

The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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Comments From Readers Concerning TBE's Ministry

ever since making my initial contact with The Baptist Examiner—some 5 or 6 years ago, I have been working in upstate New York and via the "hand-me-down" of the paper—I have been blessedly nursed at least two months: 1) That I should one day become a subscriber to the EXAMINER in my own right, and that I would eventually become a consistent supporter, through my offerings, of the work that has thus far so gloriously advanced. The Baptist Examiner, much as I dislike having to admit so bad a truth in America, one of the extremely few REAL publications which is still circulated without being "glossed-over" and "rouged-up" "glossed-over" no end. Trust that I shall someday—and preferably during this year of 1962—be able to attend your annual Conference, I am,
—Arthur Garrison, N.J.

Bro. Gilpin:
I'm sending an offering to help you folks of TBE, as I'm sure your expense is very great in sending it forth to so many. When I think how great a blessing TBE has been to me, I realize how many people it must likewise be a blessing and comfort to.

Its messages from time to time help so much in the right scriptural explanation, and right division of the Word of the Lord. I sincerely hope and pray that many of the Lord's people will remember TBE from time to time, with prayers and offerings.

L. L. Beacham, Texas

Dear Bro. Gilpin:
Am praying that the Lord's will might be done in carrying on His work through THE BAPTIST EXAMINER. Am sending a small offering.

Mrs. L. A. Upton, Illinois
(More "Comments" on page eight)

The Christ Of The Scriptures

More than nineteen hundred years ago there was a Man born contrary to the laws of life. This Man lived in poverty and was reared in obscurity. He did not travel extensively. Only once did He cross the boundary of the country in which He lived and

fluent, and had neither training nor education.

In infancy He startled a king; in childhood He puzzled the doctors; in manhood He ruled the course of nature, walked billows as if pavements, and hushed the sea to sleep.

He healed the multitudes without medicine and made no charge for His service.

He never wrote a book, and yet all the libraries of the country could not hold the books that have been written about Him.

He never wrote a song, and yet He has furnished the theme for more songs than all the song-writers combined.

He never founded a college,

but all the schools put together can not boast of having as many students.

He never practiced medicine, and yet He has healed more broken hearts than all the doctors far and near.

He never marshalled an army, nor drafted a soldier, nor fired a gun, and yet no leader ever had more volunteers who have, under His orders, made more rebels stack arms and surrender without a shot being fired.

He is the Star of astronomy, the Rock of geology, the Lion and Lamb of the zoological kingdom.

(Continued on page 3, column 2)

THE CLASP OF CONFIDENCE



JUNE 12, 1962

that was during His exile in childhood.

He possessed neither fame, wealth nor influence. His relatives were inconspicuous, unin-

Jesus Christ—The Example For The Christian's Life

By FRANK B. BECK
Boylston St., Jamaica Plain,
Boston 30, Mass.

Scripture reading: John 13:1-17:34-35.

President Calvin Coolidge once invited some Vermont friends to dine at the White House. They were worried about their table manners, so decided to do everything the President did. The meal passed smoothly until coffee was served, and Coolidge poured his into a saucer. So did the guests. Then he added sugar and cream. So did they. Then Coolidge leaned over and gave his to the cat!

It is not always safe to follow men.

Take heed to this caution:

As saved believers in Jesus Christ (Acts 16:31) we are not to follow men, but the Master. Or, we are to follow or "walk in the way of good men" (Prov. 2:20), only as they follow Christ (I Cor. 11:1). Where they part company with Christ there we must part company with them.

Take to heart this calling:
As born again believers in Jesus Christ (1 John 5:1) we have been called to follow Jesus Christ. Writing to the "elect" (1 Pet. 1:2), the Holy Spirit says to us through the apostle Peter: "For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in His steps" (1 Pet. 2:21).

In what way is Jesus, the Son of God and Son of Man the Christian's only Example?

I. Jesus Christ is our only example in His sufferings

"Christ also suffered for you, leaving you an example."

He suffered from humanity, and He suffered from humility.

He suffered from humanity. Even from the best of humanity. From His redeemed humanity. From His own disciples. "Christ also suffered for you." How long-suffering was the Saviour with His disciples when they could not cast the demon out of the epileptic (Matt. 17:14-21). Also when they did not even know He was (Continued on page two, col. two)

The Gospel Of The Grace Of God

By A. W. PINK

to testify the Gospel of the Grace of God."—Acts 20:24.

There is a continual need for returning to the great fundamentals of the faith, and as long as the Gospel of God's grace must be preached. This need is out of the natural state of the human heart, which is essentially legalistic. The cardinal error against which the Gospel has to contend, is the inveterate tendency of men to rely on and rest their own performances. The great antagonist to the Truth is pride of man, which causes us to imagine that he can be,

in part at least, his own saviour. This error is the prolific mother of a multitude of heresies. It is by means of this falsehood that the pure stream of God's truth, passing through human channels, has been polluted.

Now the Gospel of God's grace is epitomised in Eph. 2:8,9, "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast."

1. The Gospel is a Revelation of the Grace of God.

The "Gospel of the grace of God" is one of the Holy Spirit's appellations of that good news which the ambassadors of Christ are called upon to preach. Various names are given to it in the Scriptures. In Rom. 1:1 it is called

the "Gospel of God," for He is its Author. In Rom. 1:16 it is termed the "Gospel of Christ," for He is its Theme. In Eph. 6:15 it is designated the "Gospel of peace," for this is its Bestowment. In our text it is spoken of as the "Gospel of the Grace of God," for this is its Source.

Grace is a truth which is peculiar to the Divine revelation. It is a concept which the unaided powers of man's mind never rises to. Proof of this is seen in the fact that where the Bible has not gone "grace" is unknown. Very often missionaries have found, when translating the Scriptures into the native-tongues of the heathen, they were quite unable to discover a word which in anywise corresponded to the Bible word (Continued on page 2, column 4)

THE POWER OF ONE'S EXAMPLE

Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of salvation. (1 Pet. 2:12).

A woman came to Mr. Stalker with a request to join his church. She and her husband were Roman Catholic immigrants, but had been converted from all churchgoing for years. One night their maid came home rather late from a party. Under pressure, this servant acknowledged that she had stayed behind to speak with her soul. The lady resolved to watch the girl for the next few weeks. Such a change in her disposition and attitude was observable that, at the end of the period, the mistress asked where the meeting was held, and went the next Sunday evening; both she and her husband were converted.

The servant's consistent walk was more powerful than anything she could have said, so true is it that example is better than preaching. — From Biblical Illustrator.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE CONVERSION OF PAUL"

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. it is hard for thee to kick against the pricks."—Acts 9:4,5.

This is the second of a series of messages on the life and ministry of the Apostle Paul. My first message was on the subject of "The God of the Apostle Paul." I think it is always well to have God as a starting point. I think it is always well to consider that God is the foundation. Now, logically, I would like to talk to you about the conversion of this man Saul, and how he became the great Apostle Paul.

I
PAUL BEFORE HE WAS SAV-
ED.

The ninth chapter of Acts gives us some little indication of Paul before he was saved, for the first few verses tell us that Paul didn't have any love for the Lord's people, or His church. Listen:

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." — Acts 9:1,2.

If we had no other verses than these, we certainly would know considerably about Saul before he was saved. We would know at least that he had no love for the church that Jesus built. We would know that he desired to kill those who called themselves Christians.

While he was a religious man, a very strict Pharisee according to the Jewish religion, at the same time, he rejected Jesus Christ as the Son of God, and he had no love at all for saved people.

Another verse in the book of Acts likewise indicates the same to be true, for we read:

"And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul."—Acts 7:58.

This is the story of the stoning of Stephen. It is the story of the death of the first Christian martyr. It tells that as this first Christian martyr was stoned to death, those who cast the stones, laid their clothes down at the feet of a young man who was named Saul. Now it was this same Saul who (Continued on page five, col. four)

FREEDOM FROM SIN NO LICENSE TO SIN

As free, and not using your liberty for a cloke of maliciousness, but as the servants of God (I Pet. 2:16).

There is an amusing story of the early days of the Russian revolution. After the Czar had abdicated, a stout old woman was seen walking leisurely down the middle of one of the busiest streets in Petrograd, at no small peril to herself, and to the great confusion of traffic. An official pointed out to her that there was a sidewalk for pedestrians and that the streets were for wagons and automobiles. But she was not convinced. "I'm going to walk just where I like," she said. "We've got liberty now."

When we assert our rights to "do as we like," we are as thoughtless as that old woman. Freedom is not a question of our doing as we like; it is rather a question of our doing as we ought — From Earnest Worker.

SPRING RALLY DAY — — JUNE 12TH — — PRAY - GIVE - ATTEND

The Christian And Religious Controversy

Many religious persons have a dread of controversy, and wish truth to be stated without reference to those who hold the opposite errors. Controversy and a bad spirit are, in their estimation, synonymous terms; and strenuously to oppose what is wrong is considered as contrary to Christian meekness.

Those who hold this opinion seem to overlook what every page of the New Testament lays before us. In all the history of our Lord Jesus Christ, we never find Him out of controversy. From the moment He entered on the discharge of His office in the synagogue of Nazareth, until He expired on the cross, it was an uninterrupted scene of controversy. Nor did He, with all the Heavenly meekness which in Him shone so brightly, treat error and truth without a reference to those who held them, or study to avoid giving its proper appellation to those corruptions in doctrine or practice that endangered the interests of immortal souls. His enemies were not confined to doctrines, but included the abettors of false principles themselves.

And as to the apostles, their epistles are generally controversial. Most of them were directly written for the express purpose of vindicating truth and opposing error, and the authors of heresies do not escape with an abstract condemnation of their false doctrine. Paul again and most indignantly denounces the conduct of opposers of the gospel, and by name points out those against whom he cautions his brethren. When Hymenaeus and Alexander erred concerning the faith, and when he delivered them unto Satan, that they might learn not to blaspheme, he did not compliment them as amiable and learned persons. Even the apostle, who treats most of love, and who possessed so much of that spirit which was eminently manifested in the divine Master, does not avoid controversy; nor in controversy does he study to avoid severity of censure on the opposers of the truth.

In the examples of opposing error left on record for our imitation, we perceive nothing of that frigid spirit of indifference which smiles on the corrupters of the Word of God, and shuns to call heresy by its proper name. With what holy indignation do the apostles denounce the subtle machinations of the enemies of the gospel! In vain shall we look among those faithful servants of the Lord for anything to justify that trembling reserve which fears to say decidedly that truth is truth, or that error is error. In what style, indeed, should perversions of the truth of God be censured? Ought they to be treated as mere matters of opinion on what we may innocently and

safely differ? Or ought they to be met in a tone of solemn, strong, and decided disapprobation? Paul warned Christians against men who arose among themselves, "speaking perverse things to draw away disciples after them," and instead of complimenting false teachers in his day, denounced an angel from Heaven on the supposition of his preaching another gospel. And if an apostle was withstood to the face when he was to be blamed, are the writings of those who subvert the gospel to be passed without rebuke?

