

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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EXPRESSIONS OF IGNORANCE

G. B. TRENT

Williamson, W. Va.

Below will be listed several expressions used by the vast majority of Baptist ministers in the invitation portion of their services. It is hard to understand why such are used since, directed to the lost, they have no merit from a Scriptural standpoint. It is hard to see why a minister calling himself a Baptist would use these expressions unless he is ignorant of the TRUTH. The Scriptures can be searched, especially the New Testament, in the teaching and preaching of Christ and the Apostles, and these expressions as they are referred to are lost are completely absent from their course. The expressions are as follows:

1. Open your heart and let Jesus come in.

2. Don't drive the Holy Spirit away.

3. God has done all He can do, the rest is up to you.

4. Bow your knee and pray the

sinner's prayer.

5. Come for salvation.

6. Come, make the start, God will meet you half way.

7. Come and try Jesus.

8. All that desire to go to Heaven, raise their hand,

9. All who want to be included in my prayer, raise their hand.

10. Now all that raised the hand come and kneel for prayer.

11. Come, give your heart to God.

12. Bow your head and close your eyes.

13. Pray the sinner's prayer.

14. Come, take God at His word.

15. Come, let me pray with you.

16. Don't cross the dead line.

17. It's your decision to make.

18. Your destiny is in your own hands.

19. God won't beat you over the head to bring you.

20. Come, make your decision for Christ.

21. Bow your knee and say the sinner's prayer, God be merciful to me a sinner, and Jesus will

write your name in the lamb's book of life.

The expressions sound good and are acceptable to the religious world. They are accepted because the emphasis in the main is placed upon man. If examined in the light of what the Scriptures teach as to man's being, his position before God, his abilities etc., it will be easily seen that their appeal is to the carnal mind and God's grace is absent. We find:

1. THEY BELITTLE GOD

- a. His wisdom.
- b. His power.
- c. His godly being.
- d. His plan and purpose with man.

2. THEY DETHRONE GOD

- a. By elevating man in ability.
- b. By elevating man in nature and being.
- c. By elevating man in power.
- d. By compromising God to man's will.

3. THEY PUT CHRIST TO AN OPEN SHAME

(Continued on page 4, column 5)

DOCTRINES OF GRACE?

By O. C. HARMS, CITRUS HEIGHTS, CALIFORNIA

The Doctrines of Grace have been the accepted position of those whose blood has paved the way, preserving the truth down through the ages.

The doctrines have at times been discredited by many, and some even fear Christians returning to them.

The summary set forth here will help in one of the following ways:

1. Those whose lives have been changed by it will know to what they have committed themselves.
2. That those who are opposed to it may see the exactness of this teaching.
3. That those who are ignorant of their existence may be made aware of the truth of these doctrines.

The truth must be arrived at by methods given us in the Bible. The formula used will inevitably lead all to the truth, if a person is honest with himself.

The 11th chapter of Romans, where Paul so magnificently presented the Gospel of Grace, gives us a starting point.

I. GOD IS THE AUTHOR OF EVERYTHING THAT COMES TO PASS.

"For of Him and through Him and to Him are ALL things."

The historic Baptist takes God seriously—thus His Word written under divine inspiration sums up what we mean by "The Sovereignty of God."

The Philadelphia, London, and Waldensian Confessions of Historic Baptists put it thus: "GOD

FROM ALL ETERNITY DID, BY THE MOST WISE AND HOLY COUNSEL OF HIS OWN WILL, FREELY and unchangeably ordain whatsoever comes to pass."

II. MAN CAN HAVE NO KNOWLEDGE OF GOD AND HIS WAYS BUT BY DIVINE REVELATION.

"Who hath known the mind of



O. C. Harris

the LORD."

III. MAN CANNOT UNDERSTAND THIS REVELATION IN THE BIBLE BUT BY DIVINE ILLUMINATION.

"How unsearchable are His (Continued on page 2, column 1)

How Christ Fulfilled The Law For The Elect Of God

For Christ is the end of the law for righteousness to every one that believeth."—Romans 10:4.

It is impossible for any of us to be saved without righteousness. The God of heaven and earth by immutable necessity demands righteousness of all His creatures. Now Christ has come to give to us the righteousness which the law demands, but which it never bestows.

In the chapter before we read "the righteousness which is of faith," which is also called "God's righteousness;" and we read of those who "shall not be ashamed" because they are righteous by believing, "for with the heart man believeth unto righteousness," and that the law could not do Jesus has done. He provides the righteousness which the law asks for it cannot produce. What an amazing righteousness it must be which is as broad and deep and high as the law itself. The commandment is exceeding

broad, but the righteousness of Christ is as broad as the commandment, and goes to the end



Charles H. Spurgeon

of it.

CHRIST FULFILLED THE LAW'S POSITIVE DEMANDS

Christ did not come to make (Continued on page 7, column 4)

Important Notice

BIBLE CONFERENCE TO BE HELD LABOR DAY WEEK-END

Calvary Baptists take great pleasure in announcing their annual Bible Conference which will be held Labor Day week-end September 3-6.

By vote of the church, I am authorized to extend an invitation to our friends and readers to be our guests on this occasion. Rooms and meals will be furnished by the church and we promise to make the stay of our guests a pleasant and spiritually profitable one.

Already we have heard from friends in 23 states stating their intention to be present if the Conference were held.

A great preaching program is being planned and some of the greatest preachers in America will be present to break the Bread of Life. Full announcement of the program will be made soon.

Today . . . we say . . . "Come thou with us and we'll do thee good."

A Question For The Elect -- Is Christ Truly Your Lord?

We do not ask, Is Christ your "Savior," but is He, really and truly, your Lord? If he be not your Lord, then most certainly He is not your "Savior." Those

er values his or her soul, we implore you to give a most careful reading to this article.

When we ask, Is Christ your Lord? we do not inquire, Do you believe in the Godhood of Jesus of Nazareth? The demons do that (Matt. 8:28, 29) and yet perish notwithstanding! You may be firmly convinced of the Deity of Christ, and yet be in your sins. You may speak of Him with the utmost reverence, accord Him His divine titles in your prayers, and yet be unsaved. You may abominate those who traduce His person and deny His divinity, and yet have no spiritual love for Him at all.

When we ask, Is Christ your LORD, we mean, does He in very deed occupy the throne of your heart, does He actually rule over your life? "We have turned every one to his own way" (Isa. 53:6) describes the course which all follow by nature. Before conversion every soul lives to please (Continued on page 8, column 1)



A. W. Pink

who have not received Christ Jesus as their "Lord," and yet suppose Him to be their "Savior," are deluded, and their hope rests on a foundation of sand. Multitudes are deceived on this vital point, and therefore, if the read-

PARTAKING OF THE SUPPER-WORTHILY

By J. R. Graves, 1881

"He that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, not discerning the Lord's body" — 1 Cor. 11:29.

It does not say that if unworthy, and we eat and drink we are guilty of the body and blood of Christ, but if we eateth and drink "unworthily" — an adverb, and not an adjective — and we should rejoice that it is so, for we are all unworthy to be accounted the friends, much less the brethren and sisters of Christ and children of God. No man that ever lived was worthy of such an honor. The fearful threat is to those who eat and drink in an improper manner, in violation of the laws of the ordinance — in a word, "not discerning the Lord's body."

Notice Paul's language to the church at Corinth. He praised them because they kept the ord- (Continued on page 8, column 2)

THE TRUTH ABOUT ELECTION

This is the title of a booklet written by A. J. Wall of Bossier, La.

It is cheap in price, but cheaper in quality. If you want to waste your money, then do as your editor did, and order a copy. Better throw your money at the satisfaction.

The title and the contents are far apart as the North and South Pole. I never saw a man handle the truth so economically as does Bro. Wall. He handles it economically, he just doesn't let it at all. Now I don't mean to say there is no truth about the booklet—he does dot his "i" and crosses his "t." Other than that, I don't look for any truth theological.

To give you a sample of how accurately the book is written, Wall does not even spell (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE BLESSINGS OF ETERNAL LIFE"

"But the gift of God is eternal life through Jesus Christ our Lord." — Rom. 6:23.

May I remind you that most of our blessings are themselves quite temporary. In fact, practically all the blessings that you and I have to enjoy in this life are of a temporary nature. For example, when we get to thinking in terms of the blessings that are ours, and when we sing the song

"Count your many blessings, Name them one by one; And it will surprise you, What the Lord hath done," — when we sing that song, we

usually think in terms of the material blessings that we have.

Do you realize that every one of our material blessings are of a temporary nature? For example, we think about our food; it is only temporary. We may have plenty today, but tomorrow the pantry shelf may be bare. The same is true so far as position in life is concerned. The way in which you make your living; that position is temporary. A man may have a job today paying good wages, and tomorrow he has none. Even health is temporary; it fluctuates; it is fleeing too. We may be strong and well today,

and maybe tomorrow we'll have no health at all. Every blessing, no matter what it is, is of a temporary nature so far as life is concerned. We talk in terms of food, we talk about our position, we talk in terms of our health, we talk about our home where we live, we talk in terms of wealth; it makes no difference what we talk about, all the blessings that we have to enjoy in this life are of a temporary nature.

Beloved, that is not true so far as our spiritual blessings are concerned, for my text says that "the gift of God is eternal life through (Continued on page 3, column 4)

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JOHN R. GILPIN Editor

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Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

AN INVITATION TO WORSHIP

Elder Wayne Crow, who is a member of Calvary Baptist Church, of Ashland, Kentucky and who is stationed with the air force in Waldorf, Md., conducts a mission under the auspices



Elder Wayne Crow

of Calvary Baptist Church in his home.

Services are held at 7:30 on Thursdays and at 10:00 and 11:00 o'clock on Sundays.

The name and address is Grace Baptist Mission, 113 Bealle Hill Road, Route 2, Waldorf, Md. (just outside of Washington, D. C.)

