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Many people sow their wild oats all week, and then go to church on Sunday to pray for a crop failure.

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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

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ASHLAND, KENTUCKY, MAY 27, 1961

WHOLE NUMBER 1189

## The Peril Of The New Translation Of N. T.

By TERENCE H. BROWN  
Secretary,  
Trinitarian Bible Society

The New Translation is the child of the General Assembly of the Church of Scotland, whose memorandum to the other Christian Churches of the British Isles in 1946 urged that the work of the Church was hindered by the archaic language of the Authorized Version of 1611 and the Representative Version of the 19th century. Representatives of all major Protestant denominations, and of the British and Foreign Bible Society and National Bible Society of Scotland, formed a joint committee which appointed panels of translators and literary advisers, who were said to be chosen for their scholarly qualities

alone." The New Testament panel met for 57 three-day sessions between 1948 and 1958 and every verse was given due consideration by the translators and by those advising them concerning the English literary form.

The sponsoring bodies, having had access to many ancient manuscripts not available to earlier translators, and the fruits of recent scholarly research into the ancient versions and early commentators, now claim that from these sources, combined with their own scholarly judgment, the translators were able to decide, with a high degree of probability, what in any doubtful case was the authentic text.

To quote their own words, they have employed "the idiom of contemporary English to convey as

faithfully as possible the meaning of the Greek, and have correctly rendered words and passages wrong or unclear in the Authorized Version." A few representative passages are briefly examined in the following paragraphs, which may be sufficient to demonstrate how disastrously the translators have failed to substantiate the claims advanced for their translation.

### More Difficult Than The Authorized Version

In many places the homely Anglo-Saxon words have been displaced by stilted latinisms, and simple expressions exchanged for more difficult ones. Typical examples are:—Invoke (call upon), Machinations (lying in wait), Anxious to ingratiate (willing to do (Continued on page 6, column 4)

## More Friends Tell Why They Support This Paper

With Rally Day (May 18th) just a few weeks away, I am writing to say that I have tried, and it seems to me in a very small way, in the past, to support the BAPTIST EXAMINER because of the truth for which it stands. It was through the medium of this paper that many, many of the truths of God's Word were first brought to my attention.

Believing that God will continue to use this paper for His Honor and Glory, we shall support it for the same reason.

We firmly believe that this paper merits the support of all those who fully believe the Word of God.

So many times in the past, when we have been heavy-hearted, God has caused someone to write an article to suit our needs; and I am sure that the same holds true of a lot of people.

We pray for you often and wish we were closer so that we could have personal fellowship together with the Church there.

The day has arrived when few will even dare to stand for the truth and let the Word of God be final in every particular.

I wish it were possible so that we could be there for the Conference this fall. I can not see how this would be possible but I now God can cause all things to come to pass according to His



ELDER JIM BLAIR

Will.  
May the Lord Bless you all,  
Sincerely in Christ,  
Jim Blair, Washington

May I give a word of testimony concerning the printed ministry of the Baptist Examiner?

Several weeks ago I received four sample copies of church periodicals from Europe. I was much interested in them and (Continued on page 8, col. 3)

## Please Don't Forget Us On Rally Day. We've 'Carried The Ball' All Year—Now Won't You Help Carry It Too? Write - Pray - Give!

### Spurgeon Saw Doctrinal Drift Coming In His Day

By C. H. SPURGEON

If I am wrong upon other points, I am positive that the sin of this age is impurity of doctrine, and laxity of faith.

Now you know you are told every Sunday that it does not matter what you believe; that all sects and denominations will be saved; that doctrines are unimportant things; that as to the doctrines of God's grace, they are rather dangerous than otherwise, and the less you inquire about them the better; they are very good things for the priests, but you common people cannot understand them. Thus they keep a portion of the gospel with a cautious reserve; but having studied in the Devil's new Jesuitical college, they understand how to call themselves particular Baptists, and then preach general doctrines, to call themselves Calvinists, and preach Arminianism, telling the people that it does not matter whether they preach damnable heresies instead of the truth of God.

And what do the congregations say? "Well, he is a wise man, and ought to know." So you are craft as ever. Presbyter has been a priest written large, and many a place because persons do not search for themselves and endeavour to get hold of the truth

prove what we have, and then we shall get more, while the other says, that "by grace we are saved through faith, and that not of yourselves it is the gift of God," yet both are right.

A new age this, when falsehood and truth can kiss each other! New times these when fire and water can become friendly! Glorious times these when there is an alliance between Hell and Heaven, falsehood and error are linked hand in hand; "all we are brethren," is the cry now, though God knows, we are of vastly different families.

Ah! now, who cares for truth except a few narrow-minded bigots as they are called. Election—horrible! Predestination—awful! Final perseverance—desperate! Yet, turn to the pages of the Puritans, and you will see that these truths were preached every day. Turn to the Fathers; read Augustine, and you will see that (Continued on page 4, column 2)

### ON THE ATONEMENT OF CHRIST

By L. D. GIBSON  
South Point, Ohio

Christ was delivered for us. Rom. 8:28. Suffered without the gate. I Pet. 2:24, 25; Heb. 13:12. Died for our sins. I Cor. 15:3; 2 Cor. 5:14, 16; Gal. 1:4; Eph. 5:2-6, 25-27; Heb. 2:9; I John 3:5. He was lifted up. John 3:14; 12:32. He was sacrificed for us. I Cor. 5:7; Heb. 7:25-27; 10:12. He is our propitiation. Rom. 3:25; I John 2:2. "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." (Isa. 33:22).

The advent of sin into this world is one of the mysteries of the universe. It was the advent of deformity where everything was beauty; of discord where everything was harmony; of rebellion where everything was submission; of misery where everything was bliss; of evil (Continued on page 6, column 1)

### A Bible Study In The Doctrine Of Baptism

By BOB NELSON  
Owosso, Michigan

Your opinion of baptism will indicate exactly your attitude towards the matter of salvation, the church, the Bible, and Christ. Since this subject is vital won't you then read this article very seriously.

#### I. The Importance Of Baptism

1. Baptism will not take you to Heaven or deliver your soul from Hell. No church ordinance or sacrament will do this. "Ye must be born again" to enter Heaven (John 3:3-21). It is by faith in the person of Jesus Christ alone and not by good works or rituals (Eph. 2:8, 9). Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6).

2. Christ also said, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of

heaven" (Matt. 5:19). Here is one of the Lord's commands: It is for all nations unto the end of the age. Three things: (a) make disciples of the nations, (b) to baptize these disciples, (c) to teach these disciples. This implies membership in a local church. Matt. 28:19, 20.

3. The early disciples commanded new converts to be baptized. This matter was not optional or the choice of new believers, but an imperative. Acts 10:48.

5. Jesus Christ set an example by being baptized Himself. He said, "It becometh us to fulfill all righteousness" (Matt. 3:15). Dear friend, if baptism is of no importance, then you are judging Christ, who is the Lord of glory. Indeed, this is dangerous ground to stand on.

#### II. The Way To Be Baptized? Sprinkle, Pour, Immerse

1. The word "baptize" comes from the Greek word "baptizo" which means "to dip," or "to immerse." (You can check the root meaning in any standard dictionary). The English translators failed to translate this word. The Greek word "rhantizo" means sprinkling and "cheo" means pour. These last two words are never used with the church ordinance.

2. Look up these baptismal services held in the New Testament: Jesus "was baptized of John in Jordan and straightway coming up out of the water"—Mark 1:9-11. "John was baptizing in Aenon near to Salim because there was much water there."—John 3:23. "Philip and the eunuch both went down into the water." When Philip had baptized him, they came up out of the water. Acts 8:36-39.

3. The purpose of baptism makes matters clear as the way of being baptized. In Rom. 6:3, 5, we read that baptism is a figure or pattern of salvation. It symbolizes our identification with Christ in His death, burial, and resurrection, and our death to sin, (Continued from page 4)

## The Baptist Examiner Pulpit

### "THE BELIEVER'S FOUNDATION"

SERMON BY PASTOR JOHN R. GILPIN

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it."—Mt. 7:24-27.

"The foundations be destroy-

ed, what can the righteous do?"—Psa. 11:3.

I don't suppose that there is any need for me to argue as to the necessity or the importance of a proper foundation. I am sure that from experience in life each of you realize that there is nothing more important about a house or any building than the foundation itself, for if the foundation be not of intrinsic value, then regardless of what kind of a structure may be built upon it, that structure itself will be no more valuable than the foundation itself. The fact of the matter is, we shouldn't have to argue the importance or the necessity of the

proper foundation in view of the Scripture which we have read.

In Matthew 7:24-27, our Lord talks about two individuals who built, and each of those houses apparently were built properly. There wasn't anything wrong with the house so far as the revelation of God's Word is concerned. However, the Word of God does indicate that there was something wrong with the foundation under one of those houses. One of them was built on the rock, and when the winds blew, and the rains came, and the storm descended, that house that was built upon the rock, stood and (Continued on page 2, column 1)



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BOB L. ROSS Editor-in-Chief  
JOHN R. GILPIN Editor

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

## "Believer's Foundation"

(Continued from page one)  
did not fall, whereas the one that was built upon the sand gave way and the result was that the house itself became worthless all because it did not have a proper foundation.

