

Before finding fault with another person, stop and count ten of your own.

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The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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

VOL. 35, No. 3 ASHLAND, KENTUCKY, FEBRUARY 19, 1966 WHOLE NUMBER 1422

THE NATURE OF REPENTANCE

"Except ye repent, ye shall all likewise perish" (Luke 13:3). In view of these solemn words it is tremendously important that each of us should seek and obtain from God the repentance which He requires, not resting content with anything short of this. Hence, there needs to be the most diligent and prayerful examination as to the character of our repentance. Multitudes are deceived thereon. Many are perplexed by the conflicting teaching of men on the subject; but instead of that discouraging, it should stir up a more earnest searching of the Scriptures. Before turning to the positive side of this branch of our theme, let us first point out some of the features of a non-saving repentance.

ands of people who have listened unmoved to the most awe-inspir-



Eld. A. W. Pink

1. Trembling beneath the preaching of God's Word is not repentance. True, there are thou-

ing sermons, and even descriptions of the torments of the damned

which have struck terror to their hearts. Yet on the other hand, many who were deeply stirred, filled with alarm, and moved to tears are now in Hell. I have seen the faces of strong men pale under a searching message, yet next day all its effects had left them. Felix "trembled" (Acts 24:25) under the preaching of Paul!

2. Being "almost persuaded" is not repentance. Agrippa (Acts 26:28) is a case in point. A person may give full assent to the messages of God's servants, admire the Gospel, yea, "receive the Word with joy," and after all be only a stony-ground hearer (Matt. 13:20,21). Not only so, he may be conscious of his evil-doing and acknowledge the same. Pharaoh owned "I have sinned against the Lord your God" (Ex. 10:16). A man may realize that he ought to yield himself to the claims of God and become a Christian, yet never be more than "almost persuaded."

3. Humbling ourselves beneath the mighty hand of God is not repentance. People may be deeply moved, weep, go home and determine to reform their lives, and yet return to their sins. A solemn example of this is found in Ahab. That wicked king of Israel coveted Naboth's vineyard, plotted to secure it, and gained his end by causing him to be murdered. Then the servant of God met him and said, "Hast thou killed and also taken possession?" And we are told that he "rent his clothes, and put sackcloth upon his flesh, and fasted . . . and went softly" (I Kings 21:27-29). Yet in the very next chapter we find him again rebelling against God, and that he was cut off by Divine judgment. Ah, my reader, you may have humbled yourself before God for a time, and yet remain the slave of your lusts. You may be afraid of hell, and yet not of sinning. If hell were extinguished, so would be the repentance of many church members. O mistake not fear of the wrath to come for a holy hatred and horror of sin.

4. Confessing sins is not repentance. Thousands have gone for-

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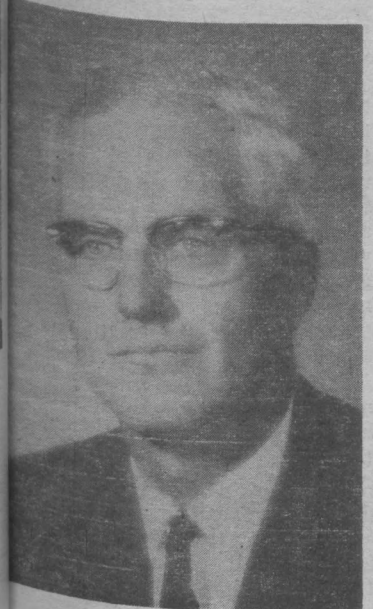
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DIVINE PRE-REQUISITE

WHILE BAPTISM IS THE SAME TO THE LORD'S SUPPER Eld. William Midgley Minnesota

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Cor. 11:2.

In an analytical outline of this book, our text begins the section



Eld. William Midgley

concerning the disorders in the church of Corinth. The word, "praise," is also used in verses 1, 22, the only four times the word is used in the book. In the

OUR APOLOGIES

Of recent date I have made two errors relative to authorship in the columns of our paper, and for which we regretfully extend our apologies to those affected.

In our January Preacher's Special we announced "Simple Sermons On The Christian Life" as being authored by Herschel Hobbs which should have been attributed to Herschel Ford. Though we tried this ad for one entire month, not one of us caught the mistake until after the books were sent out.

Our second apology is to The Sovereign Grace Union of England. In the December 11th issue, printed "An Accomplished Redemption," but failed to give continued on page 8, column 1)

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." — Psalms 1:1-3.

Several months ago I was reading a high school paper which was printed near the end of the school session. It was interesting from the standpoint of an elec-

tion, or voting, that had been held within the school, to find out what the students thought about each other. They had chosen the one whom they said was most likely to succeed. They had chosen the prettiest girl, and the most handsome boy. They had chosen the best dressed, and the one who was the most polite, and the one who had the best disposition. The girls had chosen the one that they would rather have sit opposite them at the table for the rest of their lives. The boys had chosen the one that if they were going to be wrecked on a desert island, they would rather

be wrecked with than anyone else. Then the thing that interested me most of all was the last thought that was given in this article. They all voted on the one that they would rather be like in life. It was rather interesting to note the different individuals that they voted for, as to the one they would rather be like.

Beloved when I read this, my mind went to this first Psalm. If I had my choice, I'd rather be like the man that is described in the first three verses of Psalm 1, than any other individual that I know about, have read about, or (Continued on page 2, column 1)

The World's Bible

"Christ has no hands, but our hands,
To do His work today;
He has no feet but our feet,
To lead men in His way;
He has no tongue but our tongues,
To tell men how He died;
He has no help but our help,
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

—Annie Johnson Flint

Marking Division Makers, So We May Surely Avoid Them

By Frank B. Beck

Scripture reading: Romans, chapter 16.

"Judge not, that ye be not judged" (Matthew 7:1). The command of the Holy Spirit in Romans 16:17 is that we are to judge those who depart from the doctrines of the Scriptures. Is this a contradiction? No. It is a modification. It is a limitation. He who reads Matthew 7:1-6 will see that the Saviour is saying: Do not judge others without judging yourself. That would be judging unfairly and therefore would not be justice. Do not judge in this manner. Romans 16:17 tells us Do judge in this manner. Being sure that you are not departing from the doctrine of the Scriptures, beware of those who do, and avoid them. That this is so, is taught in Matthew chapter seven itself. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine . . ." (verse 6). It takes judgment to decide who are dogs and swine. "Beware of false prophets . . . Ye shall know them by their fruits" (verses 15-16). That demands judgment. This man I am listening to now, or whose sermon I am reading now, is either a true preacher of the Word, or a false prophet. I must exercise discernment. I must judge.

To the beloved of God, to the

saints of God at Rome, the Holy Spirit said: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have learned; and avoid them" (Romans 16:17). The Holy Spirit did not only say this to the Christians of a bygone era, for truth cannot



Frank B. Beck

be dated. Nor did the Holy Spirit say this to saints of God only in a certain area — at Rome. Truth cannot be localized or nationalized. What the Holy Spirit said then He says now. What was expected of the believers in Rome is expected of believers everywhere. (Continued on page 4, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE BLESSED MAN"

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." — Psalms 1:1-3.

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JOHN R. GILPIN.....Editor

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"The Blessed Man"

(Continued from page one)

Have ever seen in this world. I don't know anybody that I'd rather be like quite as much as the man who is described in this passage of Scripture.

I

HIS ASSOCIATES.

We read:

"Blessed is the man that walketh not in the counsel of the UN-GODLY, nor standeth in the way of SINNERS, nor sitteth in the seat of the SCORNFUL." — Psa. 1:1.

This individual, who is spoken of as a blessed man, or a happy man, or a godly man, is a man who has very wonderful associates. He doesn't associate with the ungodly, nor with sinners, nor with the scornful. He refuses to walk in the counsel of the ungodly. He has determined that he will not stand in the way of sinners, and it is his positive determination of life that he shall not sit in the seat of the scornful.

So this individual that I would like to be most like is a man who has wonderful associates. He refuses to associate with the ungodly, with sinners, and with scornfuls. Now can you pick out, or choose, any greater group that you might associate with, than the group this man has chosen? He has chosen that he will not walk with the ungodly, he will not stand with sinners, and he will not sit with the scornful. Surely we can say that his associates are most worthwhile.

I think that is the kind of person that you and I ought to associate with. You and I ought to be mighty careful about our associates. I think we ought to be exceedingly careful about the individuals that we keep company with — the individuals we associate with from day to day.

Years ago, when I was a boy, we used to have in school what was called the McGuffey Reader.

Someone has figured that we have 35,000,000 trying to enforce the ten commandments.

Of course, it was thrown out a long time ago because it wasn't modern enough, and didn't keep up with the trend of the day. The educators said when they discarded the McGuffey Reader that it didn't encourage the imagination of the children. Well, I had three children grow up in my home and not one of them needed any encouragement for the imagination. They always had plenty of imagination from the time they were born, and they didn't need anything to encourage it. However, the educators said that was why they discarded the McGuffey Reader — that it didn't encourage the child's imagination.

I remember one story in the McGuffey Reader that has stuck with me, and has always been a blessing to me. A father saw his son associating with some boys of questionable disposition and character, and he took his son in the house and put one bad apple in the midst of a fruit bowl and covered it with other apples around about. The son said, "But, Father, that one apple that has begun to mellow will cause fermentation and spoilage on the part of all the others." The father insisted, "Not so," and left the apple in the fruit bowl covered over with good apples for several days. Then he took his son, and showed him how that this one apple had contaminated all the balance of the apples. The moral of this story of the McGuffey Reader was that one bad boy may be the means of contaminating everybody else with whom he comes in contact. I have remembered that story down through the years not only because of its moral and ethical values, but from a spiritual standpoint as well. I would say to you, that you and I as God's people, need to be mighty careful as to our associates. It is so easy for us in life to become contaminated by someone who will lead us astray. It is so easy for us to allow associates to be a source of spiritual contamination and moral defilement to us. Therefore, I say as I study this first Psalm, that the man I'd rather be most like, is the man who has choice associates. I'd like to have the same kind of associates in life.

