 3)

Surely, Beloved, We've Done Our Best! It Is Up To God To Do The Rest!

The Baptist Examiner Pulpit

"WHAT CAUSED JESUS TO GRIEVE"

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

"He hath put him to grief." — Isa 53:10.

This verse is speaking about the Lord Jesus Christ. It declares that God the Father, has put God the Son, the Lord Jesus Christ, to grief.

I might remind you at the very outset that grief is the common lot of mankind. Everyone of us have had grief in one form or another. Some of us have had grief in many forms. Ofttimes a person goes to see his family doctor, and the news that the doctor gives him as to his condition, causes grief, and he is grieved over his physical condition. Sometimes business failures are the cause of griefs. Sometimes death coming into our homes is the cause of grief. There are many, many ways whereby grief comes to the sons of men, but I rather imagine that

loss of health, business failures, and death in the home are the most common experiences on the part of the majority of us.

May I remind you that none of these brought grief to the Lord Jesus Christ. The Son of God never did grieve because of a loss of health. I have been particularly impressed in reading through the New Testament to realize that not one word is said about the physical condition of the Lord Jesus Christ. Therefore, the Son of God never did grieve over the loss of health. Likewise, business failures never upset the Lord Jesus. The Lord Jesus Christ never was connected with business in any form, and a business failure never in any wise at all brought grief to the Son of God. Now it is true that the third of these common causes of grief, that of death, did

cause Jesus Christ to grieve, for we read that when the Son of God stood at the grave of Lazarus after he had been dead for four days it is said concerning Jesus, "Jesus wept." I say to you, while the loss of health and business failures and death are common experiences with each of us, and the common cause of grief for every one of us, these themselves, generally speaking, never brought grief to the Son of God.

What was it that brought grief to Jesus Christ?

WHEN GOD DELIVERED HIM INTO THE HANDS OF THE WICKED, JESUS CHRIST GRIEVED.

From the very time that the Son of God was born into this world, wicked men sought His

"Now therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savory meat, such as I love, and bring it to me that I may eat."—Gen. 27:3, 4.

It is your editor's desire to secure a deer for one of the meals at our Bible Conference in 1961. In fact, we tried to do so for 1960, but failed.

This year plans have been made for many weeks for a deer hunt for this purpose but due to my physical condition, this will be impossible. This is a double disappointment for we wanted the deer for our Conference, and then too, I had anticipated the three days relaxation and change from the printing shop.

Is there a Nimrod (Gen. 10:8, 9) somewhere who loves the Lord and the Truth we contend for, who would like to have a big part in our conference for 1961 — who would be willing to go deer hunting in my place — and give us the deer for our Conference next year? I believe there is, and I'm expecting God to give us such a friend.—JRG.

Wanted: A Deer

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910.

SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
Five years	7.00
Club rate for churches; 15 or more subscriptions, each	1.00
Donor subscriptions, each	1.50

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THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

MORMONISM

ITS BASE ATTACK ON CHRISTIANITY

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, that I asked the Personages who stood above me in the light, which of all the sects was right — and which I should join. I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in His sight, that those professors were all corrupt; that: 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.' — Joseph Smith, Jr., in The Pearl of Great Price, 1943 edition, page 48.

Joseph Smith, Jr., the founder and first president of the Mormon Cult, made the false claim that he received the above so-called revelation about all Christian Churches and their members, from God, but all Christians know that it came from Satan through Joseph Smith, Jr. As a Christian Minister, I know that all Churches are not wrong and neither are their members corrupt.

Brigham Young, who was the second president of the Church of Jesus Christ of Latter Day Saints, so-called, had the following to say about non-Mormons: "Will all the people be damned who are not Latter-day Saints? Yes, and a great many of them, except they repent speedily." — Brigham Young in Journal of Discourses, Volume 1, page 339.

The Church News (Official Newspaper of the Mormon Cult) says the following in the May 18, 1946 issue, and on page 12: Mormonism is sui generis, claiming its origin and authority from Deity himself. It claims that all other Christian sects are apostate. We Mormons stand on that, as confident we are right as we are that we live. We bear this testimony to the world."

We will answer the above false claim of Mormonism with the words of Mr. Hans P. Fleece, a graduate of Columbia University, a prominent lawyer and a respected Presbyterian layman who has been the president of the ruling Elders Association of the New York Presbytery and was a member of the Broadway Presbyterian Church. Mr. Fleece, a convert from Mormonism, was born in Utah, graduated from Park College in Salt Lake City, and knows whereof he speaks. This godly Christian layman has the following to say: "Every summer thousands of American tourists visit Salt Lake City. They are shown through the temple grounds by trained Mormon elders. They hear the tabernacle organ play and the pin drop. They are told that the Mormons believe in God like Christians. They return home wondering why missionary work is needed among the Mormons. The answer is that the Mormons are not Christians. They do not believe in the Christian God. They believe in the same sort of pagan god that the heathen worship."

Brigham Young made the following statement about his followers: "I have many a time, in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character you can mention. We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We

Retires From The Active Pastorate



Elder WILLIAM H. CROFTS

After twenty-one years as pastor of a Baptist Church in Huntington, West Virginia, William H. Crofts has retired from the active pastorate.

This does not mean that Bro. Crofts is idle or that he will remain idle. Those of us who know, and have been blessed by the ministry of this old Englishman, know that with a Scriptural fire burning in his bones, and a holy zeal for God characterizing him, he will never be idle.

His has been a ministry that took him from England to Canada, thence to the United States, to China as a missionary, and back to the United States. Understanding the Bible to teach the great truths as to grace, and being a Baptist who has believed that all things should emanate from and center about a local church, he has sacrificially served the Lord.

His book "Sowing In Tears And Reaping In Joy," is his life's story, along with some of his sermons, and while printed to sell at \$2.00 is available to the readers of this paper at \$1.00, while the supply lasts.

Bro. Crofts is available for supply work, Bible Conferences and Revival Meetings, and he will bless the hearts of all who hear him. May God's people keep him busy. He may be reached at his home, located at 1906 Madison Avenue, Huntington, W. Va.

can beat the world at any game." Reported in The Desert News, Mormon church paper, volume 6, page 291, and also in Journal of Discourses, volume 4, page 77. It is hard to understand how anyone that studies the history of the Mormon Cult can long remain a member of that wicked and blasphemous organization.

The Mormon Cult which condemns all other Churches believes the following false doctrines: They believe that God is an exalted man; that Christ and the Devil are brothers; that Christ was married; that the Holy Spirit is a substance or fluid; that there is salvation for the dead by proxy water baptism; baptismal regeneration; that there is no burning Hell; in genealogical research; plurality of wives; use of secret temples; in the fatherhood of God and the brotherhood of man; that people raise children after they leave the earth; in revelations beside the Bible; in the pre-existence of man; that no negro can hold the Mormon priesthood or go through the secret Mormon temples; and in many other things that are contrary to the Bible.

Bruce Kinney, late head of Baptist Missions in Utah, gives a true history of Mormonism in the following words: "In fact the whole system is based upon a bogus book, rotten revelations, tricky translations, a profligate prophet, a counterfeit creed; it is being propagated today by a profiting president, abetting apostles, bigoted bishops, and plundering priests."

The Bible says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly (Continued on page 3, Col. 3)

Baptist Scholars Believed Doctrine Of Election

J. M. PENDLETON

Author of Baptist Church Manual

"God chose in Christ certain persons of the fallen race of Adam, before the foundation of the world, unto eternal glory, according to His own purpose and grace, without regard to their foreseen faith and good works, or any conditions performed by them; and from the rest of mankind He withheld His grace and left them to dishonor, and the just punishment of their sins." (page 105 of Christian Doctrines).

"Election was not in view of foreseen faith and good works. There are some who make faith and good works the ground of election. That is, they suppose that God elected His people because He foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are scripturally dependent on election. When we read, 'chosen . . . that we should be holy,' it is obvious that the election is not because of holiness but in order to holiness. As to the much-controverted passage in Acts 13:48: 'And as many as were ordained to eternal life believed.' The only natural interpretation is that they believed because of their ordination to eternal life. The Arminian view is without foundation in the Word of God; for election is the source, the only source, whence spring faith, holiness, and good works." (pages 107 and 108 of Christian Doctrines).

J. R. GRAVES

Author of Seven Dispensations and a Host of Other Books

"To say that all are not saved because God could not save all, as well as some, would limit His power. It must be because in the exercise of His own sovereign will, and in the purpose of His grace, He saw fit not to save all. He is no more under obligation to save any one of Adam's fallen race than He is to save the fallen angels. No reverent being in the universe will say that God is under any obligation to save the fallen angels, or any one of them. If He should see fit for reasons all His own to save one in each hundred, or one in each thousand of them, the rest would have no cause to complain. It would be an act of sovereign mercy in Him to save one sinner of Adam's race — and no one can justly charge Him with injustice should He save none . . . He did not contract for the lost angels, nor all men. He only took hold of the 'seed of Abraham,' not of Adam . . . We were made to love God because he first loved us. We elected or chose Him, because He first elected or chose us . . . It was the elect who were represented in the covenant of Redemption by Christ . . . They were the Father's choice, and that was enough for Christ, and should be enough for

us. 'Even so, Father, for so it seemed good in thy sight.' (Matt. 11:26) Infidels may wrest this hard doctrine, more fully developed by Paul than any other apostle, to their own destruction, but a host of the best and clearest minds that ever lived on earth have advocated it — as Augustine, Calvin, Knox, Henry, etc. — and it is crystallized in the creeds of Presbyterians, Episcopalians, Methodists, as well as Baptists. We see here no universal Atonement or Redemption." (Quoted from The Great Carrollton Debate, pages 1128, 1136-1138).

A. H. STRONG

Former President of Rochester Theological Seminary

"Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain out of the number of sinful men to be the recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's salvation." (page 779, Systematic Theology).

B. H. CARROLL

Founder and First President of Southwestern Baptist Theological Seminary

"What is election? Choice toward individuals. When was this choice made? Before the world was. As we were not there then, in whom was it made? In Christ. To what end? That we should be holy and without blemish in love. He blessed us at that time in foreordination. What does that mean? To decree beforehand. Concerning whom? The particular individuals that were elected. Unto what? Unto adoption as sons. Through whom? Through Jesus Christ. According to what? According to the good pleasure of His will. To what end? To the praise of the glory of His Grace." (page 79, Commentary On Eph.)

J. P. BOYCE

Former President of Southern Baptist Theological Seminary

"God of His own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any value to Him of them; but of His own good pleasure." (Systematic Theology, page 427).

JOHN A. BROADUS

One of the Founders of Southern Baptist Seminary

"From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure." (page 450, Commentary On Matthew).

WHAT JOHN KNOX SAID AS TO PREDESTINATION

But alas! To such blasphemy the devil never did draw mankind as now of late days, in which no small number are become so bold, so impudent and so irreverent that they fear not openly to affirm God to be unjust, if He in His eternal counsel has elected more of one sort of men than another, to life everlasting in Christ Jesus our Lord. . . . The doctrine of God's eternal predestination is so necessary to the Church of God, that without the same, faith can neither be truly taught, nor surely established; man can never be brought to true humility and knowledge of himself, neither yet can he be ravished in admiration of God's eternal goodness, and so moved to praise Him aright.

(Continued on page 3, Col. 1)

Monthly Fellowship Meeting

at the
MISSIONARY
BAPTIST
CHURCH

Gallagher, W. Va.

C. W. SHAFER, Pastor

SATURDAY, NOV. 26

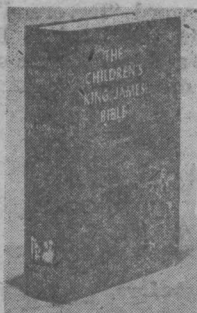
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ELDER SHERMAN WOOD

Justice, W. Va.

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GOD USES NO ERASER

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On the Book of books above;
For the Book shows not a blemish,
Like His pure untarnished love.

Some folks are led to doubt this
As old Satan tries his best
To do the thing impossible
As he puts man to the test.

"The father hath given them to me,"
Said the Son, as He spoke one day;
And no man can pluck them from us
Through all eternity.

Oh, I know that things look doubtful
As to Thomas they did one day;
But the Master spoke as He always does,
And the doubts were put away.

If God erased our name each time
We sinners commit a sin,
He'd wear a hole in the Book of life,
And have to start all over again.

So Christian, have faith in the One
Who saved your wretched soul one day;
Have faith that God will keep you saved;
For He will never be swayed.

The good Book says that God is love;
He's truth and spirit too.
And if He says He'll save a man,
That's exactly what He'll do.

I hadn't always felt secure
Until I believed His Word;
Then all my fears and doubts were gone
When the truth I finally heard.