I have seen that in two different instances in life proven. For example, over in Philadelphia, just straight across the street from the Eastern Baptist Theological Seminary, some thirty or forty years ago, a two million dollar hotel building was constructed, and when the building was completed and ready for occupancy, the building inspector,

they were able to get beyond the foundation stage, it was condemned because of improper and imperfect materials that were used within it. The last time that I passed along by it they were using it as a garage and as a parking lot for automobiles. Thirty years ago when they started to build it, the business men who formed the company for the building of this building thought that they were building a hotel, but after thirty years it has proven wasted and worthless all because of improper materials that went into the foundation.

I say, beloved, not only do we find it revealed in the Word of God that the foundation is important, but even in experience we can see how that a foundation for a house, a barn, a business place, or any kind of a structure, is most important, and that proper materials should be used in order that the foundation can stand up and hold up that which is placed upon it.

## JESUS IS THE ONLY FOUNDATION

In order to build your life you need a proper foundation, and the Lord Jesus Christ is the only foundation upon which you can build. We read:

"For other foundation can no man lay than that is laid, which is Jesus Christ."—I Cor. 3:11.

If you will read the following verses, you will see that the Apostle Paul says that there are at least six different kinds of material that an individual can use to build his house upon. He can build out of gold, silver, and precious stones, which are durable, or he can build upon wood, hay and stubble—flammable materials which will not stand.

You will notice that he tells us that there are two kinds of building—one that will stand and one that won't stand, and he says the foundation that every man is to build upon is the Lord Jesus Christ. You and I are building a life structure every day. You and I are in the process of the completion of a life structure. You and I are builders for eternity. We are building a structure for all eternity, and we are building either out of gold silver, and precious stones, or else we are building out of wood, hay and stubble. Regardless of how we may be building, everyone of us who are builders for eternity are building upon a foundation, and that foundation is the Lord Jesus Christ. I say to you, He is the only foundation that any man can build his life's structure upon.

Some people try the things of the world to build upon. Some people try to build upon church membership. They have joined the church, they have been baptized, and they have become members of that particular organization. They are depending upon their church membership as a means of their salvation.

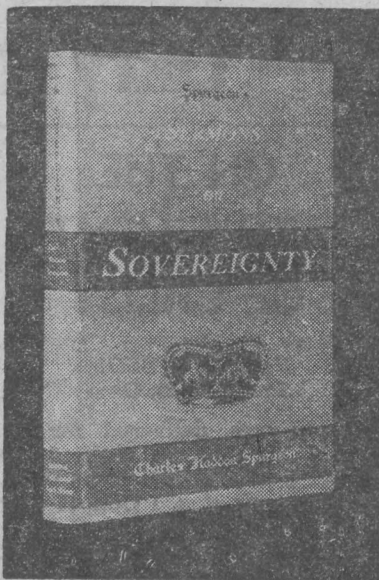
May I remind you that walking into a grocery store doesn't make a can of salmon or a cake of soap out of you. May I remind you that when you go to the zoo it

doesn't make a monkey out of you. May I remind you that when you go into a garage it doesn't turn you into a Ford automobile or a Cadillac. I say, beloved, in like measure, joining a church doesn't make a Christian out of you. I insist that that individual who is expecting through his church membership that he has put in the proper foundation for his life, is building upon an imperfect and improper foundation. He is building upon the sand. He is building upon a foundation that will not stand in the time of strain and stress and test.

Then there are those who are building upon the foundation of baptism. There isn't anyone who appreciates the ordinance of water baptism any more than I do. I am certain that there is nobody who has a greater appreciation of the value and the beauty of the ordinance of baptism than does this preacher. I like to see people who are saved immersed in the name of the Father, the Son and the Holy Spirit. I like to see those individuals who have become Christians follow the Lord Jesus Christ in baptism, yet I tell you, being baptized will not save one single person.

Years ago I remember reading of a lad who one day went to church and heard the preacher (Continued on page 3, column 1)

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## An Arminian Catechism, Or A FEW QUESTIONS FOR THOSE WHO DENY PREDESTINATION

### CHRIST'S DEATH

Was the death of Christ foreordained of God? (1 Peter 1:20).

Did God determine that Christ should die, or did He foresee that he would die?

If He determined that Christ should die, did He not determine HOW He would die?

Did He not also determine WHO should put Christ to death?

Did He determine that Judas should betray Christ, or did He just foresee this?

If He did not determine Judas to betray Christ, could Judas have kept from doing so?

If Judas had not betrayed Christ, would Christ have died?

Did not the Scriptures foretell in Psalm 41:9 that Judas would betray Christ?

If he could have done otherwise than he did, would it not mean that the Scripture could be broken?

If Scripture can be broken, cannot God's Word fail in other places?

If Scripture cannot be broken, and it foretells of Judas betraying Christ, then was it not impossible for Judas to do otherwise?

To make certain that Judas would not do otherwise, must not God have determined the whole affair?

Does not the Bible say that what was done to Christ "whatsoever thy hand and thy counsel determined before he done?" (Acts 4:28).

Wasn't it a horrible sin to put Christ to death?

Wasn't it exactly what God purposed? (1 Peter 1:20, Acts 2:23; Matt. 26:54).

Who sinned: God or men?

But didn't God determine that men do this?

Is it not right, then, for God to determine for men to sin, when it performs His own good pleasure and will? (Rom. 17:17).

In determining the death of Christ, did not God at the same time determine that sin exist?

If He had not determined for sin to exist, how could He determine that Christ would come and die FOR SIN?

Isn't it a fact that God determined to give sin an entrance into the world, granting Satan the right to lead Adam and Eve astray?

Isn't the entrance of sin therefore according to the will and purpose of God, since it was necessary to the accomplishment of redemption through Christ?

Did God determine to save men before the world began?

If so, did He not determine to save them from sin?

If from sin, did He not also decree that sin would come into existence?

How could there be salvation from sin if there had been no sin?

Could there be sin apart from the will of God?

If God punished Christ for our sins, did God not know in advance about our sins?

If He knew about one sin in advance, did He not know about every sin?

If He knew about every sin, could any sin exist or come to pass without His willing it?

Did not Christ die for our sins before we were born?

How could He die for sins that had not even been committed?

Isn't this because God knew all about all of our sins before we were born?

If He knew we would sin, could we possibly have done otherwise?

If God punished Christ for our sins before we committed them, He must have determined that we be sinners. Otherwise, how could He be certain that Christ would have to die for us?

If He "permits" sin, does He not decree to permit it? Do you permit things to happen that you have power to prevent?

Doesn't God have the power to prevent all sin?

If He doesn't have the power to prevent sin, how do you know He has the power to give us victory over sin?

If He can't prevent it, how can He whip it?

Is not Satan the instrumental cause of sin?

If so, and if God cannot prevent sin, is Satan not stronger than God?

If Satan is stronger than God, how can we be saved?

Was Satan stronger than God in Eden, thereby bringing in sin?

Did Satan's bringing in of sin fulfill God's purpose to defeat God's purpose?

If He defeated God's purpose, isn't God a loser?

If Satan can defeat God once, can't he do so again?

Wouldn't that make Satan truly God?

But doesn't God reveal to us in the book of Job that He is sovereign over Satan?

If Satan can do only what God decrees, isn't Satan merely the servant and slave of God?

If Satan is the servant and slave of God, how could he bring sin into the world if God had not wanted it here?

If God wants sin here, is it not for a purpose?

Is the purpose of sin not related to the eternal punishment of God in the death of Christ?

If so, did not God decree the entrance of sin and existence when He decreed the death of Christ for sin?

How many times does God demand that sin be punished? Does God punish two people for the same sin? If God punished Christ for a person's sins, would God punish that person for the same sins? (Continued on page six)



probing around in the building, found that improper materials had been used in the foundation. He immediately condemned the building, and to this day that hotel building costing two million dollars has never been occupied one single time, all because of improper materials in the foundation.

About thirty years ago, in Covington, Ky., they decided to build a hotel, and on Madison Avenue that hotel was started. The foundation was put in, but before

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## "Believer's Foundation"

(Continued from page two)  
 say, "Now it is just like this: water washes your sins away. You go down in the water a goat, and you come out a lamb." This little boy listened to what the preacher had to say and went home. That afternoon when he was playing with old Billy, Billy made him mad and he decided that this was his chance to get even with him. He said, "I'll just turn you into a lamb." So he took old Billy down to the creek and took him by the horns and pushed him down under the water, and when he came out old Billy still had horns. He pushed him under a second time and Billy still looked like a goat when he came out. He pushed him under a third time and gave him a sniff test, and old Billy still smelled like a goat. The boy tried it a number of times and back to the services that night, and he said, "Preacher, you lied. You said that you go down into the water a goat and you come out a lamb, and I put old Billy under the water ten times this afternoon and it didn't change a whisker on him."