While a spirit of lukewarmness and indifference to truth is advancing under the mask of charity and liberality, there is a loud call on all Christians to "stand fast in one spirit, with one mind striving together for the faith of the gospel," to present a firm and united phalanx of opposition to error under every name, from whatever quarter it may approach, and not to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate." (Jeremiah 18:15). "Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, wherein is the good way, and walk therein, and ye shall find rest for your souls."

Should believers become unfaithful to their trust, and be seduced to abandon their protest against false doctrines, they may gain the approbation of the world; but what will this avail when compared with the favour of God? But if with prayer to God, in the use of the appointed means, they contend earnestly for the truth, then they may expect the gracious fulfillment of that blessed promise, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

—Haldane

Jesus — Example

(Continued from page one)
one with the Father in heaven (John 14:7-11). How He must have suffered from their haughtiness when they all sat so great in the upper room until He finally took the towel and basin to wash and dry their feet (John 13:1-17). Yet, He "loved them unto the end" (John 13:1). And with hands yet wet, and with towel still in hand, Christ says to His disciples: "I have given you an example" (John 13:15). "Love one another, as I have loved you" (v. 34).

Christ also suffered from humility. "Christ suffered for you" (1 Pet. 2:21). The very fact that He stooped to suffer! Why should He bare His back to the rod for transgressors? (Isa. 53:5). Now, are we ready to drink of that cup,

and be baptized with that baptism? (Matt. 20:22). We who are so quick to retort and retaliate over the least personal injury! "When He was insulted, He made no retort, He suffered and He never threatened" (1 Pet. 2:23).

"To this you have been called, because Christ also suffered . . . leaving you an example, that you should follow in His steps" (1 Pet. 2:21). Yes, "let this mind be in you, which was also in Christ Jesus: who being in the form of God (who had always been God by nature, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and made in the likeness of men, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8).

Do you complain because you are ignored, a nobody? Christ made Himself of no reputation. This is your calling. To be nothing! Do you resent the fact that death may come at any moment to leave the paintings unfinished you have begun upon the canvas of your dreams; to crumple the precious manuscript of writings or poetry or letters you have

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toiled over, and throw them unheeded into the waste-basket with one sweep of his bony hand across your cluttered desk? Christ became obedient unto death! To this you have been called. Are you better than Christ? "I am meek and lowly in heart," He tells us, "Take My yoke upon you and learn of Me." (Matt. 11:29). Now some of us, it may be, cannot suffer to miss our favorite TV program on Sunday night or Wednesday night. We cannot suffer from our relatives or friends if we leave them at Church time on Sunday night to attend church as we should (Heb. 10:25). Christ is our only example in His sufferings for us. An example is to be copied. Come, let us follow His steps!

II. Jesus Christ is our only example in His sinlessness.

"For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in His steps. He committed no sin . . ." (1 Pet. 2:21-22).

He was "in all points tempted like as we are, yet without sin" (Heb. 4:15). He "knew no sin" (2 Cor. 5:21). "In Him is no sin" (1 John 3:5). Here is our Example, Christian.

Now if you will take time to read the verses before our text in 1 Peter 2:21-22 (which are verses 1-20) you will have a better idea as to what way we are to follow Christ's example of sinlessness. You will see that they are very practical and deal with the various temptations we meet all around us now. Keep clear of the desires or passions of the lower nature (v. 11).

Does this not answer your questions or arguments in favor of the Hollywood films, the dance, the trashy literature, some or much of the TV programs, indecency of dress in some young people? Honesty, keeping your word, even in little things before the unsaved (v. 12). Obey the laws of the land (vv. 13-14). Do your best for your employer (v. 18). Earn your money. The Christian should be the best workman on the job! If you are blamed for something you did not do, "take it patiently" (vv. 19-20). And the relationship of husband and wife is brought into this, in the next chapter, verses 1 to 12.

How can we ever come near

this Christian walk? "Follow Me," Christ says (John 8:12). "Follow close upon His steps" (1 Pet. 2:21, Grk.).

You have heard and enjoyed, I am sure, the old hymn by Wenceslaus, Bohemian king. One winter night he was going to his devotions in a remote Church. The snow was all about, deep and crisp and cold. Behind him walked his faithful servant, Redevivus. On the way they came across a poor man gathering winter fuel, a good distance from his humble home. Back to the palace went the king and his page to carry flesh and wine and pine logs to the distant peasant's house. But as they fought their way through the fury of the darkness and wind, the servant cried out that he could go no farther. "Tread in my footsteps!" encouraged the saintly king. And as they continued on the way of Christlike mercy, the page seemed to feel heat in the footprints of the king and cure for his lameness and vitality to his deadness.

O fellow Christian, we will find this so, if we fit our feet into the blood-sprinkled footprints left in this world by our King, even Jesus! (1 John 2:6). Amen.



The Gospel

(Continued from page 1)

"grace." Grace is entirely absent from the great heathen religions. Brahmanism, Buddhism, Mohammedanism, Confucianism, Zoroastrianism. Even nature does not teach "grace": break her laws and you must suffer the penalty.

What then is "grace"? First, it is evidently something very blessed and joyous, for our text speaks of the "good news of the grace of God." Secondly, it is manifestly the opposite of law; Law and Gospel are antithetical terms: "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). It is significant that the word "Gospel" is never found in the O.T. Let us consider a few contrasts between them:

The Law manifested what was in man — sin; Grace manifests what is in God — love, mercy. The Law speaks of what man must do for God; Grace tells of what Christ has done for men. The Law demanded righteousness from men; Grace brings righteousness to men. The Law brought out God to men; Grace brings in men to God. The Law sentenced a living man to death; Grace brings a dead man to life. The Law never had a missionary; the Gospel of God's grace is to be preached to every creature. The Law makes known the will of God; Grace reveals the heart of God!

In the third place, Grace, then, is the very opposite of justice. Justice shows no favour and knows no mercy. Grace is the reverse of this. Justice requires that every one should receive his due; grace bestows on sinners that to which they are not entitled: pure charity. Grace is "something for nothing."

Now the Gospel is a revelation of this wondrous grace of God. It tells us that Christ has done for sinners that which they could not do for themselves — satisfied the demands of God's law. Christ has fully and perfectly met all the requirements of God's holiness, so that He can righteously receive every poor sinner that comes to Him. The Gospel tells us that Christ died not for good people, who never did anything very bad; but for lost and godless sinners, who never did anything good. The Gospel reveals to every sinner, for his acceptance, a Saviour all-sufficient; "able to save unto the uttermost them that come unto God by Him."

2. The Gospel is a Proclamation of the Grace of God.

The word "Gospel" is a technical one. It is employed in the N.T. in a double sense: in a narrower and in a wider one. In its narrower, it has reference to the heralding of the glorious fact that the grace of God has provided a Saviour for every poor sinner who

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feels his need of and by receives Him. In its whole comprehends the whole revelation which God has made of Himself in and through Christ; sense, it includes the whole N.T.

In proof of this double definition of the term Gospel, reader please turn, first, to 15:1-3, and there he will find a definition of the Gospel in a narrower sense of the term, that Christ died for our sins, buried, and rose again. Then will turn to Rom. 1:1 he will find the term "Gospel" used in a wider sense, for there it is the whole doctrinal exposition of that epistle. When Christ brought His disciples, "Preach the Gospel to every creature." I do not mean that He had reference to the fact that the grace of God has provided a Saviour for sinners. Therefore we say the Gospel is a proclamation of the grace of God.

The Gospel affirms that is the sinner's only hope. we are saved by grace, we are saved at all. To reject a (Continued on page 3, column 2)

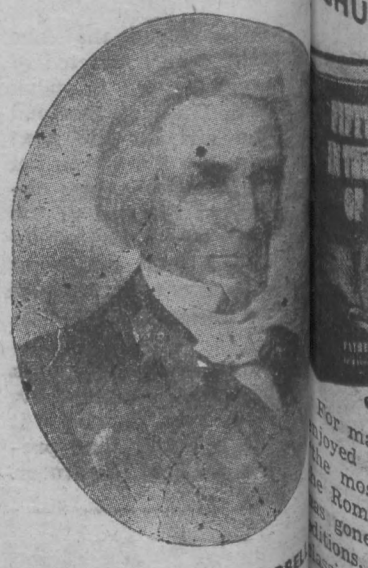
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BOB L. ROSS

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TY YEARS IN THE CHURCH OF ROME."

Priest Gets A Flogging

CHARLES CHINIQUY

lections by L. E. Jarrell, New Mexico)

CHAPTER FOUR

After the trial of auri- confession, my young friend, Cazeault, accosted me on a morning and said, "Do know what happened last

I answered. "What was wonder?"

know that our priest almost all his evenings at Richards' house. Everybody that he goes there for the of the two daughters. Well, my uncle, Dr. Tache, and others, masked, whipped him at mercy as he was coming at eleven o'clock at night. My aunt was indignant and used the most energetic expressions to show her disapprobation.

That bitter debate annoyed me so that I did not stay long to hear it all. I withdrew to my study.

During the remainder of the day I changed my resolution many times about my going to the secret meeting in the evening. At one moment I would decide firmly not to go. My conscience told me that, as usual, things would be uttered which it was not good for me to hear. I had refused to go to the two last meetings, and a silent voice, as it were, told me I had done well. Then a moment after I was tormented by the desire to know precisely what had taken place the evening before. The flagellation of a priest in the midst of a large village was a fact too worthy of note to fail to excite the curiosity of a child. Besides, my aversion to the priest, though I concealed it as well as I could, made me wish to know whether everything was true on the subject of the chastisement. But in the struggle between good and evil which took

said young Cazeault, at eight o'clock this evening to my uncle's. A secret meeting was to take place then. No doubt will speak of the pill given the priest last night. We shall ourselves in our little room and shall hear every- your presence not being sus- pel. You may be sure that it will go," I answered, "but I believe a word of that

went to school at the usual time. Most of the pupils had pre- me. Divided into groups of eight or ten, they were engaged in a most lively conversation. heard from every corner. I very well see that some- uncommon had taken place

approached several of these and all received me with question:

Do you know that the priest whipped last night as he was coming from the Misses Rich-

That is a story invented for me," said I. "You were not there him, were you? You there- know nothing about it; for anybody had whipped the he would not surely boast

But we heard his screams," answered many voices.

What was he then screaming?" I asked.

He shouted out at the top of his voice, 'Help, help! Murder!'

But you were surely mistaken

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about the voice," I said. "It was not the priest who shouted, it was somebody else. I could never believe that anybody would whip a priest in such a crowded village."

"But," said several, "we ran to his help and we recognized the priest's voice. He is the only one who lisps in the village."

