

The Baptist Examiner

A Sovereign God's Purposes And Plans Never Change

Baptist Is Our Middle Name

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

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THE CRUCIFIXION

By THOMAS ADAMS

"He hath given himself for us, an offering, and a sacrifice to God for a sweet smelling savour."—Ephesians 5:2.

This latter part of the verse is a fair and lively crucifix, cut by the hand of a most exquisite carver, — not to amaze our corporal lights with a piece of wood, brass, or stone, curiously engraved, to the increase of a carnal devotion, but to present to the eye of the conscience the grievous passion, and gracious compassion of our Saviour Jesus Christ, "Who gave himself for us," etc. This text presents to our eye seven considerable circumstances:

- Who, Christ.
- What, Gave.
- Whom, Himself.
- To whom, To God.
- For whom, For us.
- After what manner, An offering and sacrifice.
- Of what effect, Of a sweet savour.
- The points, you see, lie as

ready for our discourse as the way did from Bethany to Jerusalem; only fail not my speech, nor your attention, till we come to the journey's end.

WHO — The person that gives is Christ; the quality of his person doth highly commend his exceeding love to us. We will ascend to this consideration by four stairs, or degrees, and descend by four others. Both in going up and coming down we shall perceive the admirable love of the giver. — Ascendantly—

1. We will consider him a man. "Behold the man," John 19:5, saith Pilate. We may tarry and wonder at his lowest degree, that a man should give himself for man. "For scarcely for a righteous man will one die," Rom. 5:7. But this man gave himself for unrighteous men, to die, not an ordinary, but a grievous death, exposing himself to the wrath of God, to the tyranny of men and devils. It would pity our hearts to see a poor dumb beast so terrified; how much more a man, the image of God!

2. The second degree gives him an innocent man. Pilate could say, "I have found no fault in this man," Luke 23:14; no, nor yet Herod. No, nor the devil, who would have been right glad of such an advantage. So Pilate's wife sent her husband word, "Have thou nothing to do with that just man." Matt. 27:19. So the person is not only a man, but a just man, that gave himself to endure such horrors for us. If we pity the death of malefactors, how should our compassion be to one innocent!

3. In the third degree, he is not only a man, and a good man; but also a great man, royally descended from the ancient patriarchs and kings of Judah. Pilate had so written his title, and he would answer, not alter it, (What I have written, I have written.) And what was that? "Jesus of Nazareth, the King of the Jews," John 19:19. Now as is the person, so is the passion: the more noble the giver, the more excellent the gift. That so high a king would suffer such contempt and obloquy to be cast upon him, when the least part of his disgrace had been too much for a man of mean condition! that a man, a good man, a great man, bore such calumny, such calamity, for our sakes; here was an unmatchable, an unspeakable love.

4. This is enough, but this is not all. There is yet a higher degree in this ascent; we are not come to our full quantum. It is this: he was more than man; not only the greatest of men; yea, greater than all men. He was more than the son of man, even the Son of God. As the centurion acknowledged, "Truly this man was the Son of God." Mark 15:39. Here be all the four stairs upwards: a man, a harmless man, a princely man; and yet more than man, even God himself. Solomon was a great king, but here is a greater than Solomon. Solomon was Christus Domini, but here is Christus Dominus. He was the anointed of the Lord, but this is the Lord Himself (Continued on page 7, column 3)

WHY I AM NOT . . .

INTERDENOMINATIONAL

BILL FARMER

Lincoln Park, Michigan

By "interdenominational" the writer refers to those who call themselves "Community" church, "People's" church, "Bible" church, or some sort of "tabernacle" or "temple."

I

These groups are illegitimate because they did not start with Jesus Christ. Most of these churches can tell you who their founder is, because it is generally



BILL FARMER

their pastor. They are not Scripturally organized (by some N.T. church). They do not claim to be successors of New Testament churches. Therefore, they are totally un-Biblical.

II

Interdenominationalists take no stand on the doctrines of grace. For pastors of these churches to take any sort of real doctrinal stand would affect their friendly relations with Methodists, Presbyterians, Pentecostals, and foolish Baptists.

III

Although they are not a formal denomination, they still have all that is necessary to be one. There are interdenominational mission boards, youth organizations, and fellowships. And although they

claim to be independent, most of them are chained to some mission board or association. The only organizations that are genuinely Biblical and independent are independent Baptists!

IV

These so-called "Community," "Peoples," or "Bible" churches are indeed "Peoples" and "Community," but are by no means "Bible." These groups do have good community relations and do have "People" in their membership, but the Bible should not be in the name. These churches are not organized according to the Bible nor are they followers of the Bible. So rightfully all of them should be called "Peoples" churches.

V

They oppose any type of argument over what is the truth. The writer has known people that have tried to get some of these churches to become Baptists. The churches in question said they did not want any of the "trouble" that came with being a Baptist. The writer feels that these groups should never wear the name Baptist because (Continued on page 8, column 1)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TAUGHT OF GOD"

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. 54:13.

I would remind you at the very outset that this refers primarily to the Jews, yet it is true of all of God's own. While it is speaking primarily of the Jews, it is true concerning all of God's children that were taught of the Lord.

We have to be taught of the Lord. We can't learn things spiritually unless we are taught of

the Lord. The Bible makes it most clear that no unsaved man actually has a right mind. Listen:

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

One of the things that God gives us is a sound mind. If that be true, then prior to that time, an unsaved person doesn't have a sound mind. If he doesn't have a sound mind, he certainly can't be taught of the Lord.

As I often say, he can learn

"But He is in one mind, and who can turn Him? And what His soul desireth, even that He doeth."—Job 23:13.

This does not sound much like the God we hear about today. This sounds more like a sovereign God. This verse tells us of a God who is on His throne, doing according to His will in the army of heaven, and among the inhabitants of the earth. The god that most people serve today, is not on a throne, but is on his knees begging man to let him do his will with them. Their god is trying to do his will, but "big man" won't let him. This is not the God of the Bible, and this is not the God that Job was serving. Let us notice some important things about God which this verse tells us.

It tells us that He is in one mind. God has His mind made up concerning everything. It tells us that He cannot be turned. God is sovereign, and He does not change His mind. All of man's efforts to turn God are in vain. It tells us that what His soul desireth, He doeth. God does as He pleases. It is just as easy for God to do something as it is for Him to desire to do it. The Arminian god desires to see all men saved, but cannot do it.

There are other verses that teach the same truth:

"The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand

... For the Lord of hosts hath purposed and who shall disannul it? And His hand is stretched out, and who shall turn it back?" Isa. 14:24,27.

The Arminian god has purposed that all men should be saved, but man has disannulled it. His soul has desired to see all men



JOE WILSON

saved, but he cannot save them. This is not the same God who wrote the Bible. The God of the Bible doeth what His soul desireth.

I

Let us notice some things concerning which God is in one mind. God is in one mind concerning sin. Let us notice that the Scripture has concluded all men under sin. In Genesis, chapter (Continued on page 4, column 1)

Bro. Mason Writes Unsaver Inquirer Concerning Security

By ROY MASON
Aripeka, Florida

Recently, an unsaver man in Phoenix, Arizona wrote for information on the security of the saved. Unable, for lack of time, to properly answer his letter, I asked Bro. Mason to do so. The following is the unusually fine presentation of truth that Bro. Mason sent to him. What a joy it is to share it with all our readers.

