

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

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WHAT IS THE GOSPEL?

By Bob L. Ross

"The Gospel" is one of the most misunderstood expressions in all the world, yet it is often used in the Bible and is a common expression among Christians. What does the Bible and what do Christians mean by the term "Gospel"?

The Word Defined

The Greek language was used in writing the original New Testament part of the Bible and the word for "Gospel" is "euangelion," which is equivalent to the English word "evangel." The Greek word simply means "good news," or "glad tidings."



"The entrance of thy words bringeth light." — Psalm 119:130.

Therefore, when we use the word "Gospel" in connection with Jesus Christ, we have reference to the good news of Jesus Christ.

The Message of the Gospel

What "good news" is there for us in the Gospel of Jesus Christ? The answer to this question is what makes the Gospel such a joyful message. The "good news" in the Gospel of Christ is that lost, hell-deserving sinners may be saved from their sins through

Jesus! It brings the glad tidings of great joy that sinful men may be redeemed from all sin! The Gospel proclaims this joyful message:

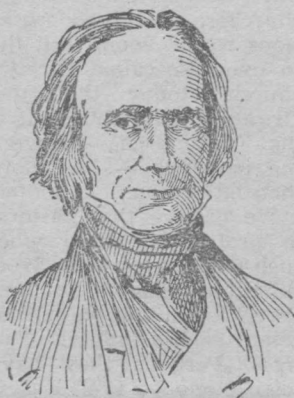
"Christ Jesus came into the world to save sinners" — I Timothy 1:15.

It is a message of love from God; a joyful message telling of His mercy to sinners through Christ; a message of grace to undeserving rebels; a message of (Continued on page 8, col. 4)

Patrick Henry's Defense Of Baptists In Early America

In Colonial times, the state of Virginia was subject to the same laws resulting from the union of the church and state as prevailed in the mother country. Emigrants from England brought over the same spirit which characterized them at home—the churchmen or Episcopalians, the spirit of intolerance and persecution, as evinced in the lives of the founders of that church, Henry VIII, Crammer, Rogers and others; and the Baptists, the spirit of independence and the love of civil and religious liberty. When, then, it became known that the ruling power would not permit the Baptists to exercise their God-given privileges, persecution became the necessary consequence.

In 1775 three Baptist preachers, Lewis Craig, Joseph Craig and



Aaron Bledsoe, were indicted and brought to trial "for preaching the gospel of the Son of God in the Colony of Virginia." When the prosecutor had ceased, Patrick Henry, residing in a distant county, and present to defend the rights of these poor people, arose and said:

"May it please your worships: I think I heard read by the prosecutor as I entered this house, the paper I now hold in my hand. If I have rightly understood the King's attorney, this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court for a crime of great magnitude as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression as if a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with what?"—adding in a sol-

have been used as instruments by which to lure or scare offerings out of sincere, well-meaning Christians.

Our Motives Impugned

As for pastors and other Christians who dare to take a stand for storehouse tithing, they have been subjected to the worst sort of verbal abuse from those who oppose storehouse tithing. I can recall, without looking into any files for articles, attacks on storehouse tithing from such men as M. R. DeHaan, Theodore Epp, John R. Rice, Charles Halff, John Jess and others who depend upon a radio

(Continued on page 2, column 1)

STOREHOUSE TITHING DEFENDED

"Storehouse tithing" means that church members who have been placed in the church by the Holy Spirit (I Cor. 12:18; Acts 2:47) "builted together for an habitation of God through the Spirit" (Eph. 2:22), form "the house of the living God, the pillar and ground of the truth" (I Tim. 3:15), and should be so bound together in the mind" (Phil. 1:27) that they be united in their giving as one in Christ, and thus bring their financial power for the glory of God, as the Spirit directs their whole body.

In recent years, with the rise of denominationalism, interdenominationalism, and non-denominationalism, religious parasites have been feasting upon the members of the Lord's church and have been misled with regard to giving. Chiefly by radio and the printed page, unionists have seduced many thousands of members from the commissioned church. Promises of God's blessings and warnings of God's curses

FOREIGN SUBSCRIBERS PLEASE NOTICE

Due to the heavy cost of postage on foreign subscriptions, it is necessary that we pass this expense on to our foreign subscribers. In the past, we have lost money on foreign subscriptions by bearing this expense; however, the time has come when it is necessary that our foreign subscribers bear this expense. Please see the rates in the masthead on page 2 of this issue.

VOLUME II Spurgeon's Sermons on Sovereignty

By CHARLES HADDON SPURGEON

Salvation of the Lord

DELIVERED AT THE MUSIC HALL, ROYAL SURREY GARDENS LONDON, ENGLAND, MAY 10, 1857

"Salvation is of the Lord." — Jonah 2:9

Jonah learned this sentence of good theology in a strange college. He learned it in the whale's belly, at the bottom of the mountains, with the weeds wrapped about his head, when he supposed that the earth with her bars was about him forever.

Most of the grand truths of God have to be learned by trouble; they must be burned into us with the hot iron of affliction, otherwise we shall not truly receive them. No man is competent to judge in matters of the kingdom, until first he has tried; since there are many things to be learned in the depths which we can never know in the heights. We discover many secrets in the caverns of the ocean, which, though we had soared to heaven, we never could have known. He shall best meet the wants of God's people as a preacher who has had those wants himself; he shall best comfort God's Israel who has needed comfort; and he shall best preach salvation who has felt his own need of it. Jonah, when he was delivered from his great danger, when by the command of God the fish had obediently left its great deeps and delivered its cargo upon dry land, was then capable of judging; and this was the result of his experience under his trouble—"Salvation is of the Lord."

By salvation here we do not merely understand the special salvation which Jonah received from death; for according to Dr. Gill, there is something so special in the original, in the word salvation having one more letter than it usually has, when it only refers to some temporary deliverance, that we can only understand it here as relating to the great work of the salvation of the soul which endureth for ever. That "Salvation is of the Lord," I shall this morning try to show as best I can.

First I shall endeavour to explain the doctrine; then I shall try to show you how God has guarded us from making any mistakes, and has hedged us up to make us believe the gospel; then I shall dwell upon the influence of this truth upon men; and shall close up by showing you the counterpart of the doctrine. Seeing every truth hath its obverse, so hath this.

I. First, then, to begin by explanation, let us EXPOUND THIS DOCTRINE—the doctrine that salvation is of the Lord, or of Jehovah. We are to understand by this, that the whole of the work whereby men are saved from their natural estate of sin and ruin, and are translated into the kingdom of God and made heirs of eternal happiness, is of God, and of him only. "Salvation is of the Lord."

To begin then, at the beginning, the plan of salvation is entirely of God. No human intellect and no created intelligence assisted God in the planning of salvation; he contrived the way, even as he himself carried it out. The plan of salvation was devised before the existence of angels. Before the day-star flung its ray across the darkness, when as yet the un navigated ether had not been fanned by the wing of seraph, and when the solemnity of silence had never been disturbed by the song of angel, God had devised a way whereby he might save man, whom he foresaw would fall. He did not create angels to consult with them; no, of himself he did it.

We might truly ask the question, "With whom took he counsel? Who instructed him, when he planned the great archi-

(Continued on page four)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"FAITH TRIED—GOD TRUSTED"

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." — I Pet. 1:7.

I would like for you to notice in this text especially the first few words, "the trial of your faith."

I am sure there isn't one of us but have had many times in life that which we could refer to as a trial of faith. I am positive there isn't a person here but has come to that place in life that he has had sorrow of heart, a

troubled countenance, and a grief within his soul, simply because of some trial, or some testing, which has come relative to his faith. Well, my text says that it works out for our good ultimately. Paul likewise teaches us the same thing, for he said:

"And we know that all things work TOGETHER FOR GOOD to them that love God, to them who are the called according to his purpose."—Rom. 8:28.

In Isaiah 36 and 37, you will find that the Jews were experiencing a trial of faith. The big king in that day was Sennacherib, the king of Assyria. A few years

ago, I guess the biggest man in the world, or the most feared, was Mussolini; then Mussolini's shadow was eclipsed by that of Hitler; and after the days of Mussolini and Hitler, for the last several years, the most outstandingly feared individual in the world has been the ruler or the dictator of Russia, regardless of the name he may have gone by. Well, in the passage in Isaiah, Sennacherib, the king of Assyria, was the "big man." He was the Mussolini, or the Hitler, or the Khrushchev, or the Stalin of his day, and the Word of God tells (Continued on page 2, column 3)



C. H. SPURGEON (1834-1892) at an early age — just about the time he preached the above sermon.

Spurgeon stood unflinchingly for the doctrines of grace and the freeness of the Gospel, despite opposition from Arminianism on one side and hyper-Calvinism on the other. These great messages we are now carrying reveal his firm Biblical stand.

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS }
JOHN R. GILPIN } Editors

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VERSE OF THE WEEK

"But unto every one of us is given grace according to the measure of the gift of Christ"—EPHESIANS 4:7.

Examiner Editorials

"The Biblical and Historical Faith of Baptists on God's Sovereignty"

Back in September of 1963, we published a special issue of THE BAPTIST EXAMINER, devoted to presenting the historical faith of Baptists on the sovereignty of God. Every article was written by a Baptist "giant" of past ages — such as C. H. Spurgeon, J. P. Boyce, J. R. Graves, A. H. Strong, J. M. Pendleton, Andrew Fuller and many more. We printed a great number of extra copies of this issue and all of them were soon gone. Yet we still had requests for hundreds of copies and as people still get hold of this particular issue we continue to receive orders.

We are now publishing the material of that issue in booklet form — the very same articles, with accompanying photographs of all but one (Alexander Carson) of the writers. The price of a single copy will be 50c, three copies for \$1.00. Those who want larger quantities — say 25 or more — may write for better prices.

A few months ago a meeting of Fundamental Baptists was held in Detroit. The theme was the Biblical faith of Baptists. But conspicuously missing from that meeting was any message on the Sovereignty of God. This booklet will give you the articles by individual men and the statements of great confessions of faith, revealing the historical faith of Baptists on God's Sovereignty.



Storehouse Tithing

(Continued from page one)
or reading audience for their support.

I have rarely read an article from the opposition that did not impugn the motives of the pastor or Christian who held to storehouse tithing. To hear our opposition, one would think that anyone who believes in storehouse tithing is entirely selfish and is just after the dollar. Mr. Rice has been particularly vociferous at this point and has repeatedly condemned those who believe in storehouse tithing,

charging them with all manner of evil intentions and bad motives.

Who's Guilty?