"And we saw him with our own eyes," said several.

The school bell put an end to this conversation. As soon as school was out I returned to the house of my relatives, not wishing to learn any more about this matter. Although I did not like the priest, yet I was much mortified by some remarks which the older pupils made about him.

But he gave the details so precisely, he was so merry over the adventure, that it was easy to see that he had a hand in the plot. My aunt was indignant and used the most energetic expressions to show her disapprobation.

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SEND TBE TO OTHERS

place in my mind during that day, the evil was finally to triumph. A quarter of an hour before the meeting my friend came to me and said:

"Make haste, the members of the association are coming."

At this call all my good resolutions vanished. I hushed the voice of my conscience, and a few minutes later I was placed in an angle of that little room, where for more than two hours I learned so many strange and scandalous things about the lives of the priests of Canada.

Dr. Tache presided. He opened the meeting in a low tone of voice. At the beginning of his discourse I had some difficulty to understand what he said. He spoke as one who feared to be overheard when disclosing a secret to a friend. But after a few preliminary sentences he forgot the rule of prudence which he had imposed upon himself, and spoke with energy and power.

Next week: Our Children and Wives Do Not Belong to Us.

The Gospel

(Continued from page 2)

itous salvation is to spurn the only one that is possible or available for lost sinners. Grace is God's provision for those who are so corrupt that they cannot change their own natures; so averse to God, they cannot turn to Him; so blind that they cannot see Him; so deaf that they cannot hear Him; in a word so dead in sin that

He must open their graves and bring them on to resurrection-ground, if ever, they are to be saved. Grace, then, implies that the sinner's case is desperate, but that God is merciful.

The Gospel of God's grace is for sinners in whom there is no help. It is exercised by God "without respect of persons," without regard to merit, without requirement of any return. The Gospel is not a word of good advice, but a message of good news. It does not speak of what man is to do, but tells of what Christ has done. It is not sent to good men, but to bad. Grace, then, is something that is worthy of God.

3. The Gospel is a Manifestation of the Grace of God.

The Gospel is the power of God unto salvation to everyone that believeth. It is the chosen instrument which God uses in the freeing and delivering of His people from error, ignorance, darkness, the power of Satan. It is by and through the Gospel, applied by the Holy Spirit, that His elect are emancipated from the guilt and power of sin. "For the preaching of the cross is to them which perish foolishness; but unto us which are saved it is the power of God. . . . But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks,

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Christ the power of God, and the wisdom of God" (1 Cor. 1:18, 23).

Where evolution is substituted for the new birth, the cultivation of character for faith in the blood of Christ, development of will-power for humble dependence on God, the carnal mind may be attracted and poor human reason appealed to, but it is all destitute of power and brings no salvation to the perishing. There is no Gospel in a system of ethics, and no dynamic in the exactions of law.

But grace works. It is something more than a good-natured smile, or a sentiment of pity. It redeems, conquers, saves. The N.T. interprets grace as power. By it redemption comes, for it was by "the grace of God" that Christ tasted death "for every one" of the sons (Heb. 2:9). Forgiveness of sins is proclaimed through His blood "according to the riches of His grace" (Eph. 1:7). Grace not only makes salvation possible, but effectual. Grace is allpowerful. "My grace is sufficient for thee" (2 Cor. 12:9) — sufficient to overcome unbelief, the infirmities of the flesh, the oppositions of men, the attacks of Satan.

This is the glory of the Gospel: it is the power of God unto salvation. In one of his books Jowett says, "A little while ago I was speaking to a New York doctor, a man of long and varied experience with diseases that afflict both the body and mind. I asked him how many cases he had known of the slaves of drink having been delivered by medical treatment into health and freedom. How many he had been able to 'doctor' into liberty and self-control. He immediately replied, 'Not one.' He further assured me that he believed his experience would be corroborated by the testimony of the faculty of medicine."

Doctors might afford a seeming and temporary escape, but the real bonds are not broken. At the end of the apparent but brief deliverance it was found that the chains remained. Medicine might address itself to effects, but the cause was as real and dominant as ever. The doctor has no cure for the drunkard. Medical skill cannot save him. But grace can! Without doctors, drugs, priests, penance, works, money or price, grace actually saves. Hallelujah!

Yes, grace saves. It snaps the fetters of a life-time, and makes a poor sinner a partaker of the Divine nature and a happy and rejoicing saint. It saves not only from the bondage of fleshly habits, but from the curse of the Fall, from the captivity of Satan, from the wrath to come.

We close with a question and an appeal. What effect has this message on your heart? Does it melt it? Does it fill you with praise to God? Are you thankful to know that salvation is by "grace"? Can you see and do you appreciate the infinite difference there is between all of man's schemes for self help and self-betterment and the "Gospel of the Grace of God"?

Has God's grace saved you? Or are you a stranger to it? Grace is your only hope. Unless God saves you by His grace, you will never be saved at all. There is no other alternative. "If by grace, then it is no more of works; otherwise grace is no more grace" (Rom. 11:6). Then if you are yet in your sins, will you not cry from your heart, "Lord, be gracious to me"? May His Holy Spirit move you so to do "to the praise of the glory of His grace."

The Christ

(Continued from page one)

He is the Revealer of the snares that lurk in the darkness; The Rebuker of every evil thing that prowls by night; the Quickener of all that is wholesome; The Adorner of all that is beautiful; The Reconciler of all that is contradictory; the Harmonizer of all discords; and Healer of all diseases, and the Saviour of all mankind.

He fills the pages of theology and hymnology. Every prayer that goes up to God goes up in His name and is asked to be granted for His sake.

Every first day the wheels of commerce cease their turning and multitudes wend their way to worshipping assemblies to pay homage and respect to Him.

The names of the past proud statesmen of Greece and Rome have come and gone. The names of the past scientists, philosophers and theologians have come and gone; but the name of this Man abounds more and more. Though time has spread nineteen hundred years between the people of this generation and the scene of His Crucifixion, yet He still lives. Herod could not kill Him. Satan could not seduce Him, death could not hold Him.

He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God acknowledged by angels, adored by saints, and feared by devils, the living, personal Christ.

This Man, as you know, was Jesus Christ, our Lord and Saviour!

A study of the Bible reveals Christ as its central subject and great theme. What the hub is to the wheel, Christ is to the Bible. It revolves around Him. All its types point to Him, all its truths converge in Him, all its glories reflect Him, all its promises ra-

God Does All Things As He Pleases

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."—Isaiah 14:24.

"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back."—Isaiah 14:27.

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth."—Job 23:13.

"But our God is in the heavens: he hath done whatsoever he hath pleased."—Psalm 115:3.

"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"—Dan. 4:35.

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election MIGHT STAND, not of works, but of him that calleth."—Romans 9:11.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh ALL THINGS after the counsel of his OWN WILL."—Eph. 1:11.

diate from Him, all its beauties are embodied by Him, all its demands are exemplified by Him, and all its predictions are accepted by Him.

Abel's lamb was a type of Christ. Abraham offering Isaac on Mount Moriah was a type of God giving Christ, His only Son, on Mount Calvary. The Passover lamb in Egypt was a type of Christ. The brazen serpent in the wilderness was a type of Christ. He told Nicodemus so Himself. The scape goat typified His bearing our sins. The scarlet thread that harlot Rahab hung in the window of her home in Jericho typified Him. Joseph, pictured to us by the Bible without a flaw, was a type of Christ. "Who did no sin, neither was guile found in his mouth."

In the Old Testament He is spoken of as "the angel of the Lord" and as such He appeared unto men.

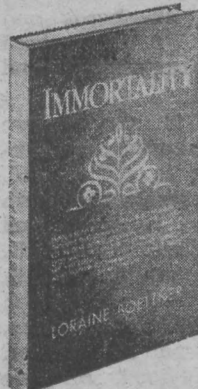
He was with Adam and Eve in the Garden of Eden. He was with Abel in his death. He walked with Enoch. He rode with Noah in the ark. He ate with Abraham in his desert tent. He pled with Lot to leave wicked Sodom.

He watched Isaac reopen the wells that his father Abraham dug. He wrestled with Jacob at Peniel. He strengthened Joseph in his temptation, protected him in prison and exalted him to first place in the kingdom. He watched over Moses in the ark of bulrushes, talked to him from the burning bush, went down into Egypt with him, opened the Red Sea for him, fed him on bread from Heaven, protected him with a pillar of fire by night, and after 120 years of such blessed companionship that they left no marks of passing time upon Moses, led him up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, let him take one long, loving, look at the Promised Land and then kissed him to sleep, folded Moses' hands over his breast and buried his body in an unmarked grave, to sleep in Jesus till the morning of the great resurrection day.

He was the captain of the Lord's host to Joshua, led him over the swollen stream of Jordan in flood tide, around Jericho, in conquest of Ai, helped him conquer Canaan, divide the land and say good-bye to the children of Israel. He was with Gideon and his famous three hundred. He was with Samuel when he (Continued on page 4, column 1)

IMMORTALITY

By Lorraine Boettner



161

pages

Price

\$2.50

There are three general headings to this book: physical death, immortality, the intermediate state.

This is a very helpful book on one of the most interesting themes to mankind.

Stewards Of The Word

By E. G. COOK
Birmingham, Alabama

When we speak of stewardship, the average church member thinks of tithing. That is like thinking of Alabama every time we hear the word America. Tithing is only a small part of our stewardship just as Alabama is a part of America. A steward is one who manages another's property, and he must look after all the property entrusted to him if he is to be a good steward.

The Bible is God's Word, and it is very precious to Him. It seems to us that He could have entrusted His precious Word to the mouth of Angels who would have been more faithful than you and I have been, but He saw fit to give us the privilege of propagating it. Then if we are to be good stewards of His Word, we must know something about it. We would be foolish to try to use some of our modern weapons of warfare without first learning something about it. So it is with God's precious Word.

In Heb. 4:12 we learn that the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit as being one and the same, but since God's Word can separate them they must be two separate and distinct things.

In Heb. 1:3 we see Christ upholding all things by the Word of His power, and in Heb. 11:3 we find the worlds were framed by the Word of God, while in II Pet. 3:5 we are told that by the Word of God the heavens were of old. What a thrill it would have been if we could have seen the stars and the planets taking their places in the heavens at

the mere word of our Lord.

In John 6:36 we hear our Lord saying, The words I speak unto you, they are spirit, and they are life. And in John 6:68 Peter says to our Lord, Thou hast the words of eternal life. In I Pet. 1:23 we are told that we are born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth forever. If our new birth hinged upon something that was perishable we might very well fear of losing our salvation, but, since it is by the Word of God which abideth forever, we can be sure that it is eternal.

Then in Heb. 6:5 we read of those who have tasted the good Word of God, and in I Tim. 4:6 we see that there are those who are nourished up in the words of faith and of good doctrine, or teaching, because Deut. 8:3 says man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.