Believing in Brother Crow as we do, as one of God's noblemen we would certainly urge any of our readers who live, or who might visit in the Washington, D. C. area to attend services with him and have fellowship with those in attendance.



The Doctrines Of Grace

(Continued from page 1)
judgments and His ways past finding out."

He (man) is dependent, therefore, not only on the Bible, but on the Holy Spirit in order to

understand the Bible.

"The natural man receiveth NOT the things of the spirit of God."

"But God HATH revealed them unto us by His spirit."

"The things of God knoweth NO man but the Spirit of God."

IV. GOD HAS NO OBLIGATIONS TO MAN, AND MAN HAS NO RIGHTFUL CLAIMS ON GOD.

"Who hath first given to him and it shall be recompensed unto him again?"

This seems to be the most difficult point for most, because they will not accept man's utter demerit before God.

V. THE MAIN, AND ULTIMATELY, THE ONLY PURPOSE OF ALL THINGS IS THE GLORY OF GOD.

"Of Him and through Him and to Him are all things, to whom be glory forever."

Our happiness is derived from God, but man's chief end is to glorify God and to enjoy Him forever.

The Doctrines of Grace will not be acceptable to anyone without the following acknowledgments:

A. God is absolutely sovereign over all things.

B. The Bible is absolutely supreme on the things of God.

C. The Holy Spirit is the sole Interpreter of the Bible.

D. Man is cast upon God's undeserved mercy.

E. The GLORY of God must be the only ultimate purpose of all.

A DEFINITION OF THE DOCTRINES OF GRACE

The Doctrines of Grace may be defined broadly as a complete systematizing of the truths of Scripture relative to salvation. It regards the Bible as the absolute and only source of these truths. No one doctrine is pursued to the exclusion of the other. Many will regard these doctrines as extreme, forgetting that the Bible is extreme to the depraved mind of man.

The Doctrines have two main supports in Theology:

1. DOCTRINE OF GOD.
2. DOCTRINE OF MAN.

This isn't unique in itself, but we need to treat these supports with utmost seriousness.

Historic Baptists accept the Biblical view of God in His absolute sovereignty and supremacy and regard this truth as foundational from which to proceed to all doctrines. Anything that lessens the GODHOOD OF GOD should immediately be suspected.

In an equally serious consideration, historic Baptists view the condition of man, the high testing for which man was created, and the noble character with which he was endowed, but regard the fall as having ruined man's character and altered his destiny.

Many would agree with both of these statements. But historic Baptists say that these truths determined the whole scheme of salvation. The Gospel we proclaim is such as glorifies an omnipotent God and in no way detracts from His absolute sovereignty and, on the other hand, holds forth a salvation that meets man's condition and needs, leaving him NOTHING to do to save himself, for he is totally unable to assist in this matter.

THE FOUNDATION

The Doctrines of Grace are complete insofar as Theology is concerned. While we concern ourselves here with the foundation, it must not be forgotten that this teaching embraces Theology as related to the Doctrine of Creation to the Doctrine of the Last Things. The foundation herein presented is essential to a right understanding of the Gospel and the correct presentation of it.

SOVEREIGNTY OF GOD

The Sovereignty of God must be ABSOLUTE. A God who is limited, or limits Himself, is not the God of the Bible—nor is He a Sovereign God.

This must apply in the salvation of men, as well as in their creation. Since God is sovereign in salvation, the process of salvation must begin with Him, His choice, His purpose.

This is the kind of salvation man needs. If it were left to man's choice, he would never choose to be saved—he is too utterly ruined in sin. In fact, he has become God's "enemy." This doctrine teaches all will not be saved, (that is, all the world). It is much more Biblical in that it doesn't teach that anyone who wills of the flesh may be saved, or that God is waiting for you to decide—for if this be the case, none of us would ever come to God, for we neither have the will nor the power, to say nothing of the right to be saved.

The Sovereignty of God demands HUMAN RESPONSIBILITY. Some erroneously think it dispenses that truth. A Sovereign God, by definition, requires the obedience of His creatures. The fact that this obedience is demanded does not imply that man has the power to render it, (that is, it does not imply an absolute "free will"). Let us go on to the—

DEPRAVITY OF MAN

The fall, being an historic event, brought about man's depraved condition after he had been created "very good."

The fall was within the knowledge and will of God, yet in such a way that He is not to be thought of as the Author of Sin. The whole occurrence of the fall was taken into consideration by God in the eternal counsels which He formed before the world began.

This depraved condition of man was TOTAL — not in the sense that man became as bad as he could possibly be — but in the sense that this depravity affected every part of him, his entire personality. It is God's restraining power that affords man an orderly society in which His (God's) purpose may be worked out.

The soul, the spiritual nature of man, died (Genesis 2:17), "In the day thou eatest thereof thou shalt surely die," and (Ephesians

2:1), "Ye are dead in trespasses and sin." Thus man is incapable of contributing anything to his salvation, or playing any part whatsoever until he is "quickened."

Man's responsibility is not in any way lessened. It does mean that because of the fall, man is unable to fulfill that responsibility until enabled to do so. **This is man's own fault through sin.**

Sin has left its crimson stain even on the will of man, for the will of man is **no longer free** since the fall. It has no external compulsion, but the will of man is limited by man's fallen nature. A man is free to act within the limits of his own nature. Since that nature is a fallen one, it means he has no freedom except to sin. Man is unable to perform anything that is spiritual and pleasing to God. Man may do good works and outwardly conform to God's Law, but these cannot please God, (Romans 8:8) "They that are in the flesh cannot please God."

THE ATONEMENT OF CHRIST

It disturbs people, perhaps rightly so, for it curtails depravity, to believe that Christ died for a certain people. But nonetheless it is demanded by the Doctrine of God and the Doctrine of Man, which are in every sense of the word Biblical.

A Sovereign God must provide a complete atonement without any help, and not one which leaves man some part to play or the fulfillment of some conditions. Christ died actually to save sinners, not to make it possible to save them. He did actually atone for sins on the Cross, not merely make such an atonement possible. It is inconceivable that He died in vain as far as some were concerned, or that He left man anything to do, for "He shall see the travail of His soul and shall be satisfied (Isaiah 53:11). He must, therefore, have died for men, certain men, and not all of the world, as some would have us believe.

Men who are dead in trespasses and sins need this kind of atonement. The conditions that may require (NOT THE BIBLE) him to fulfill before he is saved, he is unable to meet. Let us now understand that the Doctrines of Grace as historic Baptists teach, does not dispense with repentance and faith, but see them guaranteed for the person for whom Christ died, and actually produced by the work of the Holy Spirit in regeneration.

OFFICE WORK OF THE HOLY SPIRIT

Without the Word and Holy Spirit, NO man can be saved. To those for whom Christ died, the Holy Spirit gives, by the Word and His power, repentance and faith, as a consequence of which they are converted. Without this work of the Holy Spirit, a man cannot savingly believe, however many times he hears the Gospel.

Again we must be reminded

that God is Sovereign. If salvation is His and the choice of the individual His, so must the time and place in which man experiences it. God at the moment at which the shall hear the Good News. He, at His time, gives the to embrace it. Galatians is Paul's testimony to power.

Man is utterly depraved, lost. He is spiritually dead, needs help or enabling. It is sufficient that the terms of the Gospel be put to him — he not receive them, for the foolishness to him. The power and effectual work of the Spirit must be along with presentation of the Word.

There is no sense of coercion in receiving Christ. No man has ever complained that he was forced against his will to be a child of God. The opposite is always true. He is grateful God released his will from bondage and enabled him gladly to embrace Christ.

The Holy Spirit's work is closely related to the Atonement of Christ. The Atonement provides a man's salvation; the Holy Spirit's work puts man in possession of it. The securing of salvation was the work of the Holy Spirit. The call into the experience of it is the work of the Holy Spirit. The Holy Spirit provides what Christ achieved, the first fruits of the operation of the Holy Spirit are repentance and faith. The response of two gifts are joined inseparably with regeneration. In most theological terms, the new-born can only repent and have faith.

PERSEVERANCE AND PRESERVATION

A truly born-again person never be lost, for he is guaranteed a place in heaven.

If salvation is the work of God, it must be an enduring work. The work of salvation that cannot be thrown away is an inheritance from God. It is inconceivable that a Sovereign God should go back on His promise that He will release His hold upon His "They shall never perish" (John 10:29).

How much we sinners need salvation which is guaranteed the end! Persevering through preservation of God!

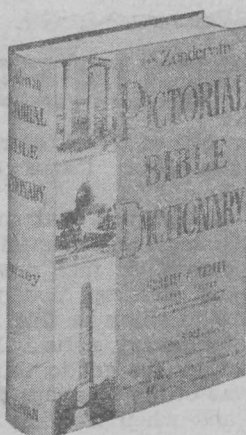
PRACTICAL RESULTS

The honor and glory of the work of salvation goes to the evangelist or high priest, sure preacher for their position, preaching and clever men. They are but messengers, for God to use for His purpose. None goes to the convert for he was dead in trespasses and sin until brought to life by the Gospel of Free Grace.

The Doctrines of Grace place all the glory to God. No system can say this. The Christian system fails, because in its claim to possess the power of

(Continued on page 3, column 2)

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THE BAPTIST EXAMINER

JANUARY 30, 1965

PAGE TWO

Report From The Picketts Now Located In Puerto Rico



Brother George Pickett and his wife were baptized into the fellowship of Calvary Baptist Church at our Bible conference in 1960. Brother Pickett was ordained at the same time and has been looking forward with expectancy to the time when he could settle in Puerto Rico to do the mission work that is dear to his heart. It is rather interesting that he first became acquainted with The Baptist Examiner when he was looking for a few years ago. He is a joy to us now to carry a brief report of his ministry and we will count it a joy as the days come and go to be able to do likewise, especially since we consider Brother Pickett truly a great man of God.

