

The Baptist Examiner

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

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SPURGEON'S MESSAGE ON JOHN 6:37

By C. H. SPURGEON

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."—John 6:37.

What a difference there is between the words of Christ, and those of all mere men! Most men speak many words, yet say little; Christ speaks few words, yet says very much. In modern books, you may read scores of pages, and scarcely come across a new thought; but when Christ speaks, every syllable seems to tell. He hits the nail on the head each time He lifts the hammer of His Word. The Words of Christ are like ingots of solid gold; we preachers too often beat out the gold so thin, that whole acres of it would scarcely be worth a farthing. The Words of Christ are always to be distinguished from those of His creatures, not only for their absolute truthfulness, but also for their profound fullness of matter. In all His language He is "full of grace and truth."

Look at the text before us. Here we have, in two small sentences, the sum and substance of all theology. The great questions which have divided the Church in

all ages, the apparently contradictory doctrines which have set one minister of Christ against his fellow, are here revealed so simply and plainly, "that he may run that readeth" (Habakkuk 2:2)



Eld. Charles H. Spurgeon

Even a child may understand the Words of Christ though perhaps the loftiest human intellect cannot fathom the mystery hidden therein.

Take the first sentence of my

text: "All that the Father giveth Me shall come to Me."

What a weighty sentence! Here we have taught us what is called, in the present day, "High Calvinistic doctrine" — the purpose of God; the certainty that God's purpose will stand; the invincibility of God's will; and the absolute assurance that Christ "shall see of the travail of His soul, and shall be satisfied."

Look at the second sentence of my text: *And him that cometh to Me I will in no wise cast out.*

Here we have the richness, the fulness, the unlimited extent of the power of Christ to save those who put their trust in Him. Here is a text upon which one might preach a thousand sermons. We might take these two sentences as a life-long text, and never exhaust the theme.

Mark, too, how our Lord Jesus Christ gives us the whole truth. We have many ministers who can preach well upon the first sentence: "All that the Father giveth Me shall come to Me." Just set them going upon Election, or everlasting covenant engagements, and they will be earnest and eloquent, for they are fond of dwelling upon these points, and a well- (Continued on page 5, column 5)

SOME OBJECTIONS TO THE DOCTRINE OF ELECTION

By A. W. PINK

But the objector comes back to John 3:16 and says, "World means world." True, but we have shown that "the world" does not mean the whole human family. The fact is that "the world" is used in a general way. When the brethren of Christ said "Shew thyself to the world" (John 7:4), did they mean "Shew Thyself to all mankind?" When the Pharisees said



Elder Arthur W. Pink

"Behold, the world is gone after Him" (John 12:19), did they mean that "all the human family" were flocking after Him? When the apostle wrote, "Your faith is spoken of throughout the whole world" (Rom. 1:8), did he mean that the faith of the saints of Rome was the subject of conversation by every man, woman, and child on earth? When Rev. 13:3 informs us our Lord was there speaking to Nicodemus, a man who believed that "all the world wondered at" (Continued on page 4, column 3)

WHY I LEFT FREEMASONRY

By CHARLES G. FINNEY

When I was converted to Christ I belonged to the Masonic Lodge in Adams, New York, for four years. During the course of conviction of sin which I passed, I do not think that the question of Freemasonry ever occurred to my

New Views On Lodgism

Soon after my conversion, an evening came for attendance at the Lodge, and I went. Of course, we were aware that I had become a Christian, and Master called upon me to come to the Lodge with prayer. I did so, and poured out my heart to the Lord for blessings upon the Lodge. I observed that it created considerable excitement. The Master passed away, and at the time of the Lodge I was asked to come again. I did so, and retired depressed in spirit. I soon learned that I was completely converted from Freemasonry to Christ, and that I could have no fellowship with any of the pretensions of the Lodge. Its oaths were to me to be monstrously

with them. My new life instinctively and irresistibly recoiled from any fellowship with what I now regarded as "the unfruitful works of darkness."

Quietly Withdrawing Membership

Without consulting anyone, I finally went to the Lodge and requested my discharge. My mind was made up. Withdrawing from them I must—with their consent if I might; without this consent if I must. Of this I said nothing; but somehow it came to be known that I had withdrawn.

They therefore planned a Masonic festival and sent a committee to me, requesting me to deliver an oration on that occasion. I quietly declined to do so, informing the committee that I could not conscientiously, in any wise, do what would show my approval of the institution, or

sympathy with it. However, for the time, and for years afterwards I remained silent, and said nothing against Masonry; though I had then so well considered the matter as to regard my Masonic oaths as utterly null and void. But from that time I never allowed myself to be recognized as a Freemason anywhere.

Beginning A Public Testimony

This was a few years before the revelations of Freemasonry by Captain William Morgan were published. When that book was published, I was asked if it was a true revelation of Freemasonry. I replied that it was so far as I knew anything about it, and that as nearly as I could recollect, it was a verbatim revelation of the first three degrees as I had myself taken them. I frankly acknowledged that that which had

been published was a true account of the institution, and a true expose of their oaths, principles, and proceedings. After I had considered it more thoroughly, I was more perfectly convinced that I had no right to adhere to the institution, or appear to do so; and that I was bound, whenever the occasion came, to speak my mind freely in regard to it, and to renounce the horrid oaths that I had taken.

Masonic Oaths Procured By Fraud

I found that in taking these oaths I had been grossly deceived and imposed upon. I had been led to suppose that there were some very important secrets to be communicated to me; but in this I found myself entirely disappointed. Indeed I came to the deliberate conclusion that my oaths had been procured by fraud and mis-

representation; that the institution was in no respect what I had been informed it was; and as I have had the means of examining it more thoroughly, it has become more and more irresistibly plain to me that Masonry is highly dangerous to the State, and in every way injurious to the Church of Christ.

Features Of An Anti-Christ

Judging from unquestionable evidences, how can we fail to pronounce Freemasonry an unchristian institution? We can see that its morality is unchristian. Its oath-bound secrecy is unchristian. The administration and taking of its oaths are unchristian, and a violation of the positive command of Christ. And Masonic oaths pledge its members to some of the most unlawful and unchristian things:

1. To conceal each other's crimes.
2. To deliver each other from difficulty, whether right or wrong.
3. To unduly favor Masonry in political actions and in business matters.
4. Its members are sworn to retaliate and persecute unto death the violators of Masonic obligations.
5. Freemasonry knows no mercy, and swears its candidates to avenge violations of Masonic obligations. (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE BIBLE AND WATER BAPTISM"

"Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."—Matt. 28:19.

I know of but few things that are more impressive than the ordinance of baptism. From the day in which this ordinance was initiated, it has been attended by large crowds. Thus in the days of John the Baptist we read,

"Then went out to him, Jerusalem, and all Judea, and all the region round about Jordan."—Matt. 3:5.

As a child I attended a service at which this ordinance was administered. For weeks my older brother and I played at "baptism," going through the ceremony and even repeating the baptismal formula over each

other. We said that that was baptism, and in our childish way of thinking, it was. However, there were certain things lacking which God says are necessary for valid baptism. What are these necessary requirements?

The Proper Subject

Only a believer can be such. Only such as have repented of their sins, believed with saving faith on Christ, been born again by the power of the Holy Spirit, and whose sin stains have been washed away in the Blood of the Lamb, can be fit subjects for baptism. There is absolutely no authority for the administering of this ordinance upon anyone who has not passed from death unto life; but if we are dead unto this

world of sin and alive unto God, through faith in Jesus Christ, we are then ready to obey this command of baptism.

If you will notice the command of our Saviour, you will see that baptism is an act which comes after belief, or the making of disciples:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19.

Christ's first command in this text, to teach all nations, is rendered from the Aorist Imperative, "matheteusate," which means "to make disciples." Thus Christ's order is that of making disciples, baptizing, and teaching (Continued on page 2, column 3)

BINGO AND THE CHURCH

The Big Battle Over Bingo (Look, November 11) was interesting but disturbing. The Lord's Prayer . . . says, "Lead us not into temptation," and yet a church will do it daily by encouraging a game of chance . . . One can go through cities and the countryside and say, "There is a church that bingo has built." I wonder how God feels about it all.

Gertrude M. Reid
Glen Rock, N. J.

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IN ISRAEL'S DAY OR TODAY, THIS IS . . .

An Unusual Experience

"So the people were restrained from bringing."—Exodus 36:6.

Even a casual reading of the wilderness journeyings and experiences of the children of Israel leaves one fact deeply imbedded in the mind, namely that God was grieved beyond measure at the unbelief and rebellion of that people whom He had liberated in so miraculous a way from Egyptian servitude and death. Time and again He manifested His mighty power and His love for Israel—the plagues in Egypt, the Red Sea, the miraculous provision of food and drink in the desert, Sinai with its voices and thunder. His own abiding presence with them in the cloud by day and the pillar of fire by night. Yet they did not believe, and the story is one of rebellion and murmurings with its resultant judgments.

There are bright spots, however, even in so dark a story, and one of them we find in chapters 35 and 36 of Exodus, where the commencement of the work on the tabernacle is recorded. We feel certain that the great heart of God was made glad as He saw the willing heartedness of His people. One of the key words of Chapter 35 is "willing hearted" (vss. 5, 21, 22, 26, and 29). When the time had come for building the tabernacle no special tax was levied, nor was the law of the tithe used for this purpose. The Lord asked for two things, viz, "willing hearts" to give voluntarily of their substance, and "wise hearts" to give voluntarily of their time and talents in making the tabernacle and its furniture. The day arrived for the receiving of gifts. What a procession it must have been! "And they came, every one whose heart stirred him up and everyone whom the spirit made willing, and they brought the Lord's offering to the work of the tabernacle," gold, silver, fine woods, blue, purple, scarlet, fine linens, skins, precious stones, spices, oil, and sweet incense, "the children of Israel brought a willing offering unto the Lord" (Ex. 35:21-29).

And the procession of "willing hearted" folks was so long that some of the workmen became excited and called for Moses. After counsel, Moses ordered the camp crier to make a proclamation throughout the camp. The proclamation is without precedent, and the annals of history, at least as far as the work of God is concerned, will not reveal many succeeding cases. The workmen had said, "The people bring much more than enough," and so Moses ordered, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing for the stuff they had was sufficient for all the work

to make it, and too much" (Ex. 36:5-7).

"Much more than enough," "Sufficient," yea, and too much. What an experience that must have been! O, that God might bless His Church today in raising up more "willing hearted" folk. Perhaps never in the history of the world have the people of God been blessed with so much material wealth as this present time. And quite likely they have never given such enormous sums as are given in our day. Yet, with all this, the needs are not all supplied. The work of the Lord is hindered in many quarters for lack of means. Certain Missions have voted to "retrench, to recall workers, and close up stations." Surely our God does not want the task of evangelization left half-done. He has not failed us, but we have so miserably failed Him.