In Col. 3:16 we are admonished to let the Word of Christ dwell in us richly. That means for us to let the Word be at home among us just as we would a rich man whose wealth was at our disposal. Then in I Tim. 5:17 we find that we are to labour in the Word and doctrine. While in Jude 3 we are to earnestly contend for the faith (God's Word) which was once delivered to the Saints. In Tit. 1:9 we find that we should hold fast the faithful Word, and in Phil. 2:16 we are to hold forth the Word of life. How can we hold it fast, or hold it forth unless we know it? Then in I Thes. 4:18 we are to comfort one another with these words?

Just what kind of steward of the Word am I?—Tract.

The Christ

Continued from page 3)

rebuked Saul. He was with David when he wrote the twenty-third Psalm. He was with Solomon when he built the first temple. He was with good king Hezekiah when Sennacherib invaded the land. He was with Josiah in his great reformation that brought the people back to the Law. He was with Ezekiel and Daniel in Babylon. He was with Jeremiah in Egypt. He was with Ezra when he returned from Babylon and with Nehemiah when he rebuilt the wall. In fact, He was with all those "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of the weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

Abraham saw His day and rejoiced. Jacob called Him the Lawgiver of Judah. Moses called Him the Prophet that was to come. Job called Him "my living Redeemer." Daniel called Him the "Ancient of days." Jeremiah called Him "The Lord of Righteousness." Isaiah called Him "Wonderful, Counsellor, the mighty God, the Everlasting Father, The Prince of Peace."

All of this in the Old Testament? Yes, and much more besides. "To him give all the prophets witness." Micah tells of His death, burial and resurrection. Amos tells of His coming to build again the tabernacles of David. Joel describes the day of His wrath. Zechariah tells of His coming reign as King over all the earth. Ezekiel gives us a picture of His millennial temple.

In fact, my friends, it matters little where we wander down the aisles, avenues, byways, or highways of the Old Testament. Jesus walks beside us as He walked beside the two disciples on that

dusty road to Emmaus on that glorious resurrection day long ago.

Its types tell of Him, its sacrifices show Him, its symbols signify Him, its histories are His stories, its songs are His sentiments, its prophecies are His pictures, and our hearts burn within us as we walk beside Him across its living pages!

When we open the New Testament the Word which was in the beginning with God becomes flesh and dwells among us, and we behold His glory, the glory as of the only begotten of the Father, full of grace and truth.

There are four personal histories of His earthly life written in the New Testament. One is by Matthew, the redeemed publican, and signifies His lineage; one is by Mark, the unknown servant, which magnifies His service; one is by Luke, "the beloved physician," and tells of His humanity; and one is by John, "whom Jesus loved," and it tells of His deity. He is Christ the King in Matthew, the Servant in Mark, the Man in Luke and the Incarnate Word in John.

Concerning His royal lineage we learn that He was born in Bethlehem, the Seed of Abraham, the Son of David, the Son of Mary, The Son of God; and was acknowledged as "King of the Jews," "Christ the Lord," God's Son, "The Saviour of men," by angels, demons, shepherds and wise men; and that He received tribute of gold, frankincense and myrrh.

Concerning His service we learn that He labored as a carpenter, opened eyes of the blind, unstopped deaf ears, loosed dumb tongues, cleansed lepers, healed the sick, restored withered hands, fed the hungry, sympathized with the sad, washed the disciples' feet, wept with Mary and Martha, preached the gospel to the poor, went about doing good, and gave His life as a ransom for many.

Concerning His humanity we learn that He was born of a woman, as a little babe was wrapped in swaddling clothes, grew up and developed as a child in wisdom, stature, and in favor with God and men. He worked with His hands, He grew weary, He hungered, He thirsted, He slept, He felt the surge of anger; knew what it was to be sad, shed tears, sweat drops of blood; was betrayed, went through the mockery of a criminal trial, was scourged, had His hands and feet pierced; wore a crown of thorns, was spit upon, was crucified, wrapped in a winding sheet and was buried in a borrowed tomb, behind a sealed stone and was guarded by Roman soldiers in His death.

Concerning His deity we read that He was born of a virgin; lived a sinless life, spoke matchless words, stilled storms, calmed waves, rebuked winds, multiplied loaves, turned water to wine, raised the dead, foretold the future, gave hearing to the deaf, sight to the blind, speech to the dumb, cast out demons, healed diseases, forgave sins, claimed equality with God, arose from the dead, possessed all authority both in Heaven and in earth.

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He was both God and Man; two individuals united in one personality. "As a man, He thirsted; as God, He gave living water. As man, He went to a wedding; As God, He turned the water to wine. As man, He slept in a boat; As God He stilled the storm. As man, He was tempted, as God, He sinned not. As man, He wept; as God, He raised Lazarus from the dead. As man, He prayed; as God, He makes intercession for all men."

This is what Paul means when he writes, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." He was made unto us wisdom, righteousness, sanctification and redemption. He is the light of this world. He is the True Vine. He is the Good Shepherd. He is the Way. He is the Life. He is the Door to Heaven.

He is the Faithful Witness, the First Begotten of the dead, the Prince of the Kings of the earth, and the Lord of lords; Alpha and Omega, the first and the last, the beginning and the ending, the Lord who is, who was, and who is to come, the Almighty. "I am he that liveth, and was dead; and behold, I am alive forevermore. Amen, and have the keys of hell and of death."

He is the theme of the Bible from Beginning to end: He is my aviator, may He be your aviator, too!

In Genesis He is the Seed of the Woman.

In Exodus He is the Passover Lamb.

In Leviticus He is Our High Priest.

In Numbers He is the Pillar of Cloud by day and the Pillar of Fire by night.

In Deuteronomy He is the Prophet like unto Moses.

In Joshua He is the Captain of our Salvation.

In Judges He is our Judge and Lawgiver.

In Ruth He is our Kinsman Redeemer.

In I and II Samuel He is our Trusted Prophet.

Questions And Answers Concerning Papal Claims

By Wm. E. Burke

PAPAL SUPREMACY

What is the supremacy of the pope as it is understood by the Roman Catholic Church?

It is the supreme authority and jurisdiction which he claims over the whole Christian world.

Does the pope claim this supremacy only over the Roman Catholic people?

No; he claims it over all baptized persons; no matter to what church they belong. The theory of Rome is that all persons baptized, no matter by whom, are subjects of the pope, Protestants being regarded as rebellious subjects, but subjects just the same.

Must Roman Catholics believe in the supremacy of the pope as necessary for salvation?

Yes, Pope Boniface VIII decreed, "We declare, define, and pronounce, that it is necessary for every one that is to be saved to be subject to the Roman Pontiff" (Romanism Analysed, p. 60).

What Scripture authority does the Roman Catholic Church offer for these claims?

She offers Matt. 16:18, 19.

Do these texts sustain the claims founded on them?

No. It is clear from the other texts that Christ is the foundation on which we are to build. ("... Behold I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (II Peter 2:6).

Peter himself nowhere all such supremacy. He says, "The elders which are among you, who are also an elder, call him a witness of the sufferings of Christ..." (I Peter 5:1). He calls himself an elder, but nowhere the word Jesus Christ upon earth. He is quoted in proof of his supremacy. The keys, it is admitted, are a figure, and imply a door. Ever the keys of the kingdom of glory belong only to Christ. It is written of Christ, "... he that openeth, no man shutteth; and shutteth, no man openeth" (Rev. 3:7).

PAPAL INFALLIBILITY

What is papal infallibility?

Papal infallibility means the pope cannot err when he speaks ex cathedra, i.e., speaking as shepherd and teacher of all Christians, he declares doctrine concerning faith and morals to be held by the church" (Catholic Dictionary, Bowden, p. 29).

Has Rome always held this?

No, not until 1870, when decreed by the Vatican Council. Was the Vatican Council infallible?

No. In the first general council, July 13, 1870, 150 of the bishops present refused to vote in favor of papal infallibility. (Continued on page 5, column 2)

In Kings and Chronicles he is our Reigning King.

In Ezra he is the Rebuilder of Broken Down Walls of Human Life.

In Esther He is our Mordecai. And in Job He is our Ever-Living Redeemer, "For I know my Redeemer Liveth."

In Psalms He is our Shepherd. In Proverbs and Ecclesiastes He is our Wisdom.

In the Song of Solomon He is our Lover and Bridegroom.

In Isaiah He is the Prince of Peace.

In Jeremiah He is the Righteous Branch.

In Lamentations He is our Weeping Prophet.

In Ezekiel He is the wonderful Four-Faced Man.

In Daniel the Fourth Man in "Life's Fiery Furnaces."

In Hosea He is the Faithful husband, "Forever married to the backslider."

In Joel He is the Baptizer with the Holy Ghost and Fire.

In Amos He is our Burden-Bearer.

In Obadiah He is the Mighty to Save.

In Jonah he is our great Foreign Missionary.

In Micah he is the Messenger of Beautiful Feet.

In Nahum he is the Avenger of God's Elect.

In Habakkuk he is God's Evangelist, Crying, "Revive thy Work in the midst of the years."

In Zephaniah he is our Saviour.

In Haggai he is the Restorer of God's Lost Heritage.

In Zechariah he is the Fountain opened to the House of David for Sin and Uncleaness.

In Malachi he is the Sun of Righteousness, rising with Healing in His Wings.

In Matthew He is the Messiah.

In Mark He is the Wonder-Worker.

In Luke He is the Son of Man.

In John He is the Son of God.

In Acts He is Head of the church.

In Romans He is our Justifier.

In I and II Corinthians, He is our Sanctifier.

In Galatians he is our Redeemer from the Curse of the Law.

In Ephesians he is the Christ of Unsearchable Riches.

In Philippians He is the One Who Supplies all our Needs.

In Colossians He is the Image of the Godhead, Bodily.

In I and II Thessalonians our Soon Coming King.

In I and II Timothy He is the Mediator between God and Man.

In Titus He is our Faithful Tutor.

In Philemon he is a Friend, ticketh Closer than a Brother.

In Hebrews he is the Author of the Everlasting Covenant.

In James He is our Great Physician, for "The prayer of the righteous shall save the sick."

In I and II Peter He is our Shepherd, who soon shall come with a Crown of Unfading Glory.

In I, II and III John He is the Lord of Life.

In Jude he is the Lord of Life with ten thousands of His Saints.

And in Revelation He is the King of kings and Lord of lords.

He is Abel's Sacrifice, Isaac's Blessing, Jacob's Ladder, Joseph's Burdens, Jacob's Sceptre, David's Shiloh, Moses' Rod, Aaron's Sun and Moon that stood still, Elijah's Mantle, Elisha's Burden, Gideon's Fleece, Samuel's Horn, Oil, David's Slingshot, Daniel's Visions, Amos' Burden, and Malachi's Sun of Righteousness.