Well, beloved, that little boy knew more than a lot of preachers know in this world. That little boy knew a great deal more than lots of preachers who try to tell you that a man is saved and changed and made a new

creature by the waters of the baptism. I tell you, beloved, the waters of the baptism are important for a saved person, but they have no value and are worthless and meaningless so far as an unsaved man is concerned. I'll go further and say that it isn't the matter of one's own works. There are a lot of people in this world today who think that they are saved by the works that they do. Every day nearly I have an opportunity to witness to somebody that comes into the printing shop, and I usually end up by finding people expecting to go to Heaven on the basis of what they do. If they do not expect to go to Heaven entirely on the basis of what they do, they expect to be saved partially by what they do, as well as by what the Lord Jesus Christ has done. In other words, they expect by plusing the work of Christ with their works that they shall be saved, and their chief argument always is this: "But if I quit working I would be certain to go to Hell." Those individuals are trying to be saved on the basis of their works, whereas the Word of God says:

"For by grace are ye saved through faith; and that not of yourself: it is the gift of God: Not of works, lest any man should boast."—Eph. 2:8, 9.

"Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. 3:28.

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

"Who hath saved us, and called us with an holy calling, not according to our works."—II Tim. 1:9.

Beloved, I could read to you over and over again Scripture after Scripture that would tell you that we are saved not by our works, but we are saved by the finished work of the Lord Jesus Christ. I insist then that as far as the foundation for your life, there can be but one and one only, and that foundation is the Lord Jesus Himself. You can't build upon the foundation of water baptism. You can't build upon the foundation of the works of your life. You can't build upon the foundation of church membership. There is only one foundation that has been laid, and that foundation is Jesus Christ Himself.

The Old Testament likewise presents the same truth. We read:

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."—Isa. 28:16.

If you will read this in its context and its entirety, you will see that he is talking about the Lord Jesus Christ, and it tells us that the only foundation that we can have is this stone, this tried stone, this precious corner stone, which is a sure foundation—namely, the Lord Jesus Christ Himself.

I say to you, in the light of

## Crider To Conduct Revival Meeting In Texas



ELDER WM. CRIDER

A protracted meeting is to be held by the Providence Baptist Henderson, Texas beginning May 28th and continuing through June 4th.

The visiting preacher for these services will be Bro. William J. Crider, pastor of the Tabernacle Baptist Church, Tulsa, Oklahoma, who as a preacher has no superior. This editor considers him one of God's greatest men.

Bro. John W. Reynolds, pastor of the church, is one of the soundest preachers of our acquaintance. In the providence of God, we made a trip through Mexico with both Bro. Crider and Bro. Reynolds a few years ago. You get to know a person pretty well when you ride in the car with him, sleep with him, eat with him, and associate with him day and night for two weeks.

Well, I certainly thank God for my impressions concerning Bro. Crider and Bro. Reynolds.

Providence Baptist Church is located seven miles north of Henderson on Longview Highway. Services will be held twice daily (11:00 A. M. and 7:30 P. M.), and the editors of this paper would like to urge all of our readers who live in that area, and who live within traveling distance to attend these services. If unable to attend, may I suggest that you at least pray for God's blessings upon this meeting.

these Scriptures, it seems so foolish for individuals to think about or to talk about building their life's structures on any other foundation beside Jesus. He is the only foundation, and the man who builds on any other foundation is building on sinking sand which will not stand the test in the hour of stress and strain when the testing comes at the judgment.

## II OUR FOUNDATION ANTEDATES THE FOUNDATION OF THE WORLD

To me this is a precious truth. The Lord Jesus Christ is the foundation on which we build our life, and He as our foundation antedates, or goes back, before the foundation of the world. We read:

"Where wast thou when I laid the foundations of the earth?"—Job 38:4.

God is speaking to Job, and God says, "I laid the foundations of the earth," as if to say, "Job, you weren't even thought of at that time. You hadn't come into existence. You hadn't been born."

Now who is speaking? It is God, and remember that Jesus Christ is God. I can't emphasize enough that Jesus is not just a Son of God. He is God in the flesh. So, beloved, when He says that He laid the foundations of the earth, then that means that the Lord Jesus Christ was back

## REMEMBER, RALLY DAY IS A SPECIAL DAY

### We Are Expecting Hundreds Of Letters From Our Readers

We trust that every reader has carefully and prayerfully read the appeals that have been made in recent issues of TBE. These appeals and letters show you God's blessings upon the paper, how we want to go forward, our present needs, and of the special Rally Day that is being set aside for a day of special prayer and support in behalf of this paper.

How we do wish that all of our friends in the reading audience could be with us! What a happy meeting that would be! We have been hearing from some of you so long that we feel as if we know you as well as our own family. The warm letters that you readers have sent to us have drawn us close to you, and we feel very much as if we know you personally.

Of course, all of TBE's reading family cannot come and be with us. But several of our friends in and near Ashland are planning to do so. We will be gathering together for a time of prayer and thanksgiving to the Lord for His blessings upon us. We will be opening the letters sent from our readers and tabulating the offerings sent in for the support of the paper. We are expecting a wonderful blessing as we open these letters from our friends.

No doubt hundreds of you have already written and others intend to do so. Well, please don't put off doing so — be sure your letter reaches us before May 30. God is wonderfully blessing us in these days, and we are looking forward to even greater blessings in the future. Financial burdens are very heavy, but we are trusting in God to take care of them. He can work in the hearts of His people and cause them to do what He wills. So we are relying upon Him to impress each of you to do what He would have you to do. We know that this work is the work of God and He will take care of it as long as He wants to use it.

**REMEMBER: What none of us can do alone, all of us together can do.**

there before the foundations were laid.

Notice again:  
 "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. 13:8.

The Lord Jesus Christ was a lamb slain from the foundation of the world. Believe me when I say that the Lord Jesus Christ was God's Lamb, and in the mind of God was slain from the foundation of the world.

Some people talk about salvation as though it were a hurried up panacea, a hurried up remedy, a hurried up first aid which God got together after sin entered the world.

I remember years ago when I was just a boy preacher hearing a nationally known, world-famous evangelist say one day that God walked out into the garden one day to realize that sin had entered into the human family, and God wrung His hands and said, "What will I do? What can I do?"

and then immediately it came to mind of God that He would send Jesus Christ to be a sin bearer after sin had come into the world, and he made it appear that salvation was a hurried up first aid remedy that God got together just about like we practice first aid.

Beloved, it is not so. The Lord Jesus Christ was a Lamb slain from the foundation of the world. In fact, when He becomes our foundation upon which we build our life's structure, He Himself antedates the foundations of this world itself. We read:

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world."—Rev. 17:8.

God has a book of life and there are those individuals whose names are written in the book of life before the foundation of the world. There are other individuals whose names never were

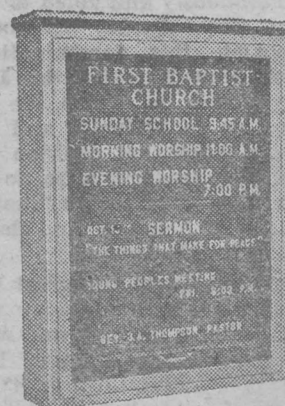
(Continued on page 5, column 1)

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# RALLY DAY, MAY 30... PLEASE PRAY, ATTEND, GIVE, WRITE!



# Dancing Takes Place At Baptist U's Homecoming

EDITOR BOB GRAY  
"Baptist Beacon"

The financial budget of the Southern Baptist Convention is called the "Cooperative Program." Gifts of money from the churches are usually divided on a fifty-fifty basis, half of the funds going for statewide causes and the other half going for South-wide causes. In Florida, almost 20 per cent of all Cooperative Program monies goes to support John B. Stetson University at DeLand. This is the institution from which the author was graduated with honors in June of 1950.

During the time that I was a student at Stetson, I became aware of certain conditions prevailing in the University which have no place in a Christian or Baptist school. When these conditions were brought to the attention of the school authorities, I was threatened by both the Dean of the school and several of my ministerial brethren about speaking out against these evils in public. In the years that have followed, I have never failed to speak out against sin and modernism wherever I have found it flourishing in Baptist ranks. Of course, anybody with good sense knows that this is not the way to win a popularity contest with the denominational leaders! From all of the reports that I have heard, I suppose I have been lied on about as much as anybody could be and still stay out of jail!

In the appraisal of the Lord Jesus Christ, sin is sin, whether it carries a Baptist label or not. It is no more right for Baptist churches to support a so-called Christian school like Stetson University than it is for them to sponsor a dance at some night club or legion hall. On this page you will find a reproduced copy of the letter that was sent out to all of the University Alumni before the recent Homecoming celebration at Stetson. The evidence speaks for itself. Everytime I merely print the information about dancing or modernism at Stetson, some one always writes a very sarcastic letter informing me how I "twisted the facts" and "misrepresented" the case. This letter speaks volumes to those who love the Lord more

than a denomination which has its soul for a financial program!

But before the "powers that be" start looking for a head to roll, I think it only fair for me to say that this alumni letter was not sent to me. I obtained it from a preacher brother who also deplores the situation at DeLand. My name was long ago removed from all alumni mailing lists of the university. Like folks with bad breath, I don't get invited any more. Incidentally, one dear little preacher with ruffles on his trousers wanted to know just recently if Bob Gray had begun to "mellow" after all these years! He was so happy that I had not lamented in latter days against the evils within our beloved denomination. Of course, everyone knows that "mellow" is a term used to describe the condition of fruit just before it spoils! When preachers get "mellow" they are in the last stages before becoming dead! No, I haven't begun to mellow. The plain truth is that I simply don't get the information about conditions like I used to before being ostracized by the brethren. And folks who know me personally know that I don't print things that I can't prove.