So as the saved, God knows our name
And nothing can 'rase it out;
So I pray that all the elect believe,
Though like me they once did doubt.

—By Woody Calhoun

Predestination

(Continued from page 2)

There is no way more proper to build and establish faith, than when we hear and undoubtedly do believe that our election, which the Spirit of God doth seal in our hearts, consists not in ourselves, but in the eternal and immutable good pleasure of God. And that in such firmness that it cannot be overthrown, neither by the raging storms of the world, nor by the assaults of Satan, neither yet by the wavering and weakness of our own flesh. Then only is our salvation in assurance, when we find the cause of the same in the bosom and counsel of God.

Such as cannot abide the mention of God's eternal election, can never be rightly humbled nor thankful, for they cannot acknowledge that God) according to the good pleasure of His eternal counsel, has made separation between those who fell into equal perdition, as touching the offence and sin committed. Such as desire this article to be buried in

silence, and would that men should teach and believe that the grace of God's election is common unto all—but that one receives it and another receives it not, proceeding either from the obedience or disobedience of man—such deceive themselves and are unthankful and injurious unto God. For as long as they see not that true faith and salvation spring from election, and are the gift of God, and are not of ourselves—so long are they deceived and remain in error (Eph. 2:8). And what can be more injurious unto God's free grace than to affirm that He gives no more to one than to another; seeing that the whole Scriptures do plainly teach that we have nothing which we have not received of free grace and mercy, and not of our works, nor of anything in us, lest any man should boast.

And therefore let wicked men rage as they list, we will not be ashamed to confess always, that grace only makes difference between us and the rest of the world. And further, we fear not to as-

Fall Subscription Campaign

Literally dozens of our readers have sent five or more "subs" in behalf of friends this fall. Several hundred new subscriptions have thus come in within the past few months.

This subscription campaign ends Thanksgiving Day. Be sure you send us a fine large list before then.



firm, that such as feel not that comfort inwardly in their conscience, can never be thankful to God, neither yet willing to be subject to His eternal counsel; which is the only cause that these wicked men most irreverently do not understand. Let us, dear brethren, be assured, that none other doctrine doth establish or make men humble and thankful unto God. And, finally, that none other doctrine makes man careful to obey God according to His commandment, but that doctrine only which so spoils man of all power and virtue, that no portion of his salvation consists within himself; to the end that the whole praise of our redemption may be referred to Christ Jesus alone.—From the preface to the treatise of Knox on Predestination, 1560.

Mormonism

(Continued from page 2)

ly they are ravening wolves." (St. Matthew 7:15). "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." II Corinthians 11:13-15. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not unto your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." II John 9-11.

At the present time thousands of Mormon missionaries are wandering over the world scattering their poison literature, and telling lies about the true Churches and the Christian Ministry. Every Christian should be on guard against these evil workers and not allow them to enter their homes. Satan uses the Mormon missionaries to break up homes and causes much sorrow that only the Lord Jesus Christ can mend.

—Harry A. McGimsey



"What Caused Jesus Grief"

(Continued from page one)

destruction. For example, we read of the time the Lord Jesus Christ was in the city of Bethlehem when but a babe, and how the Son of God was spirited out of the city by his foster father and mother, Joseph and Mary, and how they carried Him hurriedly down into Egypt. We read:

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." —Mt. 2:12.

This is speaking about the wise men, and it tells of their experience — how that they did not return to Herod, and how that Herod was unable to destroy the Lord Jesus Christ. It is true that Herod killed all the babes in Bethlehem two years old and under in an effort to kill the Son of God. Even then he failed to do so because the Lord Jesus Christ's mother and foster father had spirited Him out of the city, and He had gotten away from the hands of the wicked men of that day.

You will notice also a little later (Continued on page 13, Col. 4)

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

1. Is the Scofield Bible to be trusted?

No, there are plenty of errors in it, as follows:

The universal invisible church. The "postponed kingdom." The pentecostal origin of the church.

The Bride of Christ being composed of all the saved.

Two kinds of churches — local and universal.

The branch church theory. Open communion.

His notes on the church in I Corinthians, Ephesians and Revelation.

He denies the perpetuity of Baptist Churches.

In these instances and perhaps in others, Scofield and the Scofield Bible are erroneous.

2. How far can a Baptist Church depart from the faith and still be a New Testament Church?

Regardless of what heresies a church holds, it must hold to two doctrines, viz., salvation by grace, and Baptist baptism. Whenever an organization repudiates either or both of these doctrines, it ceases to be a Baptist Church, except in name.

Without grace there is no salvation and without baptism there can be no church.

Many churches called "Baptist" receive alien immersion. Every person who comes from any Baptists Church by letter should be baptized, if the church from which he comes, receives alien immersion.

3. If a church has folk in its membership who have gotten in on alien baptism, what steps should the church take?

Talk to the individuals whose baptism is in question, and try to personally show them the Truth, and then Scripturally baptize them. If this fails, exclude them. We've had to do this very thing often.

4. Who was the first advocate of the second work of grace?

I do not know, except that it was someone who was on speaking terms with Satan.

5. Were the twelve saved when sent out in Matt. 10?

All except Judas. John 6:64-71.

6. Have the women a Scriptural right to speak in the church or make motions, be Sunday School Superintendents, or teach mixed classes of adults, or be president of a B. T. U.?

No. Read I Cor. 14:33-37; I Tim. 2:8-15.

7. If God elects men to salvation, is God a just God?

Salvation isn't a matter of justice, it's a matter of mercy. Two men are in prison to die for the same offense. An hour before the execution, the governor pardons one, and allows the other to be hung. Both were guilty. Which one got justice? Obviously you must answer, "The one who was hung." How about the other? He received mercy. It is thus in salvation. If we all got justice, it would mean Hell. The fact that any of us are saved, merely proves the mercy of God.

8. If a Baptist church grants a letter to a member to join another Baptist Church but the member holding the letter joins another denomination, what steps should the church granting the letter, take?

Recall the letter, and exclude the member for heresy. Titus 3:10.

9. Where you so often use the word "Baptist?" Why not use such terms as Christians, children of God, saints, etc.? The Lord, through Paul, used these terms.

In Paul's day there were no denominations. All church mem-

bers were Baptists. The only word today that differentiates between those who baptize believers and those who baptize babies, and those who make disciples before they baptize them and those who make devils by baptizing them, is the name Baptist. The name Baptist today, as in the day that the Lord gave it to John, stands for a work that is distinctively Scriptural, namely, making men disciples and then baptizing them.

10. Can a man be a Christian and believe in evolution?

No. John 5:47.

11. Are unsaved people ever called children of God before conversion?

Yes. John 11:52. Even though unsaved, all the elect are children of God in the light of God's elective purposes.

12. Is it scriptural for one church to receive excluded members from another Baptist church?

There is no Scripture bearing on that, that I know of. It isn't treating a sister church right, unless it is done with her consent.

13. Does a preacher do right, who recommends a church to receive excluded members of another church, when he knows the other church objects?

No. He is as disorderly as they are.

14. Is it right for a man to vote to exclude his own child and grandchild for dancing and other disorderliness?

Yes. It is not only right, but he ought to vote for their exclusion, and he ought to make the motion that they be excluded, if no one else will make it.

15. Should you make your boys go to Sunday School where they teach them everything but the Bible.

No, a thousand times no. Teach them the Bible at home.

16. When the leading church members are adulterers, dancers, card players, etc., should you keep your membership where you live or take it elsewhere?

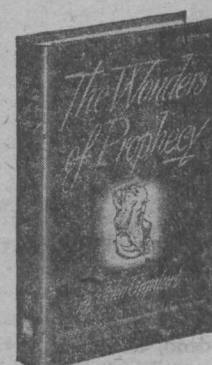
Take it elsewhere if you can find a church close enough to worship with. If not, keep it there and organize a prayer band, who will meet regularly and pray that bunch out of the church, or into Christ.

(Continued on page 4, column 5)

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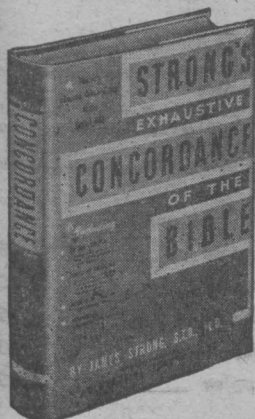
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God's Unlimited Liberty Concerning The Reprobate

By JAMES F. CRACE

God does all things for His glory and pleasure. That is His view at all times. We read:

"Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created" (Revelation 4:11).

On the strength of this passage alone, it is established that God created all things; also, that He created all things for His pleasure, according to His own will and purpose.

More proof that God created all things is found in Colossians 1:16:

"For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

With this much Scripture, we need not tarry here. God says He created all things. That settles it. God says He created all things for His pleasure.

The Doctrine Stated

The reprobate are those that shall not be saved.

They are the ones for whom Christ did not die.

They are the ones that God has—for His own reasons—from the beginning, determined to damn for their sins.

To be more specific, they are the persons who are predestinated to eternal punishment in hell.

In many people this doctrine meets with outright unbelief. To others it is true, but they want to suppress this truth. But the whole counsel of God is to be preached. The whole truth of God's Word includes much which weak, depraved men would abolish if they could. However, God's Word abideth forever.

Before we study some of the verses of Scripture that teach this doctrine, let us do a little thoughtful reasoning concerning God and man. Since we human beings are limited in knowledge and understanding we cannot always properly view a subject from our viewpoint. Therefore, we must, at times, and as far as possible, examine things from God's viewpoint. By this I mean that we consider a given subject by considering God's absolute unlimited knowledge and liberty.

Consider that God knows all things that are to happen. He has perfect knowledge. Before He created anything at all He had



Elder JAMES F. CRACE

perfect knowledge of their every creature and action. Concerning man, God knew from the foundation of the world every thought each person He created would have during their eternal existence. He knew every desire each person would have. He knew every motive every person would have. He knew every move, both physical and mental that every person would make. In fact, God has, from the beginning, had absolute knowledge of all things pertaining to all His creation.

Since this message is specifically about those who were predestinated to go to hell, I will remind you that the reprobate also were created by the Lord God Almighty. When it is seen that God created all things for His pleasure we of a certainty see that God also created those He has foreordained to be damned.

In view of this fact, consider the following things concerning the none-elect people: Surely God knew, from the beginning, who would be saved and who would be lost. God knows all things. If He knew the reprobate were surely going to hell He wouldn't have created them if He had not purposed that they go to hell. Also, God didn't have to create an eternal hell. (The fact that He did create hell proves that He knew some would go there. How did He know that unless He knows the eternal destiny of us human beings?)

Furthermore, God didn't have to create evil. He could have kept men from sin. I do not disregard man's totally depraved nature. I agree that sinful man is, by nature, prone to sin. I believe that man's spiritually dead condition and Satan are the instrumental causes of sinful actions. But I here speak of the efficient cause of all actions, both good and evil. There is nothing in existence except that which God has created. God's determinate counsel and foreknowledge is the first cause of all things. No created thing can perform even one act unless that act has been purposed by Almighty God. I make absolutely no exceptions to this statement. Yea, I even include Satan. That even the Devil moves when God says move and stops when God says stop is an indisputable fact. Even the things that Satan and men determine to do are predestinated by God.

Consider, too, it perhaps is true that God didn't have to require that eternal damnation be the wages of sin. God could have, had He so desired, laid on Christ the sins of those who are to be damned. However, He laid on Christ only the sins of the elect. One is saved only because it pleased God to save him by punishing Christ. I say God was not forced to predestinate any to hell. He did so because it was His will to do so.

There are, no doubt, many more thoughts along this line but I think these are sufficient to prove that God did not have to predestinate any to go to hell. Therefore, we can only conclude that the Lord has willed that a particular number of particular in-

dividuals be turned into hell. It is foolish to even imply that some go to hell even though God doesn't want them to perish. The only events that ever come to pass at any time or any place are those things that God has decreed or determinedly purposed to happen. There is no such thing as something happening, even though God doesn't want it to happen. All things that occur in time are merely particular things that God purposed in eternity past. Beloved, mark this down: the events which come to pass in time are only manifestations of God's eternal purposes. These particular events cannot fail to come to pass. It is compulsory that all creation, including all mankind, do exactly, step by step, good and evil, that which God's determinate counsel and foreknowledge has before determined to be done.

For the remainder of this message, I wish to set forth scriptural proof of the things I have said. Even though some disbelieve me, I pray that you will not reject scripture.

In Prov. 16:4 we read, "The Lord made all things for himself: yea, even the wicked for the day of evil."

Again Peter says concerning evil apostate men, "But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not: and shall utterly perish in their own corruption." (2 Pet. 2:12).

In I Pet. 2:8 he says the disobedient stumble at the word and are disobedient because they were appointed to be so.