There comes to our mind the picture of the building of the temple after the remnant had returned from Babylon. Again one sees willing hearts. We read in the Book of Ezra, "The chief of the fathers; when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God . . . They gave after their ability unto the treasurer of the work." Again, "They gave money also unto the masons and to the carpenters." Soon the temple was under construction. Difficulties then arose — the always do — and the enemies finally succeeded in stopping the work. What a victory for the devil! And how he did rejoice as he saw the people of God lay down their tools and throw up their job! What is the use of fighting to build a temple; let us rather build our own houses. The things of God were neglected and every man lived for himself in seeming prosperity. Then came the prophet, Haggai, with his sharp message: "Is it time for you, O ye, to dwell in your ceiled houses, and this house (the temple) lie waste? Now therefore thus saith the Lord of hosts; consider your ways. Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink but ye are not filled with drink; ye clothe you, but there is none warm, and he that earneth wages earneth wages to put it in a bag with holes. Why? saith Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." Real blessing never came to Israel until the "willing hearts" and the wise hearts were stirred up to give and to build until the work of God was finished.

Our day seems to be one of indifference and self-satisfaction. Much has been given, much has been done, but the Lord's building is not yet finished. It would seem that the wise hearted are waiting for the willing hearted. Laborers are waiting to be sent to the whitened harvest fields. Must the heathen die in darkness while we have light sufficient for them? Shall not the blood of the unevangelized lost of this genera-

"Water Baptism"

(Continued from page one)
disciples. To change Christ's order would bring chaos to the Christian system.

But how did the early church interpret this command of Jesus? "But when they believed Philip, preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8:12.

Please note that no infants nor those who were unable to believe are mentioned.

" . . . And the eunuch said, See here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts 8:36, 37.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts 10:47.

Acts 10:43, 44 tells us that they had received the Holy Ghost through believing in Christ.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved . . . And he took them the same hour of the night, and washed their stripes: and was baptized."—Acts 16:30-34.

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptized."—Acts 18:8.

Thus in every instance the early church interpreted Christ's command by baptizing only those who had exercised faith in Christ. If it is the Master's command to baptize only believers, then that same command would of necessity forbid us to baptize unbelievers. Since faith comes before baptism, I cannot baptize unbelievers, in order to save them, as the Catholic, Episcopalian and Campbellite church does. Until I have seen some evidence of one's faith in Jesus, God's Word stands as a locked door forbidding me to lead anyone into the waters of baptism; faith in the Son of God as Saviour, unlocks the door into the baptism.

Since faith comes before water, infants are necessarily excluded from the ordinance of baptism. One might as well baptize an idiot with no mind at all as to baptize an infant, for neither would be the proper subject until the power to believe had become theirs. That infants have not the power of exercising faith in Christ needs not be argued. That they know nothing as to the meaning of the rite can be seen from the following: In a staunch formal southern church, a child of about two years of age was to be baptized (?). As the mother held the child in her arms and as the minister dipped his hand into the font, the child voiced its disapproval of the whole affair by crying out, "I don't want a jink; I don't want a jink."

Some months ago I was talking with a Presbyterian concerning infant baptism. In the course of our conversation, I suggested that he have his pastor give him ONE verse of Scripture that would justify its existence. I have seen this brother a number of times since, but as yet I haven't the passage of Scripture. From the dawn of infant baptism, the world has been waiting for ONE verse that would give proof for this rite. Over 80 years has elapsed and the world is still waiting. If over thirty-two generations can

tion be required of us "willing hearted," to give sufficient means and send sufficient workers so that our God-given task may speedily be completed and we shall hear the shout of the Lord as He claims His living temple.

"But this I say, He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall also reap bountifully. Every man as he purposed in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Cor. 9:6-7.

"I Should Like to Know"

1. What is God's plan of church finance?

God taught the Jew in the Old Testament days to give and to give systematically. The Jew did not give spasmodically nor carelessly. He gave first fruits, tithes, free will offerings. Nor is this sort of giving done away with by the New Testament plan. Jesus set His approval on tithing and New Testament Baptist churches went far beyond a tithe in their giving. Read Lev. 27:20, 32; Mal. 3:8-10; Mt. 23:23.

Paul's plan of financing a Baptist church is found in I Cor. 16:2. Here is a simple and complete financial system. It involves regular giving, each member giving, proportionate giving and voluntary giving. Nowhere in the Bible is the "pro rata" giving endorsed, i.e., "You give fifty dollars and I will give fifty." God's standard of giving is for each individual member to give as God prospers him and not according to what some other person gives. Each member of a Baptist church patterned after the New Testament Baptist churches must give for himself or herself. The fathers or husbands or brothers, can no more give for the women of their families than they can do the praying for the women of their families. Giving is an act of worship and can not be done by proxy.

If all the Baptist churches would get back to Paul's plan of giving there would be money in every church treasury. This plan would make giving easy each Lord's day, each member putting in the treasury as the Lord prospers him. The rich man as he is prospered, the moderately rich as he is prospered, the salaried man as he is prospered, the poor man as he is prospered, each one at least a tithe of his income. Actually, Baptists give less than one-tenth of a tithe! Is it any wonder we have confusion of face and debts?

2. Are Baptists Protestants?

The Dictionary says: "Protestant; pertaining to the faith of those who protest against the Church of Rome; one of those who, in 1529 protested against an edict of Charles V and the Diet of Spires; one who protests against the Church of Rome." The word "protest" is defined as "a solemn or formal protesting or declaration, especially one in writing by the minority of a body expressing dissent." So, the "Protestants" were those who came out of the Catholic Church in the 16th century.

not find Biblical authority for this procedure then it is high time to call a halt and discard that which God neither commands nor commends, but rather that which he condemns.

The advocates of infant baptism uphold it on the grounds that it is a beautiful ceremony. Evidently Eve thought the same about the forbidden fruit, but she brought a world of trouble upon herself and trouble upon a whole world, by partaking of that which was forbidden. I grant you that it may be beautiful, but beauty doesn't justify what God condemns. Your neighbor's wife or automobile may be beautiful, but that doesn't give you the liberty of appropriating either the wife or the automobile to yourself. The ceremony of heathen worship may be beautiful, but that is no reason why I should attempt to add it unto the church which Jesus established, for to do so would be to add to completion. To add infant baptism is equally as bad.

A Proper Mode

There are certain churches and individuals that are saying today, "There are three modes of baptism: immersion, affusion, and sprinkling; either is as good as the other; the candidate may take

Martin Luther was one of the first and the greatest reformers who made a "protest" against the practices of the Catholic Church, and his followers organized the Lutheran Church.

The Reformation which took place in the 16th century resulted in the forming of the many churches in Britain, Denmark, Sweden, Norway, Holland, Switzerland, etc. Out of many other churches have

Baptists are not "Protestants" because they were never members of the Catholic Church to "test." Baptists are much more than the Reformation; the Baptist church having been organized by Jesus Himself.

3. Should Baptist Churches serve Easter?

New Testament Baptist Churches ought not to observe Easter. The very name "Easter" is derived from the name of an old goddess whose festival was held in April.

Chambers' Encyclopedia states that many of the popular customs connected with Easter clearly of pagan origin. The word Ostara or Easter seems to have been the personification of the morning or East and the opening of the year of spring. The worship of this being is said to have struck deep root in northern Germany and was brought into England by the Saxons. The custom continued to be celebrated in many parts of Germany down to the present century by the lighting of bonfires and numerous other rites. It was especially a festival of joy. With the policy, the Roman Catholic Church endeavored to suppress Christian significance to such the rites as could not be traced out of pagan people. The fires can be traced in the tapers sometimes weighing pounds, with which the churches were lighted on Easter eve.

The most characteristic of the one most widely distributed is the use of Easter eggs. These are usually stained various colors with dyewood or herbs and are usually make presents of them, sometimes they are eaten. Omulets, sometimes eaten. In parts of Scotland it used to be the custom for young people to go out early on "Paschal day" and search for wild eggs for breakfast, and it is thought to be enough to show that Easter is foreign to the Scriptures and true New Testament Baptist Churches should

his choice." Paul, speaking of giving him of God says,

"One Lord, one faith, and one baptism."—Eph. 4:5.

Heathen peoples have through the ages turned from one Father, one Lord, and one Spirit, and have thus ruined one hope of eternal life. Christ the one body which Jesus established, from the one faith which He gave to that body, and instituted three baptisms, instead of the one which He gave. Sprinkling be the proper mode then immersion and affusion is wrong; but if immersion is wrong then affusion and sprinkling is wrong. One and only one mode is right.

For many reasons, I believe immersion and only immersion is the proper mode. If immersion is the only proper mode then other mode is improper.

1. The example of Jesus. Jesus was immersed in a baptism that is settled beyond dispute. Commentators of the many denominations, although they may disagree regarding the proper mode today, thoroughly agree that Jesus was immersed.

"And it came to pass in those days, that Jesus came" (Continued on page 3, column

Water Baptism"

Continued from page 2)
 of Galilee, and was bap-
 by John in Jordan. And
 coming up out of the
 he saw the heavens open-
 the spirit like a dove
 upon him." — Mark

then cometh Jesus from Gali-
 Jordan unto John, to be
 of him. But John for-
 him, saying I have need to be
 of thee, and comest thou
 And Jesus answering said
 him, Suffer it to be so now:
 thus it becometh us to fulfill
 righteousness. Then he suf-
 him. And Jesus when he
 baptized, went up straight-
 out of the water." — Matt. 3:

such ever seen at a
 ing or pouring, either on
 part of infants or adults?
 Jesus going up out of the
 means nothing, if immer-
 did not take place within the
 The practice of the early

and the eunuch said, See, here
 water: what doth hinder me to
 baptized? And Philip said, if
 believest with all thine
 thou mayest. And he an-
 and said, I believe that
 Christ is the Son of God.
 he commanded the chariot
 and still: and they went down
 into the water, both Philip
 the eunuch; and he baptized
 And when they were come
 out of the water, the Spirit of
 Lord caught away Philip" —
 Acts 8:36-39.

this passage we are told that
 Philip and the eunuch went
 INTO the water; there
 baptized the eunuch; then
 CAME UP OUT of the wa-
 One would have to be con-
 siderably prejudiced to see any-
 thing but immersion there. I once
 of a man who walked some
 odd miles behind a wagon
 if the back wheels ever
 up with the front ones.
 say that was a fool's errand.
 to me like a bigger fool's
 and if Philip took the eunuch
 into the water for any pur-
 other than to immerse him.
 greater folly could be found
 for the baptized and the bap-
 to go down into the water in
 to sprinkle the candidate.
 The method of John the Bap-

And John was baptizing in
 near Salim, because there
 much water there." — John 3:

There was much water necessary
 John's baptism if only a few
 were used for each candi-
 That which is said regard-
 John's baptism is a guarantee
 the integrity of immersion.
 The picture which baptism
 presents. Baptism is to picture a
 death and resurrection.
 therefore we are buried with
 by baptism into death: that
 as Christ was raised up from
 dead by the glory of the
 water, even so we also should
 in newness of life." — Rom.

either pouring nor sprinkling
 present this picture. Immer-
 and immersion only reveals
 Another mode of baptism
 blur and destroy the picture.
 pose, you remove your wife's
 from your desk and place
 the picture of another wo-
 Will your wife be pleased?
 she be satisfied with the
 Is Christ satisfied
 we substitute or even des-
 altogether the picture which
 to keep His passion and tri-
 in remembrance until He

Greek lexicons. More than 40
 these give the primary mean-
 of the word "baptizo" to mean
 plunge, or dip. Thayer,
 probably the most widely used
 Testament lexicon says,
 baptism—to plunge repeatedly,
 immerse, submerge. An immer-
 in water." While Liddell and
 give, "Baptism—to dip in
 under water."