II

THE CHANGE IN HIS WALK.

You'll notice that there has been a change in his walk, from the walk of the world, for it says that he "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." When men are in sin, they just go from bad to worse. Now look at this — walketh, standeth, sitteth. First of all, a man will walk with the world, then he'll stand with the world, and then he'll sit down with the world. Don't you see how the path of the man who leaves God out of consideration goes from bad to worse, — from walking, to standing, to sitting; from the ungodly, to sinners, to the scornful? It is bad enough for a man to walk with the ungodly; it is bad enough for him to stand with sinners; but it is much worse when he sits down with the scornful. It is bad enough for a man to associate with the ungodly, and it is bad enough for him to associate with sinners, but it is: cer-

tainly much worse when he associates with the scornful — those who sarcastically speak against the cause of the Lord Jesus Christ. So you'll notice that when men are in sin, they thus go from bad to worse, and only the grace of God in the heart of any individual will change the walk of that individual.

Now look at this happy, blessed man that is spoken of in Psalm 1. He doesn't walk with the ungodly. He doesn't stand with sinners. He doesn't sit in the seat of the scornful. The grace of God in his heart had changed his outward walk. If it hadn't been for the grace of God he would have taken delight in associating with the ungodly. If it hadn't been for the grace of God he would have enjoyed standing with sinners. If it hadn't been for the grace of God he would be sitting with the scornful, and casting scornful, spiteful, sarcastic reproaches at the cause of Christ, and Christian people in general. Beloved, only the grace of God can change a man's walk.

I insist you can't change your walk by joining the church. You can't change your walk by baptism. You can't change your walk by anything that you do. Thank God though, the grace of God will change a man's walk.

If I were to take time I could call the roll of dozens of individuals that I have known, who have proven this Scripture over and over again. I am thinking just now of a man who came into a Sunday School class that I was teaching several years ago — a man that I had never seen until that morning. When I looked at

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

him I said to myself, he has the face of a beast, more than the face of a human being. Sin had certainly put its stamp upon this man's face. I was told afterwards, that he hadn't been sober for over six months' time. That morning I preached to that man in the Sunday School class, and I can see him slumped over in the seat, how he suddenly straightened up. When the service was over, he walked out, and I am told he never touched another drop of liquor from that morning on. I suppose it was six months before the man made a profession of faith—before he was saved and I baptized him, but over a period of years I noticed he changed his walk. I noticed that he didn't walk with the same crowd he had walked with previously. I noticed that he didn't go to the same places he had gone previously. I noticed that there was a change so far as his walk and life was concerned in every respect. A little while before his death it seemed his face just lighted up like a cathedral. The grace of God had changed that man.

Beloved, it takes the grace of God to change the walk of any individual in this world. This man that is spoken of in Psalm 1, his walk was different to the ungodly, to the sinners, and to the scornful. Only the grace of God made the change.

III

NOT A BACKSLIDER

You'll notice this man was not a backslider. I think the greatest verse to describe a backslider is this first verse. Doesn't a man who begins to backslide do exactly what it says in this verse — he walks, and then he stands, and then he sits. That is what someone has referred to as progressive retrogression in religion — he progressively goes backward so far as his religion is concerned. He walks, stands, and sits with those that are out of communion and fellowship with the Lord.

That to my mind, is a picture of a backslider. You see an individual who is genuinely saved, and after a while he begins to walk away from the things of the Lord. He doesn't find his fellow-

ship with the people of God as he has in the past, and he gets to the place he doesn't come to church, he doesn't pray, and he doesn't live like he ought to. He may be a saved man — I am not saying that he isn't, but he backslides just in proportion, as we read here. He walks, he stands, and ultimately he comes to sit with those that are out of fellowship with the Lord.

Somebody said to me years ago, "Brother Gilpin, I didn't know that Baptists believed in backsliding." I told him that Baptists ought to believe in backsliding, for they have been practicing it for the last two thousand years.

There are several passages of Scripture in the Bible that talk about backsliding. We read:

"The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself." — Prov. 14:14.

Beloved, that is what happens to him. If he is truly a child of God, and he backslides, and gets cold in the service of the Lord, it won't be long until he'll get filled with his own ways.

Notice again:

"The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot." — Jer 3:6.

"And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also." — Jer 3:8.

"And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah." — Jer 3:11.

"Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever." — Jer 3:12.

"For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place." — Hosea 4:16.

So far as God's people are concerned, we are warned as to any spiritual declension or any backsliding that we might do. We have a marvelous example of a man in the Bible who did exactly opposite to what the man in Psalm 1 did. This man in Psalm 1 refused to stand, and walk, and sit with those that were wrong, and those that weren't right with the Lord, but Simon Peter did the very opposite. Listen:

"Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. And he denied him, saying, Woman, I know him not." — Luke 22:54, 55, 57.

Notice, Peter followed afar off. He warmed his hands around the enemies' campfire. He sat down among those enemies. Then he denied his Lord three times. It is a mighty easy thing for a fellow to deny his Lord, and curse, and blaspheme the name of God, when he begins to follow afar off. Beloved, a man has to walk with the Lord, in God's way, or else he is going to become a backslider.

God only knows what is going to be the end. God only knows far he is going in his spiritual declension when he starts sliding away from the things of the Lord.

IV

WHERE HE FINDS HIS LIGHT.

A man that refuses to walk with the ungodly, and refuses to stand with sinners, and refuses to sit with the scornful — that isn't going to find very much light in this world. What is left for him so far as this world is concerned whereby he'll find any delight?

I remember years ago a fellow who attended a service I was conducting. He came to me and said, "Brother Gilpin, what do I do to get any joy out of life? I never go to the movies. You never get any joy out of life?" I tried to tell him. He said, "My, you have an exceedingly drab existence." Beloved, I guess to him it was a drab existence, for to the man that doesn't walk, stand, and sit with the Word of God doesn't find much pleasure in this world.

I tell you, beloved, the individual who refuses to walk, stand and sit with the Word of God has a source of delight that the world knows nothing at all about. Now what is that delight? Listen:

"But his delight is in the Word of the Lord." — Psa. 1:2.

I ask you, is there anywhere wherein you can get greater light than in the law of the Lord? I would rather read my Bible than see a baseball game. Now I am saying anything against baseball for I like it. When I was a professional baseball player, I played it, and someplace around the office I still have the contract that a major league team offered me over forty years ago to play professional baseball. But I love the Word of God more than I love baseball.

Some people get their delight out of other things of like nature. I am satisfied that some people get more delight out of their television than anything in the world. I have just about come to the conclusion that in America everybody is just about 50 percent television and 50 percent Arminianism. Between these two, God has a little opportunity with a man. He has to make a man over entirely.

There are lots of people who have their life wrapped up in TV. I went into a home just two years ago and talked to an individual about spiritual truths, and I got there just a few minutes after a program started, and the man said, "I don't want to talk to you until after the program is over." His delight was in his TV set.

What about the man who is walking with God, who is described as a happy, blessed, saved man — where is his delight? His delight is in the law of the Lord.

I got up one morning of recent date and read a great number of chapters in the book of Jeremiah. I don't recall just how many, but I took time just to purposely read a great number of the chapters of the book of Jeremiah. Beloved, it delighted my soul and filled my being, and I was happy throughout the day because I had taken time to read much in the Word that morning. I tell you, (Continued on page 3, column 1)

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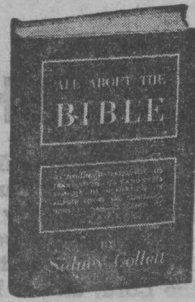
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PAGE TWO



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The best time to hold on is when you reach the place where the average person gives up.

"The Blessed Man"

(Continued from page two)
delight in God's law. I'd rather read the Bible than read anything else. I'd rather hear God's Word preached than to hear anything else. I tell you, my delight is in the law of God. I get more delight out of the Bible than any other thing in all the world.

V WHAT HE THINKS ABOUT.

We read:
"And in his law doth he meditate day and night." — Psalms 1:2.
Notice, he not only delights in the law of God, but he meditates in the law of God day and night. Now some people muse over various things of the world, but this happy, blessed, godly man is a man who meditates on the Word of God day and night.

I have had lots of sleepless nights in my life, when as a result of suffering with my spine, I have not been able to rest. I have stood in my room night after night through the years gone by, and looked out the window, and thought in terms of some Scripture. Many times in the night I have stood and meditated over the 23rd Psalm. Even in the dark, when I couldn't have read it, I could recall it to my mind. I have quoted it to myself, and have emphasized, first one word, and then another, and what a blessing it has been to me to meditate upon it!

This man in Psalm 1, no wonder he is a happy, blessed, godly man! That on which he meditates day and night, is not how to get money, and not how to gratify his lusts, and not how he can advance in this world, but his meditation is in the Word of God.

VI HIS BACKGROUND.

This individual had a remarkable experience, for we read:
"And he shall be like a tree planted by the rivers of water." — Psalms 1:3.
Beloved, he is not a wild tree, but he has been planted. Listen:
"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up." — Mt. 15:13.