From a strictly academic viewpoint, Stetson University is second to no other college or university in the state. I have no ax to grind with any professor over a bad grade nor do I have any personal grudges against either the president or any member of the faculty. I simply believe that a Christian school ought not to employ teachers who do not believe that the Bible is the verbally inspired Word of God. Stetson University has faculty members who do not believe this fundamental of the Faith and never have. Even a backslider has enough spiritual discernment to know that there can't be very much spirituality in a so-called Christian university whose homecoming festivities are "climaxed" by a dance! There are plenty of secular and state-owned institutions where a student can find the emphasis upon scholarship. A Christian school ought to put the emphasis on spirituality and rate everything else as secondary in importance.

The Bible plainly teaches that every one of us shall give an account for himself at the Judgment Seat of Christ. It was this truth that the Holy Spirit used to grip my soul several years ago about the matter of giving God's money through the Cooperative Program. When I shared my convictions with the church after much prayer, the people responded unanimously and voted to stop giving any funds whatsoever through this denominational budget. How I praise the Lord for the way in which He has blessed us individually and collectively since that decision was made! We are trying to follow the mission program outlined in the Book of Acts and find that it still works gloriously.

A fresh, stimulating, lucid, concise, and simple presentation of the doctrines of the Word of God; designed not only for preachers, but also for Sunday School teachers and all others who thirst for a correct understanding of the doctrinal content of the Bible.

This book represents a cross between the usual book on doctrine and a text on systematic theology. It is more theological than the former. On the other hand, it is more simple and more strictly Biblical than the latter. Therefore it is the belief of the publishers that both preachers and laymen will find it adapted to their needs.

Payment must accompany order.

## Spurgeon—Drift

(Continued from page one) these were the truths for which

Dear Alums:

It's that time of year again—Stetson Homecoming; a time when you and I and all our fellow alumni can hail old friends, visit with our former profs and rekindle the fire of Stetson loyalty and spirit.

This Homecoming promises to be a real corker. The theme is "The Roaring 20's," and the students are going all out to take us back to the days when the Charleston was king and bathtubs were in style. So if you can find a raccoon coat and an old derby, you'll be set for Homecoming '61. And if you're one of our "dancing" alums, by all means bring along some vitage clothes for the big dance on Saturday night.

One of our outstanding young alumni, James R. Golden, '42, will be the speaker at our Friday night Alumni Banquet, and this is something I am really looking forward to. Jimmy made a great record at Stetson, served with distinction as a fighter pilot during World War II, has been Administrative Assistant to both Senator Spessard Holland and Congressman A. S. Herlong, Jr., and is now Regional Manager of Civic and Governmental Affairs for Ford Motor Company.

You'll find that Homecoming has something for everyone. Plan now to be with us, and be sure to send in the reservation form on the back of this folder.

See you at Homecoming for "The Roaring 20's."

Yours sincerely,

Sidney H. Taylor, President  
Stetson Alumni Association

he would have bled and died. Read the Scriptures, and if every page is not full of them I have not read them aright, or any child of God either.

Ay, laxity of doctrine is the great fault now; we solemnly protest against it. You may fancy that I am raising an outcry about nothing at all. Ah! no; my anxious spirit sees the next generation — what will that be. This generation — Arminianism. What next? Popery. And what next? I leave you to guess. The path of error is always downward. We have taken one step in the wrong direction; God knows where we shall stop.

If there had not been sturdy men in ages gone by, the Lord would not have left to us a remnant even now; all grace must have died, and we had become like unto Gomorrah and unto Sodom. Oh, church of the living God, awake! awake! Once more write truth upon thy banner; stamp truth upon thy sword; and for God and for His Word, charge home! Spare not, but slay; let error die before you, until truth, and truth alone, shall sit king over the whole world!

(From New Park Street Pulpit, Vol. II, pages 115-116).

## Baptism

(Continued from page one) and resurrection to walk in a newness of life in Him. No other form of baptism signifies this. It is an outward testimony of an inward work of God's grace.

4. The historical record of men concerning church history makes it clear that the church has predominately practiced immersion. Every church historian without exception declares that immersion was the mode until the fourteenth century. The Roman Catholic Church was the instigator of sprinkling. Martin Luther said, "They ought to be entirely immersed and immediately drawn out" (Sacrament for Baptism by Luther). Luther had all his children immersed. John Calvin said, "Baptize signifies to immerse and it is certain that immersion was the practice of the early church." (The Institutes, Vol III, p. 343). John Wesley said, "Buried with Him, alluding to the ancient manner of baptism by immersion."

## III. Who Shall Be Baptized?

1. Infant baptism is not Scriptural. Absolutely nowhere in the Bible does it say that any infant was baptized or ever should be.

2. The Bible lays down only two requirements before any one

can be baptized: Repentance and faith. This leaves infants out. They cannot think, let alone repent of their sins and believe in Jesus Christ.

3. Look up these passages in your Bible which clearly indicate what took place at baptism. (Continued on page 5, column 2)

## BOOKLETS

By BOB L. ROSS

Origin and Perpetuity of the Baptists (75c).

Gives historical proof of the existence of Baptist churches in every age since Christ. Quotations from Baptists and non-Baptists alike.

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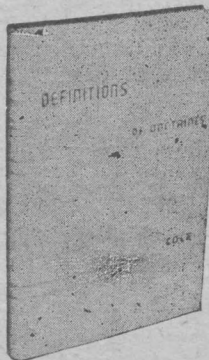
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You Say You Are Thankful For TBE. Then, Why Not Remember Our Publishing Work With A Worthy Offering On Our Rally Day?





JESUS, SAVIOUR, PILOT ME

that are his. And, Let every one that nameth the name of Christ depart from iniquity.—II Tim. 2:19.

Paul says that our foundation will stand sure. He says it is just like a seal that has an inscription on each side. We look at a coin and we find that there is a seal, an inscription, on each side of that coin. Now he says that our foundation is just like such a seal. On one side you find these words: "The Lord knoweth them that are His." On the other side: "Let everyone that nameth the name of Christ depart from iniquity." Beloved, our foundation is a sure foundation.

I am glad that as I preach I can say to individuals that if you receive Jesus Christ as your Saviour and leave this place a child of God, you will go away with the assurance that you are going to live eternally with God in Heaven. You don't leave this place thinking, "Now maybe I will last a little while and fall away." Instead, ours is a sure foundation. That is what the Psalmist meant when Solomon wrote:

"But the righteous is an everlasting foundation."—Prov. 10:25.

Beloved, we have a sure foundation. It is an everlasting foundation. When the Lord saves a man, a foot race doesn't begin between that individual and the Devil to see which one gets to Heaven first. The Arminians make it appear that if the Devil gets there first you have lost your salvation, and that the only way you can get there is just to stay a step in front of the Devil until finally you get in and the door

### OUR FIRST \$100.00 OFFERING FOR RALLY DAY

The Emmanuel Baptist Church, Garrison, Ky., of which Elders Raymond and J. T. Willis are pastors, has sent us an offering of \$100.00 for Rally Day. Usually, in God's providence, we receive a few such offerings, for which we are most grateful.

We truly thank God for this sacrificial offering on the part of this small church. We pray God's blessings upon them and trust that the example will be the means of causing others to do likewise.

slams in his face and he can't grab you and pull you out. I say to you, beloved, I thank God that that is not true. I thank God for this blessed assurance that is ours. We have a sure foundation. Jesus Christ saves us and Jesus Christ keeps us. When He saves us once He saves us for eternity. When He redeems us He gives us a foundation that can last and survive the storms and will last throughout eternity. On one side of that foundation it says, "The Lord knoweth them that are His." I'm glad He knows us, because that in itself makes it sure that we are going to last forever.

We read:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name: and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:22, 23.

Now notice, at the judgment bar of God Jesus Christ is going to say to those that are lost, "I never knew you." To that crowd that He says, "Depart from me" He also says, "I never knew you." Beloved, listen, the only ones that can go to Hell are those who are not known to God. The only ones that can go into Hell are those that He does not know.

Beloved, it says that this foundation that we have standeth sure having this seal, "The Lord knoweth them that are His." I'll tell you, if a man could be saved and then be lost and go to Hell, Jesus Christ would be proven a liar at the judgment, because at

### My Friend Was There

"You're isolated, flat in bed,  
None can come in" is what they said;  
But He came in, was there each day,  
They could not keep my Friend away.

All other ones stood by the door,  
They must not pass the threshold o'er,  
But He came in — He had no fear,  
I felt His presence always near.

In early morning, noon or night,  
My room was radiant with His light;  
Yes, He was there; came in each day—  
They could not keep my Friend away.

I saw Him in the doctor's care,  
And in the white-robed nurses there;  
In those who helped my ills to mend  
I felt the presence of my Friend.

—Royal B. Fishbeck

the judgment He is going to say to the lost, "I never knew you."