Now I ask you this: What does God mean here by saying some were made to be taken and destroyed? What does He mean by saying some were appointed to be disobedient and to stumble at the word? I say He means exactly what He says. God not only predestinated the reprobate to eternal damnation but He also predestinated the means to that end. "The wages of sin is death." (Rom. 6:23).

I must go one step farther and say that God also predestinated the particular walk of the reprobate. It would be wrong for me to leave the impression that God merely predestinated the means to eternal hell. No, my friends, He has determinedly purposed the step by step walk of the reprobate. Job tells us that God has appointed our bounds and we cannot pass those bounds. This not only refers to temporal life but also to our eternal dwelling. I mean by this that God has predestinated His elect to eternal life and the reprobate to eternal hell.

Let's examine another portion of God's Book. "For the scripture sayeth unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared

throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?" (Rom. 9:17-24).

I know of no other place in God's Word that tells as much truth in such a short passage. God's unlimited liberty and power over all men without exception is here plainly shown. Pharaoh, king of Egypt, was raised up according to God's purpose. Not only that but it was God that raised him up. God declares that He has mercy on whom He wills to have mercy and He hardens whom He wills to harden. We of the human race are in no position to question God or His actions. That God is unlimited in liberty concerning the reprobate is abundantly manifest here. Did He have to have mercy on any of us? Did He have to harden any? Who forced Him to make any vessels fitted to destruction? Who made Him some vessels of mercy? This passage is full of the sovereignty of God. This passage manifests that for which I am contending. That is, that God is unlimited in liberty to predestinate any He so chooses to eternal hell.

Who are we that we should try to limit God? Who are we to rebel at this God-magnifying doctrinal truth? Who are we that we should be dissatisfied with the things God has done? Now, you may argue that God is responsible for the sins of man since He created sin. You may say it would be unjust for God to punish in eternal hell those He Himself has predestinated to hell. In fact, I am sure that many of you will say this. I ask you this: Just what do you think Paul was saying in the ninth chapter of Romans? I say he was saying the same things I am saying. Furthermore, Paul did not hesitate to teach a sovereign God. Our Lord Jesus Christ did not hesitate to teach a sovereign God. Our Lord Jesus Christ did not hesitate to teach predestination. What did they do to Him? They forsook Him. They threatened Him. They plotted against Him. Finally, they killed Him.

The whole truth, including that which I am teaching in this message, is offensive to those who lack the grace of God to believe and love it. The whole Bible teaches that God's determinate counsel makes all things that come to pass irrevocably necessary (certain). God has predestinated all things. He also is the efficient cause of all things.

The fall in the garden of Eden was predestinated. It could not have happened other than the way it did. Cain was predestinated to slay Abel. He could not—from God's standpoint—have done otherwise. Pharaoh was predestinated to do the things he did. He could not—from God's standpoint—have done otherwise. Wicked men were predestinated to crucify Christ. They could not—from God's standpoint—have done otherwise. We read:

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2:22-23).

All the forces of hell could not have kept Christ from being crucified. Furthermore, the men that crucified Him could not have been

other than wicked men. Why? Because those who were to crucify Christ were predestinated to do that thing. They, who crucified Him, were to be wicked men. They could not have been otherwise. Mark this down, men and brethren, God is unlimited in liberty. He does what He pleases both in Heaven and earth.

In conclusion let me say that what I have said does not destroy the responsibility of man. Man is still commanded to obey every command and precept of God.

"The secret things belong to God but the revealed things belong to us and our children." (Deut. 29:29).

Neither does it destroy God's justice. All men are totally depraved. All men disbelieve and disobey God. Man's responsibility lies in his duty to keep the revealed commands of God. Your unbelief will never change God's determinate counsel. Man is a responsible being, however. God is the potter and we are the clay. I proclaim to all that God is at liberty to bless or curse, to save or damn. At the same time I will continue to declare that all men are depraved sinners by the determinate counsel and foreknowledge of Almighty God.

We have a God worthy of fear and honor. We have a God whose ways are past finding out. We have a God who is both just and merciful.



"I Should Like To Know"

(Continued from page 3)

It doesn't take many to do it, though it may take time. The Master gave the promise to two or three. Matt. 18:19.

17. Should Baptist people go to a revival held by other denominations, such as Methodists, Campbellites, etc?

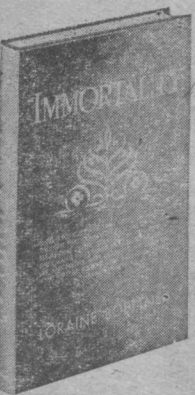
No, they should not. Methodists, Campbellites, Nazarenes, and all kinds of Arminians and mourner's bench folk teach and practice salvation by works, in part. Campbellites, Mormons and many others teach salvation wholly by works. The gospel of either will damn all who believe what is heard and taught in their meetings, for all of them mix law and grace. The Bible says: "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." Rom. 11:6. Oh! the hands of folk in all the above sects, are dripping with the blood of souls, they have deceived.

18. If a church member who has been immersed is later saved, what should be done?

First, withdraw the hand of fellowship. Receive him as a candidate for baptism, and immerse him on the authority of the church. Be sure you withdraw the hand of fellowship first; otherwise, you'll be baptizing one into the fellowship of the church who is "ceremonially" in fellowship.

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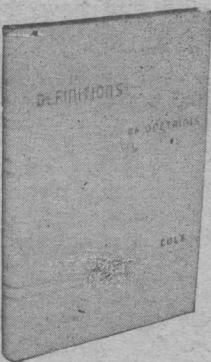
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IN BETWEEN THE UPPER AND NETHER MILLSTONE

"... the nether or the upper millstone." (Deut. 24:6).

Christ's church has for nineteen centuries been the subject of human and Satanic on-slaught. First came the Romanists offering a present, visible, universal church, composed of all the faithful of the Catholic fold. To off-set this heresy, Protestants invented the idea of a now existing, invisible, universal church, consisting of all the saved of all the world. God's New Testament Church has been ground into powder between these, as between the upper and nether millstones. To honor a particular assembly and its ordinances, one is thwarted either in part or in whole by objections arising from one or the other of these erroneous views. The universal church has been assumed, asserted and insisted on to the irrevocable damage of Christ's church. It is our purpose now to show that the universal church is an inconceivable conception; an unprovable supposition; and an speakable superstition.

It is conceded in classic Greek that the word "ecclesia" means a "local assembly." In Matt. 16:18, Jesus used this word for the first time. Can it be believed that our Lord in using the word for the first time, would, without any explanation, give a meaning entirely different from what it would be understood to mean by those to whom He spoke? Uni-

versally, the word "grace" is understood to mean "unmerited favor." Surely, if I were using this word for the first time, and were intending to place a different meaning on it, I would pause to give a word of explanation. Jesus knew that His disciples would understand Him to mean a local assembly by His use of ecclesia. Knowing this, He used the word without explanation. To say that He used it to mean other than a local assembly is to charge Jesus with ambiguity in speech, and lack of candor and frankness. In the light of His character, such a charge is foundationless.

Our Lord used the word "ecclesia" twenty-two times. In Matt. 18:17, He said "Tell it to the church." This could be nothing but a local assembly. In Revelation, one, two, and three, He uses the word nineteen times. Rev. 1:4, 11, 20; Rev. 2:1, 7, 8, 11, 12, 17, 18, 23, 29; Rev. 3:1, 6, 7, 13, 14, 22. The very wording of the text and the context in each instance, shows that He means nothing less than a local assembly. The same is true in Rev. 22:16. Thus, in twenty-one of the twenty-two times in which Jesus used the word "ecclesia," He used it to mean a local assembly. The odds are 21-0 that He meant a local assembly in Matt. 16:18. Such odds no longer constitute a doubtful probability, but rather, become an absolute certainty.

In this connection, we quote: "Suppose that one should hear a speaker use a certain term, the meaning of which seems doubtful. Later on in his address, the speaker uses the same word at least a score of times, and in such a way as to be perfectly clear as to its meaning. Would it be wise for one to judge that he meant something totally different in his first use of the word than in the twenty times in which he subsequently used it? Or would it be the part of common sense to interpret the meaning connected with the first use of the term, in the light of his subsequent use? This illustration sets forth the exact situation as regards the interpretation of Matt. 16:18."—(The Church That Jesus Built, P. 43).

In Matt. 16:18, Christ promised to build His church. He only promised to build one. Whenever He used the word afterwards, He used it to mean a local assembly. If He meant anything else than a local assembly in Matt. 16:18, then:

1. He promised to build His church and never made the slightest reference to it afterwards.
2. In speaking on the subject of the church twenty-one times afterwards, in every case He referred to something entirely different from what He promised to build.

The universal church theory is not only unscriptural, but post apostolic in its origin. Harnack, in his "History of Dogma," says "The expression, invisible church, is found the first time in Hegesipus. Eusebius, Tertullian, Clement of Alexandria, Hiero, Cornelius, and Cyprian all used the term holy churches and never the Catholic or universal church."

The local assembly is the only kind of church that could have carried out the commission and the ordinances. The writer has studied science, agriculture, theology, and journalism; has traveled extensively; but has never been able to ascertain the whereabouts of the universal church. This ecclesiastical myth never preaches the Gospel, never baptizes anyone, and never gives to the poor. Indeed, it does nothing that you expect a church to do. The duties of a church as outlined by Jesus can only be carried out by a local assembly. From the functional viewpoint, the universal church is inconceivable.

In I Cor. 14:32, it is commanded, "Let your women keep silence in the churches." If the church is universal, then she must keep silent in the kitchen and the parlor, for she is everywhere in the universal church. In fact, she will have to keep silent in Heaven, for

we are told the universal church will meet in Heaven. How foolishly the universal church does appear when tested by logic!

In Acts 2:47, we read, "The Lord added to the church." Those who believe in the universal church would say that these were in the universal church by virtue of saving faith. These, Jesus added to the church at Jerusalem which He had built. If they were in the universal church by faith, why did Jesus add them to the local body? Won't someone who believes in the universal church explain: "Were there two churches at Jerusalem?"

Jesus told His church that it should expect to suffer persecution. "The gates of Hades" indicates opposition. The only type of church that can be persecuted is a local assembly. How could a universal church be persecuted?

An invisible something, men cannot persecute. If Matt. 16:18 means a universal church, either visible or invisible, then Christ's promise is meaningless.

Joseph Cross (Episcopalian) in a book of sermons entitled, "Coals From The Altar," says:

"We hear much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world I know nothing, the Word of God says nothing; nor can anything of the kind exist, except in the brain of a heretic. The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organization as well. A heap of heads, hands, feet, and other members would not make a body; they must be united in a system, each in its proper place and all per-

(Continued on page 6, column 3)

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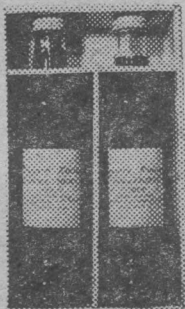
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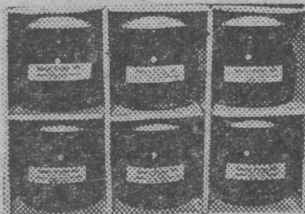
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In Between

(Continued from page five)
vaded by a common life. So a collection of stones, brick, and timbers would not be a house; the material must be built together in an artistic order, adapted to utility. So a mass of roots, trunks, and branches would not be a vine nor a tree; the several parts must be developed according to the laws of nature from the same seed and nourished by the same vital sap." (Why Be A Baptist, p. 72).

We are living in perilous days. Those who believe in the universal church propose to merge. To New Testament Baptists, this means submerge. They suggest we have had holy and unholy wars over the Scriptures all too long. Therefore, they want the wolf and the lamb to lie down together. To do so, means the Baptist lamb on the inside of the universal church wolf, and that is too close. Before the nether and the upper millstones completely destroy Jesus' ecclesia, we want to ask some plain and pointed questions.

We want to know if there is anyone who has ever seen, heard, tasted, smelt, or felt the universal church?

In Gal. 1:13, Paul says, "I persecuted the church of God." Was this a universal church? If so, how did Paul find it and what was the nature of the persecution?

In James 5:14, we read, "Let him call for the elders of the (Continued on page 7, column 1)

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EDITOR'S NOTE:

Here is a company that has been unusually courteous and helpful to us. They are manufacturers of quality merchandise. Please write them for the booklet mentioned above and tell them you saw the ad in TBE.