Commentators of all denom-
 inations have translated "baptizo"
 immersion. George Whitefield
 (Methodist) says, "It is certain
 in the words of our text
 (Matt. 3:6), there is an allusion to

the manner of baptism by immer-
 sion."

Cardinal Gibbon (Catholic)
 says, "For seven centuries after
 the establishment of Christianity,
 baptism was usually conferred by
 immersion, but since the twelfth
 century, the practice of baptism
 by affusion has prevailed in the
 Catholic Church, as this manner
 is attended with less inconveni-
 ence than baptism by immersion."

Luther (Lutheran) says, "Bap-
 tism is a Greek word, and may
 be translated "immerse." I would
 have those who are to be bap-
 tized to be altogether dipped."

Wall (Episcopalian) says, "Im-
 mersion was in all probability the
 way in which our blessed Sav-
 iour, and for certain, the way by
 which the ancient Christians, re-
 ceived the baptism."

Lightfoot (Presbyterian) says,
 "That the baptism of John was by
 plunging the body, seems to ap-
 pear from those things related of
 him, namely, that he baptized in
 Jordan, and that he baptized in
 Aenon, because there was much
 water there."

Dean Stanley (Episcopal
 Church of England) says, "For
 the first thirteen centuries the
 almost universal practice of bap-
 tism, was that of which we read
 in the New Testament, and which
 is the very meaning of the word
 baptize, that those who were bap-
 tized were plunged, submerged,
 immersed into the water. The
 change from immersion to sprink-
 ling has set aside the larger part
 of the apostolic language regard-
 ing baptism, and has altered the
 very meaning of the word."

John Calvin (Presbyterian)
 says, "The word baptize signifies
 to immerse, and it is certain that
 the rite of immersion was ob-
 served by the ancient church."

7. The practice of Greek Chris-
 tians today. The Greek language
 has undergone changes, but "bap-
 tizo" is still translated "immerse."
 Missionaries of all denominations
 in Greece today are compelled to
 immerse both adults and infants.

From the foregoing we can
 easily see that immersion is the
 proper mode for baptism. If
 Christ gave immersion as the pro-
 per mode, then who gave us
 the power to change it?

A Proper Purpose

In order to give the proper pur-
 pose of baptism, it may be well
 to tell what the proper purpose
 is not, before we mention what it
 is. That purpose is not for salva-
 tion, as is so wrongly supposed
 sometimes. If I did not believe
 that those who are waiting for
 baptism were already saved, I
 would not lead them into the
 waters of the baptistry. To im-
 merse one who is not already sav-
 ed would not save that one nor
 would he be Scripturally baptiz-
 ed; but rather it would be to
 make a mockery of a sacred ordi-
 nance. Such a one would go into
 the water a dry sinner and come
 out a wet one. It can not be too
 strongly argued that our purpose
 is not for salvation.

1. It pictures the death, burial
 and resurrection of Christ.

"Buried with him in baptism,
 wherein, also ye are risen with
 him through the faith of the op-
 eration of God, who hath raised
 him from the dead." — Col. 2:12.

2. It symbolizes the death of our
 old life to sin; the burial there;
 and the resurrection to walk in
 newness of life.

"Therefore we are buried with
 him by baptism into death; that
 like as Christ was raised up from
 the dead by the glory of the
 Father, even so we also should
 walk in newness of life." — Rom.
 6:4.

3. Our baptism is a declaration
 of our faith in Jesus, as that One
 who was sent of the Father, and
 anointed with the Spirit, Hence
 the formula,

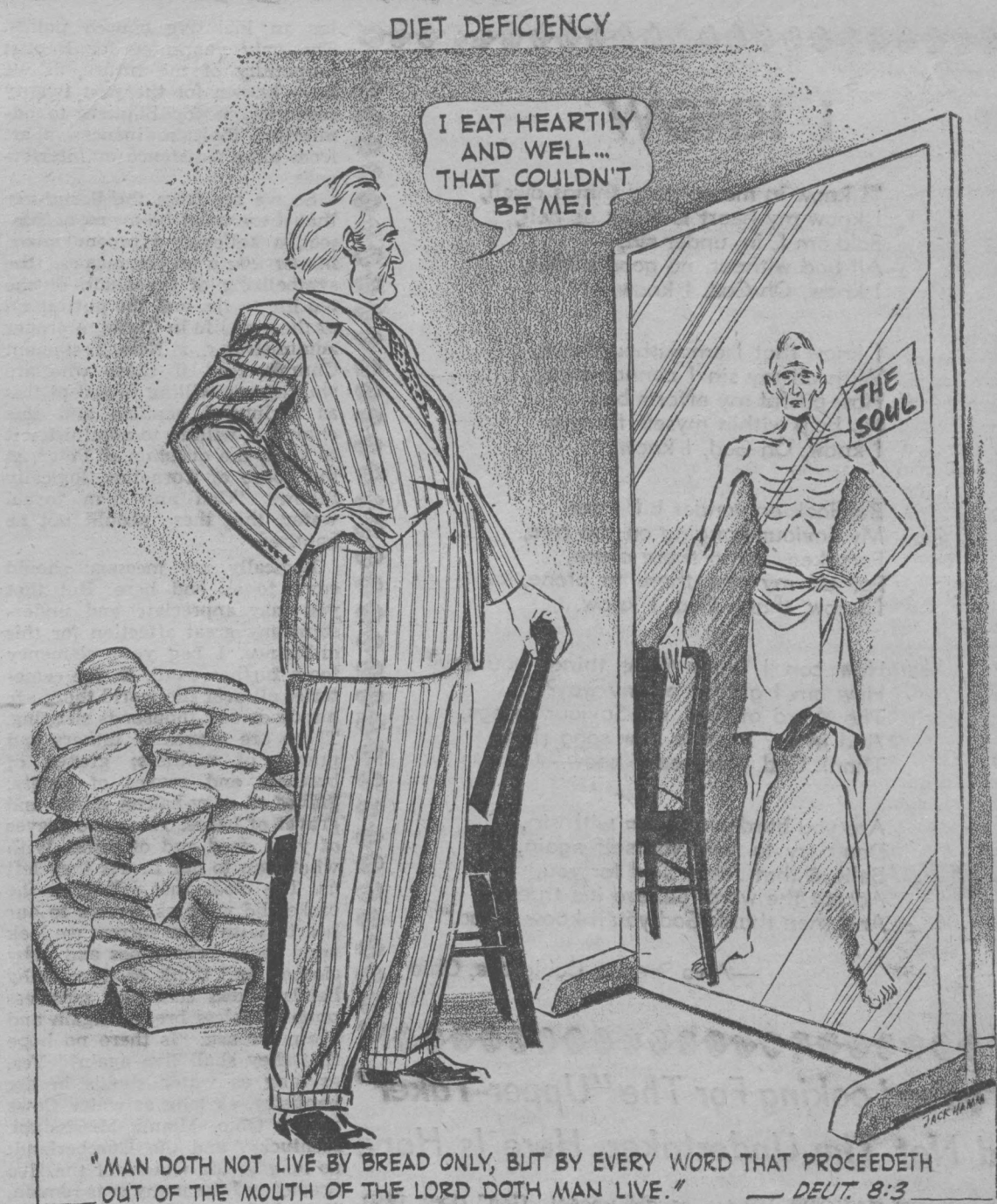
"Baptizing them into the name
 of the Father and of the Son and
 of the Holy Spirit." — Mt. 28:19.

Our baptism then declares our
 faith in the Triune God.

4. Baptism symbolizes our put-
 ting on of Christ.

"For ye are all the children of
 God by faith in Jesus Christ. For
 as many of you as have been bap-
 tized into Christ have put on
 Christ." — Gal. 3:26, 27.

In the Old Testament, the high



priest bathed his whole body be-
 fore entering the Holy of Holies.
 (Lev. 16:4). Under the New Coven-
 ant, every Christian is his own
 high priest and for that one to be
 fully obedient to Christ and to
 enter into full communion with
 God, he must go through the sym-
 bolism as of the Old Testament—
 that of baptism.

"Not the putting away of the
 filth of the flesh, but the answer
 of a good conscience toward God."
 — I Pet. 3:21.

Thus baptism symbolizes the in-
 ner workings of grace in the
 heart.

A Proper Administrator

Some have the idea that just
 anyone calling himself a minister,
 and any organization calling itself
 a church, has the authority to ad-
 minister this ordinance and very
 much surprised they often ask,
 "Does it make any difference as
 to the administrator?" Christ
 must of thought it made a great
 difference or else he would never
 have traveled sixty miles over
 dusty roads from Nazareth to Jor-
 dan to be baptized of John.

Any order is worthless that has
 no one to carry it out. Any law
 is null and void which makes no
 provision for its execution. So
 with baptism. Unless someone has
 the authority to administer this
 ordinance it is void and is not
 binding upon us.

Now Christ in giving the com-
 mand to baptize, designated the
 one to perform this ordinance.
 That authority rests upon the
 church and on the church alone.
 When Jesus spoke the words of
 our text, it is certain that the
 eleven disciples were present and
 possibly the entire membership of
 the church. So it is upon the
 church and not upon any individ-
 ual that the authority of baptism
 rests.

I would perform no baptism
 without being authorized of the
 church to do so. At least once in
 my ministry, I have been asked
 to baptize without the church or
 anybody else knowing aught of it.
 I refused for two reasons: first,
 the man expected his baptism to
 save him, and second, I had no
 authority to administer the ordi-
 nance, since Jesus gave that ordi-
 nance to the church.

Some months ago, a woman

talked with me about joining our
 church. She had been a member
 of the Campbellite Church and
 had had immersion for baptism. I
 told her that it would be neces-
 sary to rebaptize her, as Baptist
 baptism was the only door into a
 Baptist Church. I expalined to her
 that the Campbellite Church bap-
 tizes in order to save, whereas the
 Baptist churches baptize because
 folk have been saved. She replied,
 "But I was saved before I was
 baptized." I said, "But to whom
 did Christ give the ordinance of
 baptism? to you or to the
 church?" That ended the conver-
 sation for she knew that Christ
 gave the ordinance to His church.
 A few days ago in talking with
 this one, she told me that she was
 now ready to become a member
 of our church, coming to us by
 the door of Baptist baptism, for
 now she saw that only the
 church was the proper adminis-
 trator.