Bro. Gilpin of the Baptist Examiner asked me to write to you in answer to your letter. In the letter you express a wish for an explanation concerning the belief, "Once saved, always saved." I could spend a lot of time dealing with various Scriptures so often presented as for or against this view, but I shall not go into that at length. I shall try to tell you about the life I have in Christ, and why I believe that I shall never, indeed can never, lose it.

You frankly stated that you were not a Christian, and if I can say anything that might induce you to become one I shall indeed be glad.

What is the difference between

your situation — not a Christian, and mine as a born-again believer? The answer is, you have only this earth life, which could end any moment, and which is bound to end one of these days, for one is nearer the grave with every passing moment. I not only have this earth life, which is so rapidly running out, I also have eternal life. In John 3:36 I read, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see



ROY MASON

life, but the wrath of God abideth on him." Whatever else I don't know, I do know that I have trusted in the Son of God to save me. Moreover, I know that Christ wrought a wonderful change in my life, such that I have never been the same person since I turned to him. As a Christian, I am not just speeding my way on down toward the cemetery — I have everlasting life. My outlook is upon eternal ages. Frankly, it is hard to understand how a person can be content to know that they have but their breath between them and the end of everything they consider worth while.

But am I liable — or indeed is it possible for me to lose this life (Continued on page 6, column 4)

To give you an illustration as (Continued on page 2, column 1)

Your body will some day shrink back to dust, but your soul will live forever.

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JOHN R. GILPIN.....Editor

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"Taught Of God"

(Continued from page one)

to how an unsaved man is ignorant of spiritual truths, go back to the book of Daniel, to the time when the fingers and the thumb came out on the wall, writing, "Mene, Mene, Tekel, Upharson."

The old king called in his wise men, his brain trust, all the men of education he had within the land, and demanded that they read for him that writing, and make known to him the interpretation of it. But they all shook their heads. Why? The Devil's children simply cannot read God's writing. They can't understand God's writing.

A man has to come to the place of a knowledge of Jesus Christ in order to know the things of the Lord. My text says, "All thy children shall be taught of the Lord." Whenever a person becomes a child of God, God does some teaching. You learn some things — some things you have never learned before.

This truth is presented to us very fully in the Word of God. Listen:

"Howbeit when he, the Spirit of truth, is come, he will GUIDE YOU INTO ALL TRUTH."—John 16:13.

How do we get the truth? The Holy Spirit has to guide us into all truth.

Listen again:
"And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." — John 6:45.

Notice another verse that teaches the same thing:

"But God hath REVEALED

THEM unto us by his Spirit."— I Cor. 2:10.

How do we learn spiritual truths? My text says we will be taught of God if we are God's children. How do we learn them? God has revealed them unto us by His Spirit.

Notice again:
"But as touching brotherly love ye need not that I write unto you: for ye yourselves are TAUGHT OF GOD to love one another."— I Thess. 4:9.

Every once in a while I hear of a church fuss. I hear about people who fall out among themselves — maybe even go to court on account of difficulty that arises. Beloved, there is something wrong, spiritually, in that church. This text says that you yourselves are taught of God to love one another.

I say, beloved, God's children are taught of the Lord, and I read you one other verse that you might see this truth:

"But ye have an UNCTION from the Holy One, and YE KNOW all things."—I John 2:20.

How do you know all things? How do you know all spiritual truth? It is because you have an unction from the Holy One. In other words, as far as you are concerned, the Holy Spirit is teaching you. He dwells within you and He teaches you all things.

I come back to my text which says, "All thy children shall be taught of the Lord." Until you become God's child, you are never taught, but after you become God's child, the Holy Spirit teaches you all things of the Bible.

I would like to show you a few things that the Holy Spirit particularly teaches God's children.

I

THE HOLY SPIRIT TEACHES US THAT THE BIBLE IS A DIVINE REVELATION.

You would never believe that if left to yourselves. An unsaved man would have a hard time even contemplating the fact that the Bible is a divine revelation — that it is God's Book. An unsaved man could pick up Shakespeare or Keats or Milton or Browning, and the Bible, and read them all just about on the same par, but when a man is saved, the Holy Spirit teaches him that the Bible is a divine revelation.

The Lord Jesus Christ Himself said:

"He that is of God HEARETH GOD'S WORDS."—John 8:47.

This tells us that if you are God's, you'll hear God's words, as if to say that the Bible is a revelation from God, and you realize it when you are saved.

I say to you frankly, I do not believe that any unsaved man ever grasped the truth that the Bible is God's revelation, and he will never grasp it until he is right in the sight of God.

That is why it is that we have so many modernists in the ministry who deny spiritual truths. That is why it is that we have so many modern thinkers in the ministry who deny the Bible is a divine revelation. Why? They are unsaved. They don't know the Lord. If they knew the Lord, they would admit that the Word of God is a revelation from Almighty God, for this text says that the man that is of God, heareth God's words. Beloved, if he is of God, he will believe that the Bible is a revelation of God.

This is the first thing that the Holy Spirit teaches us after we are saved. I know it was the first thing I learned. I don't think that I am an exception. I think what was true of me was true of every other person. When you come to know the Lord Jesus Christ, He gives to you a reverence for the Word of God that you have never had before.

I can remember before I was saved, as a young boy, I used to make fun of certain things in the Bible. I can remember how that I used to, in a "smart-aleck" manner, refer to things that I had heard a preacher say. But, beloved, all that passed, the day Jesus Christ became my Saviour. There came a reverence into my life — a reverence for the Word of God that I had never known before.

I say to you, the first thing the Lord taught me after I was saved is that the Bible is a di-

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." — Eph. 4:18.

Read it, beloved, and you can see that you are lost and Hell-deserving, but you will never believe it until the Holy Spirit reveals it to you.

Even after you are saved, you are still in the same condition. Whenever I find somebody who is a braggart, and who is always boasting about the fact that he has eradicated the old nature and gotten rid of his sinfulness, I just wonder if that man has ever even been saved; for I say to you, when a man is saved, he realizes what a terrible sinner he is in the sight of God.

Take Isaiah, for example. When he had that marvelous vision, he said:

"Woe is me! for I am undone; because I am a man of UNCLEAN LIPS, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isa. 6:5.

Prior to that time, Isaiah had never admitted that he was a man of unclean lips. I imagine that Isaiah was about the best man of all his generation. I would not be a bit surprised but that he was one of the very best men of that day. However, when he saw that marvelous vision of God in all His holiness, and heard the seraphim as they cried, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory" — when he heard that, Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

Beloved, listen to me, when you are saved, you realize what a terrible sinner you are.

We have the same thing in the words of Job. I expect Job was about as good a man as ever lived. The Bible says that he was perfect. The word "perfect" does not mean that he was perfect as we use the word, but it means "sincere." He was a sincere man.

Beloved, I imagine Job was about as good a fellow as you would expect to find. He argued with Eliphaz, Bildad, Zophar, and Elihu for a long period of time. Then when he came face to face with God, he said:

"Wherefore I abhor myself, and repent in dust and ashes."— Job 42:6.

Beloved, when a man is saved, he learns then that by nature he was a lost man, and was Hell-deserving, and he learns then that he is still a man that is sinful in every particular of his life.

I tell you, beloved, if you are a professing Christian and haven't learned that you are sinful, if you haven't learned that you are a terrible sinner in the sight of God, there is something wrong as far as your spiritual experience is concerned.