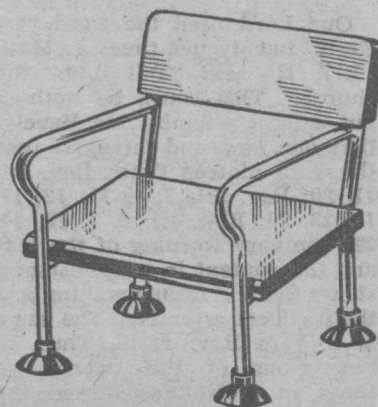
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THE MARKS OF THE LORD JESUS

Gal. 6:17

I bear in my body, said the apostle of old,
The marks of Jesus, my Lord;
Then trouble me not, as I burden my soul,
Lest you fail of your heavenly reward.

Not the marks of the lash nor the arena's scar,
Not shipwreck nor hunger nor cold;
Not righteous law-keeping, that gendereth of Agar,
But faith, keeps me safe in the fold.

Faith to follow my Lord every step of the way,
Be as gileless and sinless as He;
Conformed to His likeness more and more each day,
His life shining out through me.

For these are the marks that the world must see,
Etched deep on my sin-scarred face;
Erased all self-righteousness, pride. All of me
Suffused by His wonderful grace.

Charles C. Kiser, Oklahoma City, Okla.

In Between

(Continued from page six)
church." Of what kind of church
is he speaking? Surely not the
universal church, for it has no
elders, and if it did have, you
couldn't call them.

How many kinds of churches
did Jesus establish? Did He found
both the universal church and the
local church? If so, cite Scripture
as proof.

Is the universal church visible
or invisible? If invisible, what
characteristics does it possess that
we may know it?

The officers of a church spoken
of in the New Testament are pas-
tors and deacons. Will someone

please tell us who is the pastor,
and who are the deacons of the
universal church. We have never
had the privilege of meeting
them!

Was the commission given to
the universal church? If so, how
does it execute the commission?
How does it "go into all the
world?" Does it decide matters
pertaining to the commission by
vote? If so, when is (or was) the
voten taken? If otherwise, give
Scripture as to when, where, and
how.

Is the universal church the body
of Christ? Are the denominations
of the world, the "branches"
of that body? If so, and there is a
oneness in that body, what causes
the discord among the branches?

How account for the universal
church being invisible when all
its branches are visible? Is it not
contrary to all laws of science for
an invisible tree to produce visi-
ble branches?

Paul speaks of one member of
the body suffering and all other
members suffering with it. This
is true of the human body and
the local church. It could not be
true of the universal church. How
could the members in South
America know when a member in
Africa were suffering? Yea, how
could all the members of the
universal church know when one
member was suffering?

When did the universal church
have a meeting and transact busi-
ness? The word "ekklesia" means
a "called out" assembly, and this
is the word translated church in
the New Testament. When did the
universal church assemble? If it
cannot assemble than why call it
a church?

Judging by the prophecies,
thousands of the elect have not as
yet come into existence. How
then can a fraction of the whole
be universal?

If the commission were given
to the universal church, then how
does it baptize? Does it authorize
some to immerse, some to sprinkle
and pour, and others to repudiate
baptism altogether? Does it au-
thorize some to baptize babies and
others none but adults.

We hear much of the universal
church. Will some of those who
are so fond of this phrase give
us chapter and verse as to where
it may be located? Do not all stu-
dents know that it cannot be
found in either the Old or New
Testament?

If the commission were given to
the universal church, how does it
make disciples? Does it have a
uniform method of discipling the
nations? If not, it must send out
conflicting voices. Does it have
some making disciples of uncon-
scious babies, others making dis-
ciples of adults by baptizing them?

How we wish for ten thousand
voices to be raised against this
ecclesiastical monster! May those
of us who are in between the
upper and nether millstones, like
Socrates, make the supreme de-
cision to choose death rather than
surrender the Word of God, and
the church of God.

To sum up my remarks as to
the universal church, I quote from
another: "I impeach the invisible,
universal theory as an immense,
immaterial, imaginary inference;
an immodest, impracticable, im-
becile; an impetuous, implacable,
impervious impertinence; an im-
possible, improbable, imperiling,
imposter; and incredulous, incon-
sistent, insane impossibility; an
indefinite injudicious, inscrut-
able insanity; an invidious, in-
valid invention, spreading out
into shallowness, enlarging into
littleness, and increasing into
nothingness."

Beloved, this is a most dan-
gerous heresy that is preached
today. It deprecates Christ's earth-
church, "The pillar and ground of
the truth."

Wherever the doctrines of the
universal church predominates,
Baptists are on losing ground. We
lay our heads in the lap of the
Delilah of error when we accept
the universal church. It opens the
door for all heresies on the church
question—open communion, pul-
pit affiliation, union meetings and
open membership. Loose thinking,
teaching and preaching on the
question of the church of God on
earth is the cause of many of our
difficulties today.

Others magnify the universal
church. In contrast, let us mag-
nify this minified and crucified
church—the local body—the par-
ticular congregation which is the
church of the living God.—J.R.G.

Dying Words Of Infidels Prove Reality Of Eternity

So many people will not be
honest with themselves and face
the facts squarely during their
lifetime; but when they come
down to die they see how they
really stand with God. In the
past, many infidels have spent
their lives denying the very exist-
ence of God and continually blas-
pheming His Holy Name; but as
they were dying they realized
their mistake. In many cases they
received such a fearful revelation
of their impending doom that
their family and friends fled from
the scene.

We are indebted to Edgar J.
Wrigley for compiling from vari-
ous sources the last words of some
of these infidels and other notori-
ous unbelievers; and we herewith
quote some of them.

"I would gladly give one hun-
dred and fifty thousand dollars,"
said Charteres, "to have it proved
there is no Hell."

"Until this moment," said Sir
Walter Scott, "I thought there was
neither a God nor a Hell. Now I
KNOW and FEEL that there are
both, and I am doomed to perdi-
tion by the just judgment of the
Almighty."

"I am suffering the pangs of
the damned!" exclaimed Tally-
rand, the French statesman.

"I am taking a fearful leap in-
to the dark!" said Hobbs.

"I'm lost! Lost! Lost!" cried In-
fidel Adams when dying. "I'm
Damned Damned Damned for-
ever!" His agony was so great
that he tore his hair from his head
as he passed away.

"I am damned to all eternity!"
(Continued on page 12, col. 4)



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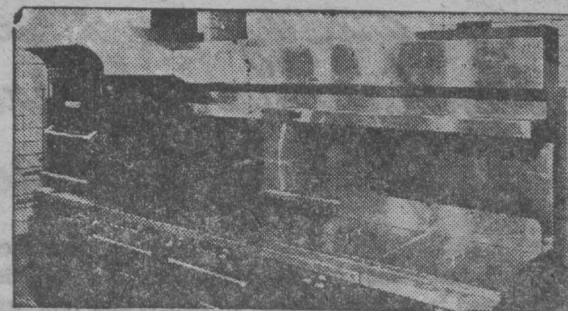
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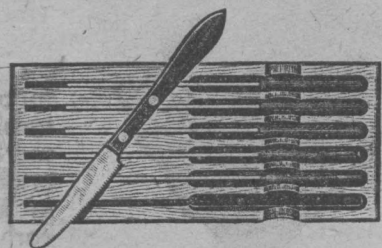
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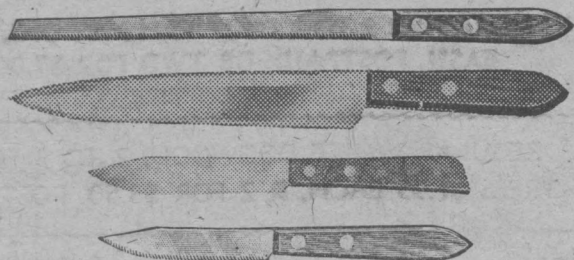


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HOW GRACE SAVES

C. D. COLE
Madisonville, Ky.

Practically all professing Christians profess to believe that salvation is of grace. You can hardly find a member of any denomination who will out and out deny that salvation is by grace. The Bible so often and so positively declares salvation to be by grace that few men will boldly deny it. But the trouble is that many think and speak of grace in such a way as to frustrate it. The grace they think of and talk about is not grace at all. It is so mixed with human work and merit that it is no more grace (Rom. 11:6). There is quite as much in Roman literature, but there is a wide difference as to what the two groups mean by grace.

We could seek to tell what grace is, and where grace reigns, and what grace provides; but in this article we shall endeavour to show

How Grace Saves

Before coming directly to the question, we shall lay down some principles from which to reason:

1. **Salvation by grace destroys all room for boasting.** No man is sound on grace who boasts of anything he has ever done or can do as the ground of his salvation.

If your idea of salvation allows you to boast you may be sure it is wrong. No man can ever boast of his repentance and faith, for they are the gifts of His grace. See Acts 5:31; 11:38; 18:17; 1 Cor. 3:5; Eph. 1:19; 1 John 5:4. All of our graces are fruit of the Spirit (Gal. 5:22, 23).

2. **Salvation by grace means that God is to have all the praise for our salvation.** The Father is to have all the praise for providing the Saviour; the Son is to have all the praise for performing the work of salvation; and the Holy Spirit is to have all the praise for promoting salvation in us by convicting us of sin and bringing us to faith in the Lord Jesus Christ.

3. **Salvation by grace does not give license to sin.** There are two dangers concerning grace: one is the danger of frustrating it, the other is the danger of abusing it. We frustrate grace when we teach that righteousness comes by keeping the law (Gal. 2:21). We abuse grace when we use it to justify a life of sin. One is the danger of Arminianism, the other is the danger of Antinomianism. The one sets grace aside, the other uses grace wrongly.

He who justifies his sinning on the ground that he is not under

law but under grace, does not have the grace of God in him. The child of grace hates sin and strives against it, and when he falls into it, confesses it and forsakes it. Sin is not the habit and practice of his life. There is no sin that he hugs to his bosom and takes to glory with him. There is no sin that is a sweet morsel under his tongue. The man of grace neither boasts of keeping out of sin, nor justifies himself when he falls into sin.

In approaching our question:

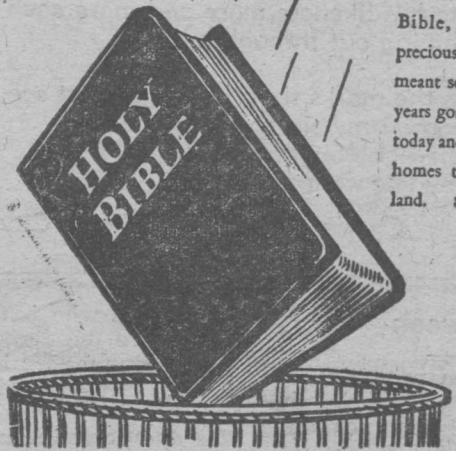
How Does Grace Save?

we make a negative approach.

1. **Grace does not save by enabling us to perfectly keep the law of God.** It is our judgment that this is the way many people think grace saves. They confess that no man can of himself keep the law, but that grace enables him to keep it, and in this way grace saves. To be logical and consistent, and to have any place for grace in their plan, this must be the position of all who believe in salvation by keeping the law. Now, it is admitted, that if God should eradicate every vestige of our sinful nature, and cause us to live without sin, that would be grace indeed—that would be the unmerited favor of God. It would be grace for it would be doing for us that which we do not deserve.

Are you throwing
The Bible Away?

?