CARIBBEAN MISSIONS

Isabella, Puerto Rico
December 10, 1964
Mailing Address: S-Sgt. George Pickett, 72nd F.M.S., Box 242, P.O. 845, New York, N. Y.

Christian Friends:
As we send our first news letter I want to thank you for your report and prayers as you have part and interest in the work on the island of Puerto Rico.

from Bossier City, Louisiana I drove to Charleston, South Carolina where we shipped our International Travel-All. Lord made it possible for me to purchase this piece of transportation for the mission work. It cost us \$2,500 in the car, but here it would cost more as things are much more expensive. Transportation is a necessity here and people come to the services if you get out and get them. This International Travel-All is built to carry a load, so we praise the Lord for it as we use it in His life.

Free were delayed one day in Charleston. We left the 11th of November instead of the 10th as planned. The flight from Charleston to Puerto Rico took about 3 hours. We arrived in Puerto Rico about 10:00 at night. We were met by friends who took us to the house they had rented for us. It was completely furnished and the household goods that we were able to send had already arrived. The beds were set up and even had the linens on. Food had been bought and ready to cook. We certainly are thankful for such a wonderful help, and thank the Lord for them.

The work here on the island is almost virgin, practically untapped by Baptists. However there are other Baptists here on the island, but they are few. Pray for me as I try to learn to read my Spanish New Testament and learn the language—which seems very hard.

My first work will be using a tape recorder through a Public Address system with music and a short sermon. I will use a 12 volt vibrator inverter to give me 60 cycle and 110 volts from the car battery to use the equipment with. You can stop anywhere in the country side and play the P.A. system. It is a good way to get started, also it is a very good way to invite people to the services.

However, I need these three pieces of equipment: Inverter, tape recorder and public address system—and since many of you have promised to help, I feel free to let you know my needs at this time.

My only goal in this is to preach to the lost the glorious gospel of Christ and honor and glorify Him, to win lost souls to Christ, to use our talents and money to carry out His will and way.

We covet the prayers of you back home as we continue in the work here. May God's blessings be with you all.

—George Pickett

Contributions received before we left the states:
Naborton Baptist Church, Mansfield, La. 21.38
Angie Buchar, Riverton, Ill. 5.00
Woodlawn Terrace Baptist Church, Memphis, Tenn. . . 25.00
Brother Thomas Fiveash, Memphis, Tenn. 5.00
Brother Bill Crider, Tulsa, Okla. 25.00
Orthodox Baptist Church, Pensacola, Fla. 40.00

The Doctrines Of Grace

(Continued from page 2)
or withhold grace. The Arminian one fails because it teaches that man's faith precedes God's act of regeneration, that election is conditioned on foreseen response, and that the Cross did not actually save anyone in particular, but made it possible for everyone to be saved.

Oh! the thrill of realizing that God is able! This truth will have the effect of greatly enlarging the heart towards God. The emotions of the flesh present far less than is found in the Doctrines of Grace fully realized. Lives are revolutionized. People can know what Paul meant when he wrote of "Singing with grace in your hearts to the Lord."

To know the truth will have the effect of making one regretfully, but inevitably, critical of all "LESSER GOSPELS" — that is, those that omit the whole truth of the Gospel, those who say that men can, if they will, come to accept what Christ has done for them, and offer them an easy conversion. They leave out conviction of the heart by the Holy Spirit, and its guilt before a Holy God. They cannot see the need to cry to Him for mercy. This false Gospel will be renounced by one who has seen the truth even though he may earn bitter hatred from the propagators of them.

The knowledge of the truth

be that he who seriously seeks to believe and live by the Doctrines of Grace will find himself isolated. He will not be able to join in most activities of other Christians. He will honor the local church. He will have to stand for and say things which put others in a bad light. He will be considered spiritually proud or possibly just a crank. He will have to alter his Christian activity and ministry. He will find no help from the outside. The prevailing wind is from the opposite direction, but he will be unable to do anything but follow where the truth leads him. God has touched him and the truth has been revealed to him, and this will outweigh all human difficulties. He has put his hand to the plough, and he cannot turn back.

"Blessings Of Life"

(Continued from page 1)
Jesus Christ our Lord." That eternal life which we have, includes, and involves many, many spiritual blessings which will be ours forever, and which will last throughout a never-ending eternity.

I was impressed, and amazed, of recent date when I sat down to calculate the number of spiritual blessings that we have, which are included in eternal life. I was really amazed at how many spiritual blessings we have, growing out of the eternal life which we have in Christ Jesus, and I would like to mention some of them to you.

I

A POSITIVE RIGHTEOUSNESS

We have a positive righteousness, which grows out of, and is included in eternal life. You were born without a positive righteousness in Jesus Christ. So far as you are concerned, you came into this world with the robe of filthy self-righteousness. Listen:

"But we are all as an unclean thing, and all our RIGHTEOUSNESSES ARE AS FILTHY RAGS."—Isa. 64:6.

Beloved, when God looks down upon us, He sees us not as upright and moral individuals, but He sees us as sinners, who are most repulsive. The very best there is about us, even our righteousnesses, are but as filthy rags.

As I often say, if our righteousnesses—the best there is about us—looks like a dirty, filthy, repulsive rag one wouldn't want to touch, then pray tell me what our sins look like in the sight of a thrice-holy God. Even at best, our righteousnesses, before we are saved, are only self-righteousnesses, so that what we have before we are saved is just filthy self-righteousness. However, when the Lord saves us, He gives to us a positive righteousness, which I might say is God's own righteousness imputed unto us. Listen:

"But of him are ye in Christ Jesus, who of God is MADE UNTO US wisdom, and RIGHTEOUSNESS, and sanctification, and redemption."—I Cor. 1:30.

You will notice that it says that Jesus Christ is made of God to be our righteousness. We find the same to be true when Paul says:

"And be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by

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faith."—Phil. 3:9.

The very first blessing that I would mention so far as our eternal life is concerned is this blessing of a positive righteousness, which is God's own righteousness in us. Believe me when I tell you, that when my God looks down on me today, He doesn't see me with the sin of my heart and the sin of my life, but He sees me clothed in the righteousness of His Son. God doesn't see us as we are, but He sees us as we are in Jesus Christ.

This thrills my soul every time I think how God took my sins, and put them on His Son at Calvary, and He suffered for them. Now God takes the righteousness of His Son and puts it on me; so that when God saw His Son at Calvary, He saw Gilpin there, and tonight when God sees me, He sees His Son. Beloved, I am clothed tonight with a positive righteousness, and that righteousness is God's own righteousness, given to me in Jesus Christ.

As I have often said, God treated Jesus exactly like Gilpin ought to have been treated, and now God treats Gilpin just like Jesus ought to have been treated. He got my sins at the cross and I get His righteousness. The old self-righteousness is gone; the righteousness which God describes as "but filthy rags," is all gone. Do not misunderstand me; I am still an immoral, unethical, sinful human being in every respect, and in every particular, but I am also clothed in the righteousness of God's own Son to the extent that when God sees me, He no longer sees me as I am in Adam, but He sees me as I am actually in Jesus Christ—clothed in the righteousness of His Son.

II

FORGIVENESS OF SIN.

The Apostle Paul, writing to the church at Ephesus, says: "In whom we have redemption (Continued on page 4, column 3)

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will make for a greater caution about the METHODS of presenting the Gospel. The truth can be falsified by the methods by which it is presented. The person who has seen the truth will avoid all noisy showy human display which draw attention to men rather than God. The cult of the evangelist personality, high pressure publicity with large choirs, organizations other than the Church and all other things which put a thick layer of human butter on the pure bread of life will not appeal to the child of God.

He will (the child of God) avoid putting pressure on a person to make a "decision" on the spot. He will not tell a person who has "made a decision" or "professed conversion" that he is saved. He will wait until the work has truly shown itself and fruits appear. He will though urge the professor toward truth and the ordinance of baptism upon authority of the local church.

The Doctrines of Grace are practical, and this is where we have to pay for our convictions. Practicing the truth cuts across the way most Christian work is conducted today. The result will

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PAGE THREE

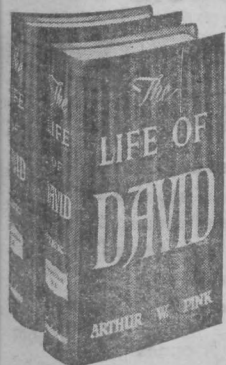
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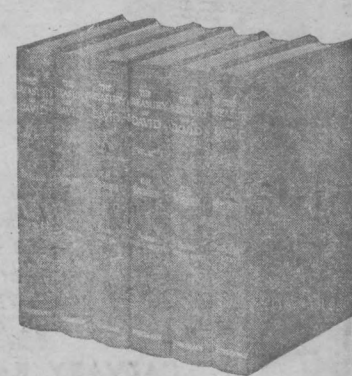
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The Baptist Examiner FORUM

Should A Preacher Who Is Sound In The Faith Assist In Ordaining One Who Denies Election And Depravity?

E. G.
COOK

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Birmingham, Ala.

BIBLE TEACHER

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tus 1:5-9). How can the man who denies these doctrines be capable of doing these things?

"Lay hands suddenly on no man..." (I Timothy 5:22).

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



Certainly not. Friendship and sentiment may pressure a man to do this, but he must answer to God for his actions and he ought to refuse to help ordain any man who is a "novice" as regards the teachings of the Bible. We are told to "lay hands suddenly on no man." This does not refer to laying hands on others in the sense of blacking eyes and pulling hair. Reference is to the hands of ordination. We have lamentable looseness in the doctrinal thinking of the ministry of this day, because they were ordained hastily without proper examination.



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No. Instead of ordaining men who deny the teaching of God's Word, we should be like King Josiah who put down the idolatrous priests that had been ordained (II Kings 23:5).

When we ordain a man we are to commend him to the Lord (Acts 14:23). How can we commend a man who denies the sovereignty of God and rejects His Word?