This is what is going to happen to all those that haven't been planted by the Lord. However, God plants His people.
Paul also talks about this when he writes to the church at Corinth, and he says:
"I have planted, Apollos watered; but God gave the increase." — 1 Cor. 3:6.
Beloved, if you are saved, you are a planted man. You haven't been grown up in a wild nature. You had a wild nature before God saved you, but if you are a saved person, you have been planted by the Lord.

I like to rejoice in that. I do rejoice when I remember that I am a planted man. I am definitely planted by the Lord. Can you think of anything that would be more of a blessing?

Can you think of anything that is any more precious than to know that you have been planted by the Lord? It indicates care and thought. As a woman goes out and plants roses, she is thinking about them and planning and looking forward. Beloved, my God planted me. He planted you and everyone that is saved, so that the saved man is a

planted individual. God has planted us, and thereby planned for us for our future.

VII SITUATED IN AN IRRIGATED SPOT.

We read:
"And he shall be like a tree planted by the rivers of water." — Psalms 1:3.

I think this has reference to the fact of irrigation. Out here is a row of trees and there are rivers of water that flow down on either side of those trees, so that they are irrigated. Beloved, God has situated us in an irrigated spot, so that we have rivers of grace flowing on one side, rivers of the promises of God flowing on the other side, and rivers of communion with the Lord flowing all about us. Can you think of anything that is more blessed than to have the promises of God on one side, grace on the other side, and rivers of communion flowing all about you?

Well, this is what it says about this blessed, happy, godly man — he has been planted by the rivers of water.

VIII FRUITBEARING.

It also tells us that this Godly man brings forth fruit. I contend that every person that is saved is going to be a fruit-bearing Christian. I don't believe that a man can be saved and not bear some kind of fruit. We read:

"Every branch in me that beareth not FRUIT he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth MORE FRUIT." — John 15:2.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth MUCH FRUIT: for without me ye can do nothing." — John 15:5.

Notice the three degrees we have in fruit-bearing: fruit, more fruit, and much fruit. I believe with all my heart that someplace along the line you'll find your own spiritual position. You are either bearing fruit, more fruit, or much fruit. A Christian is a fruit-bearing individual. I don't believe that any individual has any reason to claim to be a saved person if you don't find some of the fruit of the Spirit within that individual's life.

The Word of God gives us the nine fruit of the Spirit. Listen:

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law." — Gal. 5:22, 23.

These nine fruit of the Spirit are produced by the Holy Spirit. They do not grow as a result of effort on our part, but they come as they are produced by the Holy Spirit. I contend if the Holy Spirit is in a man's life you are going to find one or more of those nine fruit in every individual's life. Beloved, if I couldn't find one or more of those fruit within my life, I wouldn't for a moment's time think I was a saved person. I am not talking about the works we do, that come as a result of our own self-efforts, but I am talking about the fruit of the Spirit, that grows out of your life and mine, and if I couldn't find the Holy Spirit fruiting in one or more of those nine fruit within my life, I wouldn't for a moment's time think I was a saved person.

I think there's many a person

that has joined the church, and been baptized, and gone along with a congregation of spiritually devout individuals for a number of years and who thinks maybe they are right after all, but if he'll just read this passage of Scripture and examine himself, he'll mighty soon see whether or not the Holy Spirit is producing any of these fruit within his life. I say, a happy, blessed, godly man is a man that is producing fruit in his season.

IX A SPIRITUAL EVERGREEN.

The child of God is also an individual that is never going to die spiritually, for we read:

"His leaf also shall NOT WITHER." — Psalms 1:3.

The kind of trees that never shed their leaves are called evergreens, and a real genuine child of God is a spiritual evergreen.

Don't talk to me about a man being saved today and lost tomorrow! Don't tell me that a man can come to the Lord Jesus Christ, and can be saved, and later on lose his salvation, and go to Hell!

When The Roll Is Called Up Yonder, Will You Be There?

There is not a word of truth to it. If you are saved, you are a spiritual evergreen. God doesn't save you and let you go to Hell, but He keeps you forever.

Notice again:

"And I give unto them ETERNAL 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.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Rom. 8:38, 39.

I tell you, no devils, inside, nor outside of Hell can take a saved man out of the hand of God, for a saved man is a spiritual evergreen. God says, "His leaf also shall not wither."

X PROSPERITY.

We read:
"And whatsoever he doeth shall prosper." — Psalms 1:3.

This doesn't mean necessarily outward prosperity nor physical prosperity. I think there is a soul prosperity that is even greater than material prosperity. I wouldn't be a bit surprised but that is what David is speaking of

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Lord? but it shall not prosper." — Num. 14:41.

In other words, Moses said, "You refused to go by faith. Now when you know you should have gone and you are determined to go, I'll tell you in advance it will not prosper." You remember of course that they tried to do so. It says that they went up to the top of the hill, but Moses stood still. The ark of the Lord stood still. Everything that pertained to God stood still. The people went up to the top of the hill without God, and without God's appointed leader, and the Word of God says that the Amalekites came out and smote them, and killed a great number of them. Why? They didn't prosper because they were not in the will of God; they weren't walking in God's will.

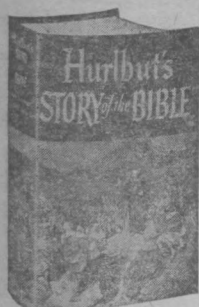
We read how God gave to the Jews the conditions of blessing in the land. He told them certain conditions that would bring blessings and certain conditions that would bring chastisement. Listen:

"The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail: and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." — Deut. 28:12, 13.

Notice, God tells His people through Moses, "You meet certain conditions — you walk with me, and do what I want you to do, and I will bless you. You'll be blessed, and you'll lend to many nations and will not borrow from them, and the Lord will make you the head and not the tail." Beloved, these Jews were destined to be either a head or a tail. God said, "You walk with me and I'll make you a head and not a tail."

Then He goes on telling them how they can become tails. Listen:

"But it shall come to pass, if THOU WILT NOT HEARKEN unto the voice of the Lord thy God, to observe to do all his commandments, (Continued on page 4, column 3)



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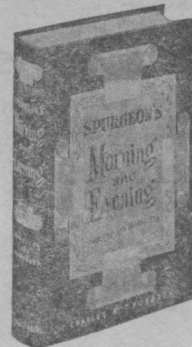
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THE BAPTIST EXAMINER
FEBRUARY 19, 1966
PAGE THREE

The Baptist Examiner FORUM

"We have a church that has never had a deacon; is a church complete when it has no deacons? And does a vacancy exist?"

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Grace
Baptist Church
Birmingham, Ala.



There are Baptist churches all over the land that would be better off if they did not have deacons. This is true because the qualifications for deacons have been changed. In Acts 6:3 and in I Tim. 3:8-13 the Holy Spirit gave the qualifications of deacons, and in Acts 6:23 He gave the duties of deacons. But in all too many churches today the sole qualification for a deacon is will he support the preacher and his program. And when he is ordained, that is his function.

But in spite of all the erroneous practices by apostate churches, there is still a need for deacons who have the proper qualifications and who will perform the deacon's duty: The fact that the first Baptist Church to ever exist ordained deacons; the fact that this church ordained these deacons in accord with the wishes of the twelve apostles (Acts 6); and the fact that Paul and Timothy saluted the deacons at Philippi (Phil. 11) proves to my satisfaction that deacons are an integral part of a New Testament (Baptist) Church. And since the Lord put the deacons in His churches, therefore no church is complete without deacons. That being true, it goes without saying that a vacancy exists if the church has no deacons.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



Sometimes a church is pastorless. Death has taken a pastor or he has gone to some other field, and a period of time intervenes before a new pastor is called. The church does not cease to be a church while pastorless. Neither would a church cease to be a church if all the deacons resigned. However if a church should plan to continue without deacons, it would not be acting in a Scriptural way, for according to the

Bible pattern a church was designed to have deacons. Their qualifications are given in I Tim. 3:8, and in writing to the church at Philippi Paul addressed his letter to "the saints . . . with the bishops and deacons." Most certainly a vacancy does exist when a church is without any deacons, and such a church is not complete so far as meeting the New Testament pattern is concerned.

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Yes, a church is a complete church even though she does not have deacons. It is a definite fact that the first church was a complete church when the Lord founded her, but she did not have deacons until after the day of Pentecost. The first church had a rather large membership before the appointment of deacons, and to me, it would be absurd to contend that this church was not a complete church because she had no deacons.

"Then they that gladly received the word were baptized; and the same day there was added unto them about three thousand souls." Acts 2:41.

Would not it be foolish to declare the 3,000 were added to the church, but yet the church was not complete?

The office of deacon came about as a result of an emergency which arose in the church.

"And in those days, when the number of the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." Acts 6:1.

This murmuring created a problem with the Apostles, so they suggested to the church that they appoint 7 men to take care of this problem.

"And the saying pleased the whole multitude." (Acts 6:5).

Accordingly, the church selected 7 men to look after the widows, and thus the problem was solved. We have no right to contend that a church is not a complete church, when problems arise in the church (such as was in the first church) for it is no indication that the church is not a complete church. To me the church at Jerusalem was as much com-

plete before the deacons were appointed as she was after they were appointed. And so it would be true in this twentieth century, though the church has no deacons she would still be a complete church. Perhaps there are churches where the problem of feeding the poor are non-existent; if so, then there is no need of the deacons, for this office was created to assist in the feeding of the poor among the membership of the church, and thus assist the pastor that he might spend more time in the study of God's Word.