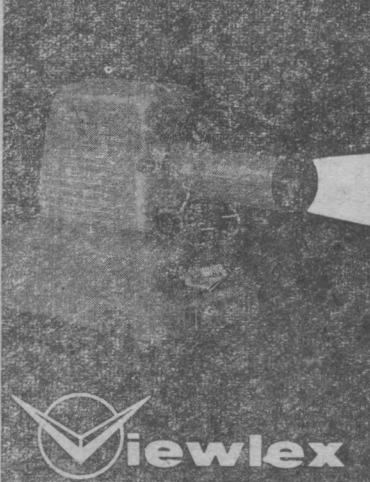
We pride ourselves in ... the possession of the Bible, and still that precious Book which has meant so much to us in years gone by is neglected today and unread in many homes throughout the land. : : : : :

But this is not the way grace saves, and we must voice our objections to it:

- (1) That would not satisfy justice for sins already committed. God is just as well as gracious, and grace never acts contrary to justice. If the sinner should quit sinning justice would condemn him for sins he had committed in the past.
- (2) That would rob Christ of any part in our salvation. If grace saves by making us sinless in character and conduct, then salvation would be by grace, but apart from Jesus Christ, for "... if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21).
- (3) If grace saves by enabling us to keep the law, then the Holy Spirit would be the Saviour rather than Christ. (Continued on page 7, Col. 1)

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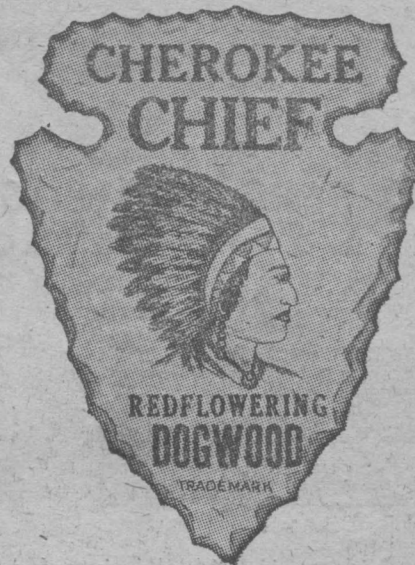
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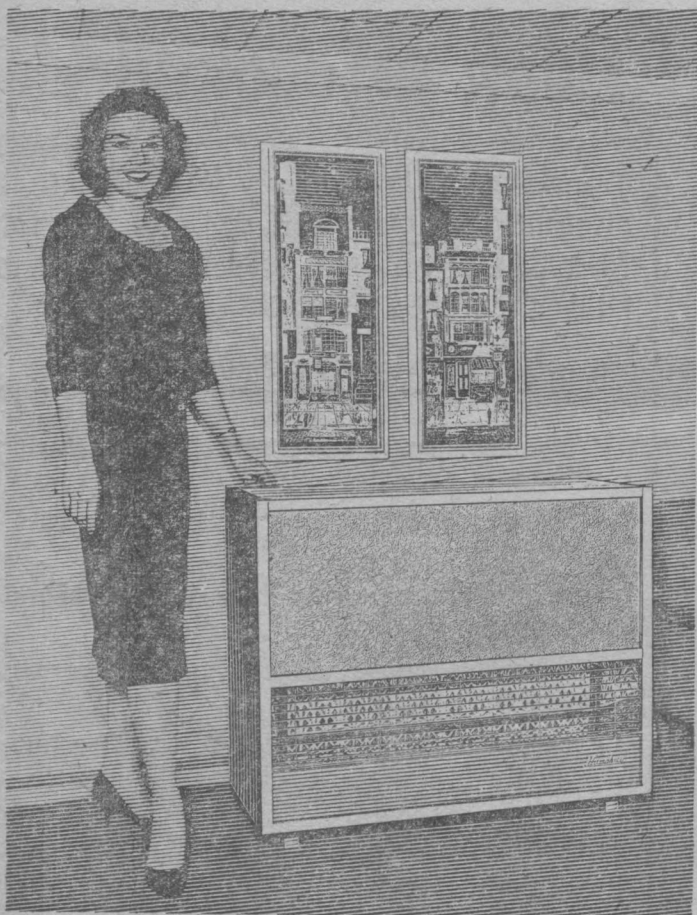
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Grace

(Continued from page 8)
er than Christ. The Holy Spirit is the Administrator in inward grace; it is by His strength we worship and serve God. The Holy Spirit, through the word, shows us the Saviour, and makes Him precious to us, but the Holy Spirit is not the Saviour. In announcing the birth of the Saviour, the angel said, "Thou shalt call his name Jesus: for He shall save His people from their sins" (Matt. 1:21).
(4) In the new birth the sinful nature is not eradicated, but a sinless nature is implanted. In the saved man there is a warfare between two conflicting natures; "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). And Paul said, "I find then a law, that when I would do good, evil is present with me" (Rom. 7:19). And this is the testimony of every true child of God, for "If we say that we

have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

2. **Grace does not save by overlooking our sins.** If God took no account of our sins, that would be grace indeed but in doing that He would abdicate His throne in favor of His enemies. Our sins deserve punishment, but if God overlooked them and never punished them, that certainly would be grace—that would be the unmerited favor of God. But this is not the way grace saves, for several reasons:

(1) Because it would be at the expense of justice. There can be no sacrifice of justice in salvation. Sin must and will be punished. If God overlooked sin He would be gracious, but at the same time unjust.

(2) There would have been no need of Christ's coming to earth and dying on the cross. There is forgiveness with God, but it is on the ground of satisfied justice. Grace saves by satisfying justice. "In whom we have redemption through His blood, the forgiveness

of sins, according to the riches of His grace" (Eph. 1:7).

(3) It would cause man to admire one attribute of God and despise another attribute. If grace saves apart from the satisfaction of Divine justice, the sinner would naturally admire the grace of God, and at the same time despise His justice. To deal with sinners in such a way, God would be putting a premium on sin. We would not think much of a human judge who would overlook the crimes of men and let them all go free. Such a judge would be an invitation for everybody to commit all the crimes he pleased, because they would be overlooked, and no harm would come to the criminal. How would you, dear reader, like to live in a country like that?

3. **Grace does not save by ordinances to observe.** The ordinances or ceremonies of Christ are for those already saved. They are declarative and symbolical; not procurative and sacramental. They are for the saints; not for the world. The most terrible heresies have come from a false conception of the ordinances. Millions of men have lost their lives because they would not subscribe to these false conceptions. I quote from an article on "The Sacraments," as found in the Roman Catholic Mass Book, published by the Paulist Press, New York City:

"The sacraments are the ordinary means whereby God's grace is brought to one's soul. We depend on the grace of God not only

to reach heaven after death, but to lead a life well pleasing to God on this earth. What the winds are to the sailing vessel, grace is to our soul.

"The Sacraments are seven different ways by which special graces are applied to our soul. They are all instituted by Christ. By His death on the cross our Blessed Lord created a great reservoir of grace. From this reservoir there are seven channels, each carrying grace of a special quality, and when we need a particular kind of Divine help we

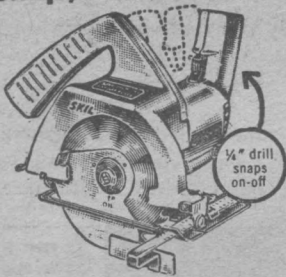
go to the Sacrament which provides it. Baptism regenerates the soul and makes us children of God. It has the effect of washing away the sin we were born in, as well as any other sin we have committed. Confirmation strengthens the soul so as to enable it to fight valiantly. Holy Eucharist, being Christ Himself, the Living Bread, is the Food and Nourishment of the soul. Penance brings us God's pardon. Extreme Unction gives us grace to die well. Holy Orders raises men to the

(Continued on page 10, col. 5)

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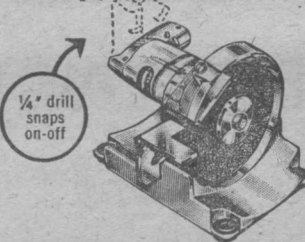
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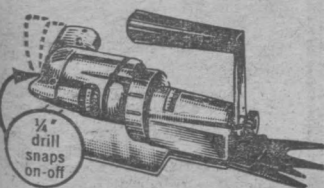
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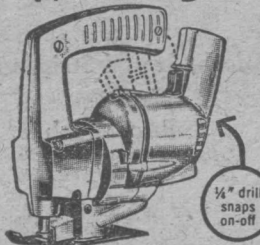
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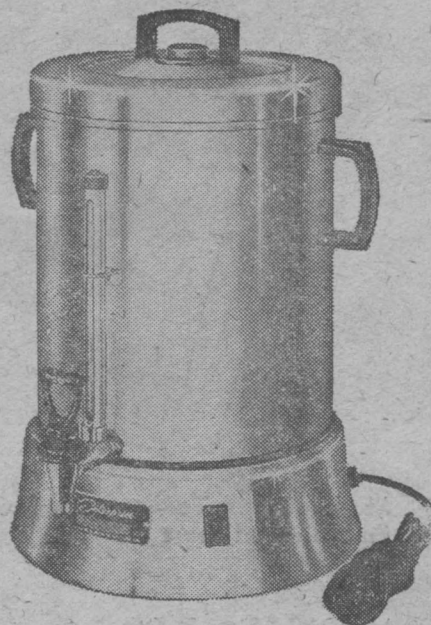
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Grace
(Continued from page 10)
the Holy Spirit can make a spiritual.
nature and training Saul of was a proud, persecuting, righteous Pharisee, but grace light in him the graces of re- nance and faith. It was grace made him sick of self and of Christ. He had been de- siring for salvation upon his new ancestry and the rite of

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to liquidate our sin-debt. The Holy Spirit wrought in us conviction for sin, and faith in the blood of Christ as the one and only remedy for sin. "Grace," said Spurgeon again, "is the morning and evening star of our experience. Grace puts us in the way, helps us by the way, and takes us all the way."

Anna Steele (1760), has memo- rialized the gracious work of the Holy Spirit in the following lines:

"How helpless guilty nature lies,
Unconscious of its load;
The heart, unchanged, can never
rise
To happiness and God.

"Can ought beneath a power
divine
The stubborn will subdue?
'Tis thine, eternal Spirit, thine
To form the heart anew.

" 'Tis thine the passions to recall,
And upward bid them rise,
And make the scales of error fall
From reason's darkened eyes.

"To chase the shades of death
away,
And bid the sinner live;
A beam of heaven, a vital ray,
'Tis thine alone to give.

"O, change the wretched hearts
of men,
And give them life divine;
Then shall their passions and
their powers,
Almighty Lord, be thine."
—Chapter 15 in Definitions of
of Doctrine.

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Dying Words

(Continued from page 7)
exclaimed Edwards.

"O Christ!" cried Voltaire. "O Lord Jesus! I must die—abandoned by God and of men." For his condition had become so frightful that his infidel associates were afraid to approach his bedside. After he passed away, his nurse said repeatedly, "For all the wealth of Europe I would never see another infidel die."

"Stay with me," pleaded Paine. "Stay with me, for God's sake! I cannot bear to be left alone!"

"I would rather lie on that stove fire," said M. F. Rich, "and broil for one million years than to go into eternity with the eternal horrors that hang over my soul! I have given my immortality for gold; and its weight sinks me into an endless, hopeless Hell!"

"The devils are come! The devils are come! Hell and damnation!" cried Freedom as he passed away.

The anguish of Volney, the atheist, concerning the future was something awful to behold. Noth-

ing could calm his fears. He kept crying out, "My God! My God! My God!" until he fell back dead.

"Give me more laudanum," pleaded Mirabeau, "That I may not think of ETERNITY!"

"I can see the old devil in the bedroom!" exclaimed A. T. Adams as he passed away.

"Devils are in the room," cried Brown, "Ready to drag my soul down to Hell! It's no use looking to Jesus now; it's too late!"

When Kay was dying he cried, "Hell! Hell! Hell!" with a terror which no pen can describe. It was

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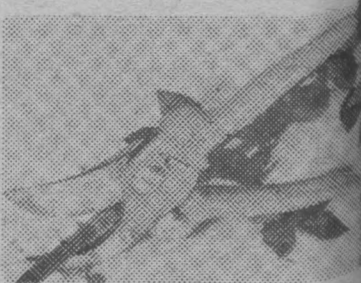
more than his family could endure and they fled from the house until everything was quiet.

"O Thou blasphemed, yet indulgent Lord!" prayed the dying Altamont. "Hell itself is a refuge if it hide me from Thy frown!"

"What argument is there now to assist me against matters of fact?" asked Sir Francis Newport. "Do I assert there is no hell while I feel one in my own bosom? That there is a God I know, because I continually feel the effect of His wrath. That there is a Hell, I am equally certain, having received an earnest of my inheritance already in my own breast."

Lest his friends should think he was going insane, he said to them: "You imagine me melancholy or distracted: I wish it were either; but it is part of my judgment that I am not. My appreciation of persons and things is more quick and vigorous than when I was in perfect health. O! that I was to live a thousand years upon the fire that never is quenched to purchase the favor of God, and be reunited to Him again! But it is a fruitless wish. Millions and millions of years will bring me no nearer to the end of my torments than one poor hour! O Eternity! Eternity! Eternity!" As death seized him, he uttered a groan of inexpressible horror and cried out, "O! the insufferable pangs of Hell! O Eternity! Forever and forever!"

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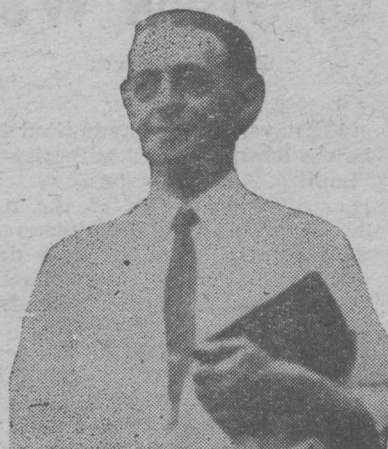
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The Solitariness Of God

By ARTHUR W. PINK



ARTHUR PINK

The title of this article is perhaps not sufficiently explicit to indicate its theme. This is partly due to the fact that so few today are accustomed to meditate upon the personal perfections of God. Comparatively few of those who occasionally read the Bible are aware of the awe-inspiring and worship-provoking grandeur of the Divine character. That God is great in wisdom, wonderful in power, yet full of mercy, is assumed by many to be almost common knowledge; but, to entertain anything approaching an adequate conception of His being, His nature, His attributes, these are revealed in Holy Scripture, is something which very few people in these degenerate times have attained unto. God is solitary in His excellency. "Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" (Ex. 15:11).