While we would not deny that there are some men who would perhaps teach storehouse tithing from a selfish motive, we certainly resent the broad charge of these interdenominationalists. Actually, I just wonder if these brethren ought not to stop for a minute and ask themselves some questions and see if they might have a bit of selfishness involved in their own practices. For instance, why don't they ask themselves these questions:

"Why do I fail to preach what the Lord has to say about some doctrines on which I know many of my supporters differ greatly? Why do I have to talk about some things being 'minor details' and 'non-essentials'? Why can't I just preach the Book as it is, without having to hedge around, lest I offend some one?"

Yes, I just wonder if maybe Rice and Epp and DeHaan and such preachers ought not to ask themselves a few questions like that and see if there might not be some filthy lucre rattling around at the bottom of their answers.

TBE's Position

Our readers know that THE BAPTIST EXAMINER has stood unflinchingly for the teaching of storehouse tithing. No one can point a finger at this paper and say that we have had a selfish motive back of our teaching. Certainly, we could have added thousands of dollars to our support if we had not taught storehouse tithing. From time to time we have called upon our readers to support the ongoing of this paper and the work of missionaries we sponsor, but not once have we asked for the tithe of any church member. Only in the case where a person is not in a sound church or does not hold church membership have we said it is all right to temporarily send tithes to our church here.

Yet, we are included in the broadside charge made against all advocates of storehouse tithing. Although we have not asked for a single tithe, we are guilty of a selfish motive in teaching the view which we believe is revealed in God's Word!

But we will not be intimidated by these men who separate themselves from the church and make big names for themselves. They always point with pride to the great numbers that follow them; they are great soul-winners, they say; therefore, this is an evidence of their being in the will of God and they feel big enough to make such charges against honest Christians who believe otherwise.

However, the Lord never did indicate that numbers was an

evidence of His blessing; rather, He said, "If ye love me, keep my commandments" (John 14:15). And I just challenge our great soul winning brethren to tell their great numbers the Lord's commandments and then see how many they have left in their radio or reading audience! Tell them about baptism and New Testament church truth and see where they go! Preach such doctrines as Jesus preached in John 6 — election, effectual calling, eternal security — and see what happens!

Bible Days — And Now

In Bible days, all there was was a church. It was "the house of God" (I Tim. 3:15). Christians were baptized and were members of it (Acts 2:47; I Cor. 12:13). It was the "temple" of God (Eph. 2:21, 22). There were no radio pastors or union evangelists around. There were no "radio churches." Thus, this matter of giving was no problem.

But times have changed. Now Christians are urged to send a part of their tithe to some radio pastor, another portion to some Christian paper, another portion to some school or mission board, still another part to some other "worthy object." As a result, many churches are handicapped in fulfilling the commission the Lord gave to the church. Church-sponsored mission work has thus been turned over to boards and societies, rather than being done directly under the churches.

I'm satisfied that if all the money sent off to the parasites was channeled through the churches, church-sponsored missions would boom. But there are so many so-called "arms of the church" today that the poor "trunk" of the church is famishing. The church — if we believe the parasites — has more arms than an octopus has tentacles!

We believe that pastors ought to protest to those who make such charges against advocates of storehouse tithing. Let these "big shots" know that we "little shots" resent such a judging of our motives. Perhaps they have conscience enough to at least give us the benefit of a doubt.—B.L.R.



"Faith Tried"

(Continued from page one)
us how he set out to conquer the world. He had a general by the name of Rabshakeh, and he had Rabshakeh go to Jerusalem particularly to deliver a message to the Jews of Jerusalem. When he threatened the Jews, they took the matter before the Lord in prayer. God heard, God answered prayer, and the Assyrian army was left as so many corpses on the field of battle without a single arrow being shot, without a rock being thrown, without any of the implements of war being used, and 185,000 of the Assyrians died in their sleep, miraculously and supernaturally by the hand of God.

I

RABSHAKEH'S CHALLENGE.

Rabshakeh was the commander-in-chief under Sennacherib, and Sennacherib sent him to Jerusalem with a special message to the Jews, demanding that the people of Jerusalem surrender to him without any warfare, or the least bit of the implements of war being used. For example, we find Rabshakeh saying:

"What confidence is this wherein thou trustest?"—Isa. 36:4.

You will notice that everything Rabshakeh did was of a challenging nature. As he paraded in front of the walls of Jerusalem, he said to the Jews, "Do you have confidence? What confidence is this wherein you trust?" If that were an indication of arrogance on his part, then let's notice a little further how much more arrogant he became. Listen:

"Lo, thou TRUSTEST in the staff of this broken reed, on EGYPT; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him."—Isa. 36:6.

"I Should Like to Know"

THE QUESTIONS AND ANSWERS NOW APPEARING IN THIS COLUMN ARE BEING COMPILED FOR PUBLICATION IN BOOK FORM. WE ARE ACCEPTING ADVANCE ORDERS FOR THE BOOK. INVOICES WILL BE SENT TO PURCHASERS WHEN THE BOOK IS PRINTED AND ITS PRICE TERMINATED. ORDER YOURS NOW.

Several years ago, you quoted from an article in the "Sword of the Lord" to show that John R. Rice had made a statement by C. H. Spurgeon in order to eliminate the doctrine of the limited atonement. In view of the fact that of your present readers may not know about this, I thought I should mention this again, especially since Rice does agree with Spurgeon and has tried to say that Spurgeon did not believe in the Calvinistic position. Would you quote this again, maybe in the "I Should Like to Know" column?

Yes, we will be glad to do so, for doubtless in our reading audience — especially among the brethren now on our mailing list — are unaware of such was done. Spurgeon's great sermon, "Heaven or Hell," was reprinted in Rice's paper in 1957. Rice pointed out the distortion of the particular statement in the atonement in TBE (April 13, 1957). The statement was Spurgeon, as it is originally given in the **New Park Pulpit** (sermon No. 40) and also in volume 1 of Zeeman's reprint of some of Spurgeon's sermons called **Moral Library** (now out of print), is as follows:

"Some think that Christ died, and yet, that some whom He died will be lost. I never could understand that doctrine."

This is plainly a reference to the doctrine of the atonement, the position which Spurgeon held. In his book, **Spurgeon's Sermons on Sovereignty**, for full sermons on this doctrine).

When the sermon appeared in Rice's paper, the statement read:

"Some think that Christ died, and yet, that some whom He died and who trusted Him will be lost. I could understand that doctrine."

The words "and who trusted Him" were added by Rice. A reader of both his paper and TBE when Rice and he answered the letter, saying that if Spurgeon believed in a limited atonement while on earth, he believed it now in Heaven and he was thus just correcting what Spurgeon himself would correct if he were alive.

Another sermon by Spurgeon on the Resurrection, printed by Rice in March 28, 1958, issue of his paper, omits the phrase, "to have been upholding free election," which appears on page 97 of **New Park Pulpit**, Volume 1. Does anyone wonder why so many readers of the paper are ignorant of Spurgeon's position on Calvinistic election?

Since 1957, Rice has twisted Spurgeon in many ways. He said, for instance, that Spurgeon just called himself a Calvinist. Also, he said that what Spurgeon preached during the first few years of his ministry changed later on, despite the fact that Spurgeon's some of the early sermons were republished years ago. He said he did not have to change any doctrine which he preached in his early ministry. Then when we printed his book, **Spurgeon's Sermons on Sovereignty**, Rice (naturally) to advertise the book, saying that the great sermons were "taken out of context"! (Check and imagine 18 sermons being "out of context"!)

In view of such chicanery as Rice practices, we think he is the one to be charging others with taking sermons out of context!

In other words, he said, "I perceive that you are trusting rogantly Rabshakeh in Egypt. Well, if you are, you are surely like a man that is leaning on a broken reed, and if he puts his weight upon it, it will completely be crushed, and will pierce his hand and then he will fall. Egypt with Pharaoh as the leader is just like a broken reed; you are leaning on a broken reed."

You can notice, I said, that he is trusting rogantly Rabshakeh in Egypt.

Notice again:

"But if thou sayest, 'TRUST in the Lord, is it not he, who PLACES and whose HEZEKIAH hath taken said to Judah and to Ye shall worship altar?'—Isa. 36:7.

When Rabshakeh

the high places and

Hezekiah had taken

actually talking about

form in religion that

had brought about.

hadn't taken away

the true God. He

away anything that

Jehovah God. Rather

taken away the altar

places to the false god

been set up by his

He had taken away

and all the idol worship

false worship that

sors had set up. Now

says, "Are you confident

where is your confidence

in Egypt? Well, that

broken reed. Is it in

or in the high places?

If so, then you have

those, because Hezekiah

has taken them away.

Notice again his

"Now therefore give

I pray thee, to my

king of Assyria and

(Continued on page 3)

THE FAKE AND FRAUD OF EASTER

By ROY MASON

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Ashland, Kentucky

A Message for YOUTH

Ecclesiastes 12:1

Remember now thy Creator in the days of thy youth

Interesting Facts About The Bible

About forty men were engaged in the writing of the Bible, during a period of about 1,600 years—from 1500 B. C. to A. D. These men wrote as they were led by the Holy Spirit (II Pet. 1:21). They wrote not in words of human wisdom, but in words of God (I Cor. 2:13). The Bible contains 3,566,480 words, 73,746 words, 31,102 verses, chapters, and 66 books. The Old Testament contains 39 books; the New Testament, 27 books. In terms of length, the average word in the Bible contains fewer than 10 letters. What a lesson for the man who has a mania for big words.

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

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

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

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

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

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

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

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

The American Standard edition was published in 1901.

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

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

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

The Bible is the most translated book in the world. It has been translated into more different languages and dialects than any other book that has been written.

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The Bible is the best book in the world.

It is the only book that reveals the origin, mission, and destiny

At "All Times"

1. **Praise.** "I will bless the Lord at all times" (Psalm 34:1).
2. **Trust.** "Trust in Him at all times" (Psalm 62:8).
3. **Righteousness.** "Blessed . . . he that doeth righteousness at all times" (Psalm 106:3).
4. **Longing.** "My soul breaketh for the longing that it hath unto Thy judgments at all times" (Psalm 119:20).
5. **Friendship.** "A friend loveth at all times" (Prov. 17:17).
6. **Zeal.** "Good to be zealously affected at all times" (Gal. 4:18, R.V.).
7. **Peace.** "The Lord of peace Himself give you peace at all times" (2 Thess. 3:16, R.V.).

of man.

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

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

"Faith Tried"

(Continued from page 2)
THE TWO THOUSAND HORSES, if thou be able on thy part to set riders upon them."—Isa. 36:8.