B. H. Carroll used to tell of a
 Welshman, who desiring to be
 naturalized, went to an Irish
 friend, for information. The Irish-
 man, wishing to assist his friend
 procured a form of the oath of
 naturalization, administered it
 solemnly to his Welsh friend, and
 gave him a certificate of the fact
 as evidence thereof. At the next
 election the Welshman's vote was
 challenged. He submitted his cer-
 tificate which was rejected. He
 remonstrated, "But I am a citizen
 at heart; I intended to comply
 with the law; and here is the evi-
 dence from the good man who ad-
 ministered the oath." The election
 judge replied, "I do not doubt
 your sincerity, but the law which
 prescribed the oath that you took
 also prescribes who shall adminis-
 ter it."

So with baptism. The Christ
 who gave the ordinance of bap-
 tism also prescribed the adminis-
 trator as the New Testament
 church.

But someone asks, "Why all this
 ado about the administrator?" My
 answer is, "In order to show why
 we do not receive alien immersion
 as valid baptism." All will ad-
 mit that the Y. M. C. A., the
 B. Y. P. U., the Christian En-
 deavor, the Epworth League and
 similar organizations have not the
 right to baptize since they are
 not churches. When Wesley, Lu-

ther, Campbell, and others start-
 ed their church, they were no
 more churches than the above
 named organizations are churches
 now. Campbell had been excluded
 from a Baptist Church for heresy.
 Luther was excommunicated from
 the Catholic Church. Wesley
 didn't even call his organization
 a church, but rather the Methodist
 Society. Christ had given the
 command to baptize to the
 church; Luther, Wesley, Camp-
 bell, and others were only men,
 with no more authority to bap-
 tize than any man today. If they
 had no authority then, when and
 where did they get this authority?
 If they were wrong then in as-
 suming this power of baptism,
 when did their organizations be-
 come right? How long must a
 wrong remain wrong before it be-
 comes a right? FOR EVER AND
 FOREVER!

"But," says the objector, "Are
 you sure Baptist Churches have
 the power to administer this ordi-
 nance?" If I did not believe that
 the Baptist churches went back to
 the days of Jesus and that such
 churches had been in existence
 since Jesus said, "Upon this rock
 I will build my church and the
 gates of hades shall not prevail
 against it" (Mt. 16:18), I would at
 once leave the Baptist Church and
 search for the New Testament
 church, for I know that it is some-
 where in the world since Jesus
 pledged to it perpetuity.

Again says the objector,
 "Wouldn't I be making a mock of
 baptism to go down into its wa-
 ters a second time?" Not at all,
 beloved, for you haven't been
 baptized for the first time yet.
 Acts 19:1-5 tells of twelve who
 were baptized the second time
 since their first baptism had been
 by a faulty administrator. Some-
 one, over in Palestine had been
 baptized by John the Baptist and
 had gone to Ephesus, some 1000
 miles from the scene of John's
 baptism and without any com-
 mand or authority at all had ad-
 ministered baptism to these
 (Continued on page 4, column 2)

I KNOW

"I know in me no good things dwell,
I know my heart is black as hell,
Sold am I, in, under sin,
All bad without, no good within,
I know, Oh God, I know.

I know that I am without hope,
With all my sin I cannot cope,
How pitiful my efforts be,
No help within myself for me,
I know, Oh God, I know.

But look on yonder hill I see
My Saviour hanging on the tree,
Forsaken, dying there alone,
For all my sins there to atone,
I know, thank God, I know.

How can I know these things you say?
How am I guided on my way?
The Word of God, my Saviour brings,
And in my heart a new song rings,
Thank God, I'm free, I know.

Are you burdened down with sin,
Don't try to save yourself again,
Believe that Jesus died for you,
Accept the word, believe it's true,
And then thank God you'll know it too."

—Alva Spence, Coalgrove, Ohio

If You're Looking For The "Upper-Taker" And Not The Undertaker, Here Is Hope

"SHALL BE CAUGHT UP together with them in the clouds to meet the Lord in the air" (I Thes. 4:17). What a shout of victory will then be heard! What glorious reunions will then take place! Then, we shall see His face!

"BE CAUGHT UP" is, in the Greek, "harpagesometha." It is a form of the verb, "harpazo." It is a very strong word. In it there is a suggestion of power. What mighty energy is needed to take the righteous out of this world to be with the Saviour for ever!

There are eight other words translated "catch." The first is "lambano." "The wolf catches them and scattereth them" (John 10:12). This is the usual word for "take." The second is "agreu." "To catch Him in His words" (Mark 12:13). This word is only used here in all of the New Testament. It is something caught by hunting. The third is "thereuo." "Seeking to catch something out of His mouth" (Luke 11:54). This word is the verb form of the noun, "therion," which means "wild beast."

The fourth is "zoreo." "From henceforth thou shalt catch men" (Luke 5:10). It means "to catch alive." The fifth is "piazo." "the fish which we have now caught" (John 21:10). Something that is taken, but without violence. The sixth is "sunarpazo." It is the same verb "harpazo" with the prefix "sun." " Oftentimes it had caught him" (Luke 8:29). It is to be caught together, to be caught with another.

The seventh is "sullambano." "The Jews caught me in the temple" (Acts 26:21). It is usually translated "take." It has the meaning of bringing together. The eighth is "epilambano." "Jesus stretched forth His hand and caught him" (Matt. 14:31). It has the sense of taking a firm grip on anything.

The word "harpazo" is found in several other places. "The Spirit of the Lord caught away Philip" (Acts 8:39). "Such an one caught up to the third heaven" (II Cor. 12:2); "He was caught up" (II Cor. 12:4). "Her child was

caught up unto God" (Rev. 12:5). "Then cometh the wicked one and catcheth away" (Matt. 13:19).

The word "harpazo" has been translated with other words. First is "pluck." "Neither shall any man pluck them out" (John 10:28, 29). Second is "pull." "Pulling them out of the fire" (Jude 23). Third is "take by force." "The violent take it by force" (Matt. 11:12). "They would come and take Him by force" (John 6:15). "To take Him by force from among them" (Acts 23:10).

This word "harpazo" is then a word of victory. It helps the Christian to realize the truth: "Greater is He that is in you, than he that is in the world." The daily triumph of the Lord in His own is pointing toward that great and blessed day. Now we are engaged in a great conflict. The enmity that began in the garden of Eden (Gen. 3:5) is still in existence. The struggle is fierce. The battle is constant.

For the Christian, however, there is no doubt as to the outcome. Our Commander never lost a battle. Never has He suffered a defeat. So, with "The Blessed Hope," we look ahead to that day soon to come when "we shall BE CAUGHT UP to meet the Lord in the air." "Even so, come, Lord Jesus."

—The Midnight Cry

"Water Baptism"

(Continued from page three)
twelve. When Paul came by and explained to them the error of their baptism, without a murmur nor complaint, they were immersed for a second time. Why the WPA or Red Cross has as much right to baptize as has any Protestant or Catholic Church.

The perpetuity of any organization is at stake when the administrator of its laws is left to aliens. So with baptism. In the north particularly, Baptist churches have allowed aliens to administer the ordinance of baptism, and thus the perpetuity of the Baptist Churches of the north, while hoped for by all is seriously doubted by many. Instead of being bulwarks of strength, they are today strongholds of weakness, receiving any or no baptism, and are gradually coming to fos-

ter an inclusive church policy. The only guarantee for Baptist perpetuity of the future, as we have known for the past twenty centuries, is for Baptists to administer their ordinances apart from alien assistance or interference.

So we see from the Scriptures that there must be a proper subject, a believer; a proper mode, immersion; a proper purpose, the symbolizing of the death of the old life to sin, and the putting on of the new life in Christ; a proper administrator, a New Testament Church. And if these who are waiting are willing to accept this as Scriptural baptism and this church is willing to administer it as such, the question of Peter, at the house of Cornelius, logically follows, "Can any man forbid water, that these should not be baptized?"

Logically my message should come to an end here. But that you may appreciate and understand my great affection for this ordinance, I beg your clemency for a further word. In the cemeteries all over the world there are hundreds and thousands sleeping. There are graves of fathers and graves of mothers; graves of brothers and graves of sisters; graves of gray-haired saints and graves of babes. There are graves of your dead and of mine. With what pain to our hearts they left us. The clouds that fell upon the casket lid were as arrows to our hearts. With what sorrow we look upon those baby shoes and baby clothes, and think of those baby hands folded cold and pulseless upon a lifeless breast! Again and again we ask, "Is there no hope that they shall live again?" Yes, as long as water stands in the baptistry, as long as water flows in the Ohio, Miami, Mississippi, Kentucky, and the Cumberland; as long as the waters of the five oceans and the many seas remain, there is hope that is expressed in the voice of many waters. The cataracts leaping in the sunlight, the roar of turbulent falls, the silent flowing of smooth streams, the white-caps of shoreless seas, these are the echoes of numberless baptisms, which cry with a voice that is heard around the world, "The dead shall be raised." But, wherein does the water give hope of a resurrection?" you ask. Listen to Paul.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we should be also in the likeness of his resurrection."—Rom. 6:4, 5.

Will you hear Peter?

"... when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ,"—I Pet. 3:20, 21.

Go at the early break of tomorrow's dawn and stand by the graves of your dead and rejoice. Tell them, they shall not sleep forever. Tell them the resurrection is coming. Tell them you saw its symbolism and heard its forecast last evening. Tell them you have seen the curtain of the latter days drawn aside and that you have beheld the picture in which death has died and in which the dead have come to life. Shout the message around the world that like as we are buried in baptism and raised again, so shall we be raised from the grave to die no more. Hallelujah! Hallelujah!

Objections of Election

(Continued from page one)
er the beast," are we to understand that there will be no exceptions? These, and other passages which might be quoted show that the term "the world" often has a relative rather than an absolute force.

Now the first thing to note in

connection with John 3:16 is that God's mercies were confined to his own nation. Christ there announced that God's love in giving His Son had a larger object in view, that it flowed beyond the boundary of Palestine, reaching out to "regions beyond." In other words, this was Christ's announcement that God had a purpose of grace toward Gentiles as well as Jews. "God so loved the world," then, signifies God's love is international in its scope. But does this mean that God loves every individual among the Gentiles? Not necessarily, for as we have seen, the term "world" is general rather than specific, relative rather than absolute. The term "world" in itself is not conclusive. To ascertain who are the objects of God's love, other passages where His love is mentioned must be consulted.