He is Peter's Shadow, Stephen's Signs and Wonders, Paul's Kerchiefs and Aprons and Pearly White City.

He is a Father to the Orphan, Husband to the Widow, Traveler in the night, He is the Bright and Morning Star, who walk in the Lonesome Valley. He is the Lily of the Valley, Rose of Sharon and Honey Rock.

He is the Brightness of Glory, the Express Image of the Person, the King of Glory, the Pearl of Great Price, the Cup of a Weary Land, the Cup that neth over, the Rod and Staff, comfort and the Government, our life is upon his shoulders.

He is Jesus of Nazareth, the of the living God! My Saviour, companion my Lord and King.

—Material gathered from H. R. Peyton

SPRING RALLY DAY -- JUNE 12TH -- PRAY - GIVE - ATTEND

The Baptist Mission

What is the Mission of Baptists? There are some points to consider:

The first and foremost obligation in the mission of Baptists is to stand for the supreme final authority of the Bible in all matters pertaining to faith and practice, both as churches and as individual Christians. Not only must Baptists stand for this principle, they must abide by it themselves. The reason why Baptists are divided today is not because this principle has not been applied, but because it has not been practically applied. Fellowship and unity among Baptists will only (if ever) be realized when Baptists forsake all human tradition and practice, and let the rule of the Scriptures be their standard.

The next most important obligation of Baptists is to bear witness to the only Way of Salvation—through the Righteousness of Jesus Christ received by faith. The world is the Baptist mission field, and the Gospel of Grace is the Baptist message. With the authority of all other religious groups preaching the doctrine of righteousness for justification, it behooves Baptists to stand from the housetops the news of free justification by the Work of Righteousness performed by Jesus Christ.

Baptists are also to insist on the baptism of saved persons only. Our forefathers shed blood to preserve the Gospel and the ordinance of baptism. They would not for a minute hear of baptismal regeneration, nor any substitution for immersion as baptism. Baptists of today must not belittle the faith of our fathers and the teaching of the Bible by acknowledging such innovations.

As Baptists, we must protect the existence of man-made religious bodies as being without divine authority. Believing in religious freedom, we certainly would defend their privacy of existing, but we must ever regard all man-made religious groups as being in competition to the church that Jesus built. In opposing the invalidity of these groups, we must show by documented and historical tests that they fail to meet the standard of the New Testament churches.

Another duty in the mission of Baptists is to preserve and perpetuate true and unadulterated the ordinance of the Lord's Supper. We should declare the teaching of the Scripture that the Lord's Supper is not a sacrament, but a memorial, commemorating the death of the Saviour. Against the teaching that the unleavened bread and wine in some manner impart grace to the participant, the true symbolism of the elements must be declared. Furthermore, the dangerous practice of open and inter-communion must ever be shunned and avoided.

One of the great tasks for Baptists today is to teach the world as to the New Testament

church. The independency and autonomy of New Testament churches is a precious heritage. The modern-day organizations of men are turning away the minds of Baptists from the true nature of the church. The work Christ gave His church to do has been stolen out of the hands of the churches by unsuspected men who by their actions scorn God's institution. The more that conventions, fellowships, associations, etc., come into existence, and thrive, the less significant will be the true nature of the church become. New Testament churches have to give up their rights in order that the greater man-made organizations can progress more rapidly. Thus, our mission is clear in this respect. We must teach the truth about the church as it has never been taught before.

The Baptist mission is to stand for the whole counsel of God. Baptists have a greater mission than "evangelicals" and "fundamentalists." Christ commissioned Baptists to teach "all things," not five or six "fundamentals." This is another distinctive mark of the New Testament church—it stands for "all things" Christ commanded. Let all Baptists of today do the same.—B. L. R.

Papal Claims

(Continued from page 4)
the final vote on July 18, about 170 bishops left Rome to avoid the embarrassment of having to cast their votes against the dogma.

What was the official result of the vote on infallibility?

"Placet (for) 451; Non placet (against) 88; Placet juxta modum (with reservations) 62. Total 451 for, 150 against" (El Santo Concilio Ecumenico, by D. Emilio Moreno Cebada, Volume II, p 28, as quoted in the Converted Catholic Magazine, p. 5, February, 1955).

Must Roman Catholics believe this dogma as prerequisite to salvation?

Yes, the decree contains the words, "But if any one — which may God avert — presume to contradict the assertion, let him be accursed" (Council of Trent). Whosoever, therefore denies the pope's infallibility is cut off from the hope of salvation so long as he continues to do so.

What analogy does Rome employ to prove the necessity of an infallible pope?

She compares the pope to a judge who is necessary to decide disputes in civil matters in accordance with the law.

Does this parallel hold?

No. The judge receives his credentials from the highest authority in the land, and therefore he has authority to act. But the pope supplies his own credentials. Proof that this is so: The pope's credentials are drawn from his own interpretations of the Scriptures, for which interpretations he claims infallibility. That is to say, he determines the meaning of the Scriptures by his infallibility, and he determines his infallibility by the meaning, i.e., his own interpretation of the Scriptures.

Is not this reasoning illogical—reasoning in a circle?

Yes. The Roman Catholic Church begins by denying to the people the right to interpret the Scriptures, as she reserves that right wholly for the infallible pope. She makes the meaning of the Scriptures, therefore, to depend on the infallibility of the pope, which is the very thing to be proved. It is thus self-evident that the pope's credentials as an infallible judge are furnished by himself.

What effect must the acknowledgement of papal infallibility have on the Roman Catholic people?

It eliminates individual thought and conscience and destroys the

spirit of independence; it blocks the way to acquiring a true knowledge of the Word of God and the way of salvation; and it leads multitudes to look to the pope rather than to Christ.

Is the supremacy of the pope asserted in things spiritual only, or in things both spiritual and temporal?

It is asserted in things both spiritual and temporal. Technically it is supremacy in faith and morals; and in Roman Catholic theology faith and morals comprehend philosophy, politics, natural law, international law, social law, public institutions, science, medicine, etc.

Prove that this is the teaching of the Roman Catholic Church.

"On November 2nd, 1954, the Holy Father delivered an address that roused considerable interest in Liberal circles in this country. He declared that the power of the church is not restricted to purely religious matters but extends to all moral aspects of the natural law. Catholic laymen therefore have the obligation to obey their bishops in social and political questions that have moral implications. Many and serious are the problems in the social field — whether they be merely social or

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socio-political, they pertain to the moral order, are of concern to conscience and the salvation of men; thus they cannot be declared outside the authority and care of the church" (The Catholic World, p. 245, January, 1955).

CLERICAL CELIBACY

Is clerical celibacy a precept of the divine or natural law?

No. "Clerical celibacy is not a precept of the divine or natural law; neither is it a dogma of the Catholic Church. It is simply an obligatory law of the Western Church, i.e. the Roman Catholic Church, imposed with a view to the dignity and duties of the priesthood." (Question Box, p. 311).

What is the law of the Church of Rome in regard to celibacy?

Celibacy is imposed on all in holy orders, and on all the inmates of monasteries and nunneries, by the Council of Trent. "Whosoever shall affirm that persons in holy orders, or regulars, who have made a solemn profession of chastity, may marry, let him be anathema" (Council of Trent, Sess. 24, Canon 9).

From what source was the idea of celibacy borrowed?

Undoubtedly from Paganism which had its vestal virgins, and forbade marriage to the higher orders of the priesthood.

Does Rome ever permit married men to be ordained to the priesthood?

Yes. On December 26, 1951, the following appeared in the Cincinnati Times Star, beneath photograph, "Rudolf Goethe stands outside the catholic seminary church at Mainz, Germany, December 22 after he was ordained a Roman Catholic priest. The former Protestant minister whose wife witnessed the ordination, has been given special papal consent to remain married" (Cincinnati Times Star, Dec. 26, 1951). On December 20, 1951, the following appeared in the Cincinnati Inquirer, "Marriage authorized for second Minister in Catholic church. Mainz, Germany, Dec. 19, 1951. (UP). A second German Protestant pastor has been authorized by Pope Pius XII to become a Roman Catholic priest and still remain married, church officials said today" (Cincinnati Inquirer, Dec. 20, 1951).

Why does the pope make such concessions?

The Sin Of Dressing Immodestly

We heard a man, who is a father, a Sunday School teacher of a class of women, a Baptist deacon, a member of more than one denominational board, say the other day that he would not walk down the streets of the city in which he lived with his own daughters because of the way they dressed. The daughter of a former prominent Baptist secretary in Kentucky, who now lives in another state, argued at length when on a visit to Kentucky in favor of nudity like Adam and Eve. She also sneered and pooh-poohed the Bible on women's dress.

A Louisville Seminary professor's wife not only defended immodest dress but argued there was nothing in the Bible against it. What colossal ignorance of the Bible! Ignorance of the Bible is a great enemy of the truth. But note the birds of a feather: immodest dress, modernism, ignorance of God's Word, women speaking—four of a kind.

But what saith the Scriptures? If they speak not according to God's Word, it is because there is no light in them.

1. Women who dress immodestly are the tempters of men.

The Son of God said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. Immodest dress, mixed bathing, the movies, beauty revues and such like are included in this far-reaching indictment by the Son of God of young women for their shamelessness.

2. David Fell From Looking at a Naked Woman.

Read the whole story in 2 Sam.

To win converts to Roman Catholicism. This is evident from the article, "A Modern Approach to Protestants," The Catholic World, March, 1955. "The third aspect of the Una Sancta movement is practical. In this regard, more has already been accomplished in Germany than in any other country. It goes from such touching details as harmonizing the bells of neighboring Catholic and Protestant churches, to the securing of permission to ordain to the priesthood former Protestant ministers who are married. The case of Father Goethe, which was widely publicized in America, is one among several" (The Catholic World, March, 1955, p. 417).

Is there any mention in the Scriptures of clerical celibacy?

No. The patriarchs, prophets, and priests of the Old Testament were married men. Christ chose several of his apostles from among married men. Paul claimed for himself and the ministers of Christ the right to marry. (1 Cor. 9:5). Peter was married at the time Christ addressed to him the words on which Rome bases her supremacy, and he was married at the time Rome says he became Bishop of Rome. Moreover, one of the qualifications of a bishop is that he must be "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Tim. 3:4-5).

"Paul's Conversion"

(Continued from page one)
consented to the death of Stephen, who likewise asked permission that he might go to Damascus to destroy any Christians that he found in that city, as is recorded in this ninth chapter of the book of the Acts.

Then for a further picture of Saul before his conversion, notice: "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief."—1 Tim. 1:13.

11 and 12. Adultery with another man's wife, the murder of her husband, God's curse and vengeance on David and Bathsheba, the son of Ammon and his murder of Absalom are some of the terrific penalties that a "man after God's own heart" had to pay for looking at a naked woman.