Notice, he says, "Where is your confidence? You say it is not in Egypt. You say you are not depending upon the high places and the altars of religion, for they represent a false religion. Well, you are depending upon yourself; you are confident in yourself. If you are, I'll tell you what I will do. I will bring two thousand horses here to you if you can find two thousand Jews who can ride them. We will give you a chance in battle; we'll give you a sporting chance, for we will furnish the horses if you will find two thousand Jews who know how to ride."

Of course Rabshakeh knew that the Jews couldn't ride. He knew that the horse was taboo to the Jew. God had told the Jews that they couldn't own horses. If a man got on a horse with a sword or a spear in his hand, and went against a man who was on foot, he was at a superior advantage. God said, "You are not to have any advantage; you are to trust in me." Therefore the horse was taboo so far as the Jew was concerned. So Rabshakeh felt pretty secure when he said, "I'll give you two thousand horses if you can provide the riders that will be able to sit upon them."

I say, beloved, Rabshakeh was exceedingly insolent and arrogant in the challenge he offered to the Jews. He said, "You have confidence; is it in Egypt? Well, that is just a broken reed. Is your confidence in high places or altars that you have destroyed? Well, you haven't those because they have already been destroyed. Is your confidence in yourself? Well, you can't even ride a horse." Then he said, "Maybe you will put your confidence in your God." Listen:

"Neither let Hezekiah make you TRUST IN THE LORD, saying, The Lord will surely deliver us: this city shall not be delivered into the hand of the king of Assyria."—Isa. 36:15.

Then he goes on to say:

"Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Aphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?"—Isa. 36:18-20.

You can notice from this the

arrogancy, the insolence, and the challenging way in which Rabshakeh came against the city of Jerusalem. He challenged them on the basis that they couldn't put confidence in Egypt, neither could they put confidence in the false religions that had been destroyed by Hezekiah, nor could they put confidence in themselves because they didn't know how to ride a horse and fight like other nations, and as he said, "What good would it do to put any confidence in your God?"

Your God is just like the gods of the nations. We have destroyed other nations, and your God isn't any more than any of the rest of the gods."

Beloved, that was the challenge that Rabshakeh threw out. It was a challenge to Hezekiah, king of Jerusalem. It was a challenge to the God of the universe, yonder in the skies. Thus, Rabshakeh, most insultingly, challenged Israel, challenged Israel's king Hezekiah, challenged Israel's

(Continued on page 4, column 1)

FOR THE KIDDIES



ABRAHAM AND LOT

Genesis 12, 19



Abraham was Lot's uncle. When uncle Abraham left Ur of the Chaldees, Lot went with him. This soon caused trouble. The Lord had told Abraham to leave, but the Lord had said nothing to Lot. Lot simply decided to go, without being called of God.

Abraham and Lot had many cattle. They also had herdsmen who worked for them, taking care of the cattle. Their herds grew larger and larger until the land was not big enough for them. Abraham's herdsmen and Lot's herdsmen began to argue and fight over the land. This was not good and Abraham did not like it.

Abraham said to Lot, "Let us end this strife. We should not have this arguing and fighting."

Then Abraham told Lot to choose any part of the land he wanted. Abraham would take whatever was left. You see, Abraham knew that God would be with him and would bless him, for God had promised to do so. So it didn't matter what part of the land Abraham took, for God would bless him.

Lot lifted up his eyes and chose the pretty land near the city of Sodom. The land was very beautiful, but Sodom was wicked. Lot and his herdsmen took the cattle into the beautiful land near Sodom and Abraham went the other way. It wasn't long until Lot had moved into the city of Sodom to live there.

The people of Sodom were very sinful. They were so wicked that God said that He was going to destroy the city. The Lord told Abraham what He was going to do.

Abraham knew that Lot was in Sodom, so he began to pray for him. He asked the Lord to spare the city, if there were ten righteous men in Sodom. The Lord said that He would; however, He could not find the ten righteous men. The people were all wicked. The Lord sent two angels to warn Lot to get out of town. But Lot's wife and children did not want to leave Sodom. They were wicked just like the people of Sodom. So the angels had to take Lot and his family by the hand and pull them out of Sodom.

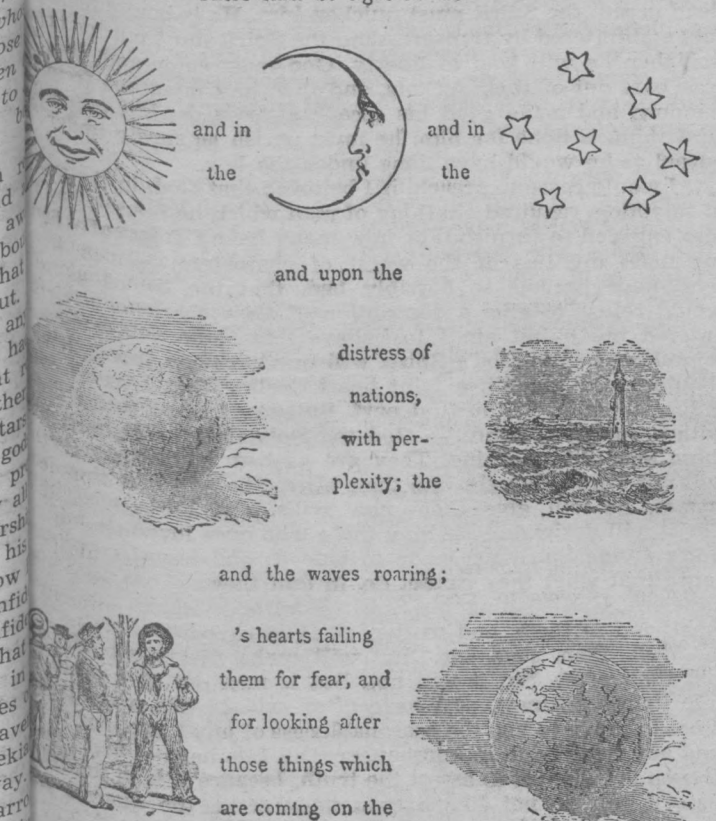
Then the Lord rained fire and brimstone out of Heaven and destroyed the city. God had told Lot's family not to look back. But Mrs. Lot looked back and she turned into a pillar of salt. She disobeyed the Lord and was punished for her sin.

MEMORY VERSE: Remember Lot's wife." — Luke 17:32.

REPRINTS of this article may be had in quantities of 10 or more at 2c per copy, plus 15c postage. Order from Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky.

READ THE BIBLE BY SYMBOLS

There shall be signs in the



distress of nations, with perplexity; the

and the waves roaring;

's hearts failing them for fear, and for looking after those things which are coming on the

on the earth." — Luke 21:25, 26.

The Baptist Examiner FORUM

In God's eyes, are there degrees of sin, or is telling a lie equivalent to murder? — Royce Plyler, Texas.

JAMES HOBBS:

Matthew 11:21-24 proves that there are degrees of punishment. For that reason we would have to say that there are degrees of sin. However, we must not think that a man who has committed a "small" sin is not as guilty as a man who has committed a "big" sin. Romans 6:23 says the wages of sin is death. I John 3:4 says that sin is the transgression of the law. The above verses do not refer to large, small or certain sins, but any and all sin or sins in general.

MARVIN MERRY:

In Matthew 12:31 Christ tells us that only one sin ("blasphemy against the Holy Ghost") cannot be forgiven. Since this sin cannot be forgiven, it must be worse than any other in the sight of God.

Again, in Luke 12:46-48, our Lord teaches that there are degrees of punishment in hell based upon the amount of light received and rejected. Thus there would be degrees of sin in the amount of light rejected.

Telling a lie is not equivalent to murder, for murder boldly usurps God's role in the taking away of life. However, there are circumstances in which telling a lie could prove equivalent to murder.

E. G. COOK:

Sin is sin. They are all bad ones. There are no good sins. The fearful, and unbelieving, the murderers and liars are all classed together (Rev. 21:8). Degrees of punishment will be governed by the amount of light the person has rather than by the kind of sin he commits (Lk. 12:47-48). The blood of Jesus Christ cleanses from all sin. (I Jno. 1:7). It takes the blood to cleanse the sin of lying just as it does the sin of murder. The good kind of sin has not been invented yet. Sin, when it is finished bringeth forth death (Jas. 1:15). Please note, it does not say if they are big ones. It just says sin.

RAY SCHWART:

Sin is sin, the breaking of one commandment makes us guilty of them all. A lie in I Kings 21 caused the death of Naboth. This lie thus caused murder; therefore a sin usually causes further sin.

TBE'S COMMENT:

Our position on this question is that sin will be punished on the basis of these points: (1) One's light and opportunity (Matt. 11:20-24), (2) the number of sins (Heb. 2:2, Gal. 6:7, Rev. 20:12), and (3) the character of sin (John 19:11). Therefore, we believe one sin could be greater than another, as Christ said of the sin of Judas in John 19:11.

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"Faith Tried"

(Continued from page 3)

prophet Isaiah, and Israel's God.

II

THE EFFECT.

Let's notice the effect of Rabshakeh's challenge. We read:

"Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their CLOTHES RENT, and told him the words of Rabshakeh."—Isa. 36:22.

Now what effect did it have on Hezekiah? Listen:

"And it came to pass, when king Hezekiah heard it, that he RENT HIS CLOTHES, and covered himself with SACKCLOTH, and went into the house of the Lord."—Isa. 37:1.

I wish you would notice, beloved, the effect of the challenge of Rabshakeh. The three leaders to whom these threats and these insolent, arrogant, insulting remarks had been made, went to Hezekiah their king and told him all that Rabshakeh had said. They went in mourning with their clothes rent. They didn't go into the presence of their king happy. They didn't walk with a jaunty step. Rather they went into the presence of their king, humbled to the extent they rent their clothes, as a sign that a great calamity was impending.

Then the Word of God tells us how that when Hezekiah heard it, Hezekiah didn't do any rejoicing either. I can see Hezekiah as he took his crown off. I can see him as he took his robe off. I can see him as he laid aside his garments of regal splendor. I can see him as all these things were put aside, and the Word of God says that he covered himself with sackcloth.

Oh, can you imagine the effect of the threats and the challenge that Rabshakeh had upon the kingdom, when the leading men of the kingdom rent their clothes and the king over the kingdom rent his clothes and laid aside his garments of royalty? Can you imagine the effect that the challenge of Rabshakeh had upon them? I am sure, beloved, that there is not one of us that hasn't come to the same place in life that you have felt like rending your garments—or at least your heart was rent, even though you may not have rent your clothes—as a sign of the grief you felt. Your heart was rent as a result of the troubles, and the problems, and the challenges that the world presented.