In this modern day, churches have changed the office of the deacon, to the office of administrator, and the board of deacons has taken to themselves the title of pulpit committee; they have taken upon themselves to pass upon all applicants for church membership; they make themselves a committee on church discipline, until it takes all the pastor's time, trying to console the deacons, rather than studying the Word. If the deacons of your church are such as I have just described, you do not need them, for they make a mockery out of the democracy of the church. In fact, the church would be much more complete without them than she would be with them.

Now as to the question: is there a vacancy if there are no deacons? May I once more point you to the first church and say, that before Acts 6 there were no deacons and there was no vacancy. The deacons were appointed to take care of the poor, and to be the pastor's assistant, but if there is no poor within the church, then it would seem to me that there could not be a vacancy since there would be no reason for the office.

JAMES
HOBBS

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McDermott, Ohio

RADIO SPEAKER
AND MISSIONARY

Kings Addition
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South Shore, Ky.



We read in Acts 6:2-6 that the church in Jerusalem ordained deacons. Because this is true, I say that a church is not complete without a deacon.

The deacon should be a man who has high Christian standards. In fact, the Bible gives rules for deacons as well as for preachers in I Timothy 3:8-13.

A deacon should be a person who can teach or preach (Acts 6:8).

Let me also say that if a man has been ordained as a deacon in one church, and, in God's providence, moves to another church; this man should be recognized and used as deacon in the church in which he has moved. (After, of course, he has proved himself in the church).

"The Blessed Man"

(Continued from page three)
mandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee."—Deut. 28:15.

"And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee."—Deut. 28:29.

"He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the TAIL."—Deut. 28:44.

Notice, every one of them could be either a head or a tail. God says, "If you walk in my ways I'll prosper you; I'll make you the head. If you don't walk in my ways, I won't prosper you, but I'll prosper your enemies. They shall be the head, and thou shalt

be the tail."

I'd like for you to notice an instance in the experience of Jehoshaphat:

"And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; BELIEVE IN THE LORD your God, so shall ye be established; BELIEVE HIS PROPHETS, so shall ye PROSPER." — II Chron. 20:20.

On what basis were they to prosper? They were to prosper if they believed the Lord and believed the prophets of the Lord.

Beloved, I have a conviction that the same God is ruling today that was ruling in the days of Jehoshaphat. I have a conviction that if you want material or soul prosperity you'll get it on the same basis that Jehoshaphat speaks here when he says, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."

Now it doesn't say anything about believing the false prophets. It doesn't say anything about associating with those who are wrong doctrinally. Rather, it says, "You believe his prophets, and so shall you prosper."

Let's notice another instance where God gave prosperity. We have the story of a man by the name of Uzziah, who became king. As long as he did right, God prospered him.

"And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, GOD MADE HIM TO PROSPER." — II Chron. 26:5.

When did Uzziah prosper? As long as he sought the Lord: Later on, we read how Uzziah was very successful in war and in peace. In other words, we read how Uzziah became a great man that was used marvelously of God. Then that went to his head, and the Word of God tells us how he intruded into the priests' office, which he had no business to do, and that he should never have done. God made him accordingly to be a leper unto his death. But as long as he sought the Lord, God made him to prosper.

I tell you, beloved, if you want to be a happy, blessed, Godly man such as is described in Psalm 1, you'll find prosperity as long as you seek the Lord.

Notice again:

"Beloved, I wish above all things that thou MAYEST PROSPER and be in health, even as thy soul prospereth." — III John 1:2.

What is John saying? He says, "I want you to prosper materially, and I want you to have good health, in proportion to the prosperity of your soul. As long as your soul prospers, I want you to prosper materially, and I want you to prosper so far as your health is concerned."

Many years ago, I announced one day that I was going to preach the following Sunday on the subject, "How Rich Can a Man be and Still Walk with the Lord." In announcing it, I elaborated on the fact by asking the question, Can a man be a millionaire and serve God? I announced it in a way whereby I hoped it would be the means of causing people to attend the services, just to hear what the Word of God had to say. There was one man present who came to me after the

services and said, "Brother G. pin, I can't be present next Sunday." He was a visitor in town and he was a man of a great deal of wealth. What I said that morning struck him very, very forcibly. He said, "I wonder if you would give me a private preaching that sermon today before I leave? I did so. What does it say? says, 'I wish you might prosper and be in health even as your soul prospereth.' How much money can a man have? He can have million dollars if it doesn't hurt his soul. He can have a million dollars if it doesn't upset his spiritual life. Do you see what it says? As long as your money doesn't upset your spiritual life, Jesus prays that we might prosper materially and physically."

CONCLUSION

All that I have said thus far to do with a happy, Godly, saint child of God. In contrast, he said, "The ungodly are not so." Even though he said about a saint man is untrue of the unsaved. There is not one thing that I have said about a child of God that is true of the man that is unsaved. I tell you how a saved man can prosper. Do you know how an unsaved man can prosper? There is just one way. There is just one indication that the Bible gives whereby an unsaved person can prosper. Listen:

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."—Prov. 28:13.

Lost man, lost woman, would you like to be on prosperous grounds? If so, don't continue to cover your sins. Instead, confess them, forsake them, and turn to the Lord Jesus Christ of all men that His blood may blot them out. You'll be on prospering ground when your sins are confessed, forsaken, and blotted out by blood of Jesus Christ.

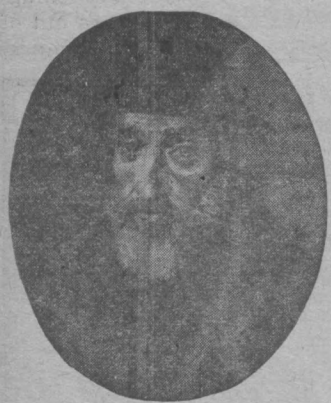
Might it please God to help you realize that as long as you continue to cover your sins there is no prosperity for you. May you confess them. May you forsake them. May you trust the blood of Jesus Christ to blot them out. May you make soul prosperity be your life. May you walk as Godly, saintly, happy, blessed Christians ought to walk — with the understanding that God will bless you and prosper you, materially, maybe physically, maybe spiritually. I don't know how, but I know one thing: He'll prosper you as you walk in the light of this Scripture. May God bless you!

Division Makers

(Continued from page one)
Do we realize that God is doing this to our churches now? to you and me, who are members of His church? "This day the Lord thy God hath commanded that ye do these statutes and judgments" (Deu. 28:16).

THERE IS THEN, FIRST, THE NECESSITY OF IDENTIFICATION OF DIVISIONS OVER FALSE DOCTRINES.

"Now I beseech you, brethren, mark them . . ." How define Walk through the crowds of religious people with the white chalk of pure doctrine. Mark those who teach the pure Word of God (Psalm 12:6) will have white robes (Revelation 7:13). (Continued on page 5, column 1)



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A Baptist Baptizing In New Guinea



"In this picture you see a portion of the 26 people that I recently baptized. Most of these folk averaged 35 years of age or over. They belong to a group of folk some way from the station but came here to be baptized. It was about a year after I came here before they would let me start preaching in their area. There are several more of their group that are saved and will be baptized at a later date.

When ever we have a baptizing we always have a preaching service at the river emphasizing and illustrating the truths that baptism sets forth. After we had finished baptizing we assembled at the church here on the station and organized this group into a New Testament church. This was on a Sunday and the next Friday the church met for services and called a special meeting to elect a pastor. A young man who had been preaching for them for quite a while was called as pastor." — Fred T. Halliman

Division Makers

(Continued from page 4)

Those who preach false doctrine will be marked out conspicuously by the black robes they wear, and the white chalk marking them. The worst kind are ones who wear the grey robes of mixed light and wrong. They are hard to mark. But mark them.

This the Apostle Paul did, when he wrote Timothy of Hymenaeus' and Philetus' II Timothy 2:16-18. He mentioned them by name. Paul's letter to the Galatian churches he left no guess as to whom he was marking off as false teachers when he warned them against the Judaizers.

Rejoice then if God has blessed you with a pastor who marks out those who cause division over doctrines we have received from God, and encourage him. He is telling you to beware of moderns and liberals and neo-moderns and neo-liberals, and councils men corrupted by false doctrine, and denominations and churches and sects poisoned by error, and names them, and names their responsible leaders, stand by him and support him for God is with him.

However, the responsibility does not end there. Remember the Epistle to the Romans is addressed to preachers or pastors, but to the saints of God (1:7), all Christians! All of us are to mark off dividers over false doctrine and avoid them.

THERE IS, SECONDLY, THE MANIFESTATION OF DIVISIONS OVER FALSE DOCTRINE.

ERS OVER FALSE DOCTRINE.

How can you tell who they are? They cause divisions and offences contrary to the doctrine which ye have learned.

They cause division. It is not the true preachers of the Word of God who cause division over doctrine, but false teachers.

There is but one true Church. That Church was organized by Jesus Christ on this earth (Matthew 16:18-19). That Church can be recognized today by the purity of its doctrinal preaching, its careful guarding of the ordinances of water baptism and the Lord's Supper (I Corinthians 11:2), and its practice of Church discipline (I Corinthians 5:11 and 13). We believe that only a true Baptist Church, or Baptistic Church, whatever its name or title, is such a Church. These Churches have continued since Christ founded them. They were not begun with the Protestant Reformation but existed before it.

Any other church or sect that has either been started by some pope, or reformer, or that has broken away from the Baptist Church of the New Testament is in the measure it has parted been guilty of schism and division. It may still retain the name of Baptist. To be consistent and obedient to the Word of God we must avoid them. Union meetings with them, evangelistically or in any other matter are unthinkable.