In II Peter 2:5 we read of "the world of the ungodly." If then, there is a world of the ungodly, there must also be a world of the godly. It is the latter who are in view in the passages we shall now briefly consider. "For the bread of God is He which cometh down from heaven, and giveth life unto the world" (John 6:33). Now mark it well, Christ did not say, "offereth life unto the world," but "giveth." What is the difference between the two terms? This: a thing which is "offered" may be refused, but a thing "given," necessarily implies its acceptance. If it is not accepted, it is not "given," it is simply proffered. Here, then, is a Scripture that positively states Christ giveth life (spiritual, eternal life) "unto the world." Now He does not give eternal life to the "world of the ungodly" for they will not have it, they do not want it. Hence, we are obliged to understand the reference in John 6:33 as being to "the world of the godly," i.e., God's own people.

One more: In II Cor. 5:19 we read, "To wit that God was in Christ, reconciling the world unto himself." What is meant by this is clearly defined in the words immediately following, "not imputing their trespasses unto them." Here again "the world" cannot mean "the world of the ungodly," for their "trespasses" are "imputed" to them, as the judgment of the Great White Throne will yet show. But II Corinthians 5:19 plainly teaches there is a "world" which is "reconciled"—reconciled unto God because their trespasses are not reckoned to their account, having been borne by their Substitute. Who then are they? Only one answer is fairly possible—the world of God's people!

In like manner, the "world" in John 3:16 must, in the final analysis, refer to the world of God's people. Must we say, for there is no other alternative solution. It cannot mean the whole human race, for one-half of the race was already in Hell when Christ came to earth. It is unfair to insist that it means every human being now living, for every other passage in the New Testament where God's love is mentioned, limits it to His own people—search and see! The objects of God's love in John 3:16 are precisely the same as the objects of Christ's love in John 13:1: "Now before the Feast of the Passover, when Jesus knew that his time was come, that he should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." We may admit that our interpretation of John 3:16 is no novel one invented by us, but one almost uniformly given by the Reformers and Puritans, and many others since then.

It is strange, yet it is true, that many who acknowledge the sovereign rule of God over material things will cavil and quibble when we insist that God is also sovereign in the spiritual realm. But their quarrel is with God and not with us. We have given Scripture in support of everything advanced in these pages, and if that will not satisfy our readers, it is idle for us to seek to convince them. What we write now is designed for those who do bow to the authority of Holy Writ, and for their benefit we propose to

examine several other Scriptures which have purposely been left for this chapter.

II Peter 3:9

Perhaps the one passage has presented the greatest difficulty to those who have seen passage after passage in Writ plainly teaches the of a limited number un-

tion, is II Peter 3:9: "not that any should perish, but all should come to repentance." The first thing to be said the above passage is that all other Scripture, it must be understood and interpreted in the light of its context. What is quoted in the preceding graph is only part of the and the last part of it is Surely it must be allowed that the first half of the needs to be taken into con-

tion. In order to establish these words are supposed many to mean, viz., the words "any" and "all" are received without any question, it must be shown the context is referring to the human race! If this can be shown, if there is no to justify this, then the sion also must be un-

Let us then ponder the of the verse.

"The Lord is not slack in his promise." Note in the singular number "promises." What promise view? The promise of salvation. Where, in all Scripture, ever promised to save the human race! Where indeed the "promise" here referred to not about salvation. What is it? The context tells us.

"Knowing this, first, that shall come in the last days, walking after their own and saying, Where is the of his coming?" (vv. 3, 4) context then refers to God's use to send back His beloved. But many long centuries passed and this promise yet been fulfilled. True, as the delay may seem to interval is short in the re-

of God. As the proof of are reminded, "But beloved, not ignorant of this one that one day is with the a thousand years; and the years as one day" (v. 8), the reckoning of time; less days have yet passed promised to send back

But more, the delay sending back His beloved not only due to no on His part, but it is as sioned by His "longsuffering" long suffering to whom? we are now considering "but is longsuffering to us"

And who are the "usward" the human race, or God people? In the light of text this is not an open upon which each of us form an opinion. The Ho has defined it. The open of the chapter says, "The Epistle, beloved, I now to you." And again, immediately preceding "But, beloved, be not this one thing, etc." (v. "usward" then are the of God. They to whom is addressed are "them obtained (not "exercise obtained" as God's gift) like precious faith through the righteousness and our Saviour Jesus Peter 1:11). Therefore there is no room for a quibble or an argument "usward" are the elect

Let us now quote the a whole: "The Lord is concerning His promise, men count slackness; but suffering to usward, not that any should perish, all should come to rep. Could anything be clear "any" that God is not should perish are the to-whom God is "longs the "beloved" of the verses, II Peter 3:9 that God will not send Son until "the fulness of tiles be come in" (Rom God will not send back that "people" whom H "taking out of the Gent 15:14) are gathered in. (Continued on page 5, c

HE HAS NO ENEMIES

"He has no enemies, you say!
My friend, your boast is poor;
He who hath mingled in the fray
Of duty, that the brave endure,
Must have made foes. If he has none,
Small is the work that he has done.
He has bit no traitor on the hip,
He has cast no cup from tempted lip,
He has never turned the wrong to right,
He has been a coward in the fight."

—Author unknown

Objections to Election

Continued from page four)
Send back His Son till the number is complete, and will not be till the ones He has elected to be saved in this dispensation shall have brought to Him. Thank God for His "longsuffering to usward." Christ come back years ago would have been left to perish in his sin. But could not be, so God graciously delayed the Second Coming for the same reason He is delaying His advent. His design is that all His elect come to repentance, and receive grace. The present intermission will not end until the "other sheep" of John are safely folded—then will return.

Can the Spirit Be Resisted?

Expounding the sovereignty of the Spirit in Salvation we have shown that His power is irresistible, that, by His gracious operations upon and within them, God's elect to come to Christ. The sovereignty of the Spirit is set forth not only in John 3:8 where we are told "the wind bloweth where it will, so is every one that is born of the Spirit," but is affirmed in other passages as well. Cor. 12:11 we read "But all things worketh that one and the same Spirit, dividing to every man severally as He will." And we read in Acts 16:6, 7: "when they had gone throughout Phrygia and the region of Galatia, and were forbidden to preach the Holy Spirit to preach the Word in Asia. After they were prevented at Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." Thus we see how the Holy Spirit interposes His will in opposition to the determination of the apostles. It is objected against the Holy Spirit that the will and power of the Holy Spirit are irresistible. There are two passages, one in the Old Testament and the other in the New, which appear to militate against such a conclusion. God said of old, "My people shall not always strive with me" (Gen. 6:3), and to the Jews He declared, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy

finish it" (Phil. 1:6).

The Gospel—Why Preach It?

The next question to be considered is: **Why preach the Gospel to every creature?** If God the Father has predestined only a limited number to be saved, if God the Son died to effect the salvation of only those given to Him by the Father, and if God the Spirit is seeking to quicken none save God's elect, then what is the use of giving the Gospel to the world at large, and where is the propriety of telling sinners that "Whosoever believeth in Christ shall not perish but have everlasting life?"

First, it is of great importance that we should be clear upon the nature of the Gospel itself. The Gospel is God's good news concerning Christ and not concerning sinners: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God . . . concerning His Son, Jesus Christ our Lord" (Rom. 1:1, 3). God would have proclaimed far and wide the amazing fact that His own blessed Son "became obedient unto death, even the death of the cross." A universal testimony must be borne to the matchless worth of the person and work of Christ. Note the word "witness" in Matt. 22:14. The Gospel is God's "witness" unto the perfection of His Son. Mark the words of the apostle: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish" (II Cor. 2:15).

Concerning the character and content of the Gospel, the utmost confusion prevails today. The Gospel is not an "offer" to be bandied around by evangelistic peddlers. The Gospel is no mere invitation but a proclamation, a proclamation concerning Christ; true whether men believe it or not. No man is asked to believe that Christ died for him in particular. The Gospel, in brief, is this: Christ died for sinners, you are a sinner, believe in Christ, and you shall be saved. In the Gospel, God simply announces the terms upon which men may be saved (namely, repentance and faith) and, indiscriminately, all are commanded to fulfill them.

Second, repentance and remission of sins are to be preached in the name of the Lord Jesus "unto all the nations" (Luke 24:47), because God's elect are "scattered abroad" (John 11:52) among all nations, and it is by the preaching and hearing of the Gospel that they are called out of the world. The Gospel is the means which God uses in the saving of His own chosen ones. By nature God's elect are children of wrath "even as others"; they are lost sinners needing a Saviour, and apart from Christ there is no salvation for them. Hence, the Gospel must be believed by them before they can rejoice in the knowledge of sins forgiven. The

Gospel is God's winnowing fan: it separates the chaff from the wheat, and gathers the latter into His garner.

Third, it is to be noted that God has other purposes in the preaching than the salvation of His own elect. The world exists for the elect's sake yet others have the benefit of it. So the Word is preached for the elect's sake yet others have the benefit of an external call. The sun shines though blind men see it not. The rain falls upon rocky mountains and waste deserts as well as on the fruitful valleys; so also, God suffers the Gospel to fall on the ears of the non-elect. The power of the Gospel is one of God's agencies for holding in check the wickedness of the world. Many who are never saved by it are reformed, their lusts are bridled, and they are restrained from becoming worse. Moreover, the preaching of the Gospel to the non-elect is made an admirable test of their characters. It exhibits the inveteracy of their sin; it demonstrates that their hearts are at enmity against God: it justifies the declaration of Christ that "men loved darkness rather than light, because their deeds were evil" (John 3:19).

Finally, it is sufficient for us to know that we are bidden to preach the Gospel to every creature. It is not for us to reason about the consistency between this and the fact that "few are chosen." It is for us to obey. It is a simple matter to ask questions relating to the ways of God which no finite mind can fully fathom. We, too, might turn and remind the objector that our Lord declared, "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wheresoever they shall blaspheme. But he that shall blaspheme against the Holy Spirit hath never forgiveness" (Mark 3:28, 29), and there can be no doubt whatever but that certain of the Jews were guilty of this very sin (see Matt. 12:24, etc.) and hence their destruction was inevitable. Yet, notwithstanding, scarcely two months later, He commanded His disciples to preach the Gospel to every creature. When the objector can show us the consistency of these two things—the fact that certain of the Jews had committed the sin for which there is never forgiveness, and the fact that to them the Gospel was to be preached—we will undertake to furnish a more satisfactory solution than the one given above to the harmony between a universal proclamation of the Gospel and a limitation of its saving power to those only that God has predestined to be conformed to the image of His Son.