As the song writer has said:

"In the hour of trial,
Jesus plead for me,
Lest by base denial,
I depart from Thee.
When thou see'st me waver,
With a look recall,
Nor for fear or favor
Suffer me to fall.

Should Thy mercy send me
Sorrow, toil and woe;
Or should pain attend me
On my path below;
Grant that I may never
Fail Thy hand to see,
Grant that I may ever
Cast my care on Thee."

I am satisfied that was the effect the challenge of Rabshakeh had upon the country of Judah, the king, the prophet, and the leading men in the capital city. I am satisfied that they cried out in their hearts unto God as they went into the house of the Lord.

III

HEZEKIAH'S RESOURCE.

What was Hezekiah's resource? Listen:

"And Hezekiah PRAYED UNTO THE LORD, saying, O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which

(Continued on page 5, column 1)

Spurgeon's Sermons - (Continued from p. 1)

lecture of the temple of mercy? With whom took he counsel when he digged the deeps of love, that out of them there might well up springs of salvation? Who aided him?"

None. He himself, alone, did it. In fact, if angels had been in existence, they could not have assisted God; for I well suppose that if a solemn conclave of those spirits had been held, if God had put to them this question, "Man will rebel, declare I will punish; my justice, inflexible and severe, demands that I should do so; but yet I intend to have mercy," they had put the question to the celestial squadrons of mighty angels, "How can these things be? How can justice have its demand fulfilled, and how can mercy reign?" the angels would have sat in silence until now; they could not have dictated the way whereby righteousness and peace should meet together, judgment and mercy should kiss each other. God devised because without God it could not have been devised. It is plan too splendid to have been the product of any mind except that of that mind which afterwards carried it out. "Salvation is of the Lord; it is of the Lord."

And as it was of the Lord in planning, so it was of the Lord in execution. No one has helped to provide salvation; God alone did it all himself. The banquet of mercy is served up by host; that host is He to whom the cattle on a thousand hills long. But none have contributed any dainties to that royal banquet; he hath done it all himself. The royal bath of mercy, which in black souls are washed was filled from the veins of Jesus; a drop was contributed by any other being. He died upon the cross and as an expiator he died alone. No blood of martyrs mingled with that stream; no blood of noble confessors and of heroes entered into the river of atonement; that is filled with the veins of Christ, and from nowhere else beside. He hath done it wholly. Atonement is the unaided work of Jesus. On your cross I see the man who "trode the winepress alone," in your garden I see the solitary conqueror, who came to the single-handed, whose own arm brought salvation, and whose omnipotence sustained him. "Salvation is of the Lord," and its provisions; Jehovah-Father, Son, and Spirit-hath provided everything.

So far we are all agreed; but now we shall have to separate a bit. "Salvation is of the Lord," in the application of it.

"No," says the Arminian, "it is not; salvation is of the Lord inasmuch as he does all for man that he can do; but there is something that man must do, which if he does not do, he must perish."

That is the Arminian way of salvation. Now last week I thought of this very theory of salvation, when I stood by the side of that window of Carisbrooke Castle, out of which King Charles, of unhappy and unrighteous memory, attempted escape. I read in the guide book that everything was provided for his escape; his followers had means at the bottom of the wall to enable him to fly across the country, and on the other side they had their boats lying ready to take him to another shore. In fact, everything was ready for his escape. But here was an important circumstance: his friends had done all they could for him; he was to do the rest; but that doing the rest was just the point and brunt of the battle. It was to get out of the window, out of which he was not able to escape by any means, so that all that his friends did for him went for nothing, so far as he was concerned.

So with the sinner. If God had provided every means for escape, and only required him to get out of his dungeon, he would have remained there to all eternity. Why is not the sinner by nature dead in sin? And if God requires him to get himself alive, and then afterwards he will do the rest for him, then verily, my friends, we are not so much obliged to God. But we had thought for; for if he require so much as that of us, and we can do it, we can do the rest without his assistance.

The Romanists have an extraordinary miracle of their own about St. Dennis, of whom they tell the lying legend that his head was off he took it up in his hands and walked with it two thousand miles; whereupon said a wit, "So far as the thousand miles go, it is nothing at all, it is only the first step in which there is any difficulty."

So I believe, if that is taken, all the rest can be easily accomplished. And if God does require of the sinner — dead in sin — that he should take the first step, then he requireth that which renders salvation as impossible under the gospel as ever it was under the law, seeing man is as unable to lieve as he is to obey, and is just as much without power to come to Christ as he is without power to go to heaven without Christ. The power must be given to him of the Spirit. He dead in sin; the Spirit must quicken him. He is bound hand and foot and fettered by transgression; the Spirit must cut his bonds and then he will leap to liberty. God must come and dash iron bars out of their sockets, and then he can escape from the window, and make good his escape afterwards; but unless the first thing is done for him, he must perish as surely under the gospel as he would have done under the law.

I would cease to preach, if I believed that God, in the method of salvation, required anything of man which he himself had also engaged to furnish. For how many have I frequently heard saying upon my lips of the worst of characters — men whose lives have become so horribly bad, that the lip of mercy would refuse to give a description of their character? Who entered my pulpit am I to believe that these men are better than something before God's Spirit will operate upon them? If I should go there with a faint heart, feeling that I never could induce them to do the first part. But now I come to my pulpit with a sure confidence — God the Holy Spirit will meet these men this morning. They are as bad as they can be, but will put a new thought into their hearts; he will give them new wishes, he will give them new wills, and those who have Christ will desire to love him; those who once loved sin will love God's divine Spirit, be made to hate it; and here is my confidence that what they cannot do, in that they are weak through the flesh, God sending his Spirit into their hearts will do for them, and in them, and so they shall be saved.

Well, then, says one, that will make people sit still and fold their arms. Sir, it will not. But if men did so I could help it; my business, as I have often said in this place before, is not to prove to you the reasonableness of any truth, nor to defend any truth from its consequence; all I do here — and I mean to keep to it, is just to assert the truth, because it is in the Bible, then, if you do not like it, you must settle the quarrel with my Master, and if you think it unreasonable you must quarrel with the Bible. Let others defend Scripture and prove it to be true; they can do their work better than I could; mine is just mere work of proclaiming. I am the messenger; I tell the Master's word.

(Continued on page 5)

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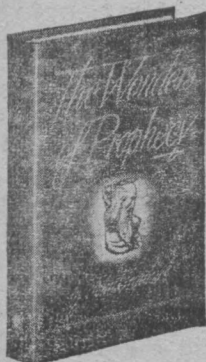
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Books By J. R. Graves

(Continued from page 4)

(Continued from page 4)

sent to reproach the living
Of a truth, Lord, the kings
Assyria have laid waste all the
cities and their countries, and
they cast their gods into the fire:
they were no gods, but the
work of men's hands, wood and
stone: therefore they have de-
stroyed them. Now therefore, O
our God, save us from his
hand, that all the kingdoms of
the earth may know that thou
art the Lord, even thou only."—
37:15-20.

What was Hezekiah's resource? He went to the house of God, and approached the God of the universe of God, and he prayed to God of absolute sovereignty and omnipotence. He called upon God whom he said had created heaven and earth and all things therein, and he asked God in His sovereignty to incline His ear, His eyes, and His power in behalf of the Jew, and he reminded the king to whom he prayed that the king of Assyria had destroyed weren't gods, but were filled with idols. He said, "Lord, I am king one thing for your own world, that the nations of the world shall know that you are God—that you turn back and deliver Rabshakeh the general, and Nabacherib the king of Assyria."

Wasn't that a strange way to
set a challenge? Wasn't that a
strange way to meet the challenge
of a man who said, "We will give
you two thousand horses if you
set riders upon them"? Wasn't
that a strange way to meet a
challenge of a man who said,
"Our God is as weak and power-
less and helpless as the gods of
the nations we have destroyed"?
Wasn't Hezekiah's resource was to
lay back upon the God that Rab-
bakeh had insulted.

on the wall. You would say that Hezekiah
 another light to have been out drilling
 ere was an army. You would say that
 they could. You would say that Hezekiah
 ust the people together his fighting forces.
 ndow, you would say that Hezekiah
 that all right to have been preparing for
 s concentration. You would say that Hezekiah
 y means should have put watchmen
 deungeon, the wall. You would say that
 not the Hezekiah ought to have been get-
 im for ready to meet the army that
 est for his challenging them outside the
 to God. But instead, beloved, you
 that of old Hezekiah going to church;
 assistance to find him praying; you find
 of their own talking to the God whom
 ed that a Joshua has insulted. I ask you,
 lked with it pay to pray?
 as the Let's go back to the Old Testa-

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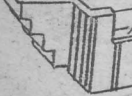
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ment. Once upon a time Abraham called his servant unto him and said, "I want a wife for my son Isaac, but I don't want Isaac to marry any of the heathen women in this land. I want you to go back to the homeland and get a wife for Isaac. I want you to put your hand on my thigh and swear that you will go back to the homeland, to the Ur of the Chaldees, from whence I came, and find there a wife for my son Isaac." The servant said, "But peradventure she won't be willing to follow me. Peradventure she won't be willing to come all this distance from the Ur of the Chaldees over here to Palestine." Abraham said, "Then you will be clear of your oath, but now I ask you to put your hand upon my thigh and make this oath to me." The unnamed servant did as he was told. As he neared the Ur of the Chaldees, Abraham's home from whence he had come years before, he prayed a simple prayer, and he said, "Lord, my master wants a wife for his son. Lord, I am going to ask one simple thing: the first girl that comes down to draw water from this well, I am going to ask her to give me a drink; and if she is the one you want for my master as a daughter-in-law, then grant that she will say, 'I'll not only draw water for you to drink, but I'll draw water for for your camels also.'"

Beloved, this servant had just barely said "Amen" when here came little Rebekah tripping down to the well, and he asked her for a drink of water. She said, "Yes sir, and I'll draw water for your camels also." You know the rest of the story without me having to tell you, how he went to the house—how he proposed marriage in the name of Isaac, how her brother and father said, "Let her stay here a while; we don't want to break up the old home too soon," and how he said, "No, my master is getting old and my master's business requires haste, so I'd like to leave immediately." They said, "Well, let's call Rebekah in, and ask her what she says about it."

Well, you know what she would say in the matter. When that day comes that a girl is about to put on white lace, and a blue garter, and she is about to get married, you know what she is going to say. She is not going to say, "We are going to stick around here with the old folk," but she is going to say, I have been with you long enough; I am ready to make the trip."