When we ordain a man, according to the Bible, he is ordained to keep the decrees of God (Acts 16:4). The man who denies these doctrines will not keep the decrees of God.

When we ordain a man he is to preach the Word, be apt to teach, not be a novice, and hold the mystery of the faith (II Timothy 4:1, 2; I Timothy 3:1-9; Ti-

approve of your doctrine, and I wish you God-speed, yet the Holy Spirit forbids us to wish any man God-speed who denies the doctrines of the Bible.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed." — II John 1:10.

"Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which He received of us." — II Thes. 3:6.

If a man denies the doctrine of depravity and election, he is walking disorderly, and we are commanded to withdraw ourselves from such a one.

"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." — II Thes. 3:14.

The Holy Spirit in this verse tells us that we are not to keep company with him that he may be ashamed. For me to assist in the ordaining of a man who denies the doctrines of grace, would make me ashamed, rather than him. Read I Tim. 6:3-5.

"Blessings Of Life"

(Continued from page 3)
through his blood, the FORGIVENESS OF SINS, according to the riches of his grace."—Eph. 1:7.

I ask you, how many sins do you have in your life? How much sin is there in your life? Beloved, there is plenty; there is lots of sin within your life. I am sure you realize that you stand in the sight of God as a tremendous sinner. How much sin is there? Do you suppose you sin once a day throughout your life? Twice a day? Ten times a day? Beloved, I dare say every one of us has a mountain of sin to answer for: sins of omission, sins of commission, sins of ignorance, and sins of presumption and wilfulness. We have a multitude of sins to answer for. Beloved, I thank God that the day we received eternal life, that day we got forgiveness of sin.

Suppose you had a daily paper come to your house every day. Isn't it amazing how fast those old papers pile up around your house? Suppose you had two papers—morning and evening; they would pile up so fast. Suppose you had a paper come to your house every hour of the day. That would be 24 papers a day. Beloved, it wouldn't be long until you would have a tremendous accumulation of papers. It wouldn't be long before you would have to move out, if you were going to save all those papers. How fast they would accumulate!

Beloved, my sins have accumulated just as fast, or a little faster. My sins have accumulated faster than a daily paper coming to my house every hour of the day, and I would stand in God's sight tonight with numberless sins for which to give account, were it not for one thing—I have forgiveness of sins in Jesus Christ. Talk about a blessing that comes through eternal life—that is it, my sins are forgiven.

III

JUSTIFICATION BY FAITH.

The Word of God tells us about justification, for we read:

"Therefore being JUSTIFIED BY FAITH, we have peace with God through our Lord Jesus Christ." — Rom. 5:1.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are JUSTIFIED FROM ALL THINGS, from which ye could not be justified by the law of Moses." — Acts 13:38, 39.

What is justification? As I

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often say, it is just the opposite of condemnation. The sinner is condemned; the saint is justified. One is the antithesis of the other. As the sinner is condemned, in equal manner, I and the saints of God are justified. We have been justified in God's sight. Now what does it mean? It just means this literally: When I say I am justified, I say that I am "just-as-if-I'd" never sinned.

Beloved, listen, I couldn't change myself like that, you couldn't change me, the church couldn't change me, but Jesus Christ changes me to the extent that I am just as if I had never sinned. I can't undo the past, but God can and does change it for me.

Brother, sister, if you are saved, in ten million years you could never convince God that you had ever committed one single sin. You are justified. You couldn't justify yourself. All that you might ever do by way of penance would never in this world change you, and put you in the sight of God as though you had never sinned, but when a man has received eternal life, he has justification by faith, and he stands in the sight of God as though he had never sinned one time. Further more, when God sees you, He doesn't see you as a sinner. He sees you as though you had never sinned, because He sees you in His Son, Jesus Christ.

IV

ENTRANCE INTO HEAVEN.

Another of the blessings of eternal life is an entrance into Heaven, with its everlasting bliss and eternal glory. I turn to the Word of God and I find the Lord Jesus saying:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare A PLACE for you. And if I go and prepare a place for you, I will come again, and RECEIVE YOU UNTO MYSELF, that where I am, there ye may be also." — John 14:1-3.

How do we get entrance into Heaven? Beloved, Jesus said He was on His way to prepare a place for us, that is what He is doing now. My Lord Jesus is finishing up Heaven, and getting it all ready for me to move in. I have a mansion over there. You have (Continued on page 5, column 1)

Ignorance

(Continued from page 1)
a. By minimizing the efficacy of His blood.
b. By placing the merit of Calvary on carnal conditions.
c. By associating His finished work with failure.
d. By denying the power of God to honor His promise to His Son.

4. THEY DISHONOR THE HOLY SPIRIT

a. He is made a weakling being outdone by a sinner.
b. He needs the sinner's work in power.
c. He is seen to fail His mission in this age.
d. He is an agent to offer not to give it.

5. THEY FLOUT AND MISREPRESENT THE TRUTH OF GOD'S WORD

a. They are not found in the Bible.
b. They make the Bible say what it does not say.
c. They turn the Truth into a lie.
d. They are a means of bringing Truth with error.

6. THEY ARE BASED UPON HUMAN REASON, NOT TRUTH

a. They are acceptable to carnal mind.
b. They sound reasonable to the carnal will.
c. They satisfy to a degree innate belief that man do something toward acceptance by God.
d. They are palatable to worldly religion.

7. THEY TEACH OR SUPPORT THE TEACHING OF SALVATION BY WORKS

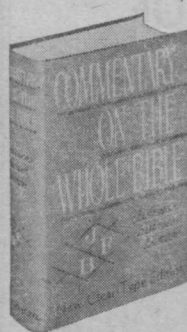
a. They teach salvation conditional.
b. They teach Divine offered, not given.
c. They place a condition on Grace, hence no Grace.
d. They make God's favor dependent upon His children, and not upon the Father.

Let him who disagrees see the Scriptures, read the sermons of Jesus and others, study invitations of the Bible, and honest heart will readily see what has been said is true will not be well received by religionist but nevertheless the truth.

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as having an index of Scrip-

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"Blessings Of Life"

(Continued from page 4)

tion over there. All of God's
ren have a mansion over
It is not a hut, but a man-
and the Lord Jesus Christ
finishing it. He is putting on
finishing touches. He said,
to prepare a place for you,"
beloved, He has been pre-
that place for the last two
and years, ever since He
this world, and some of these
He is going to come back
get us.

ask, how are we going to
to Heaven? You say, "I'll
down into the baptistry and
my sins washed away." No,
beloved, you'll never have
single sin washed away in
waters of the baptistry. You
I'll go down on my knees
I'll pray my way into Heav-
No, no, beloved, you may
blisters on your knees, but
never get into Heaven on
basis. You say, "Well, I'll
over a new leaf." Beloved,
I'll you how to get to Heaven.
said:

THE WAY, the truth, and
no man cometh unto the
FATHER, BUT BY ME." — John
didn't say, "I am a way," but
said, "I am the way." If He
said, "I am a way," it would
te that maybe there were
ways; but He said, "I am
ay," and when He said it, He
just as well have said that
is no other way.

I'll you, beloved, one of the

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blessings of eternal life is an en-
trance into Heaven with its ever-
lasting bliss and eternal glory
awaiting us.

Every once in a while, for my
own benefit, I read Revelation 21
and 22 concerning Heaven. Do
you know why I am interested
in it? Beloved, I am going there
sometime, and I am interested
in knowing just where I am
going. I am interested in know-
ing everything I can about it. I
want to find out everything I can
about Heaven because it is going
to be my home. That is why it is
I like to preach hell fire and
brimstone to the unsaved, be-
cause I want them to know about
their home. I want them to know
where it is they are going to
spend eternity. I want them to
know something about where
they are going. Beloved, I am
glad to know something about
where I am going. I am going
to Heaven one of these days.

When I read about Heaven, I
see those streets paved with gold,
I see those gates made of pearl.
I see the size of the city, and I
see how big Heaven is. There is
plenty of room for all the saints
of God of all ages, for they are
all going to be there. Everyone
to whom God gave eternal life
before the foundation of the
world—every one of them are
going to be saved, and we'll all
be together in Glory. Listen:

"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.

Beloved, every one of them are
going to come to Him. One of
the blessings of eternal life is
this blessing of knowing that we
are going to enter into Heaven.
You are going to have an abund-
ant entrance into Heaven, with
its everlasting bliss and its eternal
weight of glory awaiting you.

V

AN ENDLESS GLORY.

We have an endless glory
awaiting us. Listen:

"And the GLORY which thou
gavest me I HAVE GIVEN
THEM; that they may be one,
even as we are one: I in them,
and thou in me, that they may be
made PERFECT IN ONE; and
that the world may know that
thou hast sent me, and hast loved
them, as thou hast loved me.
Father, I will that they also,
whom thou hast given me, be
with me where I am; that they
MAY BEHOLD MY GLORY,
which thou hast given me:
for thou lovedst me before the
foundation of the world." —
John 17: 22-24.

When Jesus prayed His high
priestly prayer, He spoke about
the glory that we are going to
have with Him. He says that He
has given to us the same glory
that the Father gave Him. Be-
loved, can anything be sweeter
than to know that God gave glory
to Jesus Christ, and Jesus Christ
takes that same glory, and gives
it to us who are saved?

I say, beloved, one of the bless-
ings of eternal life is this endless
glory for us to enjoy throughout
a never ending life. Right now
we are clothed in His righteous-
ness, but then we'll be clothed
in the same glory, eternally,
endlessly, that Jesus Christ has
been clothed with throughout all
the ages.

VI

AN EXALTED POSITION.

One of the blessings of eternal
life is that of an exalted posi-
tion as kings and priests unto
God. Beloved, I stand tonight as
an exalted person. I have been
exalted. I am a king and a priest.