"In the beginning, God" (Gen. 1:1). There was a time, if "time" could be called, when God, in the unity of His nature (though subsisting equally in three Divine Persons), dwelt all alone. "In the beginning, God." There was no heaven, where His glory was now particularly manifested. There was no earth to engage His attention. There were no angels to hymn His praises; no universe to be upheld by the word of His power. There was nothing, but God; and that, not for a day, a year, or an age, but from everlasting." During a past eternity, God was alone: self-contained, self-sufficient, self-satisfied; in need of nothing. Had a universe, had angels, had human beings been necessary to Him in any way, they also had been called into existence from all eternity. The creating of them when He did, added nothing to God essentially. He changes not (Mal. 3:6), therefore His essential glory can be neither augmented nor diminished.

God was under no constraint, no obligation, no necessity to create. That He chose to do so was purely a sovereign act on His part, caused by nothing outside Himself, determined by no measure; for, He "worketh all things after the counsel of His own will" (Eph. 1:11). That He created was simply for His

manifestative glory. Do some of our readers imagine that we have gone beyond what Scripture warrants? Then our appeal shall be to the Law and the Testimony: "Stand up and bless the Lord your God forever and ever: and blessed be Thy glorious name, which is exalted above all blessing and praise" (Neh. 9:5). God is no gainer even from our worship. He was in no need of that external glory of His grace which arises from His redeemed, for He is glorious enough in Himself without that. What was it moved Him to predestinate His elect to the praise of the glory of His grace? It was, as Eph. 1:5 tells us, "according to the good pleasure of His will."

We are well aware that the high ground we are here treading is new and strange to almost all of our readers; for that reason it is well to move slowly. Let our appeal again be to the Scriptures. At the end of Rom. 11, where the apostle brings to a close his long argument on salvation by pure and sovereign grace, he asks, "For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed to him again?" (vv. 34, 35). The force of this is, it is impossible to bring the Almighty under obligations to the creature; God gains nothing from us. "If thou be righteous, what givest thou Him? Or what receiveth He of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man" (Job 35:7,8), but it certainly cannot affect God, who is all-blessed in Himself. "When ye shall have done all those things which are commanded you, say, We are unprofitable servants" (Luke 17:10)—our obedience has profited God nothing.

Nay, we go further: our Lord Jesus Christ added nothing to God in His essential being and glory, either by what He did or suffered. True, blessedly and gloriously true, He manifested the glory of God to us, but He added nought to God. He Himself expressly declares so, and there is no appeal from His words: "My goodness extendeth not to Thee" (Psa. 16:2). The whole of that Psalm is a Psalm of Christ. Christ's goodness of righteousness reached unto His saints in the earth (Psa. 16:3), but God was high above and beyond it all, God only is "the Blessed One" (Mark 15:61, Gr.).

It is perfectly true that God is both honoured and dishonoured by men; not in His essential being, but in His official character. It is equally true that God has been "glorified" by creation, by providence, and by redemption. This we do not and dare not dispute for a moment. But all of this has to do with His manifestative glory and the recognition of it by us. Yet had God so pleased He might have continued alone for all eternity, without making known His glory unto creatures. Whether He should do so or not was determined solely by His own will. He was perfectly blessed in Himself before the first creature was called into being. And what are all the creatures of His hands unto Him even now? Let Scripture again make answer:

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance:

behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing and they are counted to Him less than nothing; and vanity. To whom then will ye liken God? or what likeness will ye compare unto Him?" (Isa. 40:15-18). That is the God of Scripture; alas, He is still "the unknown God" (Acts 17:23) to the heedless multitudes. "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity" (Isa. 40:22, 23). How vastly different is the God of Scripture from the "god" of the average pulpit!

Nor is the testimony of the New Testament any different from that of the Old: how could it be, seeing that both have one and the same Author! There too we read, "Which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords: Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting, Amen" (I Tim. 6:16). Such an One is to be revered, worshipped, adored. He is solitary in His majesty, unique in His excellency, peerless in His perfections. He sustains all, but is Himself independent of all. He gives to all, but is enriched by none.

Such a God cannot be found out by searching; He can be known, only as He is revealed to the heart by the Holy Spirit through the Word. It is true that creation demonstrates a Creator, and that, so plainly, men are "without excuse"; yet, we still have to say with Job, "Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" (26:14). The so-called argument from design by well-meaning "Apologists" has, we believe, done much more harm than good, for it has attempted to bring down the great God to the level of finite comprehension, and thereby has lost sight of His solitary excellence.

Analogy has been drawn between a savage finding a watch upon the sands, and from a close examination of it he infers a watch-maker. So far so good. But attempt to go further: suppose that savage sits down on the sand and endeavors to form to himself a conception of this watch-maker, his personal affections and manners; his disposition, acquisitions, and moral character—all that goes to make up a personality; could he ever think or reason out a real man—the man who made the watch, so that he could say, "I am acquainted with him"? It seems trifling to ask such questions, but is the eternal and infinite God so much more within the grasp of human rea-

son? No, indeed. The God of Scripture can only be known by those to whom He makes Himself known.

Nor is God known by the intellect. "God is Spirit" (John 4:24), and therefore can only be known spiritually. But fallen man is not spiritual, he is carnal. He is dead to all that is spiritual. Unless he is born again, supernaturally brought from death unto life, miraculously translated out of darkness into light, he cannot even see the things of God (John 3:3), still less apprehend them (I Cor. 2:14). The Holy Spirit has to shine in our hearts (not intellects) in order to give us "the knowledge of the glory of God in the face of Jesus" (II Cor. 4:6). And even that spiritual knowledge is but fragmentary. The regenerated soul has to grow in grace and in the knowledge of the Lord Jesus (II Pet. 3:18).

The principal prayer and aim of Christians should be that we "walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God" (Col. 1:10).



"What Caused Jesus Grief"

(Continued from page 3)

when He was thirty years of age, as He began to preach in the city of Nazareth, the Word of God tells how the people of the city of Nazareth desired to destroy Him. The Word of God says they thought that the Lord Jesus Christ had gone crazy. In Luke, when He stood up in the synagogue and read the Scripture and then sat down and preached to the congregation, He said to them, "This day is this scripture fulfilled in your ears." We read:

"And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way."—Luke 4:28-30.

Just as it was in Bethlehem that the Lord Jesus Christ was saved from destruction at the hands of wicked men, so, beloved, in the city of Nazareth, in a miraculous manner the Son of God passed through their hands. Though they would throw Him over the precipice of the hill whereupon their city was built and thus destroy Him—though they would do so, in some manner, miraculously and supernaturally it seems to us, He passed through the midst of them and went His way. Thus we can see that so far as the treatment of the people was concerned, both in Bethlehem when He was a babe, and in Nazareth when He began His ministry, the wicked men were not able to destroy Him. Why? There was a reason. It was not yet God's hour for His destruction.

We read: "When I was daily with you in the temple, ye stretched forth no hands against me: but this is YOUR Hour, and the power of darkness."—Luke 22:53.

Up until this time He had been in God's hands. Now He is delivered into the hands of wicked men. Up until this time man had not had his hour. Now as He faces and contemplates the Cross, Jesus says, "This is your hour."

Beloved, I say to you, the Lord Jesus Christ grieved when God delivered Him into the hands of wicked men. When He contemplated the fact that He was thus to be abused at the hands of men, the Word of God tells us how the Lord Jesus Christ grieved. Listen: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."—John 12:27.

You can see then that the hour for which the Lord Jesus Christ had come into this world had now arrived—the hour of His death and His destruction. Prior to this time God the Father had taken care of Him and had protected Him. When wicked men would have destroyed Him in the city of Bethlehem, God the Father protected Him and allowed His

foster father and mother to slip out of the city unnoticed, and thus the life of Jesus Christ was saved as a babe. When the wicked people of Nazareth would have destroyed Him on the day that He began His ministry within the synagogue of Nazareth, and the crowd would have cast Him headlong over the precipice of the hill, the Lord Jesus Christ supernaturally slipped out of their hands, and thus was saved. I say, beloved, prior to the time of His crucifixion that God the Father had preserved Him from the hands of wicked men, but now the hour for which He had come into this world—the hour that He had been contemplating from all the foundation of the earth, the hour that had been in His mind from the time that God the Father and God the Son made a holy agreement before the foundation of the world whereby that Jesus was to die for the sins of the world—that hour has now come. As He contemplated the fact that He was to be delivered into the hands of wicked men, the Son of God Himself was grieved—so much so that He says, "My soul is troubled." Though He realized that it was because of this hour that He had come into the world, still His soul was troubled.

I can imagine some pure, innocent girl, abused by sinful men. I can imagine how that some pure girl might be carnally assaulted by a group of sinful individuals. I could imagine how she would suffer from such treatment, and from the conversation that she would be compelled to hear. I can imagine how she might suffer at the hands of those who would thus abuse her.

So it was with the Lord Jesus Christ. Up to the hour of His death the Son of God never grieved. Now He grieves because of the conversation to which He listens, and the treatment which He experiences, and the blasphemy that He endures as this crowd of wicked men compass Him about. So I say that the Son of God was brought to grief, and God the Father put His Son to grief, when God delivered Him into the hands of wicked men.

II.

WHEN GOD THE FATHER PUT HIS SON TO GRIEF IN GETHSEMANE HIS SOUL WAS EXCEEDINGLY SORROWFUL.

We read:

"And he took with him Peter and the two sons of Zebedee, and BEGAN TO BE SORROWFUL and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me."—Matthew 26:37, 38.

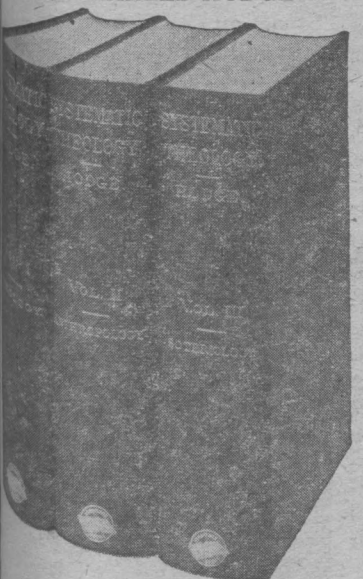
"And being IN AN AGONY he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground."—Luke 22:44.

Notice if you will that His soul was exceeding sorrowful. Can you imagine how the Son of God

(Continued on page 14, Col. 3)

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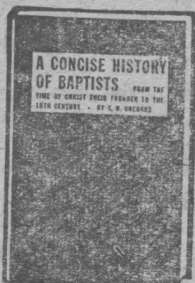
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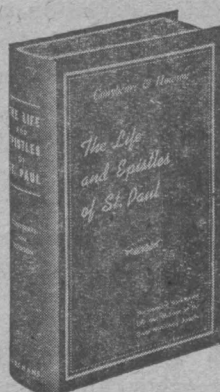
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C. H. SPURGEON

In order to be able to expound the Scriptures, and as an aid to your pulpit studies, you will need to be familiar with the commentators: a glorious army, let me tell you, whose acquaintance will be your delight and profit. Of course, you are not such wiseacres as to think or say that you can expound the Scriptures without assistance from the works of divine and learned men who have laboured before you in the field of exposition. If you are of that opinion, pray remain so, for you are not worth the trouble of conversion, and like a little coterie who think with you, would resent the attempt as an insult to your infallibility. It seems odd, that certain men who talk so much of what the Holy Spirit reveals to themselves, should think so little of what He has revealed to others. My chat this afternoon is not for these great originals, but for you who are content to learn of holy men, taught of God, and mighty in the Scriptures.

It has been the fashion of late years to speak against the use of commentaries. If there were any fear that the expositions of Matthew Henry, Gill, Scott, and others, would be exalted into Christian Targums, we would join the chorus of objectors, but the existence or approach of such a danger we do not suspect. The temptations of our times lie rather in empty pretensions to novelty of sentiment, than in a slavish following of accepted guides. A respectable acquaintance with the opinions of the giants of the past, might have saved many an erratic thinker from wild interpretations and outrageous inferences.

Usually, we have found the despisers of commentaries to be men who have no sort of acquaintance with them; in their case, it is the opposite of familiarity which has bred contempt. It is true that there are a number of expositions of the whole Bible which are hardly worth shelf-room; they aim at too much and fail altogether; the authors have spread a little learning over a vast surface, and have badly attempted for the entire Scriptures what they might have accomplished for one book with tolerable success, but who will deny the pre-eminent value of such expositions as those of Calvin, Ness, Henry Trapp, Poole, and Bengel, which are as deep as they are broad? and yet further, who can pretend to Biblical learning who has not made him-

self familiar with the great writers who spent a life in explaining some one sacred book? . . .