They cause offenses. The word can be translated stumblingblocks (skandalon). What godly pastors cannot rise up, whether in the large cities or in the small villages, and tell you how these variety of man-made churches and

sects are stumblingblocks? If a professing Christian does not like the doctrine of separation from worldliness, or the sovereignty of God, or preaching against sin and preaching of holiness unto the Lord, or preaching the doctrine of the local Church he can in almost any place scamper off a few miles to a church where these painful doctrines are not believed, or if they are believed they are not preached. And he can still soothe his conscience in that he does attend a church. Thus Christ's true Church suffers, and these fugitives are lulled to sleep. "Take up the stumblingblock out of the way of my people" (Isaiah 57:14).

Their sins is, now manifested, they stir up divisions and stumblingblocks contrary to the doctrine which ye have learned.

This certainly does not mean that each person is to abide in the doctrine in which he was born and raised and learned since childhood, if it is not Bible doctrine. Such a thought would have been foolish to the Roman Christians to whom this was first written. They were brought up in the doctrine of paganism and mythology. Rather Paul is writing by the Holy Spirit to reject every teacher not teaching the doctrine the Roman saints had received from God through the Apostles! It must be the doctrine ye have learned from God's Word!

FINALLY THERE IS THE NECESSITY OF SEPARATION FROM DIVIDERS OVER FALSE DOCTRINE.

"Avoid them." That is what God says, Avoid them. That American Standard Translation renders it, "Turn away from them." Weymouth has it: "Shun them." Other references there are like unto this, such as: we are to consider them as publicans and heathen, that is unsaved (Matthew 18:17); we are not to keep company with them, nor eat with them, but put them away from our company (I Corinthians 5:11 and 13); we are to withdraw ourselves from them (2 Thessalonians 3:6). But these references have to do with Church action, for they were written to the Church. Not Romans 16:17. It is written to the saints at Rome.

This does not mean that we are not to give the Word of God to them. We are to seek to "restore such an one in the spirit of meekness" (Galatians 6:1). But as far as keeping company with them, excusing their sins of division, agreeing with them in it, your God says, avoid them.

How can we win them back to Christ and His Church if we avoid them? You can only win them to Christ and His Church by God's way. You cannot improve on it. "The meek will He teach His way" (Psalm 25:9).

Where is the love of God? Where is the broken hearted passion of the Saviour in all of this teaching? Right here. This is the love of God, this is the passion of the Saviour, to keep the commandments of sacred Scripture. "For this is the love of God, that we keep His commandments . . ." (I John 5:3). Amen.

Divine Pre-Requisite

(Continued from page one) seems advisable to study the mode of Scriptural Baptism. Thayer, Sophocles and Bagster lexicons treat the word "Baptize" as a dipping or immersion with no hint to anything else being done. Smith Bible Dictionary says, "Baptism properly and literally means immersion." Encyclopedia Britannica says, "The word is derived from the Greek to dip or wash." James Hastings had the renowned rationalist, S. R. Driver, as his helper in compiling his five volume Bible dictionary. He says: "The element was always water, and the mode of using it was commonly immersion. The symbolism of the ordinance required this." A few

New Guinea Pastor



In this picture is the Pastor of the Tanggi Baptist Church. He is a fine young man truly devoted to his calling. Three years ago this man was one of the main leaders in sun and spirit worship.

more words from scholars will suffice.

Martin Luther: "Baptism is a Greek word and may be translated, 'Immerse.' I would have those who are to be baptized to be altogether dipped."

Alfred Plummer (Presbyterian): "Baptize, immerse. It is only when Baptism is administered by immersion that its full significance is seen."

John Calvin: "The word baptize signifies to immerse."

John Wesley (Methodist): "Buried with him by baptism—alluding to the ancient manner of baptizing by immersion."

W. Wall (Episcopalian, and champion for infant sprinkling): "Immersion was in all probability the way in which our blessed Savior and, for certain, the way the ancient Christians received their baptism."

Schaff (Presbyterian): "There is no trace of infant baptism in the New Testament."

A rather outstanding admission comes from a book recently published. Albertus Pieters (Reformed) in his book, "Why We Baptize Infants," admits on page 8: "If some intelligent being from Mars should come to visit our earth, and we should hand him a Bible, with the request to tell us what he found, he would learn of the general doctrines and some of the practices of the Christian religion without any other aid. He would find the Lord's Supper, the organization of the church with elders and deacons, and adult baptism; but it is safe to say he would never get it into his head that little children should be baptized. He would not find infant baptism in the Bible, because it is not there, and cannot be gotten out of the Bible."

By these quotations, and many others that could be cited, it is not a question of who is right about the mode of baptism. The guilt of indiscriminate baptism must rest upon the shoulders of those who practice it. Historic-

ally, Baptists have been fervent in their stand for Scriptural believer's baptism. Again, it is proven true, that none are so blind as those who will not see.

Our Lord left two ordinances with His church. He gave the order in which Baptism and the Lord's Supper should be observed. The Great Commission has that order: make disciples, baptize, teach to observe all things. We not only ask which comes first, but we search our Bibles to find the answer. We shall scan the book of Acts in a hasty perusal.

At Pentecost, did Peter charge the Jews who were pricked in their hearts to meet at the table and commune with each other? Rather, he charged them to "Repent and be baptized."

The Ethiopian Eunuch did not enquire about the table. He said, "See, here is water, what doth hinder me to be baptized?"

The Spirit of God did a great work in the house of Cornelius. Did Peter talk about observing communion? No! He asked, "Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?"

What did Ananias say to Saul, after Saul had met the Lord on the Damascus Road? "Why tarriest thou? arise, and be baptized."

When Lydia opened her heart to the Lord, the first thing we have recorded of her is, "And when she was baptized, and her household . . ."

In the story of the Philippian jailer, you will find that all who believed were baptized before there was any meat set before anyone. Throughout the book of Acts every case of faith in Christ was confessed in baptism almost immediately. There is no reference anywhere to unbaptized persons sitting at the Lord's Supper.

We need to remember that the Holy Spirit used Paul to reveal a great deal concerning the doctrine and practice of the church. When we use the adjective "local" church regarding the New Testament church, it is like talking about a tooth dentist. It was Paul who delivered this message concerning the Lord's Supper to the church at Corinth. Maybe you did not realize it, but the sacred record gives us the constitution and order of that church at Corinth.

Acts 18 records the story of the beginning of that church during Paul's missionary journeys. In verse 8 we are told that "many of the Corinthians hearing, believed, and were baptized." Therefore, the church that received this order of the Lord's Supper was a baptized church. Paul delivered this ordinance of breaking of bread directly from his risen Lord to this baptized church. Now when he writes to this church, he commends them that they have kept the order of the ordinances — hear, believe, baptize and break bread. This Corinthian epistle is an exceptional epistle because so many things are set in order that were out of (Continued on page 7, column 1)

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"FIFTY YEARS IN THE CHURCH OF ROME"

By CHARLES CHINIQUY

From "Fifty Years In The Church Of Rome"

"This war would never have been possible without the sinister influence of the Jesuits. We owe it to Popery that we now see our land reddened with the blood of her noblest sons. Though there were great differences of opinion between the South and the North, on the question of slavery, neither Jeff Davis nor any one of the leading men of the Confederacy would have dared to attack the North, had they not relied on the promises of the Jesuits, that, under the mask of Democracy, the money and the arms of the Roman Catholics, even the arms of France, were at their disposal, if they would attack us. I pity the priests, the bishops and the monks of Rome in the United States, when the people realize that they are, in a great part, responsible for the tears and the blood shed in this war; the latter more terrible will the retribution be. I conceal what I know, on that subject, from the knowledge of the nation; for if the people knew the whole truth, this war would turn into a religious war, and it would, at once, take a tenfold more savage and bloody character. It would become merciless as all religious wars are. It would become a war of extermination on both sides. The Protestants of both the North and South would surely unite to exterminate the priests and the Jesuits, if they could hear what Professor Morse has said to me of the plots made in the very city of Rome to destroy this Republic, and if they could learn how the priests, and the nuns, and the monks, which daily land on our shores, under the pretext of preaching their religion, instructing the people in their schools, taking care of the sick in the hospitals, are nothing else but the emissaries of the Pope, of Napoleon, and the other despots of Europe, to undermine our institutions, alienate the hearts of our people from our constitution, and our laws, destroy our schools, and prepare a reign of anarchy here as they have done in Ireland, in Mexico, in Spain, and wherever there are any people who want to be free, etc."

When the President was speaking thus, we arrived at the door of his mansion. He invited me to go with him to his study, and said: "Though I am very busy, I must rest an hour with you. I am in need of that rest. My head is aching, I feel as crushed under the burden of affairs which are on my shoulders. There are many important things about the plots of the Jesuits that I can learn only from you. Please wait just a moment, I have just received some dispatches from General Grant, to which I must give an answer. My secretary is waiting for me. I go to him. Please amuse yourself with those books, during my short absence."

Twenty-five minutes later, the President had returned, with his face flushed with joy. "Glorious news! Grant has again beaten Lee, and forced him to retreat

towards Richmond, where he will have to surrender before long. Grant is a real hero. But let me come to the question I want to put to you. Have you read the letter of the Pope to Jeff Davis, and what do you think of it?"