"And from Jesus Christ, who is
the faithful witness, and the first
begotten of the dead, and the
prince of the kings of the earth.
Unto him that loved us, and wash-
ed us from our sins in his own
blood, And hath made us KINGS
AND PRIESTS unto God and his
Father; to him be glory and do-
minion for ever and ever. Amen."
—Rev. 1:5, 6.

Notice, He has made us to be
kings. It is an exalted position
I hold tonight. I am a king. I am
not Pope John, but I am King

John. Yes, beloved, this is old
King John standing before you.
I have been made a king, and
also a priest in Jesus Christ.

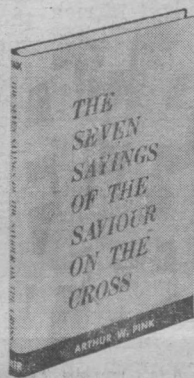
Suppose tomorrow somebody
would come to your door, maybe
a special messenger, or a man
from Western Union, and he
would bring you a message, say-
ing that they had dug up your
ancestry over in Timbuktu, or
some place else, and found that
you were the direct heir pre-
sumptive to the kingship, and
that they wanted you to come and
lead them, and be their king. You
know, tomorrow when I saw you,
you would have your head stuck
so high in the air, and your nose
turned up so high, you wouldn't
even speak to me. The idea of
you becoming a king would thrill
you to death. My, what a case of
big head you and I would have,
if we got an opportunity to be
king of even some little island
out in the Pacific Ocean that no-
body has even heard of.

Beloved, listen, I am already
a king because I have eternal
life. What an exalted position is
mine. My text says, "But the gift
of God is eternal life through
Jesus Christ our Lord," and I
have eternal life. One of my
blessings is an exalted life, for
I am already exalted as a king
and a priest in God's sight.

I tell you, that brings about re-

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ments of Christ as He hung on
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sponsibility too. A king has more
responsibility than a subject. A
priest has more responsibility
than an ordinary individual. Let
me illustrate it for you.

When the French Revolution
became a reality in the latter
part of the eighteenth century
(1792-1795), the reigning house
of France was destroyed. They
took Louis XVII from the throne,
they took him out to the guillo-
tine, and chopped his head off.
They came back to the palace
and got his beautiful wife, Queen
Marie Antoinette, and took her
out to the guillotine, and chopped
her head off. I imagine that
probably the best thing that
Louis XVII and his wife ever did
was to provide heads for the
crowd to chop off. I don't ex-
pect they ever did anything be-
fore which was as worthwhile.
Well, anyhow, when these two
were guillotined, the crowd in
their fury then said, "What will
we do with the dauphin? What
will we do with the prince? What
will we do with the man who has
been destined to be Louis XVIII?"
They started to take the little
prince to the guillotine. Then
they said, "No, to take this little
child to the guillotine wouldn't
be any punishment, for he
wouldn't even know what it was
all about. Instead of taking his
life, let's make him fit for Hell."
One suggested that they put him
in the hands of "Old Vile Meg,"
one of the vilest women in the
city of Paris. She took scissors

SHOULD I FORCE MY CHILD?

This emphatic answer by J. Edgar Hoover bears repeti-
tion.

A mother asked J. Edgar Hoover, "Should I force my child
to go to Sunday School?" Mr. Hoover answered, "Yes, and that
with no further discussion about the matter either."

"That startles me," the mother said . . .

To which Mr. Hoover replied, "How do you answer Junior
when he comes to the breakfast table Monday morning and
says rebelliously, 'I'm not going to school today'? You know—
he goes! How do you answer when Junior comes in from play,
dirty, and says, 'I'm not going to take a bath'? You know—he
bathes! How do you answer Junior when, threatened with ill-
ness, he says, 'I'll not take that medicine'? Why, he may blub-
ber and fuss a little, but he takes it!"

"Now, why all this timidity, then, in the realm of his
spiritual guidance and growth? You say you're going to let him
wait until he is older and can decide for himself? Will you also
wait until he is old enough to decide for himself about school,
his bath, and his medicine?"

"Or are you afraid he'll succumb to the old wives' story
about too much religion when he was young — the 'parents
made-me-go' sort of gag? Look about you; the story is obvious-
ly false, despite its popularity. Do you suppose that, just be-
cause you insist in no uncertain tones that Junior takes his
bath tonight, he will become a bathless Groggins?"

"What shall we say, then, when Junior announces he
doesn't like Sunday School or church? That's an easy one! Just
be consistent: 'Junior, in our home we ALL attend Sunday
School and church . . . And that includes you!'"

"ALL SCRIPTURE is given by inspiration of God, and is
profitable for doctrine, for reproof, for correction, for instruc-
tion in righteousness: that the man of God may be complete,
completely furnished unto all good works" (2 Tim. 3:16, 17.)

and cut off his little curls. She
took his princely clothes and
threw them aside and clothed
him in rags. She fed him on
crumbs and garbage. He received
the most cruel treatment which
terminated in the loss of his men-
tal and physical health. When
her callers would come to her
home, they would torment the
little boy. Sometimes his tor-
mentors would go too far, and
he would draw himself up and
shake his little dimpled fist, and
stomp his foot, and shake his
curly head, and would say, "I
cannot do it; I must not do it;
I was born to be a king, and I
must not defile myself."

I tell you, beloved, you and I
are born kings, the day we are
born again, and we must not de-
file ourselves, for there is a re-
sponsibility resting upon us. We
are to live for the Lord Jesus
Christ as kings every day. Talk
about the blessings of eternal
life, this is one of them. My po-
sition as a king and a priest is
an endless exalted position. What
a blessing it is!

VII

ETERNAL SECURITY.

We have eternal security in
unending favor with God through
Jesus Christ. Beloved, if I have
eternal life, then that means I
have eternal security, and all
Hell can't take me out of the hand
of God. I don't worry one par-
ticle about going to Hell. I know
I am not going to Hell because
Jesus Christ has already suffered
my Hell on the Cross of Calvary.
I know I am going to Heaven be-
cause nothing can take me out
of the hand of God. Listen:

"And I give unto them ETER-
NAL LIFE; and they shall never
perish, neither shall any man
pluck them out of my hand. My
Father, which gave them me, is
greater than all; and no man is
able to pluck them out of my
Father's hand." — John 10:28, 29.

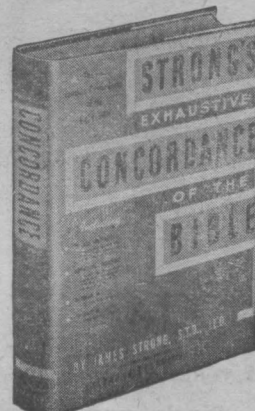
"All that the Father giveth me
shall come to me; and him that
cometh to me I will in NO WISE
CAST OUT." — John 6:37.

Thank God, you needn't worry
about ever being cast out; you
needn't worry about losing your
salvation; you needn't worry
about getting to Heaven. Beloved
if you are saved, you have an
eternal security—an eternal se-
curity in unending favor with
God through Jesus Christ.

You don't have that kind of
security with your wife or with
your husband. You don't have
that kind of security with your
friends. The security you have
with your loved ones and your
friends is not the type we have
in Christ of unending favor with
God. They may get mad at you,
or you may get mad at them;
it is not an unending security;
but the security I have with God,
through Jesus Christ, means an
unending favor with God. I never
am out of God's favor.

Doesn't it make you happy to
know that you have eternal se-
curity in unending favor with
God? God may chasten you, but
you'll never be out of his favor.
Listen:

"For I am persuaded, that
neither death, nor life, nor angels,
nor principalities, nor powers, nor
things present, nor things to come,
no height, nor depth, nor any
(Continued on page 7, column 1)



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THE BAPTIST EXAMINER

JANUARY 30, 1965

PAGE FIVE

"FIFTY YEARS IN THE CHURCH OF ROME"

By Charles Chiniquy
From "Fifty Years In The Church Of Rome"

Our adorable Saviour said: "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able, with ten thousand?" (Lu. 14:31). To follow that advice, how often had I fallen on my knees before my God, to implore the necessary strength and wisdom to meet that terrible enemy which was marching against me and my brethren! Often I was so discouraged by the sense of my personal incapacity, that I came near fainting and flying away at the sight of the power and resources of the foe! But the dear Saviour's voice had as many times strengthened me, saying! "Fear not, I am with thee!" He seemed at every hour to whisper in my ears, "Be of good cheer, I have overcome the world!" (John 16:33). Trusting, then, in my God, alone, for victory, I nevertheless understood that my duty was to arm myself with the weapons which the learned and the wise men of the past ages had prepared. I again studied the best works written on the subject of wine, from the learned naturalist, Pliny, to the celebrated Sir Astly Cooper. I not only compiled a multitude of scientific notes, arguments, and facts from these books, but prepared a "Manual of Temperance," which obtained so great a success, for such a small country as Canada, that it went through four editions of twenty-five thousand copies in less than four years, but my best source of information and wisdom was from letters received from Father Mathews, and my personal interviews with him, when he visited the United States.

The first time I met him, in Boston, he told me how he regretted his having at first, too much relied on the excitement and enthusiasm of the multitudes. "Those fits," he said, "pass away as quickly as the clouds of the storm; and they, too often, leave no more traces of their passage. Persevere in the resolution you have taken in the beginning, never to give the pledge, except when you give a complete course of lectures on the damning effects of intoxicating drinks. How can we expect that the people will forever give up beverages

which they honestly, though ignorantly, believe to be beneficial and necessary to their body? The first thing we do we must demonstrate to them that these alcoholic drinks are absolutely destructive of their temporal, as well as of their eternal life. So long as the priest and the people believe, as they do today, that rum, brandy, wine, beer, and cider give strength to help man to keep up his health in the midst of his hard labours; that they warm his blood in the winter and cool it in the summer; all our efforts, and even our successes, will be like the burning bundle of straw, which makes a bright light, attracts the attention for a moment, and leaves nothing but smoke and cinders.