I can see them, the unnamed servant and Rebekah, starting back to Palestine. I ask you, does it pay to pray?

I see that man Jonah, who in my mind was one of the very great prophets of God in the Old Testament, though disobedient in many instances. I see that man Jonah when he is on board the vessel, and the mariners cast him overboard, and the fish comes up and takes him in. I can hear old Jonah now that he is down there in the belly of the whale say—"Let's have a prayer meeting."

I tell you, beloved, it is the best thing in this world to do whenever you get in the belly of a whale—and I would remind

you, the Lord still has got some mighty big fish. He made the fish that swallowed Jonah, and He is still able to make a fish big enough to swallow you and me. Sometimes I think all of us get down in the whale's belly. I tell you, the best thing you can remember to do, whenever you are in a whale's belly is to do just exactly what Jonah did. Old Jonah said, "Let's have a prayer meeting."

Jonah had been trying to run from God; now he wanted to pray to God. He has been trying to get away from God; now he wants God to cuddle up close to him. He has been trying to hide from the Lord; now he wants the Lord to hide him in Him. So Jonah prays, and oh, what a prayer it was! We read:

"And the Lord spake unto the fish, and it vomited out Jonah upon the dry land."—Jonah 2:10.

He didn't put him back in the water so he would have to swim to shore, but he took him to the shore, and vomited him right out on dry land. I ask, does it pay to pray?

Beloved, you might remember that the next time things look bad. As I have often said, when the outlook is dark, always try the uplook.

But you say, "Brother Gilpin, that happened a long time ago—back in the Old Testament." If you are one of those individuals who like things particularly from the New Testament, let's see if it pays to pray in the New Testament.

In the book of Acts we find the story as to how the preachers were all threatened because of their preaching. They were told not to preach anymore. The Word of God says that the rulers of Jerusalem said, "You have filled Jerusalem with your doctrine; now don't do it anymore. If you do any more preaching, you are going to get into trouble." Now what did they do? Notice:

"And when they heard that, they **LIFTED UP THEIR VOICE TO GOD** with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is."
—Acts 4:24.

What did they do? They had a prayer meeting. The rulers had said, "Don't you do any more preaching in the city of Jerusalem," but the preachers went to the church and had a prayer meeting.

I wonder, beloved, if it might not be a good idea when we have troubles, problems, and difficulties for us to remember to do just what this crowd did. You know the Bible say, "Confess your faults one to another," and pray one for another." Too many times we confess the other fellow's faults, but God says to confess your faults one to another and to pray one for another. This crowd of preachers when they were threatened by the rulers of Jerusalem, called the church together and prayed, and lifted up their voice with one accord. Did it pay?

I think of Simon Peter as a practical minded man. I can't imagine Simon Peter and the rest of those practical minded preachers praying if it didn't pay. I ask, did it pay? Listen:

"And when they HAD PRAYED, the place was SHAKEN where they were assembled together; and they were all FILLED with the Holy Ghost and they

(Continued on page 6, column 3)

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Spurgeon's Sermons . . (Continued from p. 4)

message; if you do not like the message quarrel with the Bible, not with me; so long as I have Scripture on my side I will dare and defy you to do anything against me. "Salvation is of the Lord."

The Lord has to apply it, to make the unwilling willing, to make the ungodly godly, and bring the vile rebel to the feet of Jesus, or else salvation will never be accomplished. Leave that one thing undone, and you have broken the link of the chain, the very link which was just necessary to its integrity. Take away the fact that God begins the good work, and that he sends us what the old divines call preventing grace — take that away, and you have spoilt the whole of salvation; you have just taken the key-stone out of the arch, and down it tumbles. There is nothing left then.

And now on the next point we shall a little disagree again. "Salvation is of the Lord," as to the sustaining of the work in any man's heart. When a man is made a child of God he does not have a stock of grace given to him with which to go on forever, but he has grace for that day; and he must have grace for the next day, and grace for the next; and grace for the next, until days shall end, or else the beginning shall be of no avail. As a man does not make himself spiritually alive, so neither can he keep himself so. He can feed on spiritual food, and so preserve his spiritual strength; he can walk in the commandments of the Lord, and so enjoy rest and peace. but still the inner life is dependent upon the Spirit as much for its after existence as for its first begetting. I do verily believe that if it should ever be my lot to put my foot upon the golden threshold of paradise, and put this thumb upon the pearly latch, I should never cross the threshold unless I had grace given me to take that last step whereby I might enter heaven.

No man of himself, even when converted, hath any power, except as that power is daily, constantly, and perpetually infused into him by the Spirit. But Christians often set up for independent gentlemen; they get a little stock of grace in hand, and they say, "My mountain standeth firm, I shall never be moved." But ah! it is not long before the manna begins to be putrid. It was only meant to be the manna for the day, and we have kept it for the morrow, and therefore it fails us. We must have fresh grace.

"For day by day the manna fell,
Oh to learn that lesson well."

So look day by day for fresh grace. Frequently too the Christian wants to have grace enough for a month vouchsafed to him in one moment. "Oh!" he says, "what a host of troubles I have coming — how shall I meet them all? Oh! that I had grace enough to bear me through them all!" My dear friends, you will have grace enough for your troubles, as they come one by one. "As thy days, so shall thy strength be," but thy strength shall never be as thy months, or as thy weeks. Thou shalt have thy strength as thou hast thy bread. "Give us this day our daily bread." Give us this day our daily grace. But why is it you will get troubling yourself about the things of to-morrow? The common people say, "Cross a bridge when you come to it." That is good advice. Do the same. When a trouble comes, attack it and down with it, and master it; but do not begin now to forestall your woes.

"Ah! but I have so many" says one. Therefore I say, do not look further before thee than thou needest. "Sufficient unto the day is the evil thereof." Do as the brave Grecian did, who, when he defended his country from Persia, did not go into the plains to fight, but stood in the narrow pass of Thermopylae; there when the myriads came to him, they had to come one by one, and he felled them to the earth. Had he ventured into the plain he would have been soon devoured, and his handfull would have been melted like a drop of dew in the sea. Stand in the narrow pass of today, and fight thy troubles one by one; but do not rush into the plains of tomorrow, for there thou wilt be routed and killed. As the evil is sufficient so will the grace be. "Salvation is of the Lord."

But, lastly, upon this point. *The ultimate perfection of salvation is the Lord.* Soon, soon, the saints of earth shall be saints in light; their hairs of snowy age shall be crowned with perpetual joy and everlasting youth; their eyes, suffused with tears, shall be made bright as stars, never to be clouded again by sorrow; their hearts that tremble now are to be made joyous and fast, and set for ever like pillars in the temple of God. Their follies, their burdens, their griefs, their woes, are soon to be over; sin is to be slain, corruption is to be removed, and a heaven of spotless purity and of unmingled peace is to be theirs for ever. But it must still be by grace. As was the foundation such must the top-stone be; that which laid on earth the first beginning must lay in heaven the top-most stone. As they were redeemed from their filthy conversation by grace so they must be redeemed from death and the grave by grace too, and they must enter heaven singing,

"Salvation of the Lord alone,
Grace is a shoreless sea."

There may be Arminians here, but they will not be Arminians there; they may here say, "It is of the will of the flesh," but in heaven they shall not think so. Here they may ascribe some little to the creature; but there they shall cast their crown at the Redeemer's feet, and acknowledge that he did it all. Here they may sometimes look a little at themselves, and boast somewhat of their own strength; but there, "Not unto us, nor unto us," shall be sung with deeper sincerity and with more profound emphasis than they have even sung here below. In heaven, when grace shall have done its work, this truth shall stand out in blazing letters of gold, "Salvation is of the Lord."

II. Thus I have tried to expound the gospel. Now shall show you How GOD HAS HEDGED THIS DOCTRINE ABOUT?

Some have said salvation in some cases is the result of natural temperament. Well, sir, well; God has effectually answered your argument. You say that some people are saved because they are naturally religious and inclined to be good; unfortunately I have never met with any of that class of persons yet; but I will suppose for a moment that there are such people. God has unanswerably met your objections; for, strange to say, the great number of those who are saved are just the most unlikely people in the world to have been saved, while a great number of those who perish were once just the very people whom, if natural disposition had anything to do with it, would have expected to see in heaven.

Why, there is one here who in his youth was a child of man
follies. Often did his mother weep over him, and cry and groan
(Continued on page six)

Spurgeon's Sermons - (Continued from p. 5)

over her son's wanderings; for what with a fierce high spirit that could brook neither bit nor bridle, what with perpetual rebellions and ebullitions of hot anger, she said, "My son, my son, what wilt thou be in thy riper years? Surely thou wilt dash in pieces law and order, and be a disgrace to thy father's name." He grew up; in youth he was wild, and wanton, but, wonder of wonders, on a sudden he became a new man, changed, altogether changed; no more like what he was before than angels are like lost spirits. He sat at her feet, he cheered her heart, and the lost, fiery one became gentle, mild, humble as a little child, and obedient to God's commandments.

You say, wonder of wonders! But there is another here. He was a fair youth: when but a child he talked of Jesus; often when his mother had him on her knee he asked her questions about Heaven; he was a prodigy, a wonder of piety in his youth. As he grew up, the tear rolled down his cheek under any sermon; he could scarcely bear to hear of death without a sigh; sometimes his mother caught him, as she thought, in prayer alone. And what is he now? He has just this very morning come from sin; he has become the debauched, desperate villain, has gone far into all manner of wickedness and lust, and sin, and has become more damnably corrupt than other men could have made him; only his own evil spirit, once confined, has now developed itself, he has learned to play the lion in his manhood, as once he played the fox in his youth.

I do not know whether you have ever met with such a case; but it very frequently is so. I know I can say that in my congregation some abandoned, wicked fellow, has had his heart broken, and been led to weep, and has cried to God for mercy, and renounced his vile sin; whilst some fair maiden by his side hath heard the same sermon, and if there was a tear she brushed it away; she still continues just what she was, "without God and without hope in the world." God has taken the base things of the world, and has just picked his people out of the very roughest of men, in order that he may prove, that it is not natural disposition, but that "Salvation is of the Lord" alone.

Well, but some say, it is the minister they hear who converts men. Ah! that is a grand idea, full sure. No man but a fool would entertain it. I met with a man sometime ago who assured me that he knew a minister who had a very large amount of converting power in him. Speaking of a great Evangelist in America, he said, "That man, sir, has got the greatest quantity of converting power I ever knew a man to have; and Mr. So-and-So in a neighbouring town I think is second to him."