"My dear President," I answered, "it is just that letter which brought me to your presence again, the day before yesterday. I wanted to come and see you, from the very day I read it. But I knew you were so overwhelmed with the affairs of your government, that I would not be able to see you. However, the anxieties of my mind were so, that I determined to go over every barrier to warn you again against the new dangers and plots which I knew would come out from that perfidious letter, against your life. That letter is a poisoned arrow thrown by the Pope, at you personally; and it will be more than a miracle if it be not your irrevocable warrant to death. Before reading it, it is true that every Catholic could see by the unanimity of the bishops siding with the rebel cause, that their church as a whole, was against this free Republican government. However, a good number of liberty-loving Irish, German and French Catholics, following more the instincts of their noble nature, than the degrading principles of their church, enrolled themselves under the banner of liberty, and they have fought like heroes. To detach these men from the rank and file of the Northern armies, and force them to help the cause of the rebellion, became the object of the intrigues of the Jesuits. Secret and pressing letters were addressed from Rome to the bishops, ordering them to weaken your armies by detaching those men from you. The bishops answered, that they could not do that without exposing themselves to be shot. But they advised the Pope to acknowledge, at once, the legitimacy of the Southern Republic, and take Jeff Davis under his supreme protection, by a letter, which would be read everywhere."

"That letter, then, tells logically the Roman Catholics that you are a blood-thirsty tyrant; a most exorable being when fighting against a government which the infallible and holy Pope of Rome recognizes as legitimate. The Pope, by this letter, tells his blind slaves that you are an infamous usurper, when considering yourself the President of the Southern States; that you are outraging the God of heaven and earth, by continuing such a sanguinary war to subdue a nation over whom God Almighty has declared, through His infallible pontiff, the Pope, that you have not the least right; that letter means that you will give an account to God and man for the blood and tears you cause to flow in order to satisfy your ambition."

"By this letter of the Pope to Jeff Davis you are not only an apostate, as you were thought before, whom every man had the right to kill, according to the canonical laws of Rome; but you are more vile, criminal and cruel than the horse thief, the public

banditti, and the lawless brigand, robber and murderer, whom it is a duty to stop and kill, when we take them in their acts of blood, and that there is no other way to put an end to their plunders and murders."

"And, my dear President, the meaning I give you of this perfidious letter of the Pope to Jeff Davis, is not a fancy imagination on my part, it is the unanimous explanation given me by a great number of the priests of Rome, with whom I have had occasion to speak on that subject. In the name of God, and in the name of our dear country, which is in so much need of your services, I conjure you to pay more attention to protect your precious life, and not continue to expose it as you have done till now." The President listened to my words with breathless attention. He replied:

"You confirm me in the views I had taken of the letter of the Pope. Professor Morse is of the same mind with you. It is, indeed, the most perfidious act which could occur under present circumstances. You are perfectly correct when you say that it was to detach the Roman Catholics who had enrolled themselves in our armies. Since the publication of that letter, a great number of them have deserted their banners and turned traitors; very few, comparatively, have remained true to their oath of fidelity. It is, however, very lucky that one of those few, Sheridan, is worth a whole army by his ability, his patriotism and his heroic courage. It is true, also, that Meade has remained with us, and gained the bloody battle of Gettysburg. But how could he lose it, when he was surrounded by such heroes as Howard, Reynolds, Buford, Wadsworth, Cutler, Slocum, Sickles, Hancock, Barnes, etc. But it is evident that his Romanism is superseding his patriotism after the battle. He let the army of Lee escape, when it was so easy to cut his retreat and force him to surrender, after having lost nearly half of his soldiers in the last three days' carnage."

"When Meade was to order the pursuit, after the battle, a stranger came, in haste, to the headquarters, and that stranger was a disguised Jesuit. After a ten minutes' conversation with him, Meade made such arrangements for the pursuit of the enemy, that he escaped almost untouched, with the loss of only two guns."

"You are right," continued the President, "when you say that this letter of the Pope has entirely changed the nature and the ground of the war. Before they read it, the Roman Catholics could see that I was fighting against Jeff Davis and his Southern Confederacy. But now, they must believe that it is against Christ and his holy vicar, the Pope, that I am raising my sacrilegious hands; we have the daily proofs that their indignation, their hatred, their malice, against me, are a hundredfold intensified. New projects of assassination are detected every day, accompanied with such savage circumstances, that they bring to my memory the massacre of the St. Bartholomew and the Gun Powder plot. We feel, at their investigation, that they come from the same masters in the art of murder, the Jesuits."

"The New York riots were evidently a Romish plot from beginning to end. We have the proofs in hand that they were the work of Bishop Hughes and his emissaries. No doubt can remain in the minds of the most incredulous about the bloody attempts of Rome to destroy New York, when we know the easy way it was stopped. I wrote to Bishop Hughes, telling him that the whole country would hold him responsible for it if he would not stop it at once. He then gathered the rioters around his palace, called them his 'dear friends,' invited them to go back home peacefully, and all was finished."

BIBLE RESOLUTIONS

- "I will,
- Like PAUL, forget those things which are behind and press forward;
- Like DAVID, lift up mine eyes unto the hills from whence cometh my help;
- Like ABRAHAM, trust implicitly in my God;
- Like ENOCH, walk in daily fellowship with my heavenly Father;
- Like JEHOSHAPHAT, prepare my heart to seek God;
- Like MOSES, choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season;
- Like DANIEL, commune with my God at all times;
- Like JOB, be patient under all circumstances;
- Like CALEB and JOSHUA, refuse to be discouraged because of superior numbers;
- Like JOSEPH, turn my back to all seductive advances;
- Like GIDEON, advance even though my friends be few;
- Like AARON and HUR, uphold the hands of my spiritual leaders;
- Like ISAIAH, consecrate myself to do God's work.
- Like ANDREW, strive to lead my brother into a closer walk with Christ;
- Like JOHN, lean upon the bosom of the Master;
- Like STEPHEN, manifest a forgiving spirit toward all who seek my hurt;
- Like TIMOTHY, study the Word of God, like the heavenly host, proclaim the message of peace on earth and good will toward men; and
- Like my LORD, Himself, to overcome all earthly allurements by refusing to succumb to their enticements.

Realizing that I cannot hope to achieve these objectives by my own strength, I will rely upon Christ for "I can do all things through Christ which strengtheneth me."

—The above resolutions which appeared some years ago in the *Moody Monthly* are worthy of reprinting.

"From the beginning of our civil war, there has been, not a secret, but a public alliance, between the Pope of Rome and Jeff Davis, and that alliance has followed the common laws of this world affairs. The greater has led the smaller, the stronger has guided the weaker. The Pope and his Jesuits have advised, supported, and directed Jeff Davis on the land, from the first gun shot at Fort Sumter, by the rabid Roman Catholic Beauregard. They are helping him on the sea by guiding and supporting the other rabid Roman Catholic pirate, Semmes, on the ocean. And they will help the rebellion when firing their last gun to shed the blood of the last soldier of liberty, who will fall in this fratricidal war. In my interview with Bishop Hughes, I told him 'that every stranger who had sworn allegiance to our government by becoming a United States citizen, as himself, was liable to be shot or hung as a prejudiced traitor and an armed spy, as the sentence of the court-martial may direct. And he will be so shot and hanged accordingly, as there will be no exchange of such prisoners.' After I had put this flea in the ears of the Romish bishop, I requested him to go and report my words to the Pope. Seeing the dangerous position of his bishops and priests when siding with rebels, my hope was that they would advise them, for their interests, to become loyal to true to their allegiance and us through the remaining of the war. But the result has been very contrary. The Pope thrown away the mask, shown himself the public enemy of the nation, and the protector of the rebellion, by taking Jeff Davis the hand, and impudently recognizing the Southern States legitimate government. Now I have the proof in my hand, that very Bishop Hughes, who I had sent to Rome that he induce the Pope to urge the Catholics of the North, at least, to be true to their allegiance, and whom I had publicly, when, under the impression that he had acted honestly according to the promise he given me, is the very man advised the Pope to recognize legitimacy of the Southern public, and put the whole of his tiara in the balance against us in favour of our enemies. It is the perfidy of those Jesuit priests. Both are equally at (Continued on page 8, column 2)



JEHOVAH OF THE WATCHTOWER

By
WALTER MARTIN and
NORMAN KLANN

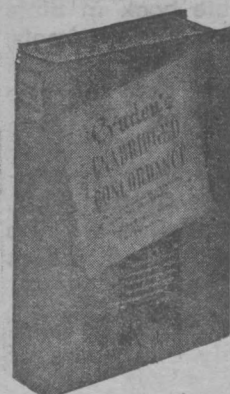
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Divine Pre-Requisite

(Continued from page 5)
order. But they did keep the ordinances in order.

We must face the fact today at the breaking of bread is indeed a church ordinance under church administration to church members. Occasionally, we read of some interdenominational meeting where they have a GREAT convention, and a GREAT fellowship, and they serve with a GREAT communion service. But they are 100% out of order! If we as members of Baptist Churches closed our annual convention sessions with a communion service, we would be 100% out of order also. The ordinance of the Lord's Supper is strictly a church ordinance.

During the years of my ministry I have been asked on several occasions why I did not administer the Lord's Supper to those who are sick or in the hospital. In the first place, the Lord's Supper is not a sacrament, and therefore, of no value to the sick person. In the second place, I will administer this church ordinance to one who is sick or in the hospital on one condition: the whole church must go with me! This type of "parade" would not be permissible in a hospital.

Baptists believe that the ordinance of the Lord's Supper is for those who have confessed Christ, been baptized and have united with the church. We are not one in this belief. Wall, quoted earlier, says: "No church ever gave communion to any person before he was baptized; among the absurdities that were ever held, none ever held this,—that any person should partake of the communion before he was baptized."