Can you imagine what it would mean for a man to be saved and then be lost and come to the judgment bar of God unsaved and for Jesus to say to that man, "I never knew you." But that man says, "Once upon a time I did know you. I was saved, but I lost my salvation." Therefore Jesus is compelled to say, "I never knew you." I tell you, beloved, the Son of God would be proven a liar if a man could lose his salvation and go to Hell to spend eternity in Hell. How I thank God for our foundation. Jesus is the only foundation. He as our foundation antedates and goes back beyond the foundation of the world, and when you are built upon Him, you are built upon a sure foundation—one that is going to last throughout eternity.

#### IV

#### OUR FUTURE HOPE

We read about a man named Abraham who left the Ur of the

Chaldees because God called him. He went down into the land of Canaan, then down to Egypt. Then he came back out of Egypt to the land of Canaan. Beloved, do you believe me when I say that the thing that was the impelling motive of Abraham's life was a foundation? It was a foundation that was pulling him on. Listen:

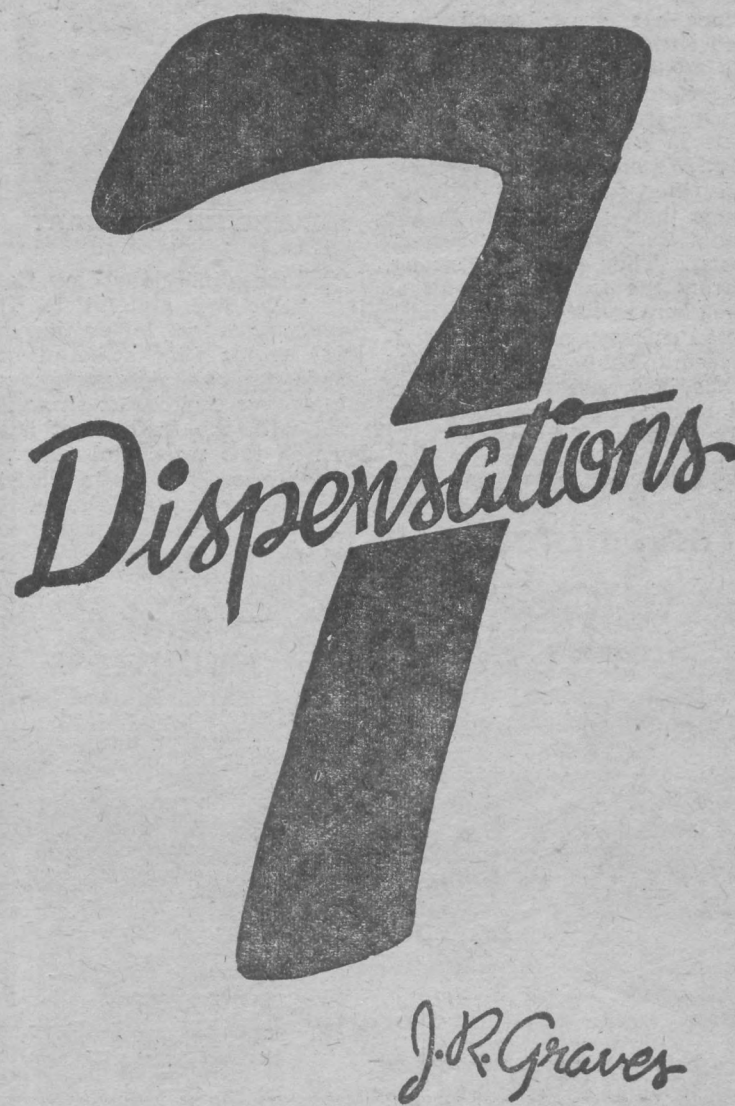
"For he looked for a city which hath foundations, whose builder and maker is God."—Heb. 11:10.

I see Abraham when he bids goodbye to his home country of Padanaram. I see him when he bids goodbye to the heathenism of that land. I see him when he leaves everything and everybody that he has held dear to him in that old heathen country to start out to follow the Lord. We read:

"For I called him alone."—Isa. 51:2.

He was the only man out of all the people of Padanaram of that generation that was saved. When Abraham left Padanaram and (Continued on page 6, column 2)

### THE WORK OF CHRIST CONSUMMATED IN



The above is the front cover of J. R. Graves' great book, **Seven Dispensations**, which has recently been reprinted. For years it has been in demand, but unavailable. Once again, however, it is in print and is continually blessing those who read it. You should have a copy, too. \$3.25, plus 10c postage-handling. **Order From Our Book Shop.**

foundation of the world and wrote their names in the Book of Life. Mark it down, if you are a saved man, before God laid down one bit of dirt, before God ever spoke this world into existence, before ever one little single seed had ever germinated within the soil, before there had ever been one angel's wings to fan the unnavigated ether, before the song of the seraph had ever resounded throughout eternity, the Lord Jesus Christ had already written our names in the Lamb's Book of Life. I tell you, beloved, the foundation upon which your life and my life structure is to be built is Jesus Christ, and as the foundation for our life He antedates the foundation of the world—the Lamb slain before the foundation of the world, with our names written in the Lamb's Book of Life before the foundation of the world.

Oh, how it thrills my heart to know that God knew about me, and thought about me, and planned for me before this world began, and Jesus Christ, as our foundation, antedates even the foundation of the world.

#### III

#### OURS IS A SURE FOUNDATION

We read: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them

#### Conclusion

Your arguments are futile. Scripture and facts will not yield. Baptism is vitally important. The mode is by immersion. If you are "born again" Christian, yet not immersed, you are a disobedient man. "We ought to obey God rather than men," Acts 5:29. It is logical to question whether they do not immerse believers. Baptism is plain and simple. If they error in this matter, probably has erred in other matters of vital importance. Search the Scriptures!

"Believer's Foundation" (Continued from page 3)  
written in the book of life. Now we choose to refer to those whose names are written in the book of life as the elect of God, and it presses my heart to know that I chose a number before the

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# Rally Day Is Just Around the Corner

It is only a matter of a few days until Rally Day of 1961 will be ancient history and your editors hasten to make this appeal to you.

As this is being written, we are far short of the number of envelopes and the offerings which we usually have on hand by this time, with Rally Day only a few days away.

Frankly, your editors would be much alarmed at this, except that we believe that God is going to put it into the hearts of many of our readers to respond with a worthy offering within the next few days. We have given you the very best paper we could during the past year, and have faced great hardships in so doing. Only God knows that we need a great offering this year that we might clear up old obligations that have hung heavily over us.

We are sure that God is going to give it to us. We are definitely certain that when a report is made following our Rally Day of May 30 our readers will rejoice with us over the largest amount that was ever received for any Rally Day.

May we make this appeal to you: If possible, send us an offering within the next few days. We are entirely dependent upon our readers as God shall impress them to support us. Might it please God to lay this matter heavily upon your heart today, and before you lay this paper aside, start a letter with a generous offering — as generous as you are able — on its way to us.

**WE HAVE DONE OUR BEST!**  
**It Is Up To God To Do The Rest!**

## Kansas Pastor Tells Of His Appreciation Of TBE

Dear Brother Bob:

I am writing this letter today to thank you for the wonderful paper that has come to us this past week. Such sermons as "Satan's Counterfeits of Jesus' Church," "The Foolishness of Speaking of a Universal Church," "The Evils of The Mourner's Bench," "Holy Rollers Indicted By Almighty God," Brother Gilpin's marvellous message on "Man's Thoughts Versus God's Thoughts," and many of the other subjects such as "Weeping Prophets—A Curse," and "Baptists Are Forbidden to Unionize With Other Bodies" were too outstanding.

Since we are plagued with these little harlot churches and their theology and their teaching, it's certainly wonderful to have so many truths of gospel brought to us in just one issue of the paper. We have far more trouble with the so-called "Holiness" groups than we have with the Roman Catholic Church here in Kansas. They are so strong, whereas the Catholics aren't as strong here as they are back East. These Pentecostals and Holy Rollers seem to have gotten a foothold on the ignorance of the people, and many good folks who seem to be desirous of knowing God's

will are so blinded by the foolish teaching that these folks are putting out. It grieves your heart when you think of how badly



ELDER RAY SCHWART

fooled these individuals are. Certainly we are grateful to The Baptist Examiner for putting out these truths that some of our people who are taking this paper might have their heart strengthened with the truths that have been in this wonderful paper.

Sincerely yours in Christ,  
Pastor Ray E. Schwart

## The Satisfaction Of Christ

By Arthur W. Pink



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No book on the Atonement in print today is so Scriptural and Christ-exalting as this one. The true substitutionary nature of the work of Christ is clearly presented.

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## ONCE HE IS MOUNTED

How often I've wondered  
At a marvelous thing—  
Regarding my neighbor—  
(I'll withhold his name)

He's a courteous fellow  
'Round the club and about,  
But once in his auto:—  
You'd better look out!

He'll so beg your pardon—  
With politeness astute—  
At the slightest infraction—  
When he is on foot—

More courteous fellow  
You could hardly find—  
At a party together,  
Or just out to dine—

But once he is "mounted"  
He turns face-about—  
And if you'd keep living—  
You'd better look out!

—Edward V. Wood

## "Believer's Foundation"

(Continued from page one)  
started out to walk with God, he was looking for a city which hath foundations, whose builder and maker is God. He followed God over to Haran and stopped there for two years until his old father died. Then he moved on down into the land of Canaan and then on into Egypt. When he came back out of Egypt into the land of Canaan, he moved about from place to place, and the thing that impelled him and motivated him on was the fact that there was a city "which hath foundations, whose builder and maker is God."