I hear Job as he says, "I repent in dust and ashes. I abhor myself." I contend that when you are saved, God teaches you what

Bro. James Hobbs To Preach For Michigan Church

Brother Hobbs will be preaching and teaching at the Faith Missionary Baptist Church of Horton, Michigan on every 3rd weekend of the month.

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ELD. JAMES HOBBS

consist of teaching on the life of Paul with emphasis on a study of the book of Acts.

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you have never known before. He teaches you even before you were saved that you are a sinner and that you are Hell-deserving. That is the reason that you are saved, because God teaches you that you need salvation. After you are saved, God goes on and teaches you that you are a terrible sinner — that you have a terrible sinful nature.

I contend that the man who brags about his goodness and says that God has eradicated the old nature from him, that that man merely proves that he is an unsaved man, because a saved man is going to realize how sinful he is, and as Job says, "I abhor myself."

III

THE HOLY SPIRIT TEACHES US THAT JESUS CHRIST IS OUR ONLY HOPE.

Mark it down, the Holy Spirit has to teach us that.

You try to save yourself. You do everything that you can to work out your own salvation. You try to be good, moral, righteous, religious and ceremonial. You try to keep the law and live up to the Ten Commandments. You try to live in the light of the Golden Rule. You do everything in this world, until the Holy Spirit teaches you that Jesus Christ is your Saviour. Be- (Continued on page 3, column 5)

"ARE WE FACING THE END OF THE WORLD"

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vine revelation from Almighty God, and I don't believe that any unsaved man will ever believe this fully, until he comes to know Jesus Christ as his Saviour.

II

THE HOLY SPIRIT TEACHES US THAT BY NATURE WE ARE LOST AND HELL-DESERVING.

You would never know this if the Lord didn't teach you. Mark it down, no unsaved man would ever reason out the fact that he was lost, and he would never reason out the fact that he was Hell-deserving.

Do you know why? We think too much of ourselves. We like what we are entirely too well. We are so proud of our accomplishments and our attainments and our abilities. Beloved, you have to come to the place that you see God exalted and man abased, and you'll never come to that place nor see that truth until first of all you are saved.

Let me read to you from the Word of God to show you what your position is before you are saved.

We find the Psalmist David talking about his own experience, and of course ours, and he says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me."—Psa. 51:5.

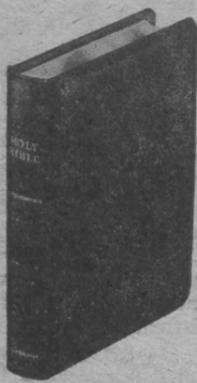
He goes back to the hour of his conception, to the months prior to his birth, when his nature began, and he says that he was conceived with a sinful nature.

When we come to the New Testament, we find the same truth presented to us. Listen:

THE BAPTIST EXAMINER
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PAGE TWO

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THEODOSIA ERNEST

(Continued from last week)

"Do not tell me that these are trifles — that they are non-essentials. The word of God knows nothing of any trifling commandment of Almighty God. I know nothing of any non-essential which makes any part or parcel of God's laws. Who authorized you to determine what part of God's commandment is essential, and what is non-essential? If God thought any thing sufficiently important to mention it in his law, who authorizes you to say that it is not sufficiently important to require your obedience? Surely you are not wiser than the Omniscient! Shall I set up my puny intellect, and try to grasp the eternal bearings of the most trifling precept of God's law?"

"But the very expression 'unessential' is, in this connection, a fearful perversion of language; since what God has once commanded becomes, from that very fact, most tremendously essential, for it is terribly essential that God shall be implicitly obeyed. Saul thought, if he slew the people he might spare the cattle. They had not sinned, and it could not be very important about them. This was to him, it seems, a non-essential; but it lost him the favor of God; it lost him his kingdom, and cost him his life. It was not for him to say what he must do, and what he might leave undone. God meant what he said; he meant all he said. He had doubtless a good reason for every part of the commandment, whether Saul could see it or not. It was not for Saul to inquire for reasons; God's command is enough, without reasons; God's command is enough, against reasons; or, rather, God's command is of itself the highest conceivable reason for every thing, small or great, which he commands. Never tell me then of essentials, or unessentials. Every thing that God commands is of necessity essential. There is, there can be, no such thing as an unessential in the religion of the Bible. If it is not commanded, it makes no part of religion. If it is commanded, it is not for you, or me, or any mortal man on earth, or any angel in the court of heaven, to say that it is unimportant and need not be observed.

"Let us then, my hearers, be careful that we conform both in our religious experience and in our Church order to the very letter and spirit of the law of God. And to do this with any assurance that we are doing it, each man must study for himself this holy book. Here is the law; here is the ordinance. What is not here may be indeed a non-essential. But if it be here, we may not question; we need not ask for reasons; we may not conform to the counsels of priests or of pastors; we want no argument of convenience or propriety for or against. It is enough for us that we can find a 'thus saith the Lord.' But at the same time it is right and necessary that we should not only look but search for the true meaning of God's word. The Saviour says not, Read the Scriptures, but Search the Scriptures, examining with the greatest care and most intense scrutiny. Dig in its mines of wealth, as for hidden treasures; avail yourselves of all the helps within your reach; compare scripture with scripture; obtain the sense of the word as it was written in the original language, so far as it is practicable to do so; and learn it not to gratify a prurient curiosity, but simply that you may obey. Let the language of your heart and of your life be, 'Lord, what wilt thou have me to do?' 'All that the Lord hath said, that we will obey.' 'Ye shall not do that which is right in your own eyes, or in the eyes of priests, pastors, teachers or bishops, cardinals or popes; but ye shall do according to this commandment — that which is right in the sight of the Lord thy God, that it may be well with you, that you may live and not die.'

"God grant us all obedient hearts, and a true knowledge of his way, for Christ's sake! Amen."

When the preacher had finished his discourse, he remarked that there was some business requiring the action of the Church. While the congregation sang a hymn he came down from the pulpit, and took his place as president or chairman of the Church-meeting, and announced that at the last meeting a certain brother had been found guilty of un-Christian conduct, and he had been instructed to see and converse with him, and ascertain whether he showed any symptoms of repentance, and induce him, if possible, to appear before the Church, and make such confession as would remove the scandal of his offences from the Church. He had seen and conversed with him, but he pertinaciously refused to make any acknowledgment of wrong, or to appear before the Church.

"I move, then," said an aged brother, "that we, as a Church, formally withdraw from him our fellowship, and count him as no longer one of us."

The motion being duly seconded, and briefly discussed, was unanimously carried, and the clerk so entered it upon his record.

"If there are any persons present," said the pastor, "who desire to unite with us by letter from other Churches, or by profession of their faith and baptism, let them come forward while we sing."

One young man came up and took a seat near the chairman. He was much affected by the responsibility which attended the act he was about to perform, and could not restrain his tears.