Because immersion only is baptism according to the teachings of Jesus and the primitive churches, and if only the baptized are to partake of the Lord's Supper, then Baptists would be utterly inconsistent if they offered the Lord's Supper to those who practice infant sprinkling, or any other kind of indiscriminate baptism. Furthermore, an open membership, or unbaptized church, has no authority to set the Lord's Table. If that church does so, it denies the power of the ordinances and places baptism in the category of the non-essential. I have always doubted the wisdom of cooperation with other than Baptist churches because sooner or later the issue of the ordinances will come to the fellowship.

If we sit at the Lord's Table with that sprinkled or unbaptized church, we minimize the value of our baptism, and we contribute to the disorder of that church. Therefore, indiscriminate baptism is as good ground of apostasy as baptism according to the Word. I want to illustrate this by saying that the Roman Catholic who enters the Roman Mass, and partakes of that mass, justifies the Roman doctrine of

the mass. Likewise, the individual or the church, that has been Scripturally immersed, who will sit down at the Table in a church that practises infant sprinkling, justifies that church in its unscriptural doctrine and practice. Baptists are not alone in their stand that baptism is a pre-requisite to the Lord's Supper. I want to quote some authors of other denominations on this matter.

Wm. Hall (Church of England): "No church ever gave communion to any person before he was baptized." T. O. Summers (Southern Methodist): "Most certainly baptism is a pre-requisite to communion."

Hibbard (Methodist): "The Baptists and Pedobaptists both agree in rejecting from the table of the Lord all who have not been baptized. The only question that divides us is, What is baptism?"

The Interior (Presbyterian paper): "We agree with the Baptists in saying that unbaptized persons should not partake of the Lord's Supper. Their views compel them to believe that we are not baptized, and shuts them up to close communion. To chide Baptists with bigotry because they abide by the logical consequence of their system is absurd."

Bullock (Methodist): "Close communion is the only logical and correct course for Baptist Churches to pursue. How can they consistently invite me, having only been sprinkled, and that in infancy, to commune with them? Let us honor them for the stern steadfastness in maintaining what they believe to be a Bible precept."

The Episcopal Recorder (paper): "The close communion of the Baptist Churches is but the necessary sequence of the fundamental ideal out of which their existence has grown. With Baptists, immersion only is baptism, and they, therefore, of necessity exclude from the Lord's table all who have not been immersed."

We recognize that these quotations and admissions are valuable evidence in favor of our sentiments. But we must not lose sight of the value of these ordinances ourselves. We must ever keep in mind that salvation must precede baptism, and baptism must precede the observance of the Lord's Supper. I will tell you what my baptism means to me. I trust it means the same to you. Baptism means three things to me.

First, my baptism means that I understand that Christ died, was buried, and that He rose again to save me from sin. Therefore, I depend upon Him entirely for my salvation. Second, by faith in Christ I have died to sin. My baptism signified that I had buried my old life, and that I have risen to walk in newness of life. Third, Through the power of Christ I expect my body to be raised from the dead one day, and I shall be made like un-

to His glorious body. However, He may come again before I die and I shall be changed in a moment!

Therefore, my baptism declares to the world around me that I have faith in Christ, that I have love for Christ, and that my hope is in Him for the future. My fellow believer, is this what baptism means to you?

Likewise, I am reminded of three specific things when I sit to observe the Lord's Supper. First, He died for me. His body was broken and His blood was shed as He bore that pentateuch of wounds on the Gibbet of Golgotha. A few hours after He had instituted this ordinance and said, "This do in remembrance of me," He uttered His last words on the cross, "Father, into thy hands I commend my spirit." Second, My life is sustained by Christ. I need meat and potatoes, and other proteins and vitamins to sustain my physical body. When we observe the Lord's Supper we remind ourselves that our souls must be fed on the Bread of Life if we grow in grace and in the knowledge of our blessed Lord. Third, He is coming again. Our Lord instructed Paul, and he wrote by inspiration, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME." (Emphasis mine) This ordinance will cease to exist with the coming of our Lord. Whenever we observe it, we must be reminded of the fact that no man knows the day nor the hour when our Lord may come. Another passage reminds us that in such an hour as ye think not the Lord will come. Therefore, we must be constantly watching for His coming.

We have considered that salvation in Christ is a pre-requisite for believer's baptism; that believer's baptism and church membership is a pre-requisite for observing the Lord's Supper; and that these ordinances really mean something to people truly born again by the Spirit of God. The hymn writer expresses some beautiful thoughts in the chorus:

Living He loved me, dying He saved me
Buried He carried my sins far away;
Rising he justified freely forever,
One day He's coming, O glorious day!

Repentance

(Continued from page one)
ward to the "altar" or "mourner's bench" and have told God what vile creatures they were, enumerating a long list of transgressions, but without any deep realization of the unspeakable awfulness of their sins, for they now ignore God's commandments as much as they did before.

O my reader, if you do not, in the strength of God, resist sin, if you do not turn from it, then your fancied repentance is only whitewash — paint which transforms into gold.

5. You may even do works meet for repentance, and yet remain impenitent. A sinner may be convinced of the evil of his ways, turn from them, and go so far as to make restitution for the harm which he has wrought, and yet perish notwithstanding. A clear proof of this is furnished in the New Testament. Judas confessed his sins to the priests, and returned their money (Matt. 27:3-5), and then he went out from the presence of these evil men. Was he saved? No, he went and hanged himself! O how this ought to make each of us tremble and search our hearts.

The Greek word "metanoeo," which occurs most frequently as

the word rendered "repent," signifies a change of mind: Matt. 21:29 both illustrates and confirms that definition. Yet let it be said very emphatically that saving repentance means far more than a mere change of opinions: it is a **changed** mind which leads to action. Now this changed mind is not brought about by any intellectual process, but is the result of the understanding being wrought upon by the conscience, and that, as the conscience has been supernaturally ploughed up by the Holy Spirit. In consequence of this there is a judging or condemning of self, a taking sides with God against myself.

Fallen man is not on trial, but is a criminal already under sentence (John 3:18). "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. 3:10-12). That is God's indictment against each of us. No pleading will avail, no excuses will be accepted. The present issue between God and the sinner is, Will man bow to, or endorse with his heart, God's righteous verdict?

It is just here that the Gospel meets us. It comes to us as those who are already **lost** as those who are "ungodly," "without strength," at "enmity against God." When the Gospel first comes to the sinner it finds him in a state of apostasy from God, both as sovereign Ruler and our supreme Good, neither obeying and glorifying Him, nor enjoying and finding satisfaction in Him. Hence the demand for "repentance toward God" before "faith

SEND TBE TO OTHERS

toward our Lord Jesus Christ" (Acts 20:21). True repentance towards God **removes** this disaffection of our minds and hearts toward Him, under both these characters. In saving repentance the whole soul turns to Him and says: I have been a disloyal and rebellious creature: I have scorned Thy high authority and most rightful law. I will live no longer thus. I now desire and determine with all my might to serve and obey Thee as my only Lord. I subject myself unto Thee, to submit to Thy will.

Nor is the above all that a truly penitent soul says unto God. He goes on: Hitherto I have been a miserable and forlorn creature, destitute of anything which could satisfy or make me truly happy. My heart has been set upon a vain world which could not meet my real needs; it has flattered and mocked me often, but never contented me; it has "pierced me through with many sorrows." I forsook the Fountain of living waters and turned to broken cisterns which held none. I own and bewail my folly: I unsparingly condemn myself for my madness. I now betake myself to Thee as my present and everlasting Portion.

The Gospel proclaims the amazing grace of God, which is the guilty and condemned sinner's only hope. Yet that grace will never be really welcomed until the sinner really bows beneath God's sentence against him. This is why both repentance and faith are demanded of us. The two must never be separated. When our Lord was speaking to the chief priests and elders about their rejection of John's message, the charge He preferred against them was: "ye repented not afterward, that ye might believe in him" (Matt. 21:32). Repentance is the heart's acknowledgement of the justice of God's sentence of condemnation; faith is the heart's

glad acceptance of the grace and mercy which are extended to us through Christ. Repentance is not simply the turning over of a new leaf and a vowing that I will mend my ways: rather is it a setting to my seal that God is true when He declares I am "without strength," that in myself my case is hopeless; that I am no more capable of "doing better" than I am of creating a world. Not until this is believed on the authority of God's Word shall I really turn to Christ and welcome Him — not as Helper, but as a Saviour!

Repentance is more than conviction of sin or terror of the wrath to come. This is clear from Acts 2:37,38. Under Peter's searching message the Jews were made to realize their awful guilt before God: they were made conscious of the awful fact that they had murdered the Prince of life, and so were in terrible fear of being cast into Hell. Nevertheless, though already "pricked in their hearts," when they cried out "What shall we do?" Peter said, "Repent." To a superficial mind, such a demand might appear needless; yet was it seasonable counsel. Their being "pricked in their hearts," was **legal terror** whereas saving "repentance" is an **evangelical** judging of self, mourning over sin out of a sense of God's grace and goodness.

A careful and prayerful pondering of Acts 2:37,38 should correct more than one error which is now current in various circles. When the hearers of Peter were afflicted by their awful crime and fearful of the wrath to come, pricked their heart — as though a sword had been run through their vitals — they cried out in anguish "What shall we do?" The apostle did not say, "Be passive, there is nothing you can do," thus encouraging the fatal inertia of hyper-Calvinists. Nor did he say "Believe your sins are blotted out," which is the counsel of many "physicians of no value" in our day. No, his reply was far otherwise, in substance amounting to this: Take all the blame which belongs to you. Own the whole truth unto God. Do not gloss over, but confess your awful wickedness; let your uncircumcised hearts be truly humbled before Him. And then look by faith to the free grace of God through the blood of Christ for pardon, and in token that all your dependence is on His mediation and merits, be baptized in His name, and that shall be to you an **eternal sign** of the remission of your sins.