Now that is my experience as a child of God. Is it your experience? It is if you are God's child, and if you are not God's child, I pray that the Holy Spirit might come into your life and might divorce you from the things of this world—separate you from the things of this life and turn you to the Lord Jesus Christ that He might become the foundation of your life, and that you might build your superstructure upon the Lord Jesus Christ as the only foundation worthy of being built upon.

May God bless you!

## Atonement

(Continued from page 1)  
where everything was holy. It was the introduction of a great moral force for evil in direct antagonism to God and everything God had made.

The paramount question is—

"How was God to deal with sin so as to restrain its action, overthrow its power, and expel it from the world it had usurped?" Two methods of dealing with sin were open to God. One is that of strict and prompt retribution. The other is that of merciful and mediatorial intervention. The second is the method God adopted with regard to the sin of man.

God purposed to meet evil in its own temple, the heart of man; to dethrone it, and deliver man from its dominion and consequences. But this had to be done in perfect harmony with God's character and the principles of His moral government. This is just what Isa. 33:22 says. *He is our judge, lawgiver, and king; yet He will save us.*

Because of these three relationships that man sustains toward God, note the following:

1. *Since God is our King, we are His rebel subjects.* His kingship is based on His creatorship. There is not a power of our nature of which we can say, *I made this.* If we have been obedient to the authority of our king, we should have been safe and happy forever. But by sinning we have become rebels. *However in spite of this fact, He will save us.*

2. *Since God is our lawgiver, we are transgressors against Him.* Man has not kept God's law. And there is not a law in the universe that could have lifted its voice if God had met man's transgression with swift justice. *Yet He will save us.*

3. *Since God is our judge, we are condemned.* God has written in letters of fire, "The soul that sinneth, it shall die." The cloud of divine displeasure was stored

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## Questions For Those Who Deny Predestination

(Continued from page three)

If so, would that not be punishing sins twice? Wouldn't that be contrary to Law? Why would God punish Christ for a person's sins, knew in advance that He would also punish the person for the same sins?

Did He just delight in punishing Christ and the sinner for the same sins?

Does it reflect any wisdom to say that God punished Christ and the sinner for the same sins?

What is the purpose of doing this?

Didn't God know that the sinner would be lost on Did Christ die for the sins of those who go to Hell?

Did God know in advance that some for whom Christ died would go to Hell?

If He didn't know, could He have known?

If He could have known, why didn't He do so, would not have had to punish Christ for those sins?

Did Christ enjoy being punished for sinners who go to hell?

If Christ died to suffer the curse of the Law, what could possibly be upon those for whom He died?

If Christ died for our sins, aren't we dead to the curse?

If the curse of the law can be resurrected to condemn, would not Christ have to die again to redeem us?

If so, wouldn't He have to die every time we broke law?

Is God glorified by the death of Christ?

But wasn't the death of Christ definitely an act on the part of men?

Is God glorified by sin?

If the death of Christ glorifies God, wasn't it necessary that sin exist in order that God might be glorified in death?

with the curse of a violated law. the pulling down), Indeed, If that cloud had poured its contents upon the human race, we should have sunk into deepest hell forever. *Yet He will save us.*

How will He save us? There are some things that God cannot do. He cannot do an injustice. He cannot deny himself. He cannot act or speak a falsehood. He cannot reverse His law nor omit one iota of its penalty. He cannot save up by a sweeping act of mere sovereignty. For justice cannot rest upon injustice; neither can truth rest upon falsehood. Every transgression must receive a just recompense of reward. Heb. 2:2, 3.

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The answer is, *He will save us by substitution.* Justice and mercy stood face to face. Justice said, The debt must be paid in full. Mercy entered into covenant with justice, agreeing to pay the debt in full. Every animal offered on the brazen altar was an acknowledgment of that debt and of mercy's agreement to pay it.

Finally, one memorable day, justice said, I will grant no further delay; the debt must now be paid in full. And mercy cried, Behold the price! and lo, the Son of Man of Galilee, staggered up the slope of Calvary beneath the weight of His cross. There He placed Himself beneath the cloud of divine wrath, bowed His blessed head, and challenged the cloud of divine wrath to pour its full contents upon Him. It was there that mercy and truth met in harmony while righteousness and peace kissed each other. Psalms 85:10. It was there that justice found full satisfaction of its claim. Therefore God can remain just and yet justify believing sinners.

God has accepted Jesus as our substitute. Have you trusted Him?

## The New Translation

(Continued from page one)  
the Jews pleasure), Divine retribution (wrath of God), Subordinate (put under), Beneficent work (grace), Divinely potent to demolish (mighty before God to

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The New Translation

(Continued from page 6)  
conflagration.  
In Hebrews 12:18, the Greek is now translated by an uncommon word of Latin derivation, 'palpabilis' from 'palpabilis,' meaning 'that may be felt.' The A. V. reserves the meaning in the similar monosyllables — "that may be touched."  
Other examples: — John 7:28, "The One who truly is; Acts 4:13, "trained laymen; Acts 9:22, "gentle proofs; Acts 13:10, "Impostor and charlatan; I Cor. 12: "Exstatic utterance; Rev. 6:15, "Magnates and marshalls; Rev. 21: "Translucent (transparent); Rev. 22:16, "Scion (offspring).

**Contemporary English**  
In many passages the 'Literary' advisers have sanctioned words and phrases which have no place in current English usage. Their use of "Ministrant" in Heb. 1:14, where A.V. has "ministering" is representative case. Other strange expressions are in Luke 15: "On the tip-toe of expectation; 19:46, "Robbers' cave, (av-

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Pastor of Metropolitan Baptist Tabernacle, London, England; author of "Sword and Trowel," a monthly Baptist magazine; established the Pastor's College in 1886, published thousands of sermons, tracts, pamphlets, books and other pieces of literature; known around the world for his writing, preaching, oratory, and other spiritual gifts given to him by our Lord Jesus Christ.

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ouring of the Arabian Nights); John 8:41, Base-born; I Cor. 5:9, Loose livers; I Tim. 1:1, True-born; 1:11, Eternal felicity; Heb. 3:5, Servitor (servant); Rev. 18:16, Bedizened (decked). This last quotation should be read side by side with the pathetic lament that 'the work of the Church is hindered by the Archaic language of the A.V.' 'Decked' or 'Bedizened' — which is archaic?

**Crude Colloquialisms**  
Strangely intermingled with the abstruse and archaic language of the new version there are countless expressions so crudely colloquial, awkward, indiscreet and inappropriate, that the reverent reader of the Scriptures will be shocked and appalled that they should be approved by a joint committee representing the major denominations and some of the Bible Societies.

"Let us toss for it," said the soldiers (John 19:24). "I sponged on no-one" said the Apostle (2 Cor. 11:9). "They left me in the lurch" (2 Tim. 4:16). "This is more than we can stomach," said the disciples (John 6:60). "You are crazy," they said to Rhoda. "They got wind of it" (Acts 14:6). "Tell her to come and lend a hand," said Martha (Lu. 10:40). "It touched them on the raw" (Acts 7:54).

The Son of God, in Rev. 2:27, is said to use the words, "Smashing them to bits," and in Matt. 20:12, "We have sweated all day in the blazing sun," and in Luke 15:14, "To feel the pinch" (to be in want). Deacons are to abstain from "money-grubbing." (I Tim. 3:8).

Other instances: Lazy rasal, inkling, rounded on him, truckle, catch me out, bed and all, its drift fretting and fussing, bickering, hubbub, perfect pest, in the dock, dumping, grabbers and swindlers, shook hands on it, did not squate. **Inappropriate**

It seems unnecessarily disrespectful to refer to Mary as "a girl . . . and the girl's name was Mary," in Luke 1:26, 27. It is unlikely that Paul would write, "I stake my life . . ." (II Cor. 1:23), or "Giving you a chance" (II Cor. 5:12). "Hawking the Word of God about" does not represent the Greek so faithfully as the A.V. in II Cor. 2:17. "Be consolidated in the faith" (Col. 2:7) is not so appropriate as the A.V. "established." "A man dressed in silks and satins" (Matt 11:8) is a free paraphrase and no improvement on A.V. 'soft raiment.'

**Unseemly**

The translators of the Authorized Version were wise and discreet in their choice of English words to convey the meaning of the original in passages relating to subjects not normally publicly discussed in mixed company. This becoming restraint was discarded by the translators of the new version. Expressions now introduced into the translation will make it unsuitable for use in Sunday Schools, Bible Classes and young people's associations. The work of the Church is more likely to be hindered by the use of the new translation than the old.

Instances will be found in Matt. 1:25, 21:16, 31, 32; Lu. 2:6; Ro. 1:26, 27; I Cor. 6:10; Gal. 5:12; Jas. 2:25, and Rev. 12:2.

**Literary Losses**

The translators appear to have overlooked the fact that the A.V. has been in use long enough to fix many expressions permanently in the language of the people without regard to their scriptural context. "Pearls before swine" has become proverbial and is not improved by alteration to "Pearls to pigs." "Tombs covered with white-wash" will not displace "whited sepulchres." Paul's "thorn in the flesh" now becomes "a sharp pain in my body." These changes are absurd, annoying and pointless.