Read the court records today and you will find many similar records in our modern criminology. The best of men are not free from this temptation unless kept by the power of God. Witness how many preachers from all denominations go that route to their downfall today.

Immodest dressing is no little sin. All women who dress thus are sinners against a Holy God and weak men. In Matt. 18:6-10 the Lord Jesus plainly says that any woman, who thus causes men to stumble, had better have a millstone tied around her neck and be cast into the sea. The Master's woe applies to other sins as well as this one.

3. Half-dressed Women Not in Right Mind.

The demon-possessed man out of whom the Lord Jesus cast a legion of demons, went naked as long as he was crazy. Nakedness in men or women is a proof of demon possession. As soon as the Lord Jesus cast the demons out of him and he became in his right mind, he clothed himself. It is ever so. Nakedness is a mark of the worst of sins and of being under the control of evil spirits. Take your choice. Immodestly dressed women are either lewd or out of their right mind, according to the infallible Bible. Plenty of clothes is a Bible mark of sanity and piety.

—H. B. Taylor, Sr.

Here Paul is nearing the end of his ministry, and he is writing to young Timothy and telling Timothy of his previous experience. He tells Timothy that before he was saved, he was a blasphemer, and a persecutor, and was injurious to the cause of Christ.

In the book of Galatians, we likewise have an indication of Paul's life before he was saved. Listen:

"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." — Gal. 1:13,14.

Now I have read you four passages of Scripture picturing Paul's life before he was saved. Putting all these Scriptures together, we find that before Saul became a saved man, he was a man who had advanced far in the Jewish religion, yet a man totally ignorant of the Lord Jesus Christ. Accordingly, he persecuted and blasphemed and injured the church of God that had been brought into existence by Jesus Christ. However, Paul says that (Continued on page six, col. two)

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IT'S SAD, BUT TRUE, MANY ARE "COUNTERFEIT CHRISTIANS"

The devil has counterfeit Christians. Jesus foretold such in His parable of the tares. (See Matt. 13: 24-30). Jesus told the story of a man who sowed wheat in his field and in the night time an enemy came and sowed "tares"—a plant that looks like wheat, but which turns out to be a fake when harvest time comes. He explained that the wheat represents "the children of the kingdom" and the "tares" the children of the devil. The tares were so freely sown that it was impossible He said to root them out without destroying the wheat, so both should be let grow until harvest time, at which time the tares would be separated into bundles and burned.

Many are greatly distressed when they first discover that there are hypocrites in churches and among professing Christians. Surely they don't think the devil would miss the opportunity to counterfeit Christians? Jesus prepared us for hypocrites in this parable of the tares. According to its teaching, the devil will put a hypocrite down alongside every true Christian, if he can. The number of hypocrites is set forth as approximately the number of true believers. Doesn't that teaching find pretty ready corroboration in actual observation and experience today? Let us think of some of the evidences that many professing Christians are tares — satanic counterfeits.

1. One evidence is that so many "endureth for a while." Matt. 13: 21, then fall by the wayside. In every church we have ever known, many of those who made a profession, sooner or later dropped out. Sometimes there are about as many people like that living in a city as are to be found in all the churches living an active Christian life. A pastor friend in California tells us that there are tens of thousands of people out there who have never moved their church membership, and who rarely if ever attend church.

2. Another evidence that many professors are tares, is their lack of fruitfulness. Jesus indicated (John 15:5) that the real believer will "bring forth fruit." Where there is no Christian fruit, then why should we believe that the Lord has ever had any dealings with the person. Many never win a single soul to Christ — never give any testimony to Christ's power to save — never do anything worth while. They just cumber the ground.

3. Another evidence that professors are mere tares is the ungodly life lived by so many. People who have their names on church rolls, give cocktail parties, curse, dance, and indeed live exactly like the unsaved all around them. "By their fruits ye shall know them," said Jesus. The fruit borne for the devil tells the story as to what they really are.

4. Another evidence is the existence in churches of trouble-makers. Many churches have a little gang who forever raise trouble. They drive off every preacher who preaches with any

plainness. In such churches a few first-class funerals would mean more to the church than a dozen revival meetings. The devil has planted those trouble-makers as tares in among the wheat. He can do more harm to the cause of Christ through such on the inside than through any number on the outside. He brought about the crucifixion of Christ through Judas, a man on the inside. The Bible says, "Mark them which cause divisions among you and avoid them."

5. Another evidence that many are tares, is the way they deal with the public worship of God. The Bible says, "Forsake not the assembling of yourselves together as the manner of some is." Every Sunday there are more church members out of worship than are to be found in all churches put together. This is so common that most churches erect auditoriums incapable of holding the membership if they all came. A membership of 2000, perhaps, and an auditorium incapable of holding a thousand. Many members have no regular habit of worship at all. No business of the world has any such percentage of absenteeism. Why do tens of thousands belong to churches when they practically never attend? In many cases they are devil's tares. Spiritual appetite tells the story as few other things. When people have no appetite for worship, and no appetite for spiritual things, it is because they have no spiritual life.

Tares are profitable to the devil. The unsaved make as their main excuse "there are hypocrites in the church." Jesus said there would be, but He taught that all such shall get what's coming to them in the final wind-up of things.—Roy Mason.

"Paul's Conversion"

(Continued from page 5)

what he did, he did in ignorance, but nevertheless he did these things.

Now that leads me to say that before Paul was saved he was a sinner. I think sometimes because of his later greatness, we lose sight of the fact that Paul was a sinner just the same as we were before we were saved. I think sometimes because of his greatness, we lose sight of the fact that Paul was definitely once upon a time the worst type of sinner, in that he persecuted the church of the Lord Jesus Christ. In fact, beloved, as I come to read other verses in the Bible which Paul wrote himself, I am made to wonder at Paul's own experience. Take for example, Romans 3:23 which says:

"For ALL HAVE SINNED, and come short of the glory of God."

I am sure when Paul wrote that, it was an expression of his own life. I am certain, beloved, that what he said, definitely reflected his own experience.

Then in Galatians 3:22 Paul says:

"But the scripture hath concluded ALL UNDER SIN, that the promise by faith of Jesus Christ might be given to them that believe."

Now that word "all" certainly included the Apostle Paul. It surely included not only the men of his generation, but those of this day, as well as Paul himself. So I say that before Paul was saved, he was a sinner just like you and me. In fact, Paul was just a plain ordinary, run of the mill variety of sinner before he was saved, and after all, that was, and is, true of every one of us. We are all sinners, and it is well for us to pause and remember this truth every now and then.

By way of illustration of this, I often think of the man who was condemned to death and who hit upon an ingenious way whereby he might be able to save his life. He told the warden in the prison that he knew a way whereby a

money tree might grow. Well, naturally anybody would be interested in knowing where a money tree might be had, and how one might be planted, and how it might grow, and especially how the crop might mature. He sent word unto the king that since he knew how to plant and make a money tree grow, if the king would grant him an audience, he would tell the king the secret, and would impart to him the information that was necessary for the planting, the cultivation, the maturity, and the harvesting of the crop of that tree. Naturally, an avaricious king would be interested in knowing how to swell the coffers of his kingdom, and so he granted an audience to this condemned criminal. The man brought out of his pocket a coin and held it up and said, "Here is a coin which if it is planted in this identical spot will grow and develop into a tree, and on that tree will hang great clusters of gold coins just like this."

He said, "There is one way that it can be a success, and that is, it must be planted by the hands of an individual who has never done one single dishonest deed in his life." He said, "Since I am a condemned criminal for my own dishonesty, naturally I couldn't plant it, because the success of this experiment would be doom-

THE CLASP OF CONFIDENCE



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ed to failure." So he handed it to the king and said, "Here, Sir, you plant the coin."

The king then said, "Well, I remember when I was a boy I took some things from my father's treasury without his knowing anything at all about it, and in all probability my hands are not exactly clean. Therefore I think I had better turn this job of planting the coin over to someone else." So he handed it to the Minister of State and said, "Here, as the minister of State, you plant this coin, and we'll be certain that it shall grow."

He said, "Wait a minute. I travel far and near in your kingdom and I have an expense account. In all probability I may not have always put down exactly my expenses in a manner that would be entirely without fault. Therefore I had better not plant it. Let's give it to the General of the Army and let him plant it."

The General said, "No, you must remember that I buy the supplies for the Army and I pay the soldiers. In all probability my hands are not completely clean. I handle money for others and maybe I haven't always done exactly right. Let's give it to the minister of religion."

So they then handed the coin over to the religious man, and he said, "But wait a minute, you must remember that it is my business to collect the tithes from

the people, and maybe I haven't always handled the tithes exactly as I should."

The condemned thief spoke up and said, "Master, why should you put me to death when you and these leaders of your kingdom likewise admit that they themselves are not fully certain of their own honesty in the sight of God?"

Beloved, what was true of the condemned thief, and the king, and his minister of state, and the general of the army, and the minister of religion, is true of you and me. In fact, I think they could have handled that coin still further. They could have sent that coin to every man within the Army — they could have sent that coin to every man within the State Department — they could have sent that coin to every individual under the minister of religion, and I am sure when they got through, the result would have been the same — the coin would have remained unplanted.

Now I take time to tell you this in order that I might say that you are a sinner, and I am a sinner, and the Apostle Paul was a sinner. I say to you, beloved friends, every one of us stand in the sight of God as a sinner. Paul, before he was saved, was a sinner. It is well for us to remember this fact — the great man of God that he became, and the marvelous apostle and missionary and evangelist that he became, and the marvelous theologian that he was as he wrote those great books of the New Testament — before Paul was saved, he was just the same kind of sinner as every one of us.

II PAUL WASN'T EXPECTING TO BE SAVED.

The Word of God tells us that the Apostle Paul was on his way to Damascus, and that he was breathing out threatenings and slaughter against the disciples of the Lord. He had actually gone to the officials, and had gotten permission from them, that he might go to Damascus, and if he found any Christians, he might bring them bound unto the city of Jerusalem. I say to you, Paul didn't go to Damascus to be saved. He wasn't on his way to Damascus expecting a miracle of grace to take place within his life. In fact, the Apostle Paul wasn't on a religious journey. He wasn't making a religious pilgrimage at that time.

Sometime ago, a man here in Ashland, who is a Moslem by religious faith, left Ashland and went over to the land of Islam in order that he might make a religious pilgrimage. He told me before he left how that he was going to Mecca. To him it was the greatest thing in this world that he was going to take that trip to Mecca. He was searching for God. He was searching for the God of the Mohammedans, that he himself might be saved. He stood in my printing shop the afternoon he left, and he said, "Brother Gilpin, I don't know when I'll be back in Ashland, but I am going to Mecca, hoping to find my God."