At that time this converting power was being exhibited; two hundred persons were converted by the converting power of this second best, and joined to the church in a few months. I went to the place some time afterwards — it was in England — and I said, "How do your converts get on?" "Well," said he, "I cannot say much about them." "How many out of those two hundred whom you received in a year ago stand fast?" "Well," he said, "I am afraid not many of them; we have turned seventy of them out for drunkenness already." "Yes," I said, "I thought so: that is the end of the grand experiment of converting power." If I could convert you all, any one else might unconvert you; what any man can do another man can undo; it is only what God does that is abiding.

No, my brethren; God has taken good care it shall never be said conversion is of man, for usually he blesses those who seem to be the most unlikely to be useful. I do not expect to see so many conversions in this place as I had a year ago, when I had far fewer hearers. Do you ask why? Why, a year ago I was abused by everybody; to mention my name was to mention the name of the most abominable buffoon that lived. The mere utterance of it brought forth oaths, and cursing; with many men it was a name of contempt, kicked about the street as a foot-ball; but then God gave me souls by hundreds, who were added to my church, and in one year it was my happiness to see not less than a thousand personally who had then been converted. I do not expect that now.

My name is somewhat esteemed now, and the great ones of the earth think it no dishonor to sit at my feet; but this makes me fear lest my God should forsake me now that the world esteems me. I would rather be despised and slandered than aught else. This assembly that you think so grand and fine, I would readily part with, if by such a loss I could gain a greater blessing. "God had chosen the base things of the world;" and, therefore I reckon that the more esteemed I may be the worse is my position, so much the less expectation shall I have that God will bless me. He hath put this "treasure in earthen vessels, that the excellency of the power may be of God, and not of man."

A poor minister began to preach once, and all the world spoke ill of him; but God blessed him. By-and-bye they turned round and petted him. He was the man—a wonder! God left him! It has often been the same. It is for us to recollect, in all times of popularity, that "Crucify him, crucify him" follows fast upon the heels of "Hosanna" and that the crowd to-day if dealt faithfully with, may turn into the handful of tomorrow; for men love not plain speaking. We should learn to be despised, learn to be contemned, learn to be slandered, and then we shall learn to be made useful by God. Down on my knees have I often fallen, with the hot sweat rising from my brow, under some fresh slander poured upon me; in an agony of grief my heart has been well-nigh broken; till at last I learned the art of bearing all and caring for none.

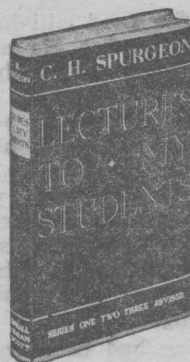
And now my grief runneth in another line. It is just the opposite. I fear lest God should forsake me, to prove that he is the author of salvation — that it is not in the preacher, that it is not in the crowd, that it is not in the attention I can attract, but in God, and in God alone. And this thing I hope I can say from my heart: If to be made as the mire of the streets again, if to be the laughing stock of fools and the song of the drunkard once more will make me more serviceable to my Master, and more useful to his cause, I will prefer it to all this multitude, or to all the applause that man could give. Pray for me, dear friends, pray for me, that God would still make me the means of the salvation of souls; for I fear he may say, "I will not help that man, lest the world should say he had done it" for "salvation is of the Lord," and so it must be, even to the world's end.

III. AND NOW WHAT IS, WHAT SHOULD BE, THE INFLUENCE OF THIS DOCTRINE UPON MEN?

Why, first, with sinners, this doctrine, is a great battering-ram against their pride. I will give you a figure. The sinner in his natural estate reminds me of a man who has a strong and well-nigh impenetrable castle into which he has fled. There

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"Faith Tried"

(Continued from page 5)
SPAKE the word of God with boldness. And the multitude of them that believed were of ONE HEART and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with GREAT POWER gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.—Acts 4:31-33.

I ask, does it pay to pray?

is the outer moat; there is a second moat; there are the high walls; and then afterwards there is the dungeon and keep, into which the sinner will retire.

Now, the first moat that goes round the sinner's trusting place is his good works. "Ah!" he says, "I am as good as my neighbour; twenty shillings in the pound down, ready money, I have always paid; I am no sinner; I tithe mint and cummin; a good respectable gentleman I am indeed." Well, when God comes to work with him, to save him, he sends his army across the first moat; and as they go through it, they cry, "Salvation is of the Lord;" and the moat is dried up, for if it be of the Lord, how can it be of good works?

But when that is done, he has a second intrenchment-ceremonies. "Well," he says, "I will not trust in my good works, but I have been baptized, I have been confirmed; do not I take the sacrament? That shall be my trust," "Over the moat! Over the moat!" And the soldiers go over again, shouting, "Salvation is of the Lord." The second moat is dried up; it is all over with that.

Now they come to the next strong wall; the sinner, looking over it, says, "I can repent, I can believe, whenever I like; I will save myself by repenting and believing." Up come the soldiers of God, his great army of conviction, and they batter this wall to the ground, crying, "Salvation is of the Lord." Your faith and your repentance must all be given you, or else you will neither believe nor repent of sin.

And now the castle is taken; the man's hopes are all cut off; he feels that it is not of self; the castle of self is overcome, and the great banner upon which is written "Salvation is of the Lord" is displayed upon the battlements.

But is the battle over? Oh no; the sinner has retired to the keep, in the centre of the castle; and now he changes his tactics. "I cannot save myself," says he, "therefore I will despair; there is no salvation for me." Now this second castle is as hard to take as the first, for the sinner sits down and says, "I can't be saved, I must perish." But God commands the soldiers to take this castle too, shouting, "Salvation is of the Lord;" though it is not of man, it is of God; "he is able to save, even to the uttermost, though you cannot save yourself." This sword, you see, cuts two ways, it cuts pride down, and then it cleaves the skull of despair. If any man say he can save himself, it halveth his pride at once; and if another man say he cannot be saved, it dasheth his despair to the earth; for it affirms that he can be saved, seeing, "Salvation is of the Lord." That is the effect this doctrine has upon the sinner; may it have that effect upon you!

But what influence has it upon the saint? Why, it is the keystone of all divinity. I will defy you to be heterodox if you believe this truth. You must be sound in the faith if you have learned to spell this sentence—"Salvation is of the Lord;" and if you feel it in your soul you will not be proud; you cannot be; you will cast everything at his feet, confessing that you have done nothing, save what he has helped you to do; and therefore the glory must be where the salvation is.

If you believe this you will not be distrustful. You will say, "My salvation does not depend on my faith, but on the Lord; my keeping does not depend on myself, but on God who keepeth me; my being brought to heaven rests not now in my own hands, but in the hands of God; you will, when doubts and fears prevail, fold your arms, look upwards, and say,

"And now my eye of faith is dim,
I trust in Jesus, sink or swim."

If you can keep this in your mind you may always be joy-
(Continued on page seven)

ROMANISTS USE THE RSV

For the first time anywhere Roman Catholics and Protestants in Great Britain this year will begin using the same version of the Bible. A special edition of the Revised Standard Version authorized "for general use by Catholics in Great Britain," will be published in Scotland, bearing the imprimatur of approval by Catholic authority. The Catholic adaptation of the Protestant RSV will be the first approved Roman Catholic Bible in English translated from original Hebrew and Greek texts.—Eternity

he is in. But over here in the home of John Mark was a crowd of women praying. I know it was a women's prayer meeting, for the Word of God tells us so. When Simon Peter finally got out of jail and went to the home of John Mark, the Word of God says that they said, "Go show these things unto James and the brethren," if to say, that James and the brethren weren't there — just a crowd of women having a prayer meeting. James and the brethren were somewhere else. They may have been praying too, I don't know; but I do know they weren't at John Mark's home, where the women's prayer meeting was taking place.

Now can you imagine Simon Peter there in the jail house, chained, with two chains, and with three gates and 16 soldiers standing between him and liberty? The only chance he has in this world is that little crowd of women on their knees, calling on God in prayer? Things look pretty bad, don't they. Does it pay to pray? Beloved, the Word of God says that an angel told Simon Peter to stand up, and as he did the chains fell off his hands; and as he followed that angel, the doors opened of their own accord. Those gates opened and he walked out, and the 16 soldiers stood there as though they were stupefied. In one moment's time Simon Peter had two chains, three gates, and 16 soldiers, and the king's order of execution standing against him; a moment later, he is on the outside, a free man. And over there in a home a crowd of women were praying they got hold of Heaven, and somehow as they prayed, God reached down and released Simon Peter, I ask you, does it pay to pray?

Let's come back to Isaiah and Hezekiah. Hezekiah was the king and Isaiah was the prophet. They went into the temple of God, and spread the matter before the Lord as if to say, "Lord, this is it; we are depending upon you."

Well, that was Hezekiah's recourse, and I don't know any better recourse. In times of problems and difficulties when it looks like everything has gone wrong I don't know any better recourse than prayer. In the case of Jonah it paid to pray. In the case of the unnamed servant of Abraham, it paid to pray. In the case of the preachers of Jerusalem when they were threatened for their preaching, it paid to pray. In the case of Simon Peter, when he was about to be killed, it paid when the women prayed.

IV GOD'S ANSWER.

I haven't told you whether it paid to pray, or not, back there. I haven't told you whether it paid to pray in the case of Hezekiah and Isaiah. Let's read:
(Continued on page 7, column 3)

PROTESTANT PERSECUTION OF BAPTISTS IN EARLY AMERICA

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Spurgeon's Sermons - (Continued from p. 6)

ful. He can have no cause for trouble who knows and feels that his salvation is of God. Come on, legions of hell; come on, demons of the pit!

"He that has helped me bears me through,
And makes me more than conqueror too."

Salvation resteth not on this poor arm, else should I despair, but on the arm of yon Omnipotent—that arm on which the pillars of the heavens do lean. "Who should I fear? The Lord is my strength and my life; of whom shall I be afraid?"

And this, may by grace, nerve you to work for God. If you had to save your neighbours you might sit down and do nothing; but since "Salvation is of the Lord," go on and prosper. Go and preach the gospel; go and tell the gospel everywhere. Tell it in your house, tell it in the street, tell it in every land and every nation; for it is not of yourself, it is "of the Lord."