Once more, we say, it is not for us to reason about the Gospel; it is our business to preach it. When God ordered Abraham to offer up his son as a burnt-offering, he might have objected that this command was inconsistent with His promise, "In Isaac shall thy seed be called." But instead of arguing he obeyed, and left God to harmonize His promise and His precept. Jeremiah might have argued that God had bade him to do that which was altogether unreasonable when He said "Therefore thou shalt speak all these words unto them: but they will not harken to thee; thou shalt also call unto them; but they will not answer thee" (Jer. 7:27), but instead, the prophet obeyed. Ezekiel, too, might have complained that the Lord was asking of him a hard thing when He said, "Son of man, go, get thee into the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have harkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hard hearted" (Ezek. 3:4-7).

Should dazzle and confound thy sight,
Yet still His written Word obey,
And wait the great decisive day."
—Watts.

John 6:37

(Continued from page one)
instructed child of God can hear them with delight and profit. Such preachers are often the fathers of the Church, and the very pillars thereof; but, unfortunately, many of these excellent brethren cannot preach so well upon the second sentence of my text: "And him that cometh to Me I will in no wise cast out." When they get to that truth, they are half afraid of it; they hesitate to preach what they consider to be a too open salvation. They cannot give the gospel invitation as freely as they find it in the Word of God. They do not deny it, yet they stutter and stammer sadly, when they get upon this theme.

Then, on the other hand, we have a large number of good ministers who can preach on this second clause of the text, but they cannot preach on the first clause. How fluent is their language as they tell out the freeness of salvation! Here they are much at home in their preaching; but, we are sorry to be compelled to say that, very often, they are not much at home when they come to doctrinal matters, and they would find it rather a difficult matter to preach fluently on the first sentence of my text. They would, if they attempted to preach from it, endeavour to cut out of it all that savours of Divine Sovereignty. They do not preach the whole "truth" which "is in Jesus."

Now, as God shall help me, I want to expound both sentences of my text with equal fidelity and plainness.

I. I will begin with the first sentence of the text: "All that the Father giveth Me shall come to Me." We have here, first, the firm foundation upon which our salvation rests.

It rests, you perceive, not on something which man does, but on something which God the Father does. The Father gives certain persons to His Son, and the Son says, "All that the Father giveth me shall come to Me."

I take it that the meaning of the text is this—that, if any do come to Jesus Christ, it is those whom the Father gave to Christ. And the reason why they come—if we search to the very bottom of things—is, that the Father puts it into their hearts to come. The reason why one man is saved, and another man is lost, is to be found in God; not in anything which the saved man did, or did not do; not in anything which he felt, or did not feel; but in something altogether irrespective of himself, even in the sovereign grace of God. In the day of God's power, the saved are made willing to give their souls to Jesus. The language of Scripture must explain this point.

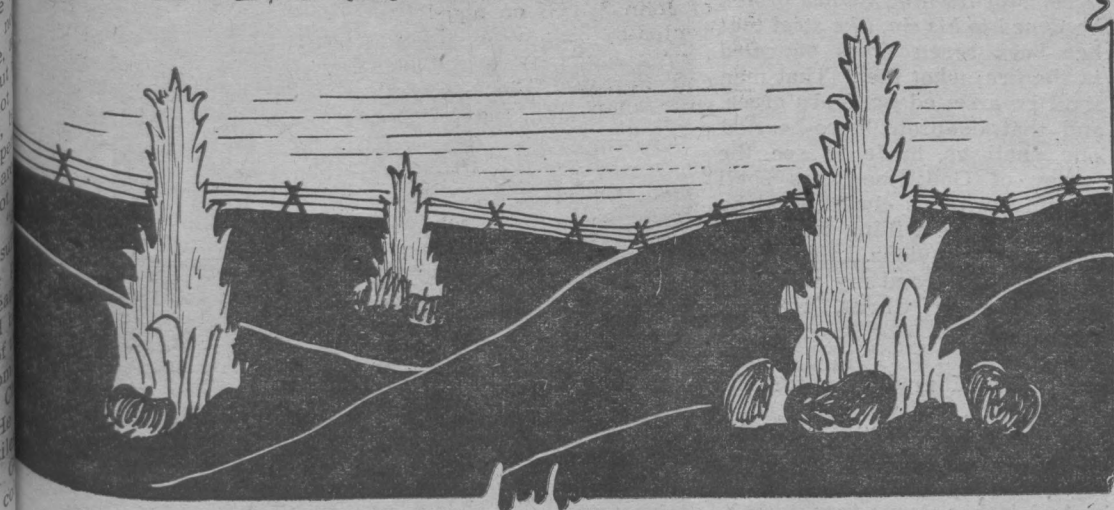
"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

"So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy" (Romans 9:16).

If you want to see the fount of grace, you must go to the everlasting God; even as, if you want to know why that river runs in this direction, and not in that, you must trace it up to its source. In the case of every soul that is now in heaven, it was the will of God that drew it thither. In the case of every spirit that is on its way to glory, now, unto God and (Continued on page 6, column 1)

THOU SHALT TRULY TITHE ALL
THE INCREASE OF THY SEED,
THAT THE FIELD BRINGETH
FORTH YEAR BY YEAR

Deut. 14:22.



"But, O my soul, if truth so bright

THE MASTER OF MY BOAT

I owned a little boat a while ago
And sailed a morning sea without a fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

Mine was the boat, and mine the air,
And mine the sea, not mine, a care.

My boat became my place of nightly toil,
I sailed at sunset to the fishing ground,
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.

Mine was the boat, and mine the net,
And mine the skill and power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A man, who spoke as never before;
I followed Him — new life began in me.

Mine was the boat, but His, the voice,
And His the call, yet mine, the choice.

Ah, 'twas a fearful night out on the Lake,
And all my skill availed not at the helm,
Till Him asleep I waken, crying, "Take,
Take Thou command, lest waters overwhelm!"

His was the boat, and His the sea,
And His the peace o'er all and me.

Once from his boat he taught the curious throng,
Then bade me let down nets out in the sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.

His was the boat, and His the skill,
And His the catch, and His, my will."

—Sunday School Times

John 6:37

(Continued from page 5)
unto Him alone must be the honour of its salvation, for He it is who makes one "to differ from another" (I Cor. 4:7).

I do not care to argue upon this point, except I put it thus: If any say, "It is man himself who makes the difference," I reply, "You are involving yourself in a great dilemma; if man himself makes the difference, then mark—man himself must have the glory."

Now, I am certain you do not mean to give man the glory of his own salvation; you would not have men throw up their caps in heaven, and shout, "Unto ourselves be the glory, for we, ourselves, were the hinge and turning-point of our own salvation." No, you would have all the saved cast their crowns at the feet of Jesus, and give to Him alone all the honour and all the glory. This, however, cannot be, unless, in that critical point, that diamond hinge upon which man's salvation shall turn, God shall have the control, and not the will of man.

You know that those who do not believe this truth as a matter of doctrine, do believe it in their hearts as a matter of experience.

I was preaching, not very long ago, at a place in Derbyshire, to a congregation, nearly all of whom were Methodists, and as I preached, they were crying out, "Hallelujah! Glory! Bless the Lord!"

They were full of excitement, until I went on to say in my sermon, "This brings me to the doctrine of Election."

There was no crying out of "Glory!" and "Hallelujah!" then. Instead, there was a great deal of shaking of the head, and a sort of telegraphing round the place, as though something dreadful were coming.

Now, I thought, I must have their attention again, so I said, "You all believe in the doctrine of Election?"

"No, we don't, lad," said one. "Yes, you do, and I am going to preach it to you, and make you cry 'Hallelujah' over it."

I am certain they mistrusted my power to do that; so, turning

a moment from the subject, I said, "Is there any difference between you and the ungodly world?"

"Ay, Ay! Ay!"
"Is there any difference between you and the drunkard, the harlot, the blasphemers?"

"Ay! Ay! Ay!"
"Ay! There was a difference indeed."

"Well, now," I said, "there is a great difference; who made it then?" for, whoever made the difference, should have he glory of it. "Did you make the difference?"

"No, No," said one; and the rest all seemed to join in the chorus.

"Who made the difference, then? Why, the Lord did it; and did you think it wrong for Him to make a difference between you and other men?"

"No, no," they quickly said.

"Very well, then; if it was not wrong for God to make the difference, it was not wrong for Him to purpose to make it, and that is the doctrine of Election."

Then they cried, "Hallelujah" as I said they would.

The doctrine of Election is God's purposing in His heart that He would make some men better than other men; that He would give to some men more grace than to other men; that some should come out and receive the mercy; that others, left to their own free will, should reject it; that some should gladly accept the invitations of mercy, while others, of their own accord, stubbornly refuse the mercy to which the whole world of mankind is invited. All men, by nature, refuse the invitations of the gospel. God, in the sovereignty of His grace makes a difference by secretly inclining the hearts of some men, by the power of His Holy Spirit, to partake of His everlasting mercy in Christ Jesus. I am certain that, whether we are Calvinists or Arminians, if our hearts are right with God, we shall all adoringly testify: "We love Him, because He first loved us." If that be not Election, I know not what it is.

II. Now, in the second place, note the certainty of the eternal salvation of all who were given to Jesus "All that the Father giveth Me shall come to Me."

This is eternally settled, and so settled that it cannot be altered by either man or devil. All whose names are written in the Book of

Life of the Lamb slain from the foundation of the world, all whom God the Father designed to save when He gave up His well-beloved Son to die upon the cross of Calvary, shall in time be drawn by the Holy Spirit, and shall surely come to Christ, and be kept by the Spirit, through the precious blood of Christ, and be folded for ever with His sheep, on the hilltops of glory.

Mark! "All that the Father giveth Me shall come to Me." Not one of those whom the Father hath given to Jesus shall perish. If any were lost, the text would have to read: "Almost all," or, "All but one," but it positively says "All," without any exception; even though one may have been in his unregenerate state, the very chief of sinners. Yet even that chosen one, that given one, shall come to Jesus; and when he has come, he shall be held by that strong love that at first chose him, and he shall never be let go, but shall be held fast, even unto the end. Miss Much-afraid, and Mrs. Despondency, and Mr. Feeble-minded, shall as certainly come to the arms of Christ, as Mr. Great-heart, and Mr. Faithful, and Mr. Valiant-for-Truth. If one jewel were lost from Christ's crown, then Christ's crown would not be all-glorious. If one member of the body of Christ were to perish, Christ's body would not be complete. If one of those who are one with Christ should miss his way to eternal life, Christ would not be a perfect Christ.

"All that the Father giveth Me shall come to Me."

"But suppose they will not come?"

I cannot suppose any such thing, for He says they "shall come."

They shall be made willing in the day of God's power. God knows how to make a passage through the heart of man; and though man is a free agent, yet God can incline him, willingly, to come to Jesus. There are many sentences even in Wesley's hymn-book which contain this truth. If God took away freedom from man, and then saved him, it would be but a small miracle. For God to leave man free to come to Jesus and yet so move him as to make him come, is a divinely-wrought miracle indeed. If we were for a moment to admit that man's will could be more than a match for God's will, do you not see where we should be landed? Who made man? God! Who made God? Shall we lift up man to the sovereign throne of the Deity? Who shall be master, and have his way, God or man? The will of God, that says they "shall come," knows how to make them come.