"Hundreds of times I have seen my Irish countrymen honestly taking the pledge for life; but before a week had elapsed, they had obtained a release from their priests, under the impression that they were unable to earn their own living and support their families, without drinking those detestable drugs. Very few priests in Ireland have taken the pledge, and still fewer have kept it. In New York, only two Irish priests have given up their intoxicating glass, and the very next week I met both of them drunk! Archbishop Hughes turned my humble efforts into ridicule, before his priests, in my own presence, and drank a glass of brandy to my health with them at his own table to mock me. And here in Boston the drinking habits of the bishop and his priests are such, that I have been forced, through self-respect, to quietly withdraw from his palace and come to this hotel. This bad conduct paralyzes and kills me."

In saying these last words, that good and noble man burst into a fit of convulsive sobs and tears; his breast was heaving under his vain efforts to suppress his high sighs. He concealed his face in his hands, and for nearly ten minutes he could not utter a word. The spectacle of the desolation of a man whom God had raised so high, and so much blessed, and the tears of one who had himself dried up so many tears, and brought so much joy, peace, and comfort, to so many desolate homes, has been one of the most solemn lessons my God ever gave me. I then learned more clearly than ever, that all the glory of

the world is vanity, and that one of the greatest acts of folly is to rely, for happiness, on the praises of men and the success of our own labours. For who had received more merited praises, and who had seen his own labours more blessed by God and man, than Father Mathew, whom all ages will call "The Apostle of Temperance of Ireland?"

My gratitude to Mr. Brassard caused me to choose his parish, near Montreal, for the first grand battlefield of the impending struggle against the enemy of my God and my country; and the first week of Advent determined upon for the opening of the campaign. But the nearer the day chosen to draw the sword against the modern Goliath, the more I felt the solemnity of my position, and the more I needed the help of Him on whom alone we can trust for light and strength.

I had determined never to lecture on temperance in any place, without having previously inquired, from the most reliable sources, about: (1) The number of deaths and accidents caused by drunkenness the last fifteen or twenty years. (2) The number of orphans and widows made by drunkenness. (3) The number of rich families made poorer by the same cause. (4) The approximate sum of money expended by the people during the last twenty years. As a result of my enquiries, I learned that during that short period 32 men had lost their lives when drunk; and through their drunkenness 25 widows and 73 orphans had been left in the lowest degree of poverty! 72 rich families had been entirely ruined and turned out of their once happy homes by the demon of intemperance, and 90 kept poor. More than three hundred thousand dollars (300,000 dollars) had been paid in cash, without counting the loss of time, for the intoxicating beverages drank by the people of Longueuil during the last twenty years. For three days, I spoke twice a day to crowded houses. My first text was: "Look not thou upon the wine when it is red, when it giveth his colour in the cup; when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23: 31, 32).

The first day I showed how alcoholic beverages were biting like a serpent and stinging like an adder, by destroying the lungs, the brains, the liver, the nerves and the muscles, the blood and the very life of man. The second day I proved that intoxicating drinks were the most implacable and cruel enemies of the fathers and mothers, the children; of the young and old; of the rich and the poor; of the farmers, the merchants, and the mechanics; the parish and the country. The third day I proved, clearly, that those intoxicating liquors were the enemy of the intelligence, and the soul of man; the gospel of Christ and His holy church; the enemy of all the heights of man and the laws of God. My conclusion was, that we were all bound to raise our hands against that gigantic and implacable foe, whose arm was raised against every one of us. I presented the thrilling tableau of our friends, near and dear relations, and neighbours, fallen and destroyed around us; the thousands of orphans and widows whose fathers and husbands had been slaughtered by strong drink. I brought before their minds the true picture of the starving children, the destitute widows and mothers, whose life had to be spent in tears, ignominy, desolation and unspeakable miseries, from the daily use of strong drink. I was not half through my address when tears flowed from every eye. The cries and sobs so much drowned my voice, that I had several times



to stop speaking for a few minutes. Then holding the crucifix, blessed and given to me by the pope, I showed what Christ had suffered on the cross for sins engendered by the use of intoxicating drinks. And I requested them to listen to the voices of thousands of desolate orphans, widows, wives and mothers, coming from every corner of the land; the voices of their priests and their church; the voices of the angels, the Virgin Mary and the saints in heaven; the voice of Jesus Christ their Saviour, calling, calling them to put an end to the deluge of evils and unspeakable iniquities caused by the use of those cursed drinks; "for," said I, "those liquors are cursed by millions of mothers and children, widows, orphans who owe to them a life of shame, tears, and untold desolation. They are cursed by the Virgin Mary and the angels who are the daily witnesses of the iniquities with which they deluge the world. They are cursed by the millions of souls which they have plunged into eternal misery. They are cursed by Jesus Christ.

Every one of those truths, incontrovertible for Roman Catholics, were falling with irresistible power on that multitude of people. The distress and consternation were so profound and universal, that they reacted, at last, on the poor speaker, who several times could not express what he himself felt except with his tears and sobs. When I hoped that, by the great mercy of God, all resistances were subdued, the obstacles removed, the intelligence enlightened, the wills conquered I closed the address, which had lasted more than two hours, by an ardent prayer to God to grant us the grace to give up for ever the use of those terrible poisons,

and I requested everyone to repeat with me, in their hearts, solemn pledge of temperance the following words: "Adore and dear Saviour, Jesus Christ who died on the cross to take away my sins and save my guilty soul, for thy glory, the goodness of my brethren and of my country as well as for my own good promise, with Thy help, never drink, nor to give anybody intoxicating beverages, except when ordered by an honest physician."

Our merciful God had blessed the work and His profitable servant. The work was above our sanguine expectations. Two thousand three hundred citizens of Longueuil enrolled under the banner of temperance. Instead of inviting them to sign any written pledge, I asked them to come to the foot of the altar and kiss the cross which I was holding, as a solemn and solemn pledge of their engagement.

The first thing done by the majority of the intelligent fathers of Longueuil, on the return from church, was to break decanters and their barrels, spill the last drop of the accursed drink on the ground. Seven days later, there were eight redoubtable ravages of alcoholic liquors in many other parishes. Bouville, Chambly, Varennes, Hyacinthe, etc., Three Rivers, great city of Montreal with the priests of St. Sulpice, parishes along the Chambly, Laprairie, Lachine. In a word, the vast diocese of Montreal, Rivers, and St. Hyacinthe, after the other, raised the cry against usages of intoxicating drinks, with a unanimity of determination which seems (Continued on page 8, column 1)

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"Blessings Of Life"

(Continued from page 5)

other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Rom. 8:38, 39.

Talk about eternal life, here is one of the blessings of eternal life—an eternal security, in unending favor with God, through Jesus Christ.

VIII

FULL WISDOM.

Another blessing of eternal life is full wisdom that is given by God through Jesus Christ. Now I am afraid that the majority of even sound Baptists have never realized what wisdom is available to the child of God. We read:

"But of him are ye in Christ Jesus, who of God is made unto WISDOM, and righteousness, and sanctification, and redemption." — I Cor. 1:30.

Before he mentions righteousness, and sanctification, and redemption, he first says that Jesus Christ has been made unto us wisdom. Beloved, listen, the man that is saved has full wisdom.

Now that wasn't true before you were saved, for you were a lunatic before you were saved. Every man outside of Jesus Christ is spiritually "batty" before he is saved. Listen:

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND." — Tim. 1:7.

You don't even have a good mind until the Lord saves you. When God says that He gives you a sound mind. Until that time you thought you were pretty good. That just shows that you were crazy. Before the time you were saved, you thought you were pretty moral, and righteous. You thought, "Well, I am a pretty good fellow." That just shows how crazy you were. Before you were saved you thought you were going to Heaven on the basis of what you did yourself. That just shows how crazy you were. No man can go to Heaven except on the basis of Jesus Christ's blood that was shed for his sins at the cross of Calvary.

You and I first begin to understand some things when we repent. That wisdom grows and increases, and can become more and more for us here in this life, as we are yielded to the Spirit of God. Ultimately, we are going to know as we are known. Listen:

"For now we see through a glass, darkly; but then face to face; now I know in part; but then all I know even as also I am known." — I Cor. 13:12.

Talk about wisdom, we are going to have it some of these days. Where do we get it? God made Jesus Christ to be wisdom for us. We were born crazy. We can't even have a sound mind until the day Jesus saved us. There has been made wisdom for us. I think 'bout Einstein, whom they say had a brain that could go into the fourth dimension, whatever that may mean. I think 'bout Thomas Edison. I think 'bout all of these individuals who have been men of such unusually brilliant minds. We think of them

as men who are brainy in every respect, but in the sight of God every one of them is a lunatic until he comes to know Jesus Christ as his Saviour. He never has a sound mind until the day that he is saved, and then that sound mind only comes because that full wisdom is given by God through Jesus Christ. That wisdom grows and increases until ultimately when we stand in His presence, then shall we know even as also we are known.

Beloved, someday I am going to have a mind just like God. I have it in prospect now. I have some of it now. I hope it is growing just a little. Someday it is going to be like the mind of God. I tell you, beloved, one of the blessings of eternal life is full wisdom that is given by God through Jesus Christ.

IX

A COMPLETENESS IN CHRIST.

Another blessing of eternal life is a completeness in Christ Jesus, which is absolutely eternal and can never be changed. The Apostle Paul tells us how complete it is, for we read:

"For in him dwelleth all the fulness of the Godhead bodily. And ye are COMPLETE IN HIM, which is the head of all principality and power," — Col. 2:9, 10.

Beloved, I didn't get completeness by joining the church, nor by baptism, nor by prayer, but I am complete in Him. What else do I need, for I am complete already. I don't need another thing so far as spirituality is concerned.

Don't misunderstand me: I need to be more spiritual myself, and I can use a lot more of the Spirit of God in my life, but so far as my salvation is concerned, I am right now complete in the Lord Jesus Christ. When God looks upon me, He sees me complete in Him.