Well, beloved, many an individual makes a religious pilgrimage hoping to be saved. Take Martin Luther who was saved as he climbed up the stairs at Rome. He bowed first on one knee and then the other and repeated a prayer. He was doing it hoping by the time he got to the top of those steps, that he might be saved. Well, it so happened in the providence of God, when he got about half way up the stairs God spoke to him and reminded him of the Scripture, "The just shall live by faith," and with a shout of victory, Martin Luther rose from his feet and ran back down the stairs shouting the praise of God because he had been saved. He wasn't saved because he was on his knees saying a prayer, but he was saved when God revealed to him the truth that the just shall live by faith.

Now Martin Luther, I say, had gone to Rome on a religious pilgrimage hoping he would be saved thereby. Many a man goes to various places hoping to be saved

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and blessed. I am satisfied John F. Kennedy and Jacqueline Kennedy, and the little Kennedy, Papa and Mama Rose Kennedy, all of whom have had a close encounter with the pope within the last few months time, think remarkable the blessings have come to them. They made, in a sense, a trip to Rome for that particular purpose.

Well, lots of people go down places in order to be saved. A man goes to the mourner's bench. That is a religious journey. He goes down into the pool where the frogs and the wiggletails are, hoping that he will be saved as a result of his religious pilgrimage. When the Apostle Paul was saved he was on his way to Damascus, he wasn't a religious pilgrim, he was making. Instead, the Word of God indicates that he was going there for the purpose of persecuting Christians. He wasn't expecting to be saved. He wasn't planning on being saved. He wasn't the desire of his life was to save the day that God would save him.

There are many preachers who will say, "Now a man has his own free will, it is up to him to make a choice in the light of his own free will. God will not in any wise force a man to be saved. He doesn't want to be saved. He couldn't begin to tell you how many times I have heard preachers make statements similar to that."

I remember a short time ago a Baptist preacher here in Ashland made the statement that God would save him. (Continued on page seven, column 2)

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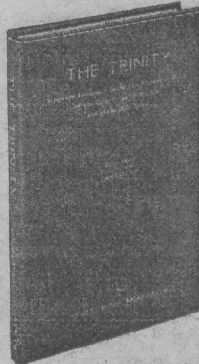
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Paul's Conversion

Continued from page 6)
force Himself upon any indi-
vidual, and that He will not save
man against that individual's
will. You know, beloved, my mind
went back to the Apostle Paul.
He saved him against his will.
He wasn't going to Damascus on
any pilgrimage. He wasn't
going to be saved. In fact, be-
lieved was the last thing in
mind of Saul that day, but
he saved him just the same.
I would tell us that if God
force Himself upon us, ev-
ery one of us would go right
to Hell unsaved, because ev-
ery one of us are just like Saul,
and does prove that God does
people contrary to their will.
the glory to whom shall it
be? I tell you, the one that
the glory in the case of the
Apostle Paul was not Paul, and
not Ananias who preached
to him, gave sight to his eyes, and
on baptized him, but the
belongs to God, because
he saved him in spite of him-

III

PAUL WAS SAVED.

want you to notice that it was
the way in which God
saved Paul, for we read:

when IT PLEASED GOD,
SEPARATED ME from my
mother's womb, and CALLED ME
TO REVEAL His Son
in me, that I might preach him
among the heathen: immediately
I referred not with flesh and
blood. — Gal. 1:15,16.

There are three things that Paul
told us in this text, and all three
were miraculous. The first was
his natural birth, for he
was born of God separating him
from his mother's womb. It took
a miracle to do that. The second thing
he told us, for he said, "He called
me by His grace." It took God to
do that. The third thing was a re-
velation, for he said, "To reveal his
Son in me." All three of these
were miracles from God. God
separated him from his mother's
womb, God called him, and God
revealed Jesus Christ unto him.
That was a miracle for Saul to be

how about you? Didn't it
take a miracle for you to be sav-
ed? Like the song, "It Took a
Miracle." When God hung the
moon in space, and swung the
sun and the moon in place, it took a miracle; and
when God made man it took a
miracle. Beloved, when God sav-
ed you, it took a miracle.

Beloved, that when
an individual is saved it is a
miracle of grace. The conversion
of a man is no more a miracle
than the conversion of any other.
There are no hard cases with God.
Sometimes think, now this
man is a drunkard, or a gam-
bler, or a vicious sinner, and it
takes more of God's grace to
save him than to save anybody
else. I tell you, beloved, every
man stands with a heart that
is filled with unbelief, and every
man stands in God's sight
as a vicious, vile sinner before
He takes nothing short of a
miracle of grace to save every one

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IV

WHAT HAPPENED THE DAY PAUL WAS SAVED.

I have been impressed so much
by what happened the day that
Saul was saved. In the first place,
God called him. Listen:

"And he fell to the earth, and
heard a voice saying unto him,
Saul, Saul, why persecutest thou
me?" — Acts 9:4.

Notice, God called him, and God
has to do the calling today.

I stand here and preach, and I
look out and see some of you who
have come to the services so long
and so often, who have been so
kind to me and have blessed my
own life in a material way, and
as I look at you, I wish you were
saved. If I could, I'd like to step
out to your side and persuade
you from a human standpoint to
trust Jesus Christ, and to receive
the Son of God and be saved, yet
I realize that it is not for the
preacher to call you. God has to
do the calling.

Notice again:

"God is faithful, BY WHOM
YE WERE CALLED unto the fel-
lowship of his Son Jesus Christ
our Lord." — I Cor. 1:9.

"Who hath saved us, and CALL-
ED US with an holy calling, not
according to our works, but ac-
cording to his own purpose and
grace, which was given us in
Christ Jesus before the world be-
gan." — II Tim. 1:9.

What happened the day that
Saul was saved? God called him.
I don't know how he was going
to Damascus. I used to imagine
that he may have been riding a
horse, but whether he was riding
or walking, he was on his way
to Damascus, and he was almost
into the city when the light shined
out from Heaven above the
brightness of the noonday sun and
he fell to the earth, and as he did
so he heard a voice — the voice
of God, calling and saying, "Saul,
Saul."

Beloved, I say to you, you don't
have to have your name called
in that manner, but your expe-
rience will be just as vivid as
though God were to call your
name. I tell you, God calls sin-
ners when He saves them.

Not only did God call Saul, but
Saul was resurrected and made
alive. Saul was a dead man spiri-
tually. Later on, as he wrote to
the church at Ephesus, he said:
"Wherein in time past ye walk-
ed according to the course of this
world, according to the prince of
the power of the air, the spirit
that now worketh in the children
of disobedience." — Eph. 2:1.

"And hath RAISED US UP TO-
GETHER, and made us sit to-
gether in heavenly places in
Christ Jesus." — Eph. 2:6.

Who can take a dead man and
raise him up? None but God. How
many times I have stood beside
the casket, and have seen some
form within that casket, and I
have looked around and have
seen a family that was grieved,
and I have thought, I wish that
I could raise that one back to
life. Beloved, only God could
work such a miracle.

Paul said, "I was dead in tres-
passes and sin, but He has raised
us up together." Beloved, every
saved person has been raised of
God. Every saved person is a
spiritual resurrection. On the day
that Saul was converted, first of
all he was called of God, and in
the second place he was resurrect-
ed and became a spiritual resur-
rection — just as much of a resur-
rection unto spirituality as it
will be when God breaks open
the graves and raises dead men
to life on the morning of the
resurrection of the body.

Also on the day that Saul was
saved he became a child of God.
Hear his own words when he said:

"The Spirit itself beareth wit-
ness with our spirit, that we are
THE CHILDREN OF GOD." —
Rom. 8:16.

Once upon a time Saul was a
religious man, but a child of the
Devil. Now he is a child of God.
What a blessing! The man who
has been saved can look up into
God's face and can say, "Our
Father which art in Heaven." The

WORDS TO BANK ON



man that has been saved is on
speaking terms with Heaven.

Do you believe me, unsaved
friend, when I tell you that you
can't even pray? You have no
God to whom you can speak. You
are not on speaking terms with
God except you become a child
of God in Jesus Christ.

Notice also that on the day

THE CLASP OF CONFIDENCE



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that Saul was saved he was made
a partaker of the Lord Jesus
Christ. Listen:

"For we are MADE PARTAK-
ERS OF CHRIST, if we hold the
beginning of our confidence sted-
fast unto the end." — Heb. 3:14.

Now that doesn't sound like
what takes place when an indi-
vidual goes into the baptistry ex-
pecting to have his sins washed
away in the water. That doesn't
sound like what takes place when
a preacher gets someone up from
the mourner's bench and tells him
to stand up and tell them that
he has been saved. That doesn't
sound like what takes place when
a man is dragged into a church

and a profession is pulled out of
him like you would put a cork-
screw in a bottle and pull the
cork out of the bottle. Beloved, I
say to you, when Paul was saved,
he was made a partaker of Christ.

CONCLUSION

Before Paul was saved, he was
a sinner. The day he was saved
he didn't want to be, and he
wasn't expecting to be saved, but
God worked a miracle and saved
him. When He saved him, God
called him, and made him alive.
God made a child of God out of
him, and God enabled him to par-
take of Jesus Christ. Beloved,
when I think of that I say, "To
whom is the praise for the con-
version of Saul? Who gets the
praise for Saul being saved? What
part did he have in it?" Paul him-
self tells us to whom the praise
belongs, for we read:

"O the depth of the riches both
of the wisdom and knowledge of
God: how unsearchable are his
judgments, and his ways past
finding out!" — Rom. 11:33.

Beloved, when God saves a man,
I see a man that has been made
alive. He has been called of God,
he has become a child of God,
and he has been made a partaker
of Jesus Christ, and I say, "O
the riches, the depth of the rich-
es; how unsearchable are his
judgments, and his ways past
finding out." Beloved, the praise,
the honor, and the glory doesn't
go to the individual, nor to the
preacher, nor to the church, but
the praise and the honor belong
to God, because God is the one
who makes the conversion.

In closing, may I say that when
Paul was saved, there were im-
mediately some changes. Listen:

"And IMMEDIATELY there fell
from his eyes as it had been
scales: and he received sight
forthwith, and arose, and was
BAPTIZED." — Acts 9:18.

"And STRAIGHTWAY
HE PREACHED CHRIST in the
synagogues, that he is the Son of
God." — Acts 9:20.

What happened after his con-
version? Did he just go back
home? Did he just go on into the
city of Damascus, and settle
down? Did he return unto Jeru-
salem and just go back to the
same old-crowd that he had mix-

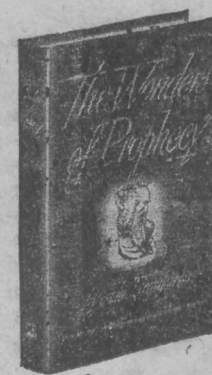
ed with in the days gone by? No,
no, beloved. When he was saved,
the Word of God says that other
men began to call him brother,
and he was baptized; he didn't
wait six months, or a year, or
ten years to follow his Lord in
baptism. Immediately he was bap-
tized, and furthermore, he
straightway began to preach Je-
sus in the synagogues.