When the singing had ceased, the pastor remarked, probably for the information of the strangers who were present, and who might be presumed to be ignorant of Baptist usage, that the word of God requires but one prerequisite for admission into the visible kingdom and Church of Christ, and that was personal and saving faith in Jesus Christ the Saviour. But as according to Romans xiv 1, "Him that is weak in faith receive ye" — it is the duty of the Church to decide whether they have this faith, and not to reject any, even though their faith be weak, so it is the duty of the Church to refuse those whom she may judge to have no faith. We are, therefore, accustomed to require of those who ask admission among us such an ex-

planation of their views and feelings, and such an account of their religious experience, as will enable the Church to judge whether they truly have any portion of that real and saving faith which works by love, and purifies the heart and brings forth good fruit in the life. This is the more needful, since persons are often self-deceived, mistaking a temporary concern about their soul's salvation for genuine conversion to God, and the regeneration of the Spirit. We do not receive people into the Church or baptize them in order that they may be born again, and made the children of God; but because they give us satisfactory evidence that they have already been born of God, already belong to Christ, and are already qualified, by their love to him and to his people and his cause, to take part in the privileges and responsibilities of his visible kingdom. Baptism is with us a mere formal, official, and public recognition of a previously existing fact, which is symbolized in the ordinance, namely, that the person baptized has died unto sin, as Christ died for him, and has arisen to a new life of righteousness, as Christ came forth from death.

He then proceeded to ask the young man such questions as would elicit the evidence of his conversion to God. And when his answers were not loud enough to be heard by all the Church, he repeated the substance of them, so that all might be capable of judging.

When he was satisfied for himself, he inquired if any member wished to ask any thing more; and, as no one spoke, a motion was made and seconded, to the effect that the pastor be authorized to baptize him, and that after his baptism he be received as a member of the Church. The votes being taken, and found unanimous, the congregation adjourned to the neighboring stream, and there he was baptized in the name of the Father, Son, and Holy Ghost; and on coming up from the water, the members gave him at once the right hand of fellowship, in token that henceforth they counted him as one of themselves.

Scarcely a word was spoken by our little party as they recalled up to the minds of Mr. Percy and Theodosia a crowd of sad yet tender and pleasing recollections and emotions, which could find no utterance in words. Dr. Thinkwell was debating in his own mind whether he had not done wrong by refusing at once to go up and unite with this little company, as the true Church of Christ; but while he could see at a glance that it had most of the marks which in the Scriptures they had found to characterize a true Church, yet there were one or two which he could not at the moment, and with the information he then possessed, feel certain that it could certainly claim; but when he came to reflect, he found that these were such as did not depend ENTIRELY upon the Scripture, though they were scriptural marks, and it had been distinctly understood and expressed, when they were making up the tablet, that a true Church though it must possess these marks, could be easily known without them. These were the last three tests, each of which requires some knowledge of history to make its application certain. He comforted himself, however, with the reflection that one month's delay would not probably be of very great consequence, and would give him the opportunity to make his investigation complete in every particular, and his decision, as a consequence, final, and subject to no annoying doubts; and doubts had thus far been the bane of his religious life — not doubts about his own acceptance in Christ, but uncertainty about what was his duty to believe and to perform.

TENTH DAY'S TRAVEL

In which the Church is found and identified.

THE Presiding Elder owed his high standing and influence as much to his never-failing suavity of manner, his imperturbable good-humor, and the possession of a comfortable estate, as to his intellectual vigor or his extensive information. He had a ready mind, and could usually give a plausible reply to any argument that seemed to bear against the opinions he espoused, and it was not to him a matter of much moment whether others were satisfied with his reasoning or not. He cared very little, in fact, what opinions other people held: he had no conception that it was of any great consequence whether they or he were right or wrong. Indeed, he thought it doubtful whether all were not wrong. He was sure that there were inconsistencies and contradictions in his system, but yet he had never thought of abandoning the system; and as the more he examined it, the more its inconsistencies appeared, he would not earnestly and carefully look into it, but contented himself by defending those points which others assailed; and this he usually did by a resort to raillery and ridicule, rather than to sober reason and earnest logical argument.

As he had no hope of making a Methodist of any of the company with whom he met at Dr. Thinkwell's, he was not very much concerned about the result of their investigations, and was prepared to hear, with equal indifference, that they had decided that any one or another of the branches of the Church was, in their estimation, the true *ekklesia* of Christ.

It was, therefore, a source of no annoyance to him, when they met at his house on Monday, to hear the Doctor say that he was almost convinced that he had at last discovered the object of his search, in the simple, unpretending body of Christian people with whom he met upon the Sabbath.

"I grant you," said the elder, "that if your marks or tests are reliable, the Baptist Church has more of them than any other; and I suppose, as the majority of your company are Baptists, you purposely framed them so that they might admit that organization, and exclude all others. I will not contend with you, or these friends, upon the applicability of your tests;

(Continued on page 5, column 4 and 5)

"Taught Of God"

(Continued from page two)

loved, you'll never learn that until the Holy Spirit teaches you.

We read:

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. 13:23.

What does he say? Whenever a Negro can change the color of his skin, or whenever a leopard can change his spots, then may you do good, that are accustomed to do evil.

We are all accustomed to do evil. When are we going to begin to do good without Jesus Christ as our Saviour? Whenever a Negro can change the color of his skin or whenever a leopard can lose his spots. In other words, this just literally says that you cannot save yourself.

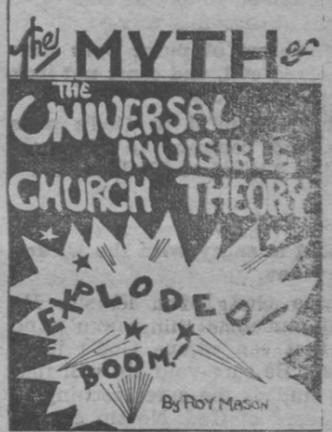
I say to you, Jesus Christ is our only hope. You'll never learn this unless the Holy Spirit teaches you.

Jesus said:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Mt. 11:28.

After the Lord has taught you that you are a sinner and Hell-

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deserving, someday God is going to say to you, "You are weary now, aren't you? You have been trying to save yourself, and you have gotten more and more weary as the days have gone on. Come unto me, all ye that are weary and heavy laden, and I will give you rest."

Where does that rest come from? It comes from the Lord Jesus Christ. I say then, we will never learn that unless the Holy Spirit teaches you. You would keep on trying to save yourself. You would keep on trying to do good. You would keep on trying to be righteous. You would keep on trying to be religious. You would keep on trying to do the right thing.

Would to God that someone here in this service might just now learn this truth, that it is as impossible for you to save yourself, as it is for a Negro to change the color of his skin. Would to God that that same person would go further and learn that the only Saviour we have is the Lord Jesus Christ. You have to be taught of God to believe it. You can't believe it of yourself.

That is why it is that I don't go in for these fleshly revival meetings and fleshly songs. I think about the religious songs that are sung today. They just cater to the flesh, and nothing else. I hear one on the radio or tele-

(Continued on page 5, column 3)

A Sovereign God

(Continued from page one)
two, God was instructing Adam in the garden of Eden. He told Adam not to eat of the tree of the knowledge of good and evil, telling him that in the day he ate thereof, he would surely die. God was talking about a spiritual death. Now we know that Adam ate of this tree and thus died spiritually. This death passed upon all of Adam's posterity.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

We know that physical death is a horrible thing. To be physically dead is to be separated completely from this life. To be spiritually dead is to be separated from God because of our sin. So, all men are spiritually dead in sin. Man cannot stop sinning. He is a servant to sin. In the first place, man does not want to stop sinning. He loves his sins, and wallows in them as a pig in the mud. In the second place, even if a man wanted to stop sinning, he couldn't.

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to doing evil." Jer. 13:23.

To sum up man's condition, Ecc. 7:20 says, "there is not a just man upon the earth, that doeth good, and sinneth not."