"But suppose it should be one of those who are living in the interior of Africa, and he does not hear the gospel; what then? He shall hear the gospel; either he shall come to the gospel, or the gospel shall go to him. Even if no minister should go to such a chosen one, he would have the gospel specially revealed to him rather than that the promise of the Almighty God should be broken.

"But suppose there should be one of God's chosen who has become so bad that there is no hope for him? He never attends a place of worship; never listens to the gospel; the voice of the preacher never reaches him; he has grown hardened to his sin, like steel that has been seven times annealed in the fire; what then? That man shall be arrested by God's grace, and that obdurate, hard-hearted one shall be made to see the mercy of God; the tears shall stream down his cheeks, and he shall be made willing to receive Jesus as his Saviour. I think that, as God could bend my will, and bring me to Christ, He can bring anybody.

"Why was I made to hear His voice,

And enter while there's room;
When thousands made a wretched choice,

And rather starve than come?"

"'Twas the same love that spread the feast,
That sweetly forced me in;
Else I had still refused to taste,
And perish'd in my sin."

There is no living soul beyond the reach of hope, no chosen one whom Christ cannot bring up even from the very gates of hell. He can bare His arm, put out His hand and pluck the brand "out of the fire" (Zechariah 3:2). In a horrible pit in the miry clay, His jewels have been hidden; but down from the throne of light He can come, and thrusting in His arm of mercy, He can pull them out, and cause them to glitter in His crown for ever. Let it be settled in our hearts, as a matter of fact, but what God has purposed to do, He will surely accomplish.

I need not dwell longer upon this point, because I think I have really brought out the essence of this first sentence of my text: "All that the Father giveth Me shall come to Me." Permit me just to remark, before I pass on, that I am sometimes sad on account of the alarm that some Christians seem to have concerning this precious and glorious doctrine.

We have, in the Baptist denomination,—I am sorry to have to say it,—many ministers, excellent brethren, who, while they believe this doctrine, yet never preach it. On the other hand, we have some ministers, excellent brethren, who never preach anything else. They have a kind of barrel-organ that only plays five tunes, and they are always repeating them. It is either Election, Predestination, Particular Redemption, Effectual Calling, Final Perseverance, or something of that kind; it is always the same note. But we have also a great many others who never preach concerning these doctrines, though they admit they are doctrines taught in Sacred Scripture. The reason for their silence is, because they say these truths are not suitable to be preached from the pulpit. I hold such an utterance as that to be very wicked. Is the doctrine here—in this Bible? If it is, as God hath taught it, so are we to teach it.

"But," they say, "not in a mixed assembly." Where can you find an unmixed assembly? God has sent the Bible into a mixed world, and the gospel is to be preached in "all the world," and "to every creature."

"Yes," they say, "preach the gospel, but not these special truths of the gospel; because, if you preach these doctrines, the people will become Antinomians and Hyper-Calvinists."

No so; the reason why people become Hyper-Calvinists and Antinomians, is, because some,

who profess to be Calvinists, often keep back part of the truth, and do not, as Paul declares all the counsel of Scripture, where their own partial views are taught, and pass other aspects of God's truth. Preachers as John Newton, in later times, your own Charles Evans, were men who preached the whole truth of the gospel, and kept back nothing that has revealed; and, as the result of their preaching, Antinomism could not find a foothold anywhere. We should have the doctrine of Scripture in its proper place and preach it fully if we want to have a general revival of religion, we should preach these doctrines again. Ah's sovereign grace again. Do not tell me they do not bring revivals. There was one revival that I have ever known of, apart from Calvinistic trine, and that was the one which Wesley took so great part; but then George Whitehead was there also to preach the whole Word of God. When you are getting sleepy, if you will arouse and wake them up, preach the doctrine of Divine Sovereignty to the people that will do it right speedily.

III. I shall now turn briefly to the second sentence of my text: "And him that cometh to Me I will in no wise cast out."

"Now," says somebody, "going to knock down all that has been building up," would rather be inconsistent myself than with my Master. I dare not alter this second sentence, and I have no desire to alter it. Let it stand as it is, its glorious simplicity:—"Him that cometh to Me I will in no wise cast out."

Let the whole world come to this promise is big enough to embrace them all in its arms. There is no mistake here; no wrong man cannot come; no sinner come to Christ, he will be the right one. Mark as there is no limitation of person coming, so here is limitation in the manner of coming.

Says one, "Suppose I come in a wrong way?"

You cannot come the wrong way; it is written, "No man come to Me, except he will which hath sent me draw him."

"No man can come unto Me, except it were given unto him by My Father" (John 6:44).

If, then you come to Me any way you are drawn by Father and He cannot draw you wrong way. If you come to Me at all the power and will of God have been given you. Have been given you will in no wise cast you out. (Continued on page 7, col. 1)

A FATHER'S HAND



Is Not Salvation By Character, But God's Grace

"The God of Jacob is our refuge." — Ps. 46:7.
 "Happy is he that hath the God of Jacob for his help." — Ps. 146:5.
 "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." — James 1:4.
 "And we know that all things work together for good to them that love God, to those who are the called according to purpose." — Rom. 8:28.

"The God of Jacob!" Not the God of Israel. Wonderful God! Assurance, that "the God of Jacob is our refuge," — the God who saves the man without character, irrespective of character, makes of him, — Israel. The supplanter, the trickster, the weak character, the weak character, the sinner, God and through trials, tests, trials, and makes of him a prince of God. That is the plan with men. Consider

There are two theories, and two theories. The one is, salvation by character; that by acquiring character, by developing the right kind of a character, that one can be saved, can go to Heaven. That one's character, if of the right kind, entitles him to Heaven. That if one has lived right, he goes to Heaven.

The other theory is, that God saves pure unmerited favor, irrespective of character. It is a tremendous issue. It is either one or the other is fatal. The one who hold one theory go to Heaven, all who hold to the other will be lost, will go to Hell. It is as well face the issue. There are two widely different theories of salvation, and God has

He said "I am the way" (John 14:6), not one way, The way. And He leaves no possible room for misunderstanding the issue. "No man cometh unto the Father, then, He is the only way." He was the vilest deceiver the world ever knew, or He was simple-minded, ignorant, or who honestly thought "The Way," when He

that this theory of salvation by character there are four serious, fatal charges:—

It is utterly cruel, heartless, because to the weak, needy, most helpless vast body of men, born of debased parents, reared in vice and sin, weakened by habit, it gives one-millionth the chance to be saved, to go to Heaven, that men have who are of noble, godly parentage, and strong surroundings, and strong training. Stand before the young men representing the various classes, and tell them of this life, and of Heaven, and then tell them of salvation by character. To the one it means a bright, hopeful and glorious future; to the other, it would mean taunting him with his condition and prodding him to despair.

The theory of salvation by character is heartless, because, in the robe of its own self-

righteousness, it coolly condemns to hopeless despair a vast body of the human race. Go stand by the helpless, hopeless drunkard, and the drunken, sinful woman, and tell them of salvation, by character, and hear the sob of despair or see the jeering look on their faces at the thought of salvation by character for such as they!

Before a pastors' conference, the polished, brilliant, highly educated pastor of a wealthy, refined, intellectual congregation read a seemingly learned paper on "Salvation by Character." When he had finished reading the paper, some of his fellow-pastors endorsed the paper and gave it high praise. Finally, the pastor of a people who had been unfortunate in life, many of whom had gone far down in sin, and were fettered by habit, arose and said, "Brother Moderator, the brother has given us his wonderful paper on salvation by character. I would like to ask him, what would he preach if he were the pastor of a people who have no character?"

The author of the paper arose and made the heartless reply, "Brother Moderator, my brother and I have been raised in such different intellectual atmospheres, that I don't suppose I could make it plain to my brother."

The other replied, "That is doubtless true, Brother Moderator; but the trouble is, that he can never make it plain to any one else."

It is selfish, because those who teach this theory are generally men of intelligence, refinement, and are considered, and they consider themselves, men of moral character. They thus provide for themselves by their theory, but leave a vast body of the race with a very slight hope or with no hope whatever. The second charge against those who hold this theory is that by their own theory none will be saved.

If salvation is by character, by what kind of character, a perfect character, or an imperfect character? If by a perfect character, no one has it; no one even claims it. If by an imperfect character, how imperfect may it be and the man yet be saved? Where is the standard? If a man's character, in order to be saved by it, must be the best he can make it, no one has even that character.—no one's character is the best he could have made it. Hence, salvation by character is a chimera.

The third charge against salvation by character is that even if a man's character were perfect from man's standpoint, in the sight of God his character would still be corrupt.

"All our righteousnesses are as filthy rags."—Is. 64:6. Why? Because motive is the measure of



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

the character. "They that are in the flesh cannot please God." — Rom. 8:8. Why? Because they have not, and cannot have, the right motive.

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."—I Cor. 13:1-3.

And no man has this love, no man can have this love, until he is saved by Christ dying for his sins (I Cor. 15:3). "The love of Christ constraineth us; because we thus judge, that if one died for all, then all died; and he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again."—2 Cor. 5:14, 15.

The fourth serious, fatal charge against the theory of salvation by character is that it is contrary to the teaching of the Saviour.

"Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."—Matt. 21:31.

Certain it is that the publicans and the harlots had worse characters than those to whom the Saviour was speaking; the fact is therefore evident that Jesus taught salvation without character, irrespective of character.

Let the reader consider two cases that will show conclusively that the teaching of salvation by character is absolutely contrary to the teaching of the Saviour.

"The chief priest, mocking him, with the scribes and elders, said: He saved others; himself he cannot save. If he is the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am

the Son of God. The thieves also that were with him, cast the same in his teeth." — Matt. 27:41-44.

Let the reader notice that both the thieves "that were with him, cast the same in his teeth." Then "one of the malefactors that were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise."—Luke 23:39-43.

From the time that both thieves "cast the same in his teeth," to the time the one made his earnest plea, "Lord, remember me when thou comest into thy kingdom," there had been no time in which this thief could

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

have formed or developed a character that merited salvation. Hence, when Jesus said, "To-day shalt thou be with me in Paradise," to this thief, He branded the teaching of salvation by character as not from Heaven. The one who does not see from this case that the cruel, heartless, selfish teaching of salvation by character contradicts the Lord Jesus, will never see anything contrary to his own preferences and preconceived opinions.

The second case is just as conclusive. As the Saviour was reclining at meat in the house of Simon the Pharisee, a woman, noted as a sinner, came in and stood behind him weeping. "And he said to the woman, Thy faith hath saved thee; go in peace."—Luke 7:50. The Saviour said the woman was saved, yet she was of notorious character.—she had no character.—Author, Unknown

John 6:37

(Continued from page 6)

no possible or conceivable reason will Jesus ever cast out any sinner who comes to Him. There is no reason in hell, or on earth, or in heaven, why Jesus should cast out the soul that comes to Him. If Satan, the foul accuser of the brethren, brings reasons why the coming sinner should not be received, Jesus will "cast down" the accuser, but He will not "cast out" the sinner. "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest," is still His invitation and His promise, too.