I say, beloved, if a man or a
woman is saved he ought to im-
mediately begin to follow his
Lord. He ought to immediately
begin to serve the Lord and
testify for Him. You say,
"Well, I wait for my husband,"
or "I wait for my wife," or "I
wait for some friend," hoping that
individual will come along with
you. Beloved, listen, spiritual ex-
perience is an individual matter
entirely, and your position, if you
are saved, is to do exactly what
Paul did. Immediately he was
baptized, and straightway he be-
gan to preach Christ in the syna-
gogues.

May God help you to imme-
diately and straightway be bap-
tized, and begin to testify for the
Lord Jesus Christ, as your Sa-
viour.

May God bless you!

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Dear Bro. Gilpin:

Enclosing small donation toward your indebtedness. Hope sufficient numbers respond to liquidate it. Wish I could send more but perhaps this will help some.

I realize you have a struggle to keep the paper in the mail and it does mean so much to us who are hungry for the truth. Without your solicitation I do pray for you often. May the Lord grant you health and strength, together with your helpers, to give us this little publication for many years yet.

Mrs. Thad Griffiths, Tennessee

★ ★ ★ ★

Dear Editors:

Enclosed is \$2.00. Sure enjoyed the sermon on the Holy Spirit. Not only it, but all of them. Thanks for the coupon to the Bible Conference; sure wish I could come, but I have no way, and it makes me so sick to travel. If I meet someone who would like to go, I'll give them the coupon. I do enjoy reading about the Conference after it's over in THE BAPTIST EXAMINER. May God bless you all.

Estella Keenan, West Virginia

★ ★ ★ ★

Dear Bro. Gilpin and staff:

Food for our souls is His Word, the Bible. Thus we grow. We cannot express our delight in THE BAPTIST EXAMINER, too. Rightly dividing the Truth is the high standard of your printed page, and we are so happy we have found you. May God bless you all.

Ralph W. Johnson, Minnesota

★ ★ ★ ★

Dear Bro. Gilpin:

I sure do appreciate the books you sent me, and enclosed is a gift to help with a little of the expense of printing. But most of all, my prayers are for the work of labour you bestow in God's vineyard. For we know that it is not in vain.

John Denmark, Indiana

★ ★ ★ ★

Dear Christian co-laborers:

With a real joy I am enclosing my monthly love gift for your good work in spreading God's Word. Truly TBE is a real blessing to my heart — the sermon on "The Work of the Holy Spirit" was excellent. Believers need more teaching on the blessed person of the Holy Spirit — the work of the Holy Spirit is minimized so.

May God richly bless the ministry in Ashland and elsewhere as each of you labor in His behalf.

Mrs. R. F. Kennedy, Ohio

★ ★ ★ ★

Dear Bros. Gilpin, Bob, and all:

Enclosed will find \$10.00 for THE BAPTIST EXAMINER, the best all-around Baptist paper I ever read, and I am reading four more good Baptist papers. Come see me some time.

Clyde Thomas, Texas

★ ★ ★ ★

Dear Bro. Bob and Bro. John:

Enclosed please find \$2.00 to use where it is needed most. We really do enjoy your paper — it seems every issue gets better. Hope you are all well and may the Lord richly bless you all.

John W. Kincaid, Georgia

★ ★ ★ ★

Dear Bro. Gilpin and family:

First, let me tell all of you how much we enjoyed the Bible Conference. We often talk of it, especially as we read TBE. I can truthfully say I have never received so much in so short a time. The people of your church and most particularly your family can not be topped when it comes to making a stranger feel welcome

and wanted.

We hope to attend the conference this year, but our oldest son starts to school this year, and there could be a conflict of dates. We hope to get to Ashland on a visit at least.

Would love to tell you how we enjoy TBE, but it is just impossible to attempt this. Really enjoy the sermons, articles by Bro. Bob, and the mission reports from Bro. Halliman. We feel we have it hard — then read of him and thank God for all we have.

My hope and prayer is that the paper will never be forced out of print. It means so much to so many people. If they are all like us they are negligent about telling you. Our love and prayers are with you.

W. L. and Margaret McSwain, Florida

★ ★ ★ ★

Dear Bro. Gilpin:

I don't think there are words that could tell the good that TBE does for people that live where they can't go to a church that teaches Bible truths. This money is God's money that I have been saving up for some time. If you think it would be pleasing to God to use it for TBE, go ahead. My prayer is that He will supply all your needs, and I'm sure He will, as He has willed it to be. I ask your prayers that God will strengthen me in the faith and increase my understanding of His Word.

Mrs. Isabelle Leftridge, Missouri

★ ★ ★ ★

Dear Brothers:

Will you please send me 6 copies of the March 24th BAPTIST EXAMINER. Yes, some have already reached Rome. My heart is with you fine people who see and witness. How many protestants want to be blind so they do not witness for Christ. I appreciate your wonderful paper and it goes to someone always. I never destroy it but pass it to others. May God bless you, and I know He will remember your labor for Him. Even so, come Lord Jesus.

Mrs. Minnie Allensworth, Ohio

★ ★ ★ ★

Dear Bro. Gilpin:

Just a note to let you know I do remember you folks and TBE in prayer. Enclosed is a small of-

fering. May our Lord multiply it greatly and use it in a very mighty way to the praise of His Glory. It is no hard thing for Him to take nothing and make something.

Arial Garnick, Missouri

★ ★ ★ ★

Dear Bro. Gilpin:

Please find enclosed \$10.00 and with this also my prayer would be that God would bless you with the publishing of TBE, and that it would continue as an outstanding Bible and Baptist publication, with a much lesser burden financially.

Robert L. Sturm, Kentucky

★ ★ ★ ★

Dear Bro. Gilpin:

I know that the truth of your doctrinal position is beyond question and the value of your paper is without price. It must not be silenced. If I can be of further help in your immediate emergency, please feel free to call on me.

Shelton B. Miller, Elmendorf AFB

★ ★ ★ ★

Dear Brother:

I am sending you a little offering. It isn't much but if each reader would send as much your worries would be over for awhile at least. To be sure, I am very much interested in TBE. I just wouldn't want to do without it. And you can rest assured of my prayers in its behalf. I know of no other paper than stands four-square for the truth as does TBE.

May the great God who does all things well supply all your needs, and enable you to keep TBE in the mail until Jesus comes.

W. S. Hardman, W. Va.

★ ★ ★ ★

I have just read your sermon in THE BAPTIST EXAMINER of March 17, 1962: "The Supernatural." Text: "Jacob have I loved and Esau have I hated." I have heard you cussed and discussed, and I now know why. One who will stand for the truth as God has laid it down is never popular with the world's crowd. That is the kind of preaching that God will honor in time and eternity. You will not have occasion to be ashamed when you report to Him who commanded us, "Preach the word."

I have been preaching for more than 20 years, and I have never

seen better gospel messages than you have in TBE. So far as I am concerned they are Biblically sound, enlightening, transforming, and what I consider Baptist.

Edward D. Baker, Kentucky

★ ★ ★ ★

Dear Bro. Gilpin,

As I began to pay my first of the month bills, I thought of you and the bills you have each month. I am sending five dollars to be used where it is most needed.

A few nights ago I read your sermon, "The Love of God." It thrilled my soul. I know that it was the best that I have read or heard. Donald Grey Barnhouse made me see that you could not compare human love with the love of God. I had the truth in my mind but I had not heard a sermon on it.

It is late so I will have to close. Pray for us here. We are praying for you and your work.

James Gassett, Fla.

★ ★ ★ ★

Dear Bro. Gilpin:

Many thanks for THE BAPTIST EXAMINER and may God bless you and all your family. I used to get the same paper when I lived at Petroleum and Parkersburg, W. Va. There is no other paper like it.

I am sending you a check of \$10.00 to pay the postage on THE BAPTIST EXAMINER. I hope that you and all the family are well and in good health.

Fairy Rogers, Florida

★ ★ ★ ★

Dear Bro. Gilpin:

I have been receiving THE BAPTIST EXAMINER for many years. I enjoy it very much, and sure that it is the only Baptist paper that stands for all Bible truth, and want to continue to get it as long as I live.

I am enclosing a small donation to help out anywhere it is needed.

D. H. Combee, Florida

★ ★ ★ ★

Dear Sir:

Someone was nice enough to send me this paper for one year, I would like to have a part in sharing it with nine other people. I like the TBE and the truth it stands for. Just keep up the good work.

Harold Tew, Alabama

Dear Bro. Gilpin,

I want to send you a small offering. It was so twelve times before.

I do get so much help from the good Lord and you and Bro. Bob and other workers, and that will supply every need.

Ellen Coxon

★ ★ ★ ★

Dear Sirs:

We do praise God for the full teaching from His Word. We praise Him for His love in our lives and increased for this fullness of joy in His lives.

Any persecution or trial is more praise to His precious name because we lean on Him. There is no other name.

Don Hech

★ ★ ★ ★

Dear Bro. Gilpin:

This is a little love offering to let you know that I love and love the dear truth of the Word of God that you share. We enjoy all the sermons of Bro. Bob, and all the preacher brethren. Put me on your preacher brethren mailing list.

Ross Singletary

★ ★ ★ ★

Bro. Gilpin or Bro. Ross:

Please find enclosed a \$6.00 and two subscriptions. These people are already subscribers, please send to some of your choice. And use balance of postage of printing of your paper. It's the best I know of.

Mrs. Joe Harris

★ ★ ★ ★

Dear Bro. Gilpin:

I am enclosing a small offering to THE BAPTIST EXAMINER. May the Lord continue to keep you and others in His work.

World events seem to be toward the time when the Lord is coming. I used to worry about things, but now I pass so the Lord can come. I still enjoy the paper and things in it time and again.

May the Lord keep you in your work from the "Exam."

W. W. Jacks, Tennessee

★ ★ ★ ★

Dear Bro. Gilpin:

I often think of the rich ship we had in the Conference 1960, and look forward to you in September.

I pray God for strength and guidance for you in your work, Him, and all the group who are the Examiner possible. I like to do more to help in your work and all of God's other enterprises, but He probably trust me with any more. But my prayers are for you and every effort to the glory of the Lord Jesus Christ.

Sherman Hartley, Tennessee

★ ★ ★ ★

Dear Brother Gilpin:

Enclosed find check amount of \$10.00 to help in then sending forth of The Examiner. I am praying for at least 300 others who love the paper will send an equal offering to help you through present need.

As you may know I have been a regular reader of The Examiner ever since 1938. I enjoy the articles and truths in each issue.

I hope to be able to be in your Bible Conference of September if the Lord will.

Claude H. Creech

The Clasp Of Confidence...



OUR REQUEST OF YOU
RALLY DAY—JUNE 12, 1962

Show your confidence in the written ministry of TBE with an offering which will enable us to continue to bring the paper to you