The best commentators, after all, are those who have written upon only one book. Few men can comment eminently well upon the whole Bible; there are sure to be some weak points in colossal works; prolixity in so vast an undertaking is natural, and dullness follows at its heels—but a life devoted to one of the inspired volumes of our priceless Bible, must surely yield a noble result.

Commentaries are called "dead men's brains" by certain knowing people, who claim to give us nothing in their sermons but what they pretend the Lord reveals direct to themselves. Yet these men are by no means original, and often their supposed inspiration is but borrowed wit. They get a peep at Gill on the sly. The remarks which they give forth as the Spirit's mind are very inferior in all respects to what they affect to despise, namely, the mind of good and learned men.

A batch of poems was sent me some time ago for *The Sword And The Trowel*, which were written by a person claiming to be under the immediate influence of the Holy Spirit. He informed me that he was passive, and that what was enclosed was written under the physical and mental influence of the Spirit upon his mind and hand. My bookshelves can show many poems as much superior to these pretended inspirations as angels are to blue-bottles; the miserable doggerel bore on its face the evidence of imposture.

So when I listen to the senseless twaddle of certain wise men who are always boasting that they alone are ministers of the Spirit, I am ashamed of their pretensions and of them. No, my dear friends, you may take it as

a rule that the Spirit of God does not usually do for us what we can do for ourselves, and that if religious knowledge is printed in a book, and we can read it, there is no necessity for the Holy Ghost to make a fresh revelation of it to us in order to screen our laziness.

Read, then, the admirable commentaries. Yet be sure you see your own minds too, or the expounding will lack interest.

Here I call to mind two wells in the courtyard of the Dogans palace at Venice, upon which I looked with much interest. One is filled artificially by water brought in barges from a distance, and few care for its insipid contents; the other is a refreshing natural well, cool and delicious, and the people contend for every drop of it. Freshness, naturalness, life, will always attract, whereas mere borrowed learning is flat and insipid.

Mr. Cecil says that his plan was, when he laid a hold of a Scripture, to pray over it, and to get his own thoughts on it, and then, after he had so done, to take up the ablest divines who wrote upon the subject, and see what their thoughts were.

If you do not think and think much, you will become slaves and mere copyists. The exercise of your own mind is most healthful to you, and by perseverance, with divine help, you may expect to get at the meaning of every understandable passage. So to rely upon your own abilities as to be unwilling to learn from others, is clearly folly; as to study others as not to judge for yourself is imbecility.—(From *Commenting and Commentaries*).



"What Caused Jesus Grief"

(Continued from page 13)

must have suffered? So great was His agony as He suffered that it was not ordinary perspiration that poured out of His body, but rather it was great drops of bloody perspiration that stood out upon His brow. I wonder why it was that the Lord Jesus Christ thus suffered, and why it was that He was thus grieved in the Garden of Gethsemane. Well I think that I can understand, beloved.

Here is a man that is on trial for His life, or maybe he has already been tried, and he has been sentenced to die, and he is in the death row waiting the hour of either the governor's pardon, or else the time when he shall go to his execution. As he is waiting he feels that there is only one thing in all probability out before him and that is death. He feels that unless the governor shall intercede in his behalf, which is most unlikely, that he is soon to die. Surely that man wouldn't be in any mood for jokes. Surely that man who has death awaiting him—death staring him in the face—surely that man wouldn't find time to joke and laugh and discuss the things of this world.

Well, beloved, the Lord Jesus Christ has come to Gethsemane and the cross is just before Him. The shadow of Calvary is falling across Gethsemane, and as He is there within the Garden, His soul is exceeding sorrowful. I come back to my text which tells us how God the Father put His Son to grief. I can see that He not only put Him to grief when He delivered Him into the hands of sinful, vile men, but He likewise put Him to grief when the Son of God went into the Garden of Gethsemane whereby that His soul was made exceedingly sorrowful.

III.

GOD PUT HIS SON TO GRIEF AT CALVARY.

Can you imagine the grief that the Son of God must have experienced at Calvary? Can you imagine the grief that must have been His when they drove the nails into His hands and feet? Every once in a while in my work in the printing shop I have the misfortune to mash a hand, or to have the skin knocked off some portion of my body in some manner. You and I have these experiences whereby getting a

(Continued on page 15, Col. 1)

62 Scholars Give Meaning Of Greek Word For Baptize

By J. R. Graves
(1820-1893)

1. Thayer (1888) is admitted to be the latest and best authority—"Baptizo. An immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire of salvation, sought admission to the benefits of the Messiah's kingdom."

2. Robinson—"Baptizo. To immerse, to sink."

3. Donnegan—"Baptizo. To immerse, to submerge."

5. Schleusner—"Baptizo." To immerse and dip in, to immerse into water."

6. Parkhurst—"Baptizo. To dip, immerse, or plunge in water."

7. Schrevelius—"Baptizo. To baptize, immerse."

8. Wright—"Baptizo. To dip, immerse, plunge, baptize, overwhelm."

9. Leight—"Baptizo. To dip into water, or to plunge under water."

10. Greenfield—"Baptizo. To immerse, immerge, submerge, sink."

11. Ewing—"Baptizo. To cover with water, plunge into or sink completely under water."

12. Hederic—"Baptizo. To immerge or immerge."

14. Suidas—"Baptizo. To immerse, to immerge, to dip, to dip in."

15. Schoettgen—"Baptizo. To plunge, to immerse, or plunge in water."

16. Dunbar—"Baptizo. To dip, immerse, submerge, plunge, sink."

17. Laing—"Baptizo. To baptize, to plunge in water."

18. Morel—"Baptizo. To immerse, to immerge, to overwhelm in water."

19. Bass—"Baptizo. To dip, immerse, plunge in water."

20. T. S. Green—"Baptizo. To dip, immerse."

21. Sincer—"Baptizo. To dip, immerse."

22. Grove—"Baptizo. To dip, immerse, immerge, plunge."

23. Jones—"Baptizo. To plunge, plunge in water, dip, baptize."

24. Stokins—"Baptizo. To immerse, to dip into water."

25. Robertson—"Baptizo. To immerse."

26. Schwarzins—"Baptizo. To baptize, to immerse, to overwhelm, to dip into."

27. Mintert—"Baptizo. To baptize, to plunge, to immerse, to dip into water."

28. Pasor—"Baptizo. To immerse."

29. Alestedius—"Baptizo. To immerse."

30. Bretschneider—"Baptizo. To immerse."

31. Art—"Baptizo. To cover over, to overwhelm."

32. Liddell and Scott—"Baptizo. To dip in or under water."

33. Sophocles (Greek Lexicon of the Roman and Byzantine periods B. C. 146, A. D. 1100-1870) — "Baptizo. To dip, to immerse."

34. Rost and Palm—"Baptizo. To dip in or under."

35. Stephanus (1572. Thesaurus) — "Baptizo. To plunge or immerse."

36. Zanchius (1619. Opera 6, page 217).—"Baptism is a Greek word, and signifies, first and properly, immersion in water."

37. Alsted (1625. Lexicon Theology)—"Baptizo signifies only to immerse."

38. Leigh (1646. Critica Sacra on Baptismos)—"Signifies immersion in water; from the very etymology, it would appear what had been originally the custom of administering baptism."

39. A. Smyson (1653. Lexicon of N. T.)—"To dip or plunge into water."

40. "Thesaurus Disput." vol. 1, page 769: 1661—"Entirely immersed in water."

41. Schrevelius (1685) — "To immerse, dip."

42. Hoffman (1898. Universal Lexicon)—"The Jews, apostles, and primitive churches used immersion."

43. "Stocku Calvis" (1725) — "Baptismo originally designated immersion in water to make

clean."

44. P. Mintert (1728. Lexicon of N. T.) — "Baptisma, properly and from its origin, denotes a washing which is performed by immersion."

45. Calmet (1729. Biblical Dictionary) — "The Jews dipped themselves entirely under the water, and this is the most simple notion of the word baptize."

46. J. Alberti (1735. Glossarium Grechum) — "Baptize, immerse."

48. Stourdza (1816) — "Baptizo has but one signification. It signifies, literally and invariably, to plunge."

49. Larcher - Hederich (1816. Greek Lexicon) — "Baptizo, immerse."

50. G. G. Bretschneider (1820. N. T. Lexicon) — "In the New Testament, used only for a sacred submersion."

51. Buttman (1829. Grammar, page 88) — "Baptizo. To immerse."

52. Rof. Rost (1829. German Greek Lexicon) — "The primary signification of baptizo is plunge, submerge or immerse."

53. "Conversations's Lexicon on Art Taufe" — "In the age of the apostles, baptism was very simple. They and their successors dipped their candidates into a river or tank filled with water."

54. Kalschmidt (1829. Lexicon) — "Baptizo. To dip, immerse."

55. William Veitch on Greek Verbs (1848) — "Baptizo. To dip."

56. W. F. Hook (1845. Church Dictionary) — "In performing the usual custom was to immerse and dip the whole body."

57. Bishop E. H. Browne (1860. Smith's Dictionary of the Bible on Baptism) — "The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism."

58. John Henry Blunt (1870. Dictionary of Doctrinal History, Theology) — "The primitive mode of baptizing was by immersion, we learn from the clear testimony of holy scriptures of the fathers."

59. E. A. Sophocles (1870. Greek Lexicon, on Baptizo) — "Baptizo. To dip, to immerse, to sink."

60. Pape (1880. Greek-German Dictionary) — "Baptizo. To dip under."

61. Cassell (Bible Dictionary) — "Baptism in early times was generally administered by immersion."

62. Charles Anthon, LL.D. (1870. Greek, in Columbia College, Y.) — "The primary meaning of baptizo is to dip or immerse. Secondly, if it refers to the same leading idea. Sprinkling and pouring are entirely out of the question." (See "Stuart on Baptism," page 7.)

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What Caused Jesus Grief?

(Continued from Page 14)

garnail knocked off oftentimes us excruciating pain. Well, you imagine what the Son of God must have suffered in our hands when they drove the nails through His hands and feet, when they drove a spear through His side, and when they put the crown of thorns upon His forehead and rudely pressed it down upon His forehead. Can you imagine what the Son of God must have suffered yonder at Calvary when they pulled the beard from His face, and how He must have suffered in Pilate's judgment hall when His back was lacerated to the extent that it was nothing but a mass of gore and blood? I tell you, beloved, in the light of what He experienced at Calvary in being nailed to the cross, surely we can say that the Lord Jesus Christ was made to

Not only did the actual nailing of the Son of God to the cross make Him to grief but also at the weight of the sins that were bearing surely must have made the Lord Jesus Christ to grief. Can you imagine what it was like for the Son of God when He died with the accumulated weight of all the sins of all ages resting upon Him? I don't say that the Lord Jesus Christ died for every sin within the world, for if I say that I would be saying that which the Word of God does not teach. I do say that the Lord Jesus Christ died for all the sins of God, and for everyone whom God had chosen before the foundation of the world unto salvation. When the weight of all the sins—of all the elect of God in the first man that was ever sinned to the last man that shall be saved—when the weight of that sin pressed down upon Him, surely, beloved, we can begin to understand the meaning of the text which says, "He hath put him to grief."

Yes, beloved friends, the weight of the accumulated sins of all the elect of God was being borne by His Son. Your sin was upon Him. My sin was upon Him. The sin of Adam back yonder in the garden of Eden was upon Him, the sin of the last man that ever lived was upon Jesus Christ. Beloved, when that weight of all our sins pressed down upon Him, how the Son of God must have been grieved.

Just think how you must grieve for your own sins. Just think that you as a child of God must realize the enormity of your own guilt. Just think, when you stop to realize the weight of your sins, how much grief it causes you. Well, beloved, the Lord Jesus Christ wasn't dying for our sins. He wasn't dying just for our sins. Rather He was dying for the accumulated weight of sins of all of God's elect from the first man that was saved to the last man that shall ever be saved. Surely the weight of the sins as well as the actual physical weight of His body to the cross, made Him to be put to grief.

Then at the Cross He was bereft of His friends. It is easy

enough in life for folk to make their promises that they are your friends. It is easy enough for folk to tell you that they will stand by you through thick or thin. However, I have found through personal experience that when the fighting gets pretty thick, a lot of them thin out pretty quickly. It is easy enough for folk to promise you what they will do in your behalf, yet it is so easy for friends to turn their backs upon you. It is so easy for those who are supposed to be your friends to turn away from you and be bereft of even your best of friends. That was the experience of the Lord Jesus Christ.