Other beautiful expressions which have enriched our language and are now to be discarded are "His unspeakable gift" (II Co. 9:15); "the Royal Law" (Jas. 2:8); and "Inasmuch" (Matt. 25:40).

Many of the words used in the A.V. with reference to vital doctrines of the faith are also lost. The reader will no longer find

the words elect, justify, impute, redemption, regeneration or book of life in the New Testament. These are replaced by other terms which weaken the force of the truth revealed.

**Poor Substitutes**

We lose also "in whom I am well pleased" and receive in exchange "on whom my favour rests." We find 'safe' for 'saved,' 'bad characters' for 'sinners,' 'true self' for 'soul.' It is probable that few readers will see the point of 'incorporate in' for the simple 'in' of the A.V. in Eph. 1:1; or "triumphal procession" for 'triumph' in II Co. 2:14 (borrowed from Weymouth). In these and many other respects the candid reader will be constrained to admit that the old is better. The men of 1611 would have been incapable of passing the strange rendering of Titus, 1:5, "set in order what was left over," and they might also wonder at Rev. 19:16, "on his robe and on his leg."

**Inconsistencies And Anachronisms**

The translators have carefully avoided Easter in Acts 12:4, where they have correctly used the word "Passover," but surprisingly they have introduced 'Whitsuntide' for 'Pentecost' in I Cor. 16:8, while preserving 'Pentecost' in Acts 2:1. The use of 'Friday' in Lu. 23:54 and 'Sunday' in Lu. 24:1, is also a quaint anachronism which does nothing to illuminate the reader. The introduction of 'hymns' into I Co. 14:15, 26, where the Greek is more closely akin to our 'Psalms,' is unwarranted and misleading.

**Important Doctrinal Changes**

**(1) Relating to the Son of God**

The Greek MONOGENES (only-begotten) is now reduced to 'only' (John 1:14; 3:16, etc.) Some scholars have endeavoured to prove that the Greek word was being used during and before the first century to signify 'only,' although its precise etymological signification is "only-begotten." A few evangelical scholars have also swallowed the bait, notwithstanding its strong flavour of heresy. The case for this important alteration is unscriptural, illogical, fallacious and untenable, and the diluted rendering calls into question the fundamental doctrine of the eternal generation and sonship of our Lord.

**(2) His Miraculous Birth**

A footnote to Matt. 1:16 (Library Edition) states, "one early witness has — Joseph, to whom Mary, a virgin, was betrothed, was the father of . . ." This note casts serious doubt upon the Virgin Birth of our Lord. It is culled from ONE early witness. No doubt many strange and erroneous readings could claim ONE early witness, but this appears to be the only instance where the translators have considered the error of one early witness to be worthy of a place in their margin. The element of doubt is increased by the omission of the word 'first-born' from Matt. 1:25.

**(3) His Unique Divine Sonship**

**Articles.** In the new version the treatment of the articles and personal pronouns weakens the force of many vital passages revealing or referring to the deity of the Lord Jesus Christ. Matt. 27:54, A son of God. The Greek has no indefinite article. It is not necessary to supply one in the English. If the translators objected to the definite article, they could preserve the force of the passage without any article, as in their own John 10:36, "God's son," and 19:7, "Son of God." Their treatment of the article is by no means consistent. Luke 4:16, to synagogue (Greek 'to the synagogue'); John 3:5, 6, Water and spirit (A.V. the Spirit); but Heb. 1:2, 'In the Son' (where the article is not found in the Greek).

**Pronouns.** The reverent 'Thou' and 'Thee' and related verb endings are retained in the new version only when addressed to God the Father. These forms are thus preserved throughout John 17 and wherever the Son addresses the Father, but the Father always addresses the Son as 'You.' If the respectful 'Thou' is retained as a

mark of honour to the Father, dare we forget Our Lord's words in John 5, "That all men should honour the Son, even as they honour the Father?"

In the new version Jesus teaches his disciples to say to the Father, "Thy name be hallowed," but the Father speaks to the Son saying of John. 'He will prepare your way before you,' (Matt. 11:10). A distinction is thus introduced between the correct manner of address to the Father and the correct address to the Son. Saul of Tarsus, hearing a voice from heaven, and not knowing whose voice, nevertheless carefully distinguishes between the honour due to the Father and the Son and says in Acts 26:15, "Tell me, Lord, who are you."

The translators are not consistent in their handling of this matter, as will be seen in Acts 13:33 and Heb. 1:5. They would not profess to know whether these two statements were made by Paul, but all must agree that both passages quote the second Psalm. In the former we read, "you are my son," in the latter, "Thou art my Son." There is even inconsistency in the use of the capital letters.

The sponsors of this version claim that the work of the Church is hindered by the archaic language of the Authorized Version, but the new translation introduces elements of dangerous confusion which were not to be found in the old. The reader is still required to master "Thou" and "Thee" and the old verb endings throughout John 17 and elsewhere. It is thus admitted that they remain a part of the language of religion wherever English is spoken. The alleged difficulty is certainly not removed in the new translation.

**Punctuation**

In the A. V. Ro. 9:5 declares that Christ is God. The new version changes the punctuation, so that we read two sentences, one saying that the Messiah was of human descent from David, and the other an ascription of praise to God, "May God . . . be blessed for ever." This adaptation of the text, together with the adoption of the earlier Revisers' I Tim. 3:16, "He who was manifested" for the A. V. "God was manifest in the flesh," will make the version more readily acceptable to Jehovah's witnesses and other unitarians.

Readers will be glad, however, to note that John 3:16, excluded from Our Lord's discourse by the quotation marks in the R.S.V., has now come back to us as spoken by the Son. Lamentably, the word 'only-begotten' shrinks to 'only,' as mentioned above.

**Retreat From Reformed Faith**

Quite indefensibly the new version has in Matt. 16:18, "You are Peter, the Rock; and on this rock I will build my church." The par-

allel passage in John 1:42 becomes "You shall be called Cephas (that is, Peter, the Rock)," but A.V. "Cephas, by interpretation a stone" has support from Alford and R.S.V. "Cephas, which means Peter." The new version affirms that Peter was the rock upon which the Church was built. The Scriptures affirm that 'Christ Himself is the rock foundation of the Church. The prevailing anxiety to be conciliatory to Rome is carried too far when it is allowed to corrupt the plain teaching of God's Word.

Another concession to Rome will be found in Acts 13:2, where the significance of the change will be more evident to those who have knowledge of earlier controversies around this text. The new version sees the disciples keeping a fast and "OFFERING worship to the Lord." (A.V. "ministered," R.S.V. "were worshipping"). Pereira's R. C. Portuguese has "sacrificed" and the Bordeaux N. T. had "offered the Sacrifice." R. C. propagandists have used this text to prove that the Apostles celebrated Mass, and their contention hinges upon the word "offered."

"General baptism," Lu. 3:21; Solomon's Cloister, Acts 3:11; and "Priestly service," Ro. 15:16, will all doubtless be of interest to R. C.'s and Anglo-Catholics.

**Dogmatic Bias**

It must not be assumed that all of the changes made have been dictated by manuscript evidence newly to hand, or by scholarly research into the precise meaning of Greek words, or by the requirements of good literary form. Countless alterations betray the dogmatic bias of the translators against the reformed faith of our fathers.

**The Atonement.** I John 2:2. 'Propitiation' is weakened to remedy for the defilement of our sins. The Greek word used by John was earlier used by the LXX with reference to the atonement, propitiation and reconciliation symbolised by the O. T. sacrifices. The sense of reconciliation and satisfaction is lost in the new version. "Redemption through his blood, even the forgiveness of sins," in Col 1:14 becomes the weaker 'release' and 'the blood' disappears.

**Imputed Righteousness.** Matt. 5:20, 'Except your righteousness exceed . . . ' becomes 'unless you show yourselves far better men.' His no longer leads the reader to Christ 'who is made unto us wisdom and righteousness;' or reminds one of the blessedness of the man unto whom "the Lord imputeth righteousness without works;" or of Paul's contempt for the righteousness of the law. The sinner merely had to show himself to be a better man than the Pharisee. The vital doctrine is also obscured by the consistent suppression of the word "imputed."

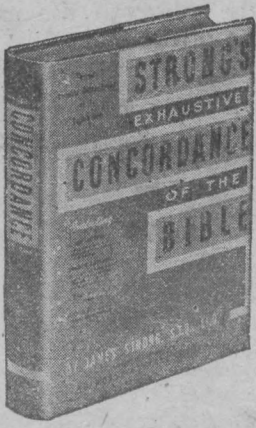
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# RALLY DAY SLOGAN... AN OFFERING FROM EVERY READER

## The New Translation

(Continued from page 7)  
**Effectual Calling.** The Scriptures reveal the Son of God calling sinners to repentance. Repentance is revealed as the gift of God. The calling and the gift are associated with justification. In the new version He merely 'invites' sinners to repent, (Matt. 9:13).