I do think this is what Jesus Christ says to every creature under heaven. The gospel invitation runs thus: "Come, come, come to Christ, just as you are."

"But, let me feel more."

No, come just as you are.

"But let me get home to my own room, and let me pray."

No, no, come to Christ just as you are. As you are trust in Jesus and He will save you. Oh, do dare to trust Him!

If anybody shall ask, "Who are you?" answer, "I am nobody."

If anyone objects, "You are such a filthy sinner," reply "Yes, 'tis true, so I am; but He Himself told me to come."

If anyone shall say, "You are not fit to come," say, "I know I am not fit; but He told me to come."

Sinner, trust in Jesus; and if thou dost perish trusting in Jesus, I will perish with thee. I will make my bed in hell, side by side with thee, sinner, if thou canst perish trusting in Christ, and thou shalt lie here, and taunt me to all eternity for having taught thee falsely, if we perish. But that can never be; those who trust in Jesus shall never perish, neither shall any pluck them out of His hand. Come to Jesus, and He will in no wise cast thee out.

THE BAPTIST EXAMINER

JUNE 27, 1964

PAGE SEVEN

SAVED, YOU HAVE BEEN CHANGED JUST AS . . .

FILTHY RAGS

Upon the dock of a large mill in Wisconsin. I saw a van back up to the dock, and men quickly loaded the filthiest, dirtiest you can imagine. The men caused me to hold my breath. I wondered what in the world they were going to do with the dirty, filthy rags. The men said, "You see those rags at them good, for those rags have been through the purest white paper you ever seen in your life." And

sure enough, as we walked through that great mill and came to the other side, I saw it actually happen. Those filthy, dirty rags had been treated by chemicals until they were as white as snow. I know a chemical called Calvary which, applied to the filthy, dirty souls of men, will render them as white as the driven snow. "Though your sins be as scarlet, they shall be as white as snow; though they be red as crimson, they shall be as wool."

—Selected

GOD BLESS AMERICA!

THE DECLARATION OF INDEPENDENCE

IN CONGRESS, JULY 4, 1776

The unanimous Declaration of the thirteen united States of America.



"If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land."—II Chron. 7:14.

Sin

(Continued from page one)

11. What means did Satan employ to induce Eve to sin?
"Now the serpent was more subtle than any of the beasts of the field which the Lord God had made. And the serpent said unto the woman, Ye shall not surely die." (Gen 3:14).
12. What excuse did the serpent offer to get Eve to sin?
"For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." (Gen. 3:5).
13. What part did the woman play in bringing sin into the world?
"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat and gave also unto her husband with her; and he did eat" (Gen. 3:6).
14. What effect did the entrance of sin into the world have upon Adam and Eve?
"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."
"And unto Adam, he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life;
"Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field!"
"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." (Gen. 3:16-19).
15. What effect did it have upon their posterity?
"By one man's disobedience many were made sinners." (Rom. 5:19).
16. Must we take this to mean that all are guilty of sin?
Yes. "What then: Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There

- is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:9-12).
17. Does this mean that Christians are guilty of sin too?
Yes. "For there is not a just man upon earth, that doeth good, and sinneth not." (Eccl. 7:22).
 18. Are there no exceptions?
Only one, the Lord Jesus "Who is holy, harmless, undefiled, separate from sinners." (Heb. 7:25).
 19. Are all sinners because they sin, or sinners by nature?
"And were by nature the children of wrath, even as others." (Eph. 2:3).
 20. If sinners by nature, then sin must be transmitted at birth?
Yes. "The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies." (Ps. 58:3).
 21. Can you think of a man who acknowledged this fact?
Yes, David, "Behold, I was shapen in iniquity and in sin did my mother conceive me." (Ps. 51:5).
 22. How far does sin extend in man's being?
"From the sole of the foot, even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." (Is. 1:6).
 23. Is the heart of man included?
Yes. "The heart is deceitful above all things and desperately wicked: who can know it." (Jer. 17:9).
 24. Then man is totally depraved?
Yes. So depraved that he needs to be saved.
 25. Is there anything stronger than sin?
"The strength of sin is the law." (I Cor. 15:56).
 26. Wherein doth the strength of the law lie?
In its ability to put to death all those who violate its holy precepts.
 27. Is it strong enough to make a man conscious of the fact he has sinned?
Yes. "By the law is the knowledge of sin." (Rom. 3:20).
 28. Cannot a man avert the penalty of the law?
No. "The soul that sinneth it shall die." (Ezek. 18:4).
 29. But suppose the sinners of the world should band themselves together, could they not avert the penalty thereby?
"Though hand join in hand, the wicked shall not be unpunished." (Prov. 11:21).

30. If a man cannot avert the penalty of death by anything which he does, can he not be saved from sin, and there avoid the punishment of it?
Yes.
 31. How can a man be saved from sin? Can he save himself?
No. "For though thou wash thee with nitre and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." (Jer. 2:22).
 32. Can he not be baptized and thus wash away his sins?
No. "Baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God." (I Pet. 3:21).
 34. Can he not do penance and be saved from sin?
No.
 34. Can he not perform deeds of righteousness and thus atone for sins?
No. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." (Tit. 3:5).
 35. Can he not cease from sin, and thus be saved from it? No. Why?
Because he cannot cease from sin.
 36. Why can't a sinner cease from sin?
"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." (Jer. 13:23).
 37. Can he cover his sin and be saved therefrom?
"He that covereth his sins shall not prosper." (Prov. 28:13).
 38. Well, how can a man be saved from sin?
"And without shedding of blood is no remission." (Heb. 9:22).
 39. If it takes blood, can he not shed his own blood and be saved?
No, because his blood is impure.
 40. Whose blood then is pure and acceptable for sin?
Christ's. "But with the precious blood of Christ, as of a lamb without blemish and spot." (I Pet. 1:19).
- Ed. Note —
- Several years ago, these questions were prepared for use in a D. V. B. S. Every S. S. and D. V. B. S. teacher ought to save this for future use.

Masonry

- (Continued from page one)
- ligations unto death.
6. Its oaths are profane, taking the Name of God in vain.
 7. The penalties of these oaths are barbarous, even savage.
 8. Its teachings are false and profane.
 9. Its designs are partial and selfish.
 10. Its ceremonies are a mixture of puerility and profanity.
 11. Its religion is false.
 12. It professes to save men on other conditions than those revealed in the Gospel of Christ.
 13. It is wholly an enormous falsehood.
 14. It is a swindle, obtaining money from its members under false pretenses.
 15. It refuses all examination, and veils itself under a mantle of oath-bound secrecy.
 16. It is a virtual conspiracy against both Church and State.
- Some Fair Conclusions**
- No one, therefore, has ever undertaken to defend Freemasonry as judged by the above. Freemasons themselves do not pretend that their institution as revealed in reliable books, and by some of their own testimony, is compatible with Christianity. So it must follow that,
- First**, the Christian Church* should have no fellowship with Freemasonry; and those who adhere intelligently and determinately to such an institution have no right to be in the Christian Church. We pronounce this judgment sorrowfully, but solemnly.
- Second**, should the question be

- asked, "What shall be done with the great number of professed Christians who are Freemasons?" I answer, **let them have nothing more to do with it.** Let it be distinctly pressed upon their consciences that all Masons, above the first two Degrees, have solemnly sworn to conceal each other's crimes, murder and treason alone excepted; and that all above the sixth Degree have sworn to espouse each other's cause, and to deliver them from any difficulty, whether right or wrong.
- Third**, if they have taken those Degrees where they have sworn to persecute unto death those who violate their Masonic obligations, let them be asked whether they really intend to do any such thing? Let them be distinctly asked whether they intend to aid and abet the administration and taking of these oaths? Or if they still intend to countenance the false and hypocritical teachings of Masonry? Or if they mean to countenance the profanity of their ceremonies, and the partiality of their sworn practice? If so, surely they should not be allowed their places in the Christian Church.
- Fourth**, can a man who has taken, and still adheres to the Master's oath to conceal any secret crime of a brother of that Degree, murder and treason excepted, be a safe man with whom to entrust any public office? Can he be trusted as a witness, as a juror, or with any office connected with the administration of justice?
- Fifth**, can a man who has taken, and still adheres to, the oath of the Royal Arch Mason be trusted to public office? He swears to espouse the cause of a companion of this Degree when involved in any difficulty, so far as to extricate him, whether he be right or wrong. He swears to conceal his crimes, **MURDER AND TREASON NOT EXCEPTED.** Is a man bound by such an oath to be trusted with office? Ought he to be accepted as a witness or a juror when another Freemason is a party in the case? Ought he to be trusted with the office of Judge, or Justice of the Peace or as a Sheriff, Constable, Marshal or any other office?
- What Is Your Answer?**
- I appeal to your conscience in the sight of God, for an honest answer to these three questions:
1. Is any man who is under a most solemn oath to kill all who violate any part of Masonic oaths, a fit person to be at large among men?
 2. Ought Freemasons of this stamp to be fellowshipped in the Christian Church?
 3. Do you believe that the sins of Masonic oaths are forgiven only to those who repent? And that we do not repent of those

- sins to which we still adhere? And that adherence makes us so partaker of other men's sins?
- "The blood of Jesus Christ cleanseth us from all unrighteousness." (I John 1:7).
"And every man that hath hope in him purifieth himself even as He is pure" (I John 3:3).
- *Finney uses the word loosely and unscripturally have published it just as written, rather than changed and here call attention to error as to the church.
- ### WHERE WOULD YOUR SOUL BE?
- Robert Murray McChesney of the most spiritual preachers of the last century, a well-brought up and trained youth, whose life was without blame; in way respectable, conscientious and well-informed. He knew the Bible, said his prayers, attended church, and was well acquainted with his own righteousness. Getting that Scripture hard-ed, "All our righteousnesses as filthy rags" (Isaiah 64:6).
- While he was away on a message came telling of the sudden death of a very elder brother. He went to the funeral, and upon entering the house of mourning he was permitted to go alone to a room where lay the body of his dearly loved brother. As he there gazing upon the still form, he asked himself the question: "If it were I, where would my soul be?"
- The answer to his own question honestly given was, "In Heaven." There and then he turned to Christ for salvation from sin.
- ### A Memory System
- Forget each kindness that
As soon as you have done
Forget the praise that falls
The moment you have won
Forget the slander that you
Before you can repeat
Forget each slight, each
each sneer,
Wherever you may meet
Remember every kindness
To you, whatever its
Remember praise by others
And pass it on with love
Remember every promise
And keep it to the letter
Remember those who love
aid,
And be a grateful debtor
—The