Since every man is born in sin, and is a servant to sin, it is important that we know God's attitude toward sin. We need to understand what the ruler of all the universe thinks of sin. Hab. 1:13 has this to say:

"Thou art of purer eyes than to behold evil, and canst not look upon iniquity."

Sin is hateful to God's pure eyes and contrary to His holy nature. Therefore God hates all sin.

Psa. 7:11 says:
"God is angry with the wicked every day."

Since God hates all sin, He must punish all sin. There is no sin that can escape God's judgment. "Be sure your sin will find you out," is the sure teaching of the Word of God. No sin can be hidden from God. We might be able to hide our sins from our fellow man, even those close to us. We might sin in the dark hours of the night, or hidden away from human eyes, but God knows our every thought, hears our every word, and observes our every deed. He hates sin and will bring every evil act into judgment. A just and a holy God can never let sin go unpunished. Since sin is an insult to a holy God, He cannot let the least sin go unpunished.

Now what can a man do about his lost and helpless condition? The answer is absolutely nothing. The Ethiopian cannot change his skin, the leopard cannot change his spots, and man cannot do anything about his sinful condition. If anything is to be done, God

will have to do it.

II

God, who is rich in mercy has provided a remedy for sin and God is in one mind concerning that remedy. Jesus Christ is God's remedy for sin.

I John 3:5 says:
"He was manifested to take away our sins."

That one who believes on the Lord Jesus Christ shall not come into condemnation, but is passed from death unto life. God will accept no other remedy for sin.

"Neither is there salvation in any other: for there is none other name under heaven given among me, whereby we must be saved." Acts 4:12.

Jesus Christ is the way exclusively. That excludes all other ways that man may devise with his heart or walk in with his life. Jesus is the only way to escape punishment for our sins. Man is not saved by his decision, man is not saved by his works. Man is not saved by his religious ritual. Salvation is wrapped up in the person of Jesus, and and must know Jesus personally in order to have salvation.

Man, of his own free will, will never accept God's remedy for sin. God knew better than to provide a remedy for sin, and then leave it up to man to make his decision. If God had done that, we would have all gone to Hell. Are you not glad that God did not leave it up to you to choose Jesus Christ of your own will. Since no man of himself will come to Jesus Christ, God has chosen a vast multitude to salvation.

"God hath from the beginning chosen you to salvation." II Thess. 2:13.

Most people today hate this doctrine of election to salvation. Men today believe that if God would choose some to salvation, and not others, He would be unjust. This has led the Arminians to pervert the Word of God, and do everything in their power to change God's way of salvation. But they have not changed God's mind in the way that He saves sinners. Our text says, "Who can turn Him?" All of man's efforts to change God's way of salvation are in vain. God still saves sinners His way.

What is God's way of salvation? Remember, He is in one mind as to salvation.

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

Man is born again not of blood — that is he cannot inherit salvation, nor of the will of the flesh — for the flesh profiteth nothing. Man in the flesh will not receive Jesus Christ. Nor of the will of man — this includes everything that man might do in order to see a lost soul saved. I have many loved ones who are lost that I desire to see saved. It is my duty to witness to them, and to pray for them, but I know there is

nothing that I can do myself to bring about their new birth. All of the Arminian efforts to see a lost soul walk the aisle will not produce a new birth. Man is born again of God. The new birth is a miracle — it is an act of the irresistible power of God. Man has no part in it. A salvation that man has anything to do with is not the salvation taught in the Scripture, and it cannot save anyone. Man's pride has caused him to want to get in on the act of salvation. Man has tried to take the glory of salvation away from God and to give it to himself.

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

Salvation is wholly by the grace of God from its origin in the heart, purpose, and will of God to its consummation in the glorification of all the elect. The difference between the man in Heaven and the man in Hell is not that man's decision, but the grace of God. Salvation is through faith. Grace is the fountain head of our salvation and faith is the channel by which we receive this salvation. Now if man had this saving faith in himself, he could boast of a part in his salvation. But the Word of God tells us that this saving faith is not of ourselves, but is the gift of God. Man will believe only through, and with, God-given faith. God gives this faith by the renewing of the Holy Spirit. God does not save a man against that man's will, but the Holy Spirit works effectually in the elect giving him the will and desire to come to Jesus Christ. The Holy Spirit makes man willing in the day of His power. Read Psa. 110:3. The Holy Spirit does not work effectually in all men, or else all men would be saved. Only those given by the Father to the Son in election, are thus effectually drawn by the Holy Spirit. Why does God elect some and pass by others? Why did God choose me to salvation, and pass by some of my friends and relatives? I do not know, but I praise God that He did choose me to salvation. God chose some and passed by others because that is what His soul desired to do, "and what His soul desireth, even that He doeth."

"Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Rom. 9:18.

Now this is a hard saying to most men. It is contrary to the flesh, therefore most men hate it. When Jesus taught this doctrine in the sixth chapter of John, many who heard this said, "This is a hard saying, who can hear it?" and many of them went back and walked no more with Him. Man has not changed since then. He still hates to hear this doctrine. Man's hatred has not changed God's mind in this matter. The man who is humble and of a contrite spirit will not question God's dealing in the matter of election. Many today have questioned the Almighty God.

God answers them in Rom. 9:20:

"Nay but, O man, who art thou that repliest against God?"

Those who question God's election of some to salvation will answer to God for the attitude they take.

What is the present condition of all those whom God has lifted out of their sins and saved by His mercy? They are now God's children.

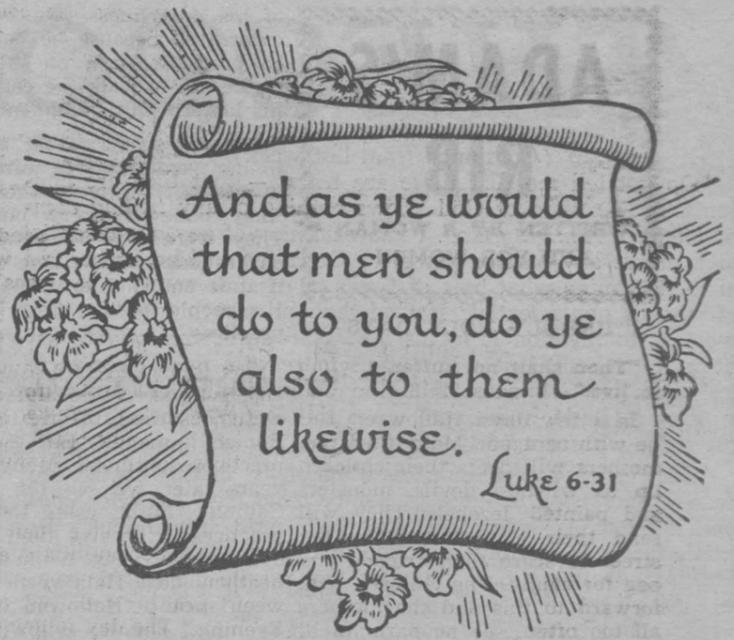
"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I John 3:1.

What a glorious thing it is to be God's child! How we should praise God for this!

III

God is in one mind concerning His children.

First of all, concerning how His children should live. God's



children are dead to sin:

"How shall we, that are dead to sin, live any longer therein?" Rom. 6:2.