Hear those disciples pledge their allegiance to Him and vow that they would stand by Him. Hear Simon Peter say, "Lord, these others may betray you, but not me. I'll never deny you." Yet Simon Peter and all the balance of them denied the Lord Jesus Christ, and He was bereft of His friends. Even those whom He had chosen to be His disciples—those whom He had sent forth as His apostles, who were His first called preachers, turned their backs upon Him. One of them even cursed and said, "I don't know Him. I'm not acquainted with Him. He is no friend of mine" when Jesus Christ was being tried. I tell you, beloved friends, I can easily understand this text which says, "He hath put him to grief."

Not only in view of the fact that He was nailed to the cross, not only in view of the weight of the sins that was piled upon Him but since He was bereft of His friends at Calvary I see how that the Lord Jesus Christ was put to grief.

Then I think of that which must have brought more grief to Him at Calvary than anything else. That was when He was forsaken of God the Father. During all the time of His ministry within this world, the Father had graciously ministered unto Him and had always been near to Him, but now God the Father, at Calvary, turns His face. The Word of God says that God is of too pure eyes to look upon sin. When sin was poured out upon His Son, even though it was imputed sin, and not actually sins of His own, but the sin of each of us of the elect God—when God the Father saw that sin poured out upon His Son the Word of God tells us that the Father hid His face, and for hours darkness came upon the earth, and the son of God died with the Father having turned His face from Him. Beloved, do you realize that it was then that Jesus Christ cried and said, "My God, my God, why hast thou forsaken me?"

We read: "Yet have I not seen the righteous forsaken, nor his seed begging bread."—Psalm 37:25.

Beloved, what God has never done in all the ages gone by, God did at Calvary regarding His Son. God never forsook the children of Israel when they were at the Red Sea, but rather He brought them out safely and gave them deliverance while He destroyed all of their enemies, the Egyptians, in the Red Sea. He never forsook His own then.



"AND JESUS ANSWERING SAITH UNTO THEM, HAVE FAITH IN GOD." — MARK 11:22

When Shadrach, Meshach, and Abednego were cast down into the fiery furnace God never forsook them. He walked with them in the fire, and the old sinful king looked down into the fire and said, "I see four. You threw three into the fire, but I see four walking, and the form of the fourth is that of the Son of God." Beloved, God never forsook His own there within the fiery furnace.

When Daniel was put into the lion's den to be destroyed, God gave those lions lackjaw so that not a lion was able to touch him. The result was that Daniel was able to lie down and sleep that night as good a night's sleep as he had in all of his life. Beloved, God didn't forsake His own then.

I tell you, beloved, God through all the ages never has forsaken His own, but when the Son of God was crucified, God did what He has never done in all the ages—God forsook His own, the Lord Jesus Christ.

I see Him when the weight of sin was poured out upon Him and surely the weight of that sin must have caused Him to grieve. I see Him as He realizes that His friends have forsaken Him and have gone off in another direction. Surely being bereft of friends must have caused Him to grieve. I see Him there at the cross when He is forsaken of God, when God the Father hid His face and the Son of God died forsaken of the Father. Surely that must have caused Him to grieve.

Beloved, I think the thing that caused the Lord Jesus Christ to grieve more than anything else at Calvary was the fact that God's sword of justice fell upon Him.

We read: "For the wages of sin is death."—Romans 6:23.

"The soul that sinneth, it shall die."—Ezekiel 18:4.

Beloved, God through all ages, both in the Old Testament and in the New Testament, has had one law—namely, that for sin there shall be the punishment of death. Somebody has to suffer for sin. Either the sinner suffers for sin in Hell, or Jesus Christ must suffer for that sinner's sin at the Cross of Calvary. Beloved, when the Lord Jesus Christ came to

Calvary, the sword of divine justice fell upon Him. I ought to have gone to Hell. You that are saved ought to have gone to Hell. If we had gone to Hell we would have suffered only for our sins and the justice of God would have been accomplished in Hell. The Lord Jesus Christ went to the cross and there the justice of God that should have fallen upon you and upon on me, fell on Him. By the mercy and the grace of God, that justice fell upon the Lord Jesus Christ. When God's sword of justice fell upon Him, and when Jesus Christ suffered physically and literally and in His soul and spirit suffered for our sins, it was then that God the Father put His Son to grief.

I say then when God delivered His Son into the hands of wicked men Jesus Christ was put to grief. When God allowed His Son to go to Gethsemane, His soul was made exceedingly sorrowful. When God allowed His Son to go to the cross whereby He was nailed to Calvary and bore the weight of the sins of the elect, being bereft of His friends, and being forsaken of God, and with the sword of God's wrath and justice falling upon Him, surely it was then that the Son of God was put to grief.

CONCLUSION

I ask you, does the fact that Jesus Christ, the Son of God, was put to grief mean anything to you? It ought to mean much to us. The Lord Jesus Christ suffered thus for us. How we in turn ought to love Him and be willing to undergo, if necessary, a little suffering without complaining. We read:

"For the love of God constraineth us."—II Corinthians 5:14.

I look at Him who was put into the hands of sinful men to grieve. I look at Him as He grieved yonder in Gethsemane, I look at Him as He grieved at Calvary. Then I come back, and I see how careless you and I are. If my God gave His Son and that Son was put to grief in your behalf and my behalf at Calvary, surely then in view of what He has done for us, we ought to love Him. We ought to be regular in our church attendance. We ought to be tithe payers—religiously and scrupulously exact in our tithe paying.

We ought to read our Bible. We ought to pray day by day. We ought to seek to do His will. I say, beloved, since the Son of God was put to grief for us, there isn't anything that we ought to deny Him in any wise at all. Our all, I say, ought to be put on the altar of service for the Lord Jesus Himself.

Oh, might it please God to cause you to realize that Jesus has done this for you, and may you in turn be willing to be of service unto Him. May it please God to cause us to look up to Calvary, to see how Jesus grieved, and may we go out of this place saying, "Lord God, if He were put to grief for me, help me that I might be put to service for Him." May God bless you!

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"Pa Sent His Prayers"(Continued from page 1)
wrong place.

Somehow, your editor feels that several of our readers need this message, especially since so many say they pray for us, and yet contributions hit an all-time low in October. How about praying for us today—and then "sending your prayers" tomorrow!

**Reverend**

(Continued from page one)
tribute of God. "Holy and reverend is his name." (Ps. 111:9). In view of the fact that it is used but once in the Bible, and then as an attribute of God, surely it should never be applied to mortal man.

Then, there is a more high-sounding title which most preachers strive for, namely, "Doctor"—as is usually lightly pronounced "Doctah." I am reminded of J. B. Gambrell's quaint saying: "The D. D. degree is like the curl in a pig's tail—a little more beauty but no more pig." Yes, it sounds more dignified—more pleasing to the flesh, but since one wears it, it doesn't make him any more preacher.

This title is actually condemned by Jesus. "But be ye not called Rabbi (literally Doctor); for one is your Master, even Christ, and all ye are brethren." (Matt. 23:8).

All Christians are just brethren in Christ. We are not to address one as "Doctor" and another as "Brother," for Jesus said, "all ye are brethren."

That which actually cheapens this title is the fact that it can be bought for fifty dollars (\$50) from most any of these modern corrupt, ecclesiastical cemeteries (Seminaries). A Negro church wanted to get a D. D. for their pastor, but could only raise twenty-five dollars (\$25). Whereupon, they wrote saying, "Please grant one of the D's now and when we can get the other twenty-five (\$25) you can give him the other D."

Pastor Lee Rector (Ardmore, Okla.) wrote me years ago, when living, and addressed me as "Dr. Gilpin." I replied thanking him for saving a brother pastor fifty dollars (\$50).

Someone is liable to think that I write thus because I do not have the doctorate. Let me disabuse your mind in this regard, for I could have it if I thought it Scriptural. Two schools have offered it freely.

How then should a preacher be addressed? What titles should be used? If you speak to him, why not call him "Brother"? If you are unsaved (he's not your brother), just call him "Mister." If you address some correspondence to him, refer to him as "Elder" (Titus 1:5, I Peter 5:1), or "Bishop" (I Timothy 3:1; I Peter 2:25), or "Pastor" Eph. 4:11). If you must

introduce him with formality, do so as the "Elder Mr. So-and-So." On less formal occasions, just refer to him as "Brother."

Someone will object, saying, "That's such a little thing; why bother about it?" Read Matthew 5:19. Our philosophy: God said it; I believe it; and that settles it.

—J.R.G.

**Fred T. Halliman**

(Continued from page one)

A letter from you would be a great help to them. It might be just the inspiration and encouragement they need. Let me insist you write them at once.

When Bro. Fred came to talk



ELD. FRED T. HALLIMAN

with me about his going as a missionary, I pledged to him my support. Due to the smallness of our church we have not had much money for him, but I do pray often for him and I would encourage you to pray and give and write him.

As a special favor to your editor, please write him today.

**Jesus Was God**

(Continued from page one)
men—but they make him to be different from other men only in DEGREE—not in KIND. They seem blind to the fact that a great man is not a liar. Jesus claimed to be deity, hence He was a falsifier if He was not what He claimed to be. Jesus was not even good, if not deity, for a good man is not an imposter, and He was an imposter if He was less than what He claimed to be, namely deity.

What Are The Grounds For Receiving Jesus As Deity?

How well grounded is our belief that Jesus was God come down to earth? Others have attributed to their leader deity. The followers of "Father" Divine call him God. Do we have any better reason to call Jesus God? Let us briefly consider this question:

1. The prophets foretold that the Messiah would be deity. How else interpret the words of Micah (5:2): "Whose goings forth have been from old, from everlasting." How else interpret Isaiah's words, when he called him the "Father of Eternity" (Isaiah 9:6—original).

2. The angel who announced His birth, ascribed deity to him. Note Luke 1:35, where he is called "Son of God." Note Matthew 1:23. He is there called "Immanuel—God with us." Did an angel from the very throne room of heaven know what he was talking about? Would he come from God in Heaven, to tell a bare-faced lie?

3. His deeds proved Jesus to be deity. The turning of water into wine, walking on the waters, curing the humanly incurable, raising the dead, multiplying the loaves and fishes, and many other things. Jesus said, "Believe me for the very works sake." His deeds beyond human duplication, attested His deity.

4. His resurrection from the dead proves His deity. "He was declared to be the Son of God . . . by the resurrection from the dead." Other men have founded

religions and have made big claims, but when they died they remained dead. Jesus arose as He said.

5. He received worship, after His resurrection. (Matthew 28:9) Also Thomas cried, "My Lord and my God." The disciples would have been gross idolaters had Jesus not been God, and He would have been unworthy to have let them worship Him, had He been less than deity.

6. Jesus claimed to be God come to earth. He said, "If ye believe not that I AM, ye shall die in your sins." That was the claim that He was the God who appeared to Moses.

Moreover, Jesus was crucified because He swore under oath that He was the Son of God. (See Luke 22:66-71; also Matthew 26:63-66). If Jesus were not all He claimed to be, then why hold up His teachings—any of them—as worthy to follow? Modernists are the most inconsistent of all people.

7. Jesus was a true prophet. The fulfillment of His prophetic words are enough to prove His deity. Take for instance Luke 21:24. Part of this has been fulfilled beyond dispute. Take His promise "This generation ('genea' or race) shall not pass away." That was a bold statement, and its fulfillment has required an ethnological miracle as the Jews have been preserved as a race despite every effort to destroy them.

8. Paul saw Jesus after His ascension. This certainly proves His deity for it proves His resurrection. Indeed it was this that brought about the conversion of Paul. We know Paul's attitude toward the deity of Christ for he says, "Christ came, who is over all GOD."

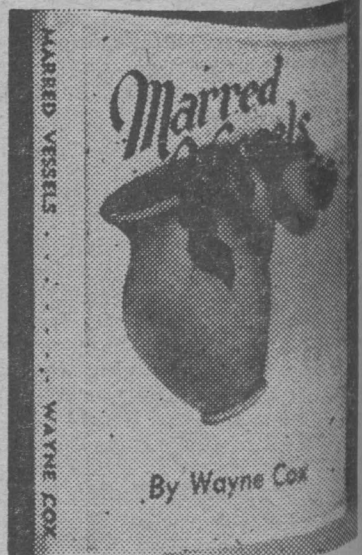
9. John was given a vision of Heaven that reveals the deity of Christ. He heard the inhabitants of Heaven singing and praising Christ. (See Revelation 5:13. See also Hebrews 1:6).

10. The deity of Christ is shown in His supernatural influence on human lives. Thousands of sinful reprobates have turned in faith unto Him, and from Him have received power to live changed lives. It takes a living, divine

Christ to do this. Christ's hand in human history has been made plain many times down through the centuries. The greatest event yet before this world is the personal return of the divine Son of God, who "must reign until he hath put all enemies under his feet."

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