Why do not our friends go to Ireland to preach the gospel? Ireland is a disgrace to the Protestant church. Why do not they go and preach there? A year or so ago a number of our brave ministers went over there to preach; they did right bravely; they went there, and they came back again, and that is about the sum total of the glorious expedition against Popery. But why come back again? Because they were stoned, good easy men! Do they not think that the gospel ever will spread without a few stones? But they would have been killed! Brave martyrs they! Let them be enrolled in the red chronicle. Did the martyrs of old, did the apostles, shrink from going to any country because they would have been killed? No, they were ready to die; and if half a dozen ministers had been killed in Ireland, it would have been the finest thing in the world for liberty in future; for after that the people dare not have touched us; the strong arm of the law would have put them down; we might have gone through every village of Ireland afterwards, and been at peace, the constabulary would soon have put an end to such infamous murder; it would have awakened the Protestantism of England to claim the liberty which is our right there as we give it elsewhere.

We shall never see any great change till we have some men in our ranks who are willing to be martyrs. That deep ditch can never be crossed till the bodies of a few of us shall fill it up; and after that it will be easy work to preach the gospel there. Our brethren should go there once more. They can leave their white cravats at home, and the white feather too, and go forth with a brave heart and a bold spirit; and if the people mock and scoff, let them mock and scoff on. George Whitfield said, when he preached on Kennington Common, where they threw dead cats and rotten eggs at him, "This is only the manure of Methodism, the best thing in the world to make it grow; throw away as fast as you please." And when a stone cut him on the forehead, he seemed to preach the better for a little blood-letting.

Oh for such a man to dare the mob, and then the mob would not need to be dared. Let us go there, recollecting that "Salvation is of the Lord," and let us in every place and at every time preach God's Word, believing that God's Word is more than a match for man's sin, and God will yet be master over all the earth.

My voice fails me again, and my thoughts too. I was weary this morning, when I came into this pulpit, and I am weary now. Sometimes I am joyous and glad, and feel in the pulpit as if I could preach for ever; at other times I feel glad to close; but yet with such a text I would that I could have finished up with all the might that mortal lip could summon. Oh! to let men know his, that their salvation is of God! Swearer, swear not against him in whose hand thy breath is! Despiser, despise not him who can save you or destroy you. And thou hypocrite, seek not to deceive him from whom salvation comes, and who therefore knows right well whether thy salvation has come from him.

IV. And now in concluding let me just tell you WHAT IS THE OVERSE OF THIS TRUTH.

Salvation is of God: then damnation is of man. If any of you are damned, you will have no one to blame but yourselves; if any of you perish, the blame will not lie at God's door; if you are lost and cast away you will have to bear all the blame and all the tortures of conscience yourself; you will lie forever in perdition, and reflect, "I have destroyed myself; I have made a suicide of my soul; I have been my own destroyer; I can lay no blame to God."

Remember, if saved, you must be saved by God alone, though if lost you have lost yourselves. "Turn ye, turn ye, why will ye die O house of Israel." With my last faltering sentence I bid you stop and think.

Ah! my hearers, my hearers! it is an awful thing to preach to such a mass as this. But the other Sunday, as I came downstairs, I was struck with a memorable sentence, uttered by one who stood there. He said, "There are 8000 people this morning without excuse in the day of judgment." I should like to preach so that this always might be said; and if I cannot, O may God have mercy on me, for his name's sake! But now remember! Ye have souls; those souls will be damned, or saved. Which will it be?

Damned they must befor ever, unless God shall save you; unless Christ shall have mercy upon you, there is no hope for you. Down on your knees! Cry to God for mercy. Now lift up your heart in prayer to God. May now be the very time when you shall be saved. Or ever the next drop of blood shall run through your veins, may you find peace! Remember that peace is to be had now. If you feel now your need of it, it is to be had now. And how? For the mere asking for it. "Ask, and it shall be given you; seek, and ye shall find."

"But if your ears refuse
The language of his grace,
Your hearts grow hard, like stubborn Jews,
That unbelieving race,

The Lord with vengeance drest,
Shall lift his hand and swear,
You that despise my promis'd rest
Shall have no portion there."

Oh that ye may not be despisers, lest ye "wonder and perish!" May ye now fly to Christ, and be accepted in the beloved. It is my last best prayer. May the Lord hear it! Amen.

(From NEW PARK STREET PULPIT, Volume III, pages 193-200)

"Faith Tried"

(Continued from page 6)

"Then the ANGEL of the Lord went forth, and SMOTE in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold they were all dead CORPSES. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer HIS SONS SMOTE HIM with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead."—Isa. 37: 36-38.

A few days before, Sennacherib with his general, Rabshakeh, challenged God, the king, the prophet of God, and the people of God. The next morning there is only one man who is able to ride a horse to get home, and that was Sennacherib. God spared Sennacherib. God spared the king, but He didn't spare him for long.

Can you imagine what that camp looked like when the Jews arose that morning, and went out to see whether Rabshakeh would be there with his taunting threats—when they looked out to see if that insolent, arrogant, insulting Rabshakeh would be walking along challenging them, and their God again? Can you imagine their surprise when they looked out and saw the flags unfurled—when they saw the flags blowing in the breeze in the camp of Assyria, but did not see a single person moving? When they went out to look around, there lay the horses dead on the ground. Those two thousand horses that were offered them the day before were all lying dead on the ground. In every tent all over the camp, there were the man of war—dead—185,000 of them, and the Word of God says that they were all dead corpses. God spoke! I ask again, does it pay to pray?

Beloved, that was all that Isaiah did. That was all that Hezekiah did. All the life you can see in the Assyrian camp is the Assyrian flag flying in the breeze. In one night's time, 185,000 men were dead, and Sennacherib starts home. With his army gone, he leaves for home; and when he gets home, the Word of God says he went to church. He couldn't understand why his god had allowed him to suffer a terrible defeat, and he went into the house of his god, Nisroch, to worship. While he was there worshipping in the house of his god, his god showed how powerless he was, in that the two sons of Sennacherib came in, and killed their father as he was in the act of worshipping. Another son came on the throne then to become the king over Assyria. That was the answer to Rabshakeh's challenge.

I tell you, beloved, we have a God that will answer the challenge of the world. We have a God that is on His throne. We have a God that sees, and hears, and knows all things. We have a God that answers prayer. He answered the challenge of Rabshakeh, and he answered that challenge with the destruction of the entire Assyrian army in one night's time, and then the killing of the king of Assyria by the hand of his own children. I tell you, beloved, it is good that we serve a God of power; a God who sees; a God who knows; a God who hears. It is good for us to remember that there is a God bigger than circumstances—a God who will accept the challenge of the world.

Where is Hitler today? I don't know. You say, "Oh, he is in Hell." Well, if he is dead, I am sure he is in Hell. But somehow I have had the feeling that he has been running the United Nations. I have never had any other feeling except that he got by somehow over there. Be that as it may, if he is dead or alive, there is one thing certain—God accepted his challenge. Hitler is a non-entity today so far as the world is concerned. Hitler dared to destroy the Jews, and when he said, "We'll put the remainder out there on the island of Madagascar after we get through killing all

SERMON OUTLINE—

THE SAINTS

Psalms 89:5

The common notion: "saint" is a high one in Heaven, due to charity, good deeds, religion, etc.

Roman Catholic notion: Popes will be surprised to find "canonized saints" in Hell!

I. A "SAINT" IS SANCTIFIED:

- By the Blood—I Cor. 6:11; Heb. 13:12.
- By the Word—John 17:17, I Tim. 4:5; Eph. 5:25.
- By the Spirit—II Thess. 2:13; I Pet. 1:2.

This means consecration to God, dedicated to Him. We are "in Christ"—Col. 1:2; Kept by God. Ps. 37:28.

II. SAINTS ARE A PRESENT REMNANT ON EARTH. (Psa. 16:3):

- They can be persecuted—Acts 9:13; 26:10.
- They have necessities—Rom. 12:13.
- They need ministers—Eph. 4:10-12.
- They compose churches—I Cor. 14:33.
- Subject to die—Psa. 116:15.

III. SAINTS HAVE THE FAITH DELIVERED TO THEM:

- In the commission of Christ—Mt. 28:19, 20.
- It was once delivered—Jude 3.
- As churches, they are the pillar and ground of the truth—I Tim. 3:15.

IV. SAINTS AND PRAYER:

- Jesus' prayers for them—Rom. 8:27.
- They are to pray—Eph. 6:18.
- Their prayers in Heaven—Rev. 5:18; 8:34.
- Their righteousnesses precious—Rev. 19:8.

V. SAINTS SHALL RETURN WITH CHRIST AND JUDGE THE WORLD:

- Return with Christ—Jude 14; I Th. 3:13; 2 Tim. 1:10.
- Judge the world—I Cor. 6:2; 2 Tim. 2:12; Mt. 5:5.

ARE YOU A SAINT? — I Cor. 6:11.

that we want to. They are not fit to live any place else among people and among society. We'll put them by themselves and never let them off the island." God said, "Hitler, I'll take you at your challenge." God accepted his challenge, for Hitler was striking at God's own precious ones. God had already said that the Jew was the apple of His eye.

I want to tell you, beloved, a man is a fool to challenge God. There was a member of a church I first pastored who used to work on a sheep and cattle farm in northern Ohio. He said that the man he worked for was one of the most blasphemous individuals he ever knew in his life. He said there wasn't anything that arose, that this owner of the farm, when disgusted, wouldn't curse, and blaspheme, and take God's name in vain. One day there was a storm coming, in the early part of the winter. The storm was threatening, and they were trying to get the sheep herded into the barn. Everytime they would get the sheep up to the barn, there would come a flash of lightning, and a peal of thunder, and the sheep would become scared, and stampede, and run back. He said they got them up to the barn four times, and the last time when they ran back, the man he worked for, clenched his fist, and shook his fist to the sky, and damned God for having scared the sheep to the extent that they had stampeded those four times. He had hardly finished his blasphemy when a flash of lightning came out of the sky, and they found that man's shoe 200 feet away,

off his body, not even untied. The flash of lightning had hit him so hard that his shoe was knocked 200 feet untied. He said that when the undertaker picked him up, his body was as limp as a rag, and that there wasn't a bone in his body a quarter of an inch long—that the flash of lightning had completely pulverized him.

I want to tell you, beloved, a man ought to be mighty careful how he challenges God. We ought to remember that the God we serve is a God of power, a God who sees, a God who knows, a God who hears—a God on whose side it pays to be.

V

JESUS.

I would like to tell you that this reminds me of my Jesus. When He came to die on the Cross of Calvary, He didn't die as a martyr. Some people think that Jesus was a martyr and he had to die in order to be true to His convictions. Years ago, when I was just a boy preacher, I heard a modernist preacher say that the chief value of the death of Jesus was that it furnished us an example, that we ought to be true to our convictions—true enough to die for them. Now can you imagine any man being a preacher saying this was the chief value of the death of Jesus? He said Jesus was a martyr for His convictions.