God's children are not sinlessly perfect. If they claim to be, they are deceiving themselves, and the truth is not in them. But they are not the servants to sin they once were. They have a new master, the Lord Jesus Christ, and they will want to serve their new master. Men are not saved by the way they live, but salvation will make a difference in a man's life. That experience that does not change a man's life is not the work of the saving grace of God. The saved man's friends and loved ones should be able to tell a difference in his life.

God is in one mind concerning the welfare of His children. God loves His children so much that He could never let anything come to pass that is not working for their good.

"All things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28.

How wonderful it is to have a God as our Heavenly Father who is able to make all things work this way. The Arminian God could never keep a promise like this. The Arminian god might want things to be for good, but since man's will is more powerful than that of the Arminian god, he could not control things in this way. But since our God controls all events, He is able to make all things work for the good of His children.

"What shall we then say to these things? if God be for us, who can be against us? He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:31,32.

What it must have cost God to

give up His Son for us. How it must have grieved Him to see His own dear Son dying on the cruel cross. Yet God was willing to deliver Him up for His children. If God was willing to do this, what will He not do for them?

I believe that Job knew that his afflictions were working for His good. In the context from which our text is taken, we find this:

"But He knoweth the way that I take: when He hath tried me, I shall come forth as gold . . . For He performeth the thing that is appointed for me." Job 23:10, 14.

Job was afflicted as few men, if any, have ever been, but he left us a fine example. He left his affliction in the hands of a sovereign God who was working all things after the counsel of His own will. Job knew better than to try to change the mind of God, or to turn God. Many today could learn a lesson from Job.

God is in one mind concerning the security of His children. Those whom He determines to save, He determines to keep by His power. Jesus said in John 10:27,28:

"My sheep hear my voice, and I know them, and they follow me: And I give to them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

I am glad that God will never change His mind about my salvation and security. God's children are "safe in the arms of Jesus" throughout eternity.

All men must stand before this unchanging God. Man will stand before God complete in the righteousness of Jesus Christ, or he will stand before God covered with the filth of his sins. If we stand before God in Christ, God, (Continued on page 6, column 4)



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THE BAPTIST EXAMINER

OCTOBER 9, 1971

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN AND FOR WOMEN

"UNHOLY HOLY DAYS"

"Thou shalt not suffer a witch to live."—Exodus 22:18.

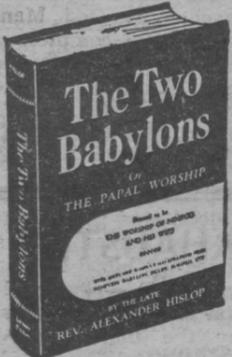
In a few days, Halloween will be with us again. Many Christian mothers will dress their children up as witches, devils, monsters and painted Jezebels. They will send their children out in the street to scare their friends and beg for candy. The children look forward to this and the mothers all too often, see no harm in it. Just innocent fun, they say. But is it innocent? Is it fun?

The origin of Halloween is very interesting. The Book of Knowledge, Encyclopedia Britannica, and World Book all agree that the ancient Druid priests were the originators of it. The Druid priests worshiped the sun. They called October 31st "Summer's End" when the sun went into hiding for the winter. The Druids lived in Britain and Europe about 1500 B.C. They were the priests of the heathen Celts. On this special day, they built a huge bonfire to ward off evil spirits. The black cat was sacred. They believed they were humans changed into black cats because of evil deeds that they had done. They used leaves, pumpkins, and corn stalks in their celebration. (Killing the corn spirit by harvesting the last corn sheaf). They offered good things to eat to the evil spirits to pacify them. Often they dressed up as evil spirits, hoping that they would think the Druids were part of them, and not harm them. The Jack-O-Lantern story goes like this: There was a man named Jack who was unable to go to Heaven because

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of his miserliness. He could not enter Hell because he had played practical jokes on the devil. So he has to walk the earth with his lantern until judgment day.

This all seems rather amusing to our "enlightened" minds, but it was not funny to these folk. They believed every bit of it. They were held in bondage of darkest superstition. One wonders if it is amusing to Jesus to see His people imitate these heathen practices.

The Roman Empire came along and conquered the Celts. They were absorbed in the mass of Roman humanity. But their evil practices continued. Many, many years later we see the Roman Catholic church using these evil practices to deceive their people even more. They named this heathen day Halloween. Halloween means "Hallowed or Holy Evening." The day following Halloween is All Saints Day. This is a Catholic Holy Day. They pray for all the unknown Catholic saints. (Recently, they have included all the Catholic saints, known and unknown).

The day following this is All Souls Day. This is the Catholic Holy Day when they pray for all the people in purgatory. On this day all are required to attend mass. Now the idea seems to be this: With two days in a row of prayers and devotions where the devil is subdued, it is only right that he should have his time also. Hence, Halloween, the evening before the holy days. To the average Catholic, Halloween may mean no more than fun and games. But to the hierarchy it is deadly serious. Catholic World Magazine (1930): "In Ireland, 'The Night of the Dead' equals our Halloween. On this night the souls of purgatory are released to revisit their old homes. During the day, the Irish families go to the family cemetery to pray for their dead relatives. In late afternoon, they go to church for 'Black Vespers.' This is a combined service for the family and the dead spirits that have returned."

These facts are all very interesting but what saith the Word of the Lord? Jer. 10:2, "Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." And again, "And ye shall know that I am the LORD: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you." (Ex. 11:12). Paul told the Galatians that he was afraid for them because they observed days, months, times and years. This evidently was not profitable to their Christian maturity. When Paul preached in Ephesus, many sorcerers were converted. They immediately brought all their books of magic and objects used in their witchcraft and burned them publicly.

Mothers, I beseech thee, don't pass this off lightly. Consider how delighted Satan is when he sees little children paying homage to him. Satan would deceive us by having us think that as long as we know that it is all "just in fun" that there is no harm done. But the truth of the matter is that he doesn't care what we think as long as we bow at his altar.

It's usually we mothers who won't want our children to be deprived of the "fun" that other children enjoy. Therefore, the weight of responsibility lies with us to teach our children in the ways of the Lord, not the ways of the heathen.

"There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consultant with familiar spirits, or a wizard, or a necromancer. For all who do these things are an abomination unto the Lord." (Deut. 18:10,11)

"Taught Of God"

(Continued from page three) vision once in awhile, and it is nothing but "rock and roll," with a religious flavor.

A few weeks ago, in our book shop, we received by way of advertising, a number of religious records. When I took them home and played the first one, I thought we were about to have a barn dance there in our home. I didn't play the rest of them. I took for granted that they were about the same way. I didn't keep them. I certainly wasn't going to advertise them through our paper, or recommend them myself.

I ask you, why is it that people enjoy fleshly music — music that is full of life and zip and zing and energy? Why do people enjoy that kind of music? I'll tell you: because it appeals to the flesh.

Why is it that people enjoy these sing-sings, when all over the country these rock and roll artists with a religious flavor get together and sing on Sunday — maybe have an all-day singing? Why do people enjoy it? It appeals to the flesh.

Beloved, there are a lot of preachers just like that, who enjoy such music. It caters to the flesh, but it doesn't reach the soul.

I tell you, the Holy Spirit has to teach you that Jesus Christ is the only hope we have, and none but the Holy Spirit will teach it.

"My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name."

On Christ, the solid rock, I stand; All other ground is sinking sand, All other ground is sinking sand."

IV

THE HOLY SPIRIT TEACHES GOD'S CHILDREN THE NECESSITY OF A GODLY WALK.