Doesn't that make you happy to know that you are already complete? You have not been saved on the installment plan, but you are complete already. The day you received eternal life, right then you were complete in Christ.

We are living in a day when everything nearly is bought on the installment plan; that way we can buy almost anything we don't need on uneasy payments. People think of salvation as something like this. That is how the majority of preachers, preach salvation.

Years ago, a Methodist preacher at Russell, Ky., put on his bulletin board that which he called, "the steps to Heaven." He illustrated it by a ladder and steps. One of them was repentance; another was prayer; still others were faith, and we join the church, and we are baptized, and we live a good life, and lastly, we pray a prayer just before we die whereby we confess any unconfessed sins, and God takes us into Glory. That is what he said was salvation.

Beloved, there is not a word of truth to it. There is no salvation there. If a man believes it, he'll go to Hell as surely as there is a Hell for him to go to. Men

are not saved on that basis. We don't get to Heaven by steps. We don't go to Heaven in a progressive manner, but we are already complete in Jesus Christ.

I remember when we used to have a shoe factory here in town. I remember a little girl that used to work in the shoe factory. The time came when she became engaged, and her boy friend gave her a ring. She was just as proud as a peacock. Shortly after she got the diamond ring, her boy friend lost his job and couldn't keep up the payments. He had bought it on "a dollar down, dollar a week" proposition. One day the collector went down to the shoe factory where this girl worked. The girl told the collector that the boy had bought the ring with good intentions of paying for it, but that he had lost his job. She wanted to keep the ring and told him that she would pay them 50 cents a week, so that she could keep her ring. The boy wouldn't have wanted her to do that, if he could have done otherwise, but he couldn't help himself, so she had to pay for her diamond ring.

Some people think salvation is something like that—you do a little bit this week, a little bit next week, and you do a little bit here—oh, you slipped back, you sinned a little bit, you lost out a couple of weeks, and you'll have to start all over to catch up on the payments. The majority of people think that is salvation.

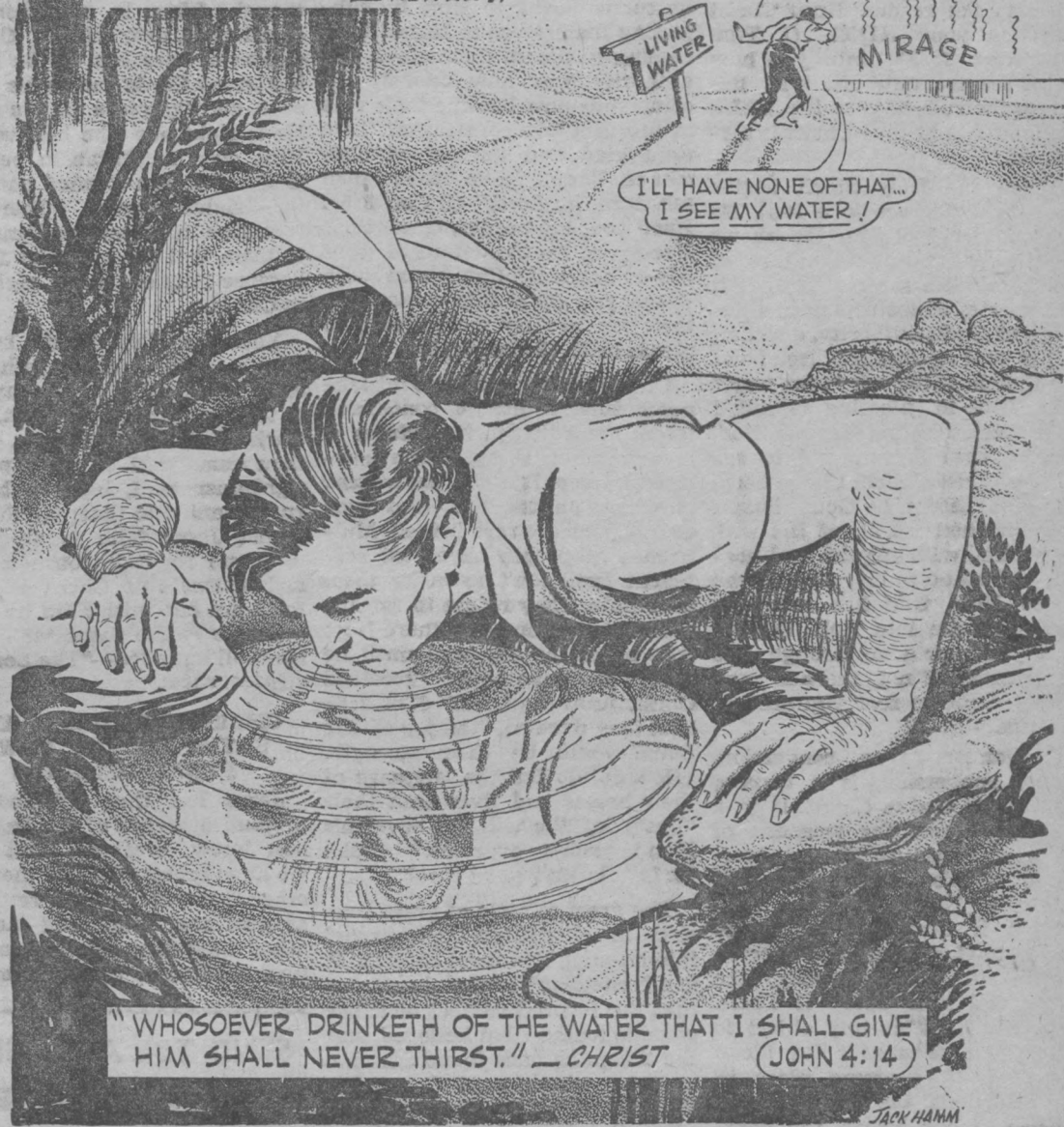
Oh, no, beloved, the day that Jesus Christ became my Saviour I was made complete in Him. I tell you, I am already complete in Jesus Christ, and I am going to Heaven not because of anything I do, but I am going to Heaven because I am complete in Jesus Christ.

CONCLUSION

Beloved, here are some of the blessings of eternal life: a positive righteousness, forgiveness of sin, justification by faith, an entrance into Heaven, an endless

OASIS

"LET HIM THAT IS ATHIRST COME. AND WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY." — REV. 22:17



"WHOSOEVER DRINKETH OF THE WATER THAT I SHALL GIVE HIM SHALL NEVER THIRST." — CHRIST (JOHN 4:14)

JACK HAMM

glory, an exalted position as kings and priests, eternal security in unending favor with God, and a completeness in Christ Jesus which is eternal.

The blessings that we usually think about here in this world are all temporal, but the blessings of eternal life are blessings that will last throughout eternity itself. How do we get them? It is the gift of God, through Jesus Christ our Lord. They come as a gift. You don't have to pay for them. They come as a gift through Jesus Christ.

May it please God to give you grace to receive the gift which He has offered to you of eternal life, knowing that all these blessings shall be yours, growing out of that eternal life which you have of God in Jesus Christ.

May God bless you!

Christ—The Law

(Continued from page one)

the law milder, or to render it possible for our cracked and battered obedience to be accepted as a sort of compromise. The law is not compelled to lower its terms, as though it had originally asked too much; it is holy and just and

good, and ought not to be altered in one jot or tittle, nor can it be. Our Lord gives the law all it requires, not a part, for that would be an admission that it might justly have been content with less at first. The law claims complete obedience without one spot or speck, failure, or flaw, and Christ has brought in such a righteousness as that, and gives it to His people.

The law demands that the righteousness should be without omission of duty and without commission of sin, and the righteousness which Christ has brought in is just such an one that for its sake the great God accepts His people and counts them to be without spot, or wrinkle or any such thing. The law will not be content without spiritual obedience, mere outward compliance will not satisfy. But our Lord's obedience was as deep as it was broad, for His zeal to do the will of Him that sent Him consumed Him.

He says Himself, "I delight to do Thy will, O My God, yea Thy law is within My heart." Such righteousness He puts upon all believers. "By the obedience of one shall many be made righteous;" righteous to the full, perfectly; it is holy and just and

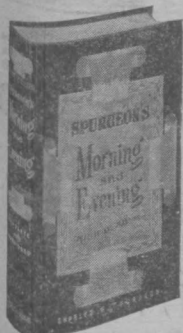
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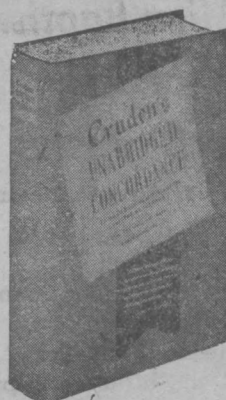
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PAGE SEVEN

Is Christ Your Lord?

(Continued from page one)
self. Of old it was written, "every man did that which was right in his own eyes," and why? "In those days there was no king in Israel." (Judges 21:25). Ah! that is the point we desire to make clear to the reader. Until Christ becomes your KING, (I Tim. 1:17; Rev. 15:3), until you bow to his sceptre, until His will becomes the rule of your life, SELF dominates, and thus Christ is disowned.

When the Holy Spirit begins His work of grace in a soul, He first convicts of sin. He shows me the real and awful nature of sin. He makes me realize that it is a species of insurrection, a defying of God's authority, a setting of my will against His. He shows me that in going my "own way," (Isa. 53:6) in pleasing myself, I have been fighting against God. As my eyes are opened to see what a lifelong rebel I have been, how indifferent to God's honor, how unconcerned about His will, I am filled with anguish and horror, and made to marvel that the thrice Holy One has not long since cast me into Hell. Reader, have you ever gone through this experience? If not, there is very grave reason to fear you are yet spiritually dead!