I tell you, beloved, Jesus Christ was no martyr. He was a sacrifice, a willing sacrifice, a vicarious sacrifice, a substituting sacrifice. He died willingly for our sins. (Continued on page 8, column 3)

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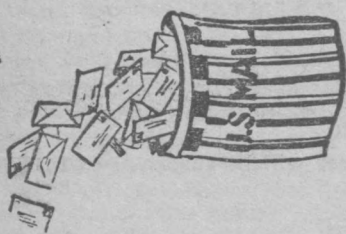
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How thankful we are for TBE—it's wonderful and has taught us much truth! May our Lord bless as you labor in His vineyard.

Mr. & Mrs. Woodson Rule, W. Va.

I would like to help the preachers. I think it is a wonderful plan you have. Thanks so much for the Baptist Examiner. It sure helps me understand my Bible better.

—Estella Kennan, W. Va.

Words can never express how much we enjoy The Examiner! We wouldn't take \$100 for our subscription. I am so grateful to the friend who acquainted us with it. As we can we will send you more subscriptions. We pray the Lord will continue to use you and your paper for His glory.

—Mrs. Robert Record, Maine

Enclosed is a contribution to the preachers crusade. I hope and pray for the crusade's success. When I hear preachers spout forth so much Arminian ignorance I am astonished that they call themselves Baptists. I pray that your paper may reach tens of thousands of spiritually hungry Baptists.

—W. M. Bengé, Indiana

I am glad I can help support your good paper. TBE always stands for "Thus saith the Lord." No wonder TBE has enemies. They that live godly shall suffer persecution. TBE has been a blessing to me through the years. God bless you and use the paper for His glory.

—Lula Wilmore, Illinois

I always look forward to getting each copy of TBE. I think it's time somebody tried to "reach the preachers." So many I hear now do not glorify our Lord. They make him a little, powerless Saviour. Dearly Beloved, keep the truth going.

—Robert H. Myers, Jr., Virginia

We always appreciate you and the Baptist Examiner but especially so since we are away from home. The pictures of Bro. and Mrs. Haubert of the Northwest Baptist Church here in Tampa led us to them shortly after we arrived and has proved a great blessing.

—W. E. McKinney, Fla.

Please accept this check, in the name of Christ, to help you reach

God, Be Very Near

God, be very near to me, today;
Hear each petition, as I pray;
Strengthen me, where I am weak;
May I help others as I seek,
Thy great Wisdom, and, Thy Love;
Turn my thoughts to heights above.
If I grow troubled, and would despair,
Turn my thoughts to Thee, in prayer.

—Mrs. O. M. Crowder

your goal of sending the Examiner to preachers who need the benefit of a true Baptist paper. If there is any work in the world to be done today, it is to help the leaders of our churches. The majority of the preachers in our section of the country are Arminians; they believe it is entirely up to man, without realizing that salvation is all of the Lord and of Him alone.

I thank God that He led me to the Buffalo Ave. Baptist Church wherein I was called out by Him unto salvation. It was here that I learned the doctrine of total depravity, in which man is not the deciding factor. I am thankful that salvation is in the Lord Jesus Christ and not in a system. Because of the blessings received in my own life as a result of reading the Examiner, I want to have a part in helping others see the truth as I have. I recommend your paper as it is the most scriptural that I know of today. The Examiner holds forth the truth without compromise, written in language which anyone can understand. I pray God will give you strength and knowledge to carry on your work in the future as He has in the past.

—Bud Hancock, Fla.

I have been most negligent in writing. I have been enjoying many of the articles of THE BAPTIST EXAMINER for over a year. I endorse your movement to publish the Word of God and pray for its success. I attempt to preach the gospel myself, and find myself in near complete accord with you. I am very favorably impressed with the sermons that appear in the EXAMINER PULPIT. I rejoice that God has given you the gift that He has and pray for the continuity of its being used for Him.

—Charles M. Lyon, Ga.

I love TBE very much. It is the soundest paper I know of. I wish it were possible for me to go to your church. I have always wanted to attend the Bible Conference up there but never have got to, except one Sunday evening.

—Mrs. Homer Chaffins, Ky.

I look forward to receiving my paper each time it comes. Your

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sermon on "How Long Are We Saved" was a blessing to me—as well as the rest of the sermons. My prayer is that all of you will keep preaching the true Word and have blessings of God for many years to come.

—Lucille Wooten, Ark.

"Faith Tried"

(Continued from page 7)

Listen:

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me MORE than TWELVE LEGIONS OF ANGELS?"—Mt. 26:53.

Go back to the passage in Isaiah where one angel slew 185,000 in one night's time. Jesus said, "If I cared to do so, I could call better than twelve legions of angels to my defense." A legion was 5,000, which meant that Jesus could have called better than 60,000 angels to His defense. If one angel slew 185,000 in one night's time, what could better than 60,000 angels of God do? Beloved, there haven't been enough people on the face of the earth since the day of Adam down to this but that the angels could have slaughtered the entire human family that has ever been born on the face of this earth.

No, beloved, Jesus wasn't any martyr. He didn't die because He desired to be true to His convictions. He died as a willing sacrifice—a substitute for our sins. How I thank God for His death, and how I thank God for this Scripture in Isaiah that gives us proof of the fact that Jesus willingly laid down His life for the sheep of the Lord.

I ask you, are you one of His sheep? Would to God that He may call some wandering sheep into the fold, that you might see that Jesus died for your sin, and that you might be saved.

May God bless you!

Henry's Defense

(Continued from page one)
emphatic and impressive manner—"for preaching the gospel of the Son of the living God!"

Then pausing and slowly waving the paper three times over his head, and the interest of the

audience being wrought up to the highest pitch of excitement, with an impassioned energy peculiarly his own, and with hands and eyes uplifted to Heaven, he exclaimed, "Great God!"

Continuing, he said:

"May it please your worships: There are periods in the history of man when corruption and depravity have so long debased the human character that man sinks under the weight of the oppressor's hands, and becomes his servile, his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in his state of servility he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity for settlement in these American wilds for liberty, for civil and religious liberty—for liberty of conscience—to worship their Creator according to their conceptions of Heaven's revealed will, from the moment they placed foot on the American continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny—from that moment despotism was crushed; her fetters of darkness were broken, and Heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain have been the efforts and sacrifices of the colonists; in vain were all their sufferings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to inquire once more, for what are these men about to be tried? This paper says, 'For preaching the gospel of the Son of God.' Great God! For preaching the gospel of the Saviour to Adam's fallen race." And with vehement energy he asked again, "What law have they violated?"

It is said the effect of this tornado of truth, passion and eloquence was to cause the prosecutor's frame to quake and his visage to become pale, and the judge to give the order, "Sheriff, discharge those men!"

These were times that tried the souls of men. Like their predecessors in the faith, they suffered imprisonment and indignities, but rejoiced in this, their privileges of suffering shame for the name of Christ. No weight is heavy when He helps to sustain it.

What Is the Gospel?

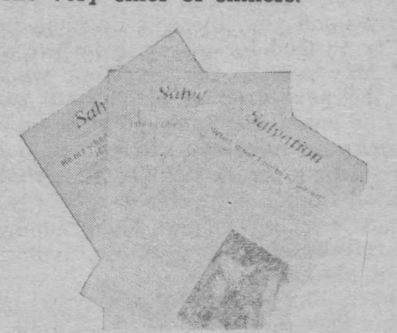
(Continued from page one)

peace for wretches held under fearful wrath; a message of pardon for a criminal under condemnation.

The Gospel tells "how that" Christ came to this world, took a body of flesh, lived in subjection to the Law of God which we had broken, went to Calvary's cross and died for our sins, then was

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buried and arose again the day, ascending back into Heaven where He will intercede as Priest for every believing sinner before the throne of God. He is coming again to His redeemed people into glory.

"So Christ was once offered to bear the sins of many; and them that look for Him shall appear the second time sin unto salvation."—Heb.

The Requirements of the Gospel

Does the Gospel of Christ require that sinners and offer them? No, it is a message of forgiveness through Christ. "Through Man is preached unto you forgiveness of sins" (Acts 13:38). You do not have to work your sins; they are washed in the blood of Christ. "The of Jesus Christ His Son cleans us from all sin" (1 John 1:7).

You do not have to buy pardon; for it is bought by "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

What, then, are the requirements of the Gospel?

The "good news" of salvation for sinners demands only that you repent (turn from) your sins, trust Christ as your Redeemer, and believe. There is no work for you to do, only believe. And even then you will find, is God's sweet gift.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Renounce your sin; repent; turn from it; acknowledge yourself to be just what God says you are—A SINNER. As such, you may now claim Christ as your Redeemer, for Christ has His promise—"Him that comes to me I will in no wise cast out" (John 6:37).

What Is Your Response to God's Message?

Do you care anything where you spend eternity? If not, there is no one who will care when they get into eternity even though some may say they do not care. We spend eternity somewhere in Heaven or in Hell.

God has sent you His message through Christ. How will you treat His message of love? You reject for another way you say, "Later"? Will you live your sinful life, rather than from sin and trust Christ? You go on down the broad road of destruction? Or will you at this moment—submit yourself to faith into the hands of Christ your Redeemer, Lord and Father?

It is our prayer that each person who reads this message will renounce sin and receive Christ by faith.

PASTORS, WHY INTRODUCE OUR PAPERS TO YOUR CHURCH?

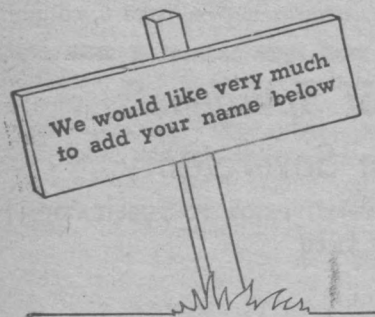
Write to us for a supply of copies of THE BAPTIST EXAMINER and SALVATION, pass them to your church, and devote a few minutes of time in the service to your members about these publications.

Pastors often tell us how their ministry goes hand-in-hand with their preaching efforts. The page supplements the work of the preacher and in many cases it is the means of even doing what the pastor has not been able to do. You could read our daily member would get a greater insight into the value of such papers as TBE and SALVATION.

Don't take it for granted that people know about these papers. Many of them probably don't. It is not unusual for the editors to find people in churches where they speak who do not receive our papers and some who have not even heard of them.

Why not introduce the papers and put in a good word of recommendation in their behalf?

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