I believe that when God saves a man, God expects that individual to live a life of Godliness before the Lord. I don't think God saves you just to take you to Heaven. I don't think God saves you just to keep you out of Hell. I believe that God saves us with the idea in mind, that there is to be a Godly walk on the part of each one that is saved. Listen:

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2:10.

In the verses just preceding, He tells us that we are saved by grace through faith, and even that faith is a gift of God; that we are not saved by works. Then He says that we are created in Christ Jesus unto good works. Furthermore, He declares that God has ordained this before the foundation of the world that we should walk in good works.

I contend, beloved, that when God saves a man, the Holy Spirit is going to teach him the necessity of a Godly walk.

Listen again:

"For as the body without the spirit is dead, so faith without works is dead also."—James 2:26.

He is saying that if the spirit departs from the body, then the body is dead. Likewise, He says that if you have faith, and have no works, then that faith is just as dead, lifeless, and helpless as a corpse when the spirit has left the body. Regardless of how much faith you may say you have, unless you have some works to back up that faith, your faith is just (Continued on page 6, column 3)

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PAGE FIVE

Theodosia Ernest

(Continued from page 3)

but if I had been with you from the beginning, I would have objected to the tests themselves."

"There were those with us, sir, who did object to them. Nay, we ourselves at first objected to some of them, and we received and entered on our tablet not one until we had carefully examined the word of God in regard to it, and were compelled to admit that it was in strict accordance with the requirements of the Scriptures; and so, I think, you would have done had you been present.

"In the first place, we could not avoid conceding that the apostles must have known what Christ desired and intended concerning the institution which he called the Church; and that in every thing essential to its existence and its order, its constitution and its membership, they would conform the Churches which they founded to the model they had received from him."

"Certainly, sir, that is all self-evident."

"Then, sir, we could not help seeing that the Church of Christ is, and must be now, in its organization and membership, in its constituent materials, and in its constitutional order, its permanent offices and ordinances — in short, in all that necessarily belongs to it as a Church, just such an institution as those which the apostles founded, and of which we have the accounts in the New Testament Scriptures."

"I grant all that," said the Rev. Mr. Stiptain. "I see that, so far, you stood upon solid ground. It is not worth while to question that which is self-evident. But, then, there are still two sources of error into which you may have fallen, and by which your conclusions may have been vitiated. You may, in the first place, have mistaken what was merely accidental and temporary, and, consequently, unessential, for what was designed to be perpetual, and always and everywhere the same. Then, in the second place, you may have misapprehended what were the real characteristics of the apostolic Churches."

"We were conscious, sir, of both these dangers, and endeavored to guard against them with most scrupulous care. First, in regard to what was really essential, we determined that there could be no Church without members. Members were, therefore, essential. And as these members must have a certain character, there must be something that distinguishes them from other people who are not members. Therefore, we concluded that the character of the membership was another essential, at least in those particulars in which the first Church members invariably differed from those who were not Church members. Thus far, surely we were safe. Then it seemed to us self-evident, as it must have done to you, and every other man of common sense, that there could be no Church without some sort of organization. The members must be united upon some formal basis. The Church was a body — a community, a society. It was not only an assembly, but an official assembly, with certain duties to perform, certain privileges to enjoy, certain objects to accomplish; and this, of necessity, required some basis of organization; or, in other words, some written or unwritten constitution. This constitution must determine the conditions of membership, the relations of the members to each other, and of each of the local societies to each of the other local societies and to all of them, and of each and all of them to Christ their head. Whatever the Master determined in regard to such matters as these must evidently be regarded as perpetually essential; for it is inconceivable that human wisdom should ever be able to mend that system by which the apostle says the wisdom of God was made manifest to the principalities and powers in heavenly places. You may take our tests now, one by one, and see if any one has reference to a matter that was not essential to the being, the constitution, or the continuance of the Church.

"Then, to guard against all danger from the other source which you indicate, namely, that we might have mistaken what were the real scriptural characteristics of the apostolic Church in regard to these essential points, we took care first to exclude all the testimony of mere tradition, or even of history, and then all the assertions of even the most learned doctors, as to what these characteristics were, and regarded no one as established until we had found it for OURSELVES plainly and unmistakably recorded in the word of inspiration. What better could we possibly have done?"

"But, my dear sir, do you not admit that you are fallible, and that your friends are so; and, consequently, you and they may have thought you found in the Word things which really are not there?"

"Suppose that were the case. We must still trust to our own conclusions, and act upon our determinations; since God has made each one of us responsible for himself. Religion is a personal and individual thing. Every man must believe for himself, and decide for himself, and carry out in his religious obedience what he himself has found to be the will of God as revealed in His holy Word. The Word is addressed to me, and I must study it: I must endeavor to understand it for myself, and for myself I must obey; and if I fail, God will hold me individually and personally responsible. So that, unless I have so much more confidence in my pastor's judgment, or in the judgment of some other person, than I have in my own, that I am willing, uninquiringly, to risk my soul's eternal interest in his hands, I must be governed by my own determination.

"But, so far from deciding carelessly or inconsiderately, we have explored, with all the helps at our command, every inch of the ground, and are ready now, if it would not take up too much time, to point you to the chapter and verse in which each mark is designated in the Word."

"If you should do so," said the Presiding Elder, "we would be no nearer an agreement than we are now; for I should doubtless differ with you about the meaning of the passages, or should be disposed to point you to others teaching a very different doctrine."

(Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

"One would think, to hear you talk," replied the Doctor, "that it is impossible to know any thing certainly about what the Scriptures mean; but we have found them very plain, and all the time consistent with themselves, and feel that we may be certain that they do contain these essential characteristics of a true Church of Christ, as we can be that they contain any system of doctrine or of duty. If they are ambiguous and double-tongued on this subject, it seems to me that men may as well at once despair of finding what they mean to teach on any subject; and as we have examined carefully and earnestly, and found the teaching plain and unmistakable, we must be governed by them, and consequently must abide by the results of the application of our tablet."

"See, then, there is no room for argument against the Baptist Church, except on some two or three points."

"It is probably on those same points that I still have some lingering doubts. I saw at a glance, yesterday, that the Baptist Church with which I met consisted only of professed believers. There are none born into it, as Dr. Miller says they are into the Presbyterian Church. There are none baptized into it without their knowledge or consent, and without any previous confession of their faith, as infants are into the Roman Catholic, Episcopalian, Methodist, Presbyterian, Lutheran, and Independent or Congregational Churches. It therefore has the first mark of our tablet. Its members are all professed believers upon Christ."

"It also has the second. Its members have all been baptized upon a profession of their faith; and as all denominations agree that immersion is baptism, there can be no doubt about this, arising from the nature of the act performed."

"So, also, it has the third. It is an independent, local organization, a complete Church in itself, and independent of all others."

"I do not know so well about that," said the Presiding Elder. "I was at a Baptist Association last summer, and for the life of me I could not see much difference between the relation which it sustained to the Churches, and that sustained by a presbytery or a conference. It is merely another name for a great ecclesiastical court. The Methodists have their quarterly conferences, their annual conferences, and their General Conference. The Presbyterians have their presbyteries, and their synods, and their General Assembly; and so the Baptists have their local associations and their general associations, and their great Convention, which, like our General Conference, only meets once in several years. The local Churches are no more independent in the one denomination than in the other. In all they

(Continued on page 8, column 4 and 5)

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"Taught Of God"

(Continued from page 5)

as worthless and helpless and useless as a corpse.