Conversion, true conversion, saving conversion, is a turning from sin to God in Christ. It is a throwing down the weapons of my warfare against Him, a ceasing to despise and ignore His authority. New Testament conversion is described thus: "Ye turned to God from idols to serve (be in subjection to, obey) the living and true God." (I Thess. 1:9). An "idol" is any object to which we give what is due alone unto God—the supreme place in our affections, the moulding influence of our hearts, the dominating power of our lives. Conversion is a right-about-face, the heart and will repudiating sin, self, and the world. Genuine conversion is always evidenced by "Lord, what wilt Thou have me to do?" (Acts 9:6): it is an unreserved surrendering of ourselves to His holy will. Have you yielded yourself to Him? (Rom. 6:13).

There are many people who would like to be saved from Hell, but who do not want to be saved from self-will, from having their own way, from a life of (some form of) worldliness. But God will not save them on their terms. To be saved, we must submit to HIS terms. Listen to His terms: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord (having revolted from Him in Adam), and He will have mercy upon him." (Isa. 55:7) Said Christ, "Whosoever he be of you that forsaketh not all that he hath (all that is opposed to Me), he cannot be My disciple." (Luke 14:33). Men must be turned "from darkness to light, and the power of Satan unto God" before they can "receive forgiveness of sins, and inheritance among them

which are sanctified." (Acts 26:18).

"As ye have therefore received Christ Jesus the Lord, walk ye in Him." (Col. 2:6). That is an exhortation to Christians, and its force is, Continue as you begin. But how had they "begun"? By receiving "Christ Jesus the Lord" by surrendering to Him, by subjecting themselves to His will, by ceasing to please themselves. His authority was now owned. His commands now became their rule of life. His love constrained them to a glad and unreserved obedience. They "gave their own selves to the Lord." (2 Cor. 8:5). Have you, my reader, done this? Have you? Do the details of your life evidence it? Can those with whom you come into contact see that you are no more living to please self? (2 Cor. 5:15).

Oh my reader, make no mistake upon this point: a conversion which the Holy Spirit produces is a very radical thing. It is a miracle of grace. It is the enthroning of Christ in the life. And such conversions are rare indeed. Multitudes of people have just sufficient "religion" to make them miserable. They refuse to forsake every known sin—and there is no true peace for any soul until he does. They have never "received Christ Jesus the Lord." (Col. 2:6) Had they done so, "the joy of the Lord" would be their strength. (Neh. 8:10). But the language of their hearts and lives (not their "lips") is, "We will not have this Man to reign over us." (Luke 19:14). Is that your case?

The great miracle of grace consists in changing a lawless rebel into a loving and loyal subject. It is a "renewing" of the heart, so that the favored subject of it has come to loathe what he loved, and the things he once found irksome are now winsome. (2 Cor. 5:17) He delights "in the law of God after the inward man." (Rom. 7:22). He discovers that Christ's "commandments are not grievous" (I John 5:3), and that "in keeping of them there is great reward." (Psa. 19:11). Is this your experience? It would be if you received Christ Jesus THE LORD!

But to receive Christ Jesus the Lord is altogether beyond unaided human power. That is the last thing which the unrenewed heart wants to do. There must be a supernatural change of heart before there is even the desire for Christ to occupy its throne. And that change, none but God can work. (1 Cor. 12:3). Therefore, "Seek ye the Lord while he may be found." (Isa. 55:6).



Supper—Worthily

(Continued from page 1)

inances, as he had delivered them, and he charged the members that each one should examine himself and so eat, which clearly implies that they would, by examination, be able to know whether they were observing it according to his directions, and therefore we may know when we are eating it worthily.

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Christ—The Law

(Continued from page 7)

fect in Christ. We rejoice to wear the costly robe of fair white linen which Jesus has prepared, and we feel that we may stand arrayed in it before the majesty of heaven without a trembling thought. This is something to dwell upon, dear friends. Only as righteous ones can we be saved, but Jesus Christ makes us righteous, and therefore we are saved. He is righteous who believeth on Him, even as Abraham believed God and it was counted unto him for righteousness. "There is, therefore now no condemnation to them that are in Christ Jesus," because they are made righteous in Christ.

Yea, the Holy Spirit by the mouth of Paul challengeth men, angels, and devils, to lay anything to the charge of God's elect, since Christ hath died. O law, when thou demandest of me a perfect righteousness, I, being a believer, present it to thee; for through Christ Jesus faith is accounted unto me for righteousness. The righteousness of Christ is mine, for I am one with Him by faith, and this is the name wherewith He shall be called—"The Lord our righteousness."

CHRIST FULFILLED AND SATISFIED THE LAW'S PENAL DEMANDS

Jesus has thus fulfilled the original demands of the law, but you know, brethren, that since we have broken the law there are other demands. For the remission of past sins something more is asked now than present and future obedience. Upon us, on ac-

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

count of our sins, the curse has been pronounced and a penalty has been incurred. It is written that He "will by no means clear the guilty," but every transgression and iniquity shall have its just punishment and reward.

Here, then, let us admire that the Lord Jesus is the end of the law as to penalty. That curse and penalty are awful things to think upon, but Christ has ended all their evil, and thus discharged us from all the consequences of sin. As far as every believer is concerned the law demands no penalty and utters no curse. The believer can point to the Great Surety on the tree of Calvary, and say, "See there, oh law, there is the vindication of divine justice which I offer to thee. Jesus pouring out His heart's blood from His wounds and dying on my behalf is my answer to Thy claims, and I know that I shall be delivered from wrath through Him."

The claims of the law both as broken and unbroken Christ has met, both the positive and the penal demands are satisfied in Him. This was a labour worthy of a God, and lo, the Incarnate God has achieved it. He has finished the transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness. All glory be to His name.

CHRIST HONORED THE LAW

Moreover, not only has the penalty been paid, but Christ has put great and special honour upon the law in so doing. I venture to say that if the whole human race had kept the law of God and not one of them had violated it, the law would not stand in so splendid a position of honour as it does today when the man Christ Jesus, who is also the Son of God, has paid obedience to it. God Himself, incarnate, has in His life, and yet more in His death, revealed the supremacy of law; He has

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shown that not even love nor sovereignty can set aside justice. Who shall say a word against the law to which the Law-giver Himself submits? Who shall now say that it is too severe when He who made it submits Himself to its penalties?

Because He was found in fashion as a man, and was our representative, the Lord demanded from His own Son perfect obedience to the law, and the Son voluntarily bowed Himself to it without a single word, taking no exception to His task. "Yea, Thy law is my delight," saith He, and He proved it to be so by paying homage to it even to the full. Oh, wondrous law, under which even Emmanuel serves! Oh, matchless law, whose yoke even the Son of God does not disdain to bear, but being resolved to save His chosen was made under the law, lived under it and died under it, "obedient to death, even the death of the cross."

THE LAW IS STABLE FOREVER

The law's stability also has been secured by Christ. That alone can remain which is proved to be just, and Jesus has proved it to be just, and made it honourable. He says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

IN LIFE AND DEATH CHRIST FULFILLED THE WHOLE LAW

I shall have to show you how He has made an end of the law in another sense, but as to the settlement of the eternal principles of right and wrong: Christ's life and death have achieved this for ever. "Yea, we establish the law," said Paul, "we do not make void the law through faith." The law is proved to be holy and just by the very gospel of faith, for the gospel which faith believes in does not alter or lower the law, but teaches us how it was to the uttermost fulfilled.

Now shall the law stand fast for ever and ever, since even to save elect men God will not alter it. He had a people, chosen, beloved and ordained to life, yet He would not save them at the expense of one principle or right. They were sinful, and how could they be justified unless the law was suspended or changed? Was, then, the law changed? It seemed as if it must be so, if man were to be saved, but Jesus Christ came and showed us how the law could stand firm as a rock, and yet the redeemed could be justly saved by infinite mercy.

In Christ, we see both Mercy and Justice shining full orb'd, and yet neither of them in any degree eclipsing the other. The law has all it ever asked, as it ought to have, and yet the Father of all mercies sees all His chosen saved as He determined they should be through the death of His Son. Thus I have tried to show you how Christ is the fulfilment of the law to its utmost end. May the Holy Ghost bless the teaching.

The Truth About Elec

(Continued from page 1)
the word Arminian correct he had mis-spelled it one correctly, I might have th it was a typographical However, when he make same mistake all the way th the book then I know it is no but a case of ignorance.

If a man is so ignorant he not even know how to spe word "Arminian," he certai too ignorant to know he define one, or write about movement.

In the light of his spelli wouldn't even make a god minian. Certainly he isn't a vinist. You couldn't call him thing but an ignorantly hel Baptist, who ought to go to the Holy Spirit and something before he tries to a book on a subject that so grossly ignorant of.

It is noteworthy that the face to this booklet was waken by Albert Garner of Lakeland, Florida. Since he read the script before it was printed, he didn't note the incorrect spelling of the word "Arminian," or he is just as ignorant as the Wall. Of course, there is no new when I make a statement like this. Just read his bi-monthly paper, and you'll find that instead of it being a Baptist Anchor, it is a Baptist to drag the reader to the of religious confusion. We read his excuse of a paper years, and it is even more ating than the book by Wall.


Both Bro. Wall and Albert Garner are proud that the "Doctors." They sign their as such. Didn't Isaiah use expression, that a D. D. "Dumb Dog"?

Bro. Garner gets butter in his stomach whenever he TBE, and says that we be in the prefixation theory of ordination and predestination. Actually, this is one instance which he is correct. I do not such, and I believe it was determined and foreordained. I should hang the hide of two heretics, Wall and Garner on a good high pole for ever to see.



Fifty Years

(Continued from page 1)
more miraculous than n On During the four years, I gave public addresses in 200 pinal with the same fruits, and what more than 200,000 people file the banners of temperance Everywhere, the taverns, stilleries and breweries were and their owners forced to other trades to make a living on account of any stringent but by the simple fact the whole people had ceased ing their beverages, after been fully persuaded that were injurious to their opposed to their happiness ruinous to their souls.



ALIEN BAPTISM AND THE BAPTISTS



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