**Faith** is declared to be "the gift of God." The new version speaks of faith being "awakened," suggesting that all men have some kind of dormant faith which merely needs to be roused to active life. (Acts 3:16 and Ro. 10:17). The truth that all men are by nature 'dead in trespasses and sins' is thus obscured. To believe now becomes 'to yield allegiance,' John 1:12, suggesting that the sinner makes a concession, while the Scriptures really affirm that he receives a gift.

For obvious dogmatic reasons, the word "receive" is carefully suppressed in favor of "accept" (Lu. 18:17; John 10:38, 12:48, 14:11; Acts 2:36, 41, 8:14, 11:1; II Co. 11:4; Jas 1:21.) The new terminology portrays the sinner having his inherent faith awakened, accepting the evidence, quietly accepting the message, yielding allegiance to Christ, exerting himself to clinch God's choice and calling (II Peter 1:10) letting himself be built into God's house (I Peter 2:5) and exhorted not to miss his chance of entering into rest (Heb. 4, 1). The sinner is now assumed to be able to undertake a large share in the work of his salvation, and is apparently less in need of election, justification, redemption, imputed righteousness, regeneration and the mercy seat. All of these are therefore quietly eliminated.

The Book has not merely been re-translated. It has been largely re-written. The reader may feel entitled to enquire whether "scholarly qualities alone" are sufficient equipment for the solemn and responsible task of translating the Divine Revelation.

### No Acknowledgment of Divine Inspiration

The Translators' Preface to the Authorised Version of 1611 reverently acknowledges the Divine Inspiration and authority of the Holy Scriptures as the Word of God, a gift from heaven. One seeks in vain for any such testimony in the new version. The preface and the long statement issued by the sponsors at the time of publication are silent on this

subject. It does not therefore occasion any surprise that II Tim. 3:16 has again been reduced to an assertion of partial rather than plenary inspiration. That "scholarly judgment" upon which the "untrained layman" is invited to rely sometimes betrays the characteristics of the chameleon. A.V. "All scripture is given by inspiration;" R. V. "Every scripture inspired of God;" Moffat "All Scripture is given by inspiration;" Twentieth Century N. T. "Everything that is written under divine inspiration;" R.S.V. 1952 "All Scripture is inspired by God;" and now the new version comes back to the weaken statement. In 1952 the consensus of scholarly opinion in 40 Protestant denominations in America confirmed the Authorised Version of this text. In 1961 the consensus of scholarly opinion in the major denominations of Great Britain supports the contrary view, notwithstanding the fact that the earlier rendering is undoubtedly correct.

### Voices From The Past

Although the new version claims originality there are some notable passages where it may be said of earlier revisers that "They being dead yet speak"

e.g. Lu. 4:22, Words of such grace (Westcott).

Ro. 8:28, He co-operates for good with those who love God (Moffat).

Eph. 1:5, note: In his love he destined us (Wyclif 1382).

Heb. 1:1, In fragmentary and varied fashion (R.V. and Alford).

Acts 15, 41 (and in many other places), "Congregation" for "Church." This was Tyndale's word and was favoured by the Geneva translators of 1557-60. The A. V. Translators were advised not to use it, but in many cases it is the better choice.

This list could be considerably extended, but these examples are fairly representative.

### The Manuscripts

Some changes have been made in the text on the ground that some of the more recently recovered Manuscripts, being of earlier date than those available in 1604 probably represent the original documents more reliably. Some scholars tend to over-simplify this problem. This is far from true. In the new version the translators have adopted most of the new readings favoured by 19th century revisers and they have added a few of their own. They claim to have brought their "scholarly judgment" to bear upon the avail-

able evidence, so as to produce in doubtful cases, with a high degree of probability the most likely text. Such judgment is fallible and the degree of probability variable, and partly conditioned by the translator's Christian experience, faith and dogmatic environment.

Every alteration on Manuscript grounds is a debatable subject, and no-one is obliged to assume that the new version is better than the old because it adds "Isaiah" in Mark 1:2; omits 'My words' in Mark 8:38; changes 70 to 72 in Lu. 10:1; puts 'Chosen one' for 'Son of God' in John 1:34; 'Son of Man' for 'Son of God' in John 9:35; moves John 7:53-8:11 to the end of the Gospel in a place of distinguished doubt; and embellishes the conclusion of Mark's Gospel with a confusing array of misgivings and hesitations.

We have read this translation through completely, comparing several hundred passages with the latest critical edition of the Greek and with the Authorised Version and eight modern versions. Our conviction is that if any have been hindered in their approach to the truth by the alleged "barriers of language," more are likely to be hindered in their apprehension of the truth by the numerous and serious deficiencies of the new version.

This translation will be a great embarrassment to those professing evangelical societies and literature distribution organisations which have committed themselves in advance to accept and circulate a version so alien to the faith of our fathers and unacceptable to those who still cherish some respect for the old paths.

## Friends Support TBE

(Continued from page 1)

I found much spiritual food, but I could not help comparing them to the Baptist Examiner. I have come to the considered conclusion that the Examiner is in a class by itself. These other periodicals of our own dear country



ELDER ARTHUR CORCORAN

and the others overseas have their ministry to be sure, but the Examiner with its sermons, articles, editorials, the way it touches on error and history is simply grand. I know of no companionship so dear to the heart of a true Baptist like that of The Baptist Examiner. For these reasons I support it all I can. My only regret is that I can not do more for the finest Bible education to be found anywhere in its pages. May I plead with its readers everywhere to support it all they can in these Castro days which are surely the closing days of this church age.

I have written at length, I could not be brief, you may use all of this testimony or only part as you have space, for His Glory.

Yours for Grace,  
Arthur J. Corcoran

I'll ever be most grateful I learned of the wonderful paper a

few years ago. It has been such a help in my Bible study. Its sound teaching, coupled with that of our beloved Bro. Reynolds — both supported by a thorough understanding and application of God's written Word, and richly seasoned with His glorious grace — have bountifully fed and nourished the majority of the members of our church. And how we do love the pure, unleavened truths our church and TBE stand for!

Would we could all be resolved to express our appreciation in a way which would materially bless you as you press on so faithfully in the work. The small contributions I've been permitted and led of the Lord to send through the years have been a blessing to me. I truly thank Him for the privilege of sharing even slightly in this work. I feel He blesses each who contributes, not so much according to the amounts given as to the motive and spirit of the giving. We all agree this mission work is well deserving of our support. Our church has recently realized additional benefits of its missionary effort when people of same belief or faith as we, who live in other towns — some quite distant — have learned of Providence Baptist Church and Bro. Reynolds through TBE and have come to hear him preach. Some, after proving the church, and after a thorough test of their faith, etc., by the church, have joined our body to add strength to the church and glory to His precious name.

Surely a religious paper so devoted to the cause of our Blessed Redeemer, so loyal and true in the declarations of the great doctrinal truths taught in His Word, and so bold in opposing the false religions and heresies of our land should have the full support, in means, as well as words, of all its readers.

Since we know the editors and TBE are in need of our help, and Rally Day contributions can be swelled (even by our small offerings) if all will respond to this need, then let us make them and ourselves happy by doing our bit now. May God move many to give! —Mrs. J. T. Silvey

I still have a great love for your paper and I want to express my gratitude to you, Bob and John, for the effort you put forth in proclaiming the truth.

For example, the April 15 issue was loaded with good articles and sermons such as the one on "Indifference," Bob's article on "Campbellism" and his wonderful explanation of Matthew 23: 37 is the best I have ever read, not to mention his reprobation article on the 9th chapter of Romans. Bob Nelson's tract, "Are You Good Enough for Heaven?" and "God's Grace" by James Briggs are both masterpieces. I just wanted to be explicit in my praise for the paper and not speak in generalities. Please send me 10 extra copies of this particular edition, incidentally.

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MAX HAWKINS

to this work in a regular manner and are proud to have a part against the errors of the fundamentalists, the non-essentialists;

unionites, invisible - church free-willers and other cults.

We remember you regularly prayer and hope to see you September, Lord willing.

Very truly yours,  
Max E. Hawkins, Mo

The Baptist Examiner has been a great help to me as a pastor and also it has been a great help to each of our members in the church. It has been the means of leading some of our people to the truth on the local church and into the truth on the doctrines of grace. I believe TBE is being used of God and should be supported by each Testament Baptist Church.

Glen Tweet, Wash

I really thought that I had been a Baptist until the fall of 1953 when someone gave me my first copy of The Baptist Examiner. I well I remember reading articles on the church and its sovereign grace. It amazed me that someone had courage to print articles and sermons matters found only in the Scriptures. On some of these I had only heard one side of the matter therefore I sent you strong letters to straighten you out. After reading some of the old Baptist manuals and some books written by the writers I came to realize your position was far more natural and historic than mine.

I am aware that your paper is not perfect but we have entered the millennium yet. But until the millennium comes I now no better position on the face of this earth to support and endorse. Enclosed check to help further the cause of truth.

Yours in CHRIST,  
Bob Nelson, Mich

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By WAYNE COX



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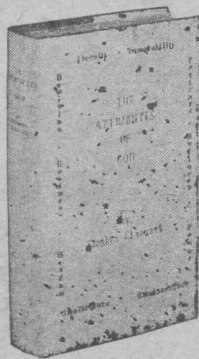
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