"It is manifest from the nature of the case, that he who hath his eyes opened to see the glory of the Divine nature, the beauty of the Divine law, the infinite evil of sin, the need of an infinite atonement, and so to see his need of Christ: and at the same time, views God as the supreme, all-sufficient Good, ready to receive every sinner that returns to Him through Christ: it is manifest, I say, that every one who is thus taught of God, will repent and turn to God as his sovereign Lord and supreme Good, and return through Jesus Christ, who is the way to the Father, and the only way, in the view of one thus Divinely enlightened. For in the clearer light the glory of the Divine nature and law is seen, in exact proportion will be the sense of the infinite evil of sin, and the need of Christ's infinite atonement and perfect righteousness. And so 'repentance toward God, and faith toward our Lord Jesus Christ' will be naturally implied in each other.

"He who repents in view of the glory of God, the glory of the law, and of the atonement, will in his repentance look only to free grace through Jesus Christ for mercy, in a view of the glory of God, law, atonement, and will in doing so, take the whole blame of his disaffection to the Divine character, as exhibited in the law, and on the cross of Christ, to himself, judging and condemning himself, and in the very act of faith, repent and be converted. When therefore it is said 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts 16:31), the same (inclusive) thing is meant as when it is said, 'Repent ye condemnation; faith is the heart's

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THE BAPTIST EXAMINER

FEBRUARY 19, 1966

PAGE SEVEN

Our Apologies

(Continued from page one)
credit to the author, Brother W. J. Grier.

In some manner no acknowledgment was given as to the source, the author, or the publisher, which is deeply regretted on our part.

We trust that those affected will bear with us realizing that "to err is human," and may we ask that you remember that the editor of The Baptist Examiner is now doing the work that two men used to do. It is so easy to make mistakes. Be patient with us brethren.



Repentance

(Continued from page 7)
therefore and be converted that your sins may be blotted out' Acts 3:19). For the apostolic faith implies repentance in its own nature, and their repentance implies faith in its nature. Sometimes they mention only faith, and sometimes only repentance, and sometimes both together; but the same thing is always intended. For in the view of the apostles, repentance and faith were mutually implied in each other" (Jos. Bellamy, 1750).

A Full and Formal Definition Of Repentance

Giving a more full and formal definition of repentance, we would say: Repentance is a super-

natural and inward revelation from God, giving a deep consciousness of what I am in His sight, which causes me to loathe and condemn myself, resulting in a bitter sorrow for sin, a turning away from or forsaking of sin. It is the discovery of God's high and righteous claims upon me, and of my lifelong failure to meet those claims. It is the recognition of the holiness and goodness of His law, and my defiant insubordination thereto. It is the perception that God has the right to rule and govern me, and of my refusal to submit unto Him. It is the apprehension that He has dealt in goodness and kindness with me, and that I have evilly repaid Him by having no concern for His honor and glory. It is the realization of His gracious patience with me, and how that instead of this melting my heart and causing me to yield loving obedience to Him, I have abused His forbearance by continuing a course of self-will.

Evangelical repentance is a heart-apprehension of the exceeding sinfulness of sin. It is the recognition of the chief thing wherein I am blameworthy, namely, in having so miserably failed to render unto God that which is His rightfully due. As the Holy Spirit sets before me the loveliness of the Divine character, as I am enabled to discern the exalted excellency of God, then I begin to perceive that to which He is justly entitled, namely, the homage of my heart, the unre-

stricted love of my soul, the complete surrender of my whole being to Him. As I perceive that, from the moment I drew my first breath, God has sought **only my good**, that the One who gave me being has constantly ministered to my every creature need, and that the least I can do in return is to acknowledge His abounding mercies by doing that which is pleasing in His sight; I am now overwhelmed with anguish and horror as I realize I have treated Him more vilely than my worst enemy.

Oftentimes example is better than the most accurate definition. The N.T. furnishes quite a number of concrete instances even where the term itself is not found. When the "publican" stood afar off and would not so much as lift up his eyes unto heaven, but smote his breast, saying, "God be merciful to me a sinner" (Luke 18:13), we behold repentance in action. He recognized that awful moral distance which sin had taken him from God; he was deeply conscious of his utter unworthiness to gaze upon the Holy One; he unsparingly judged himself; he realized that his only hope lay in the sovereign mercy of God. So too the thief on the cross: in his words to his hardened companion, "Dost thou not fear God, seeing thou art in the same **condemnation**, and we indeed **justly**; for we receive the due reward of our deeds" (Luke 23:40,41). There was no self-examination, but a ready owning of his sinnership and his desert to be punished.

Mark carefully the expressions of penitence used by David in Psa. 51. He talks not of his "failures," "mistakes" or "infirmities," but instead of "my transgressions" (v. 1), "my sin" (v. 2), "this evil" (v. 4), "my iniquity" (v. 9), expressly mentions the worst feature of his crime, namely, his "blood-guiltiness" (v. 14). True repentance abhors gentle names for sin, nor does it seek to cloak wickedness. That which, while being tempted, is thought of as no great offence, when (later) is truly repented of, is acknowledged to be heinous. Sin before its commission often appears unto the mind as a very small evil, but when grace acts in a way of repentance for it, then the false glamour disappears and it is viewed in its dreadful malignity and loathed accordingly.

The Accompaniment of True Repentance

True repentance is always accompanied by a deep longing and a sincere determination to forsake that course which is displeasing to God. With what **honesty** could any man seek God's pardon while he continued to defy Him and would not part with that which He forbids? Would any king pardon a traitor, though he seemed never so humble, if he saw that he would be a traitor still? True, God is infinitely more merciful than any human king, yet in the very passage where He first formally proclaimed His mercy, He at once added "that will by no means clear the guilty" (Ex. 34:5-7), i.e., guilty-hearted, those with false and disloyal hearts toward Himself, who would not be subject to Him in all things, and declined to have their every thought brought into captivity to obedience unto Him (2 Cor. 10:5).

What has just been said needs to be strongly emphasized in this day of lawlessness, when, on every side, the very "grace of God" is being "turned into lasciviousness" (Judge 4). Many are the Scriptures which set forth this truth, that there must be a **for-saking** of sin before God will pardon offenders. "There is forgiveness with Thee, **that** Thou mayest be feared." (Psa. 130:4). Were God to grant pardon unto those in whom there was no change of heart to fear and obey Him, then there would be mercy with Him that He might be **insulted** and dishonored still further. God's mercy is never exercised at the expense of His holiness! God never dis-

plays one of His attributes so as to dishonor another. To pity a thief, while continuing a thief, would be folly, not wisdom. Well did the Puritan Thomas Goodwin say, "Resolve either to leave every known sin and to submit to every known duty, or else never look to find mercy and favour with God."

Of old it was announced that should any "bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart to add drunkenness to thirst (that is, one sin to another): the Lord **will not spare him**" (Deut. 28:19,20). So, on the other hand it was declared, "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" (2 Chron. 7:14, and cf. 2 Chron. 6:26). And the principles of God's judgment have not changed! The death of Christ has not caused God to **lower** His standard — how unspeakable horrid and dreadful that any one should suppose that it has! No, what God demanded of old, He demands now.

Thus, repentance is the **negative** side of conversion. Conversion is a whole-hearted turning unto God, but there cannot be a turning **unto** without a turning **from**. Sin must be forsaken ere we can draw nigh unto the Holy One. As it is written, "ye turned to God **from** idols to serve (live for) the living and true God" (II Thess. 1:9). Thus, repentance is the sinner **making his peace with God**. We are not unmindful of the fact that that expression is derided by many, yet it is a Scriptural one: "let him take hold of My strength, that he may make peace with Me" (Isa. 27:5). It is blessedly true that Christ "made peace through the blood of His cross" (Col. 1:20), yet it is equally true that no sinner ever enters into the saving good of Christ's blood

until he makes **his peace** with God; in other words, till he throws down the weapons of warfare and ceases fighting against God. The Lord Jesus self plainly taught this in 14: let the reader **carefully** read vv. 28-33, paying special attention to v. 32 and "so like of v. 33!

Fifty Years

(Continued from page 5)
to form a people of the most subject, ignorant and fanatical who will recognize no other authority but their supreme Pontiff. Both are aiming at the destruction of our schools, to raise themselves upon our ruins. Both ter themselves under our constitution and our laws; but more dangerous of the two is Jesuit — the Romish priest — he knows better to conceal his hatred under the mask of friendship and public good; he is trained to commit the most heinous and diabolical deeds for the glory of God.

"Till lately, I was in favor of the unlimited liberty of conscience as our constitution gives to the Roman Catholics. But it seems to me that, sooner or later, the people will be forced to put a restriction to that clause towards the Papists. Is it not an act of folly to give absolute liberty of conscience to a set of who are publicly sworn to cut throats the very day they have their opportunity for doing it right to give the privilege of citizenship to men who are sworn and public enemies of our constitution, our laws, our ties, and our lives?"

(To be continued)

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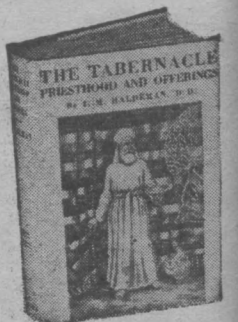


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