I believe there should be good works, Godly works, and a Godly walk on the part of God's children. Listen:

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world: Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:11-13.

This says that if you are saved, the grace of God teaches you to deny ungodliness, to live soberly, and Godly. That is, in this life, we are taught of the Lord the necessity of a Godly walk.

When I think of it, and I look at my own life and yours, I ask the question: Has the Lord been doing much teaching? Have we been taught very well?

There are many other things that I might mention that the

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Holy Spirit teaches us, but I mention these four: The Holy Spirit teaches us that the Bible is a divine revelation. It teaches us that by nature we are sinners and Hell-deserving, and even after we are saved, it continues teaching us to the extent that we abhor ourselves for our sin. It teaches us that Jesus Christ is our hope. Certainly, it teaches us the necessity of a Godly walk before the Lord.

CONCLUSION

My text says, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." When God teaches you these things, then God gives you peace.

Oh, blessed, blessed peace! Wonderful, wonderful peace! It is ours in the Lord.

Notice, this says, "And great shall be the peace of thy children." When God teaches you, great shall be the peace of thy children. God gives you a peace that is great. Listen:

"And the work of righteousness shall be PEACE; and the effect of righteousness quietness and assurance for ever."—Isa. 32:1.

The work of righteousness is peace. Isn't it wonderful to know that God takes us in our ignorance, when we don't know any-

thing, when we are, you might say, spiritual lunatics — that God teaches us these things, and as a result thereof, great is the peace that He gives unto us!

Might it please God to teach you the things that I have preached unto you, and may God grant to you this marvelous peace that He granted to all His children, because when we are taught of the Lord, great is the peace that God gives to us.

May God's blessings be on you!

A Sovereign God

(Continued from page 4)

who cannot change, has promised us eternal life. He will keep that promise. It will be an eternity full of joy and peace that is unspeakable and full of glory. If we stand before Him in our sins, then He has decreed that we die an everlasting death in the lake of fire. What a horrible thing this will be.

If some men want to serve a god who cannot do as he pleases, I will have to let them. They are missing out on a great and wonderful blessing. I am glad that I can say right along with the Psalmist, "Our God is in the heavens: He hath done whatsoever He hath pleased."

May God bless you.

Security

(Continued from page one)

that God has given me through his Son? Certainly not. What are some of the reasons for my saying this?

1. BECAUSE THE NEW LIFE THAT I HAVE IS EVERLASTING LIFE. What is everlasting life? It is life that lasts forever. The term can't mean anything else. A life that someone obtains, then loses, is not and cannot be everlasting. Suppose I buy an article that is guaranteed five years. Five years is five years, and any deviation from this guarantee renders the guarantee a fake. Eternal life is a fake life, if it lasts for a less period than forever and ever.

2. BECAUSE THE NEW LIFE I HAVE WAS RECEIVED AS A GIFT. Jesus said, as recorded in John 10:28. "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." This life eternal is not obtained through human work or effort—

it is received by faith as a gift. It would not be a gift, if I had to do certain things in order to retain it. In that case eternal life would be partly by gift and partly by human effort.

3. BECAUSE I HAVE THE PROMISE OF CHRIST HIMSELF THAT I SHALL NEVER PERISH. "And they shall never perish." Can I trust the Word of Christ? If not, then salvation and eternal life would be of trivial value. Christ says that He has given me eternal life, and that I shall never perish. Could anything guarantee my eternal security stronger than this?

4. BECAUSE NO MATTER HOW STRONG ANY ENEMY, NO ONE CAN EVER PLUCK ME OUT OF GOD'S HANDS. John 10:29 says, "My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." The translation says, "No man," but the italicized word shows that the term "man" is not in the original Greek. It should be translated "no one." No being, man or devil, is able to get me out of my Father's hand. Am I secure as a believer in Christ? I should say so. I am man proof and devil proof against falling from grace.

5. BECAUSE IF AFTER CHRIST HAS SAVED ME, I THROUGH FAILURE TO DO ENOUGH GOOD WORKS, OR THROUGH BAD WORKS could lose salvation, then MY SALVATION WOULD BE A SORT OF "INSTALLMENT PLAN" scheme. In that case Christ would have made the down payment, but if I failed to keep up "the installments" I would lose salvation, and all would come to naught. In such case, of course, salvation would not be "by grace through faith" as is taught in Ephes. 1. It distinctly says there, "not of works, lest any man should boast," but it certainly would be partly by works if I had to keep saved through my human effort.

6. THE GREATEST TYPE OF SALVATION IN THE OLD TESTAMENT, IS THE PASSOVER TYPE. (Exodus 11 and 12). The passover lamb was slain and its blood was placed on the door posts of homes. God said, "When I see the blood I will pass over you." NOT — "when I see your good works." No life sheltered by the blood was lost. Christ was the fulfillment of the passover type, for John the Baptist, pointed to him and exclaimed, "Behold the Lamb of God that taketh away the sin of the world." (Continued on page 7, column 1)



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Security

(Continued from page 6)

When we receive him and trust in the merit of his shed blood, we are safe and secure forevermore. The blood was sufficient in Egypt — not the blood and good behavior. The blood is sufficient today — not the blood and certain good works.

7. IF SALVATION WERE RETAINED BY OUR GOOD WORKS, WE COULD NEVER KNOW FOR SURE WHETHER WE ARE SAVED OR NOT, for just how many sins are required to cause one to lose salvation? One would always be in doubt. "Am I sure that I haven't done too many unworthy things?"

8. THE GREATEST ARGUMENT OF COURSE IN FAVOR OF SALVATION BEING SOMETHING THAT CANNOT BE LOST, IS THE BIBLE DOCTRINE OF PREDESTINATION. In this loose-thinking, shallow age, many repudiate any belief in predestination, but if the Bible doesn't teach it, it doesn't teach anything. The Bible teaches that those who finally show up in the presence of God, had their NAMES WRITTEN IN CHRIST'S BOOK OF LIFE BEFORE THIS WORLD WAS EVER CREATED. Where does it teach that? One

place is Rev. 13:8. Some versions of the Bible don't give us the correct translation, for the translators just couldn't swallow such an extreme teaching. The Greek text is plain, and in the Scofield Bible the marginal translation is correct. We are told that when that fearful, devil-inspired leader, the Anti-Christ is in leadership, all of the people of this earth shall worship him with the exception of one group—"THOSE WHOSE NAMES WERE WRITTEN IN THE LAMB'S BOOK OF LIFE BEFORE THE FOUNDATION OF THE WORLD." This of course is in exact accord with other Scripture, for instance, Ephes. 1:4 which says, "According as he hath chosen us in him before the foundation of the world." The question is, would God choose a people before the world was, to be His people; write their names on the book of life, then let them be finally lost? This would upset His plans of all the ages past.

9. THE SECURITY OF THE SAVED IS BASED UPON SOMETHING THAT MOST PEOPLE HAVE NEVER REALIZED TO BE TRUE . . . CHRIST'S COMPLETE AND FOREVER PAYMENT MADE FOR THE SINS OF ALL BELIEVERS. Many people believe that Christ died for the sins of believers, but WHAT SINS? Why their sins up to the time they trusted in Christ to save them! After that, they are on their own, and they had better not commit too many sins, if they expect to get to heaven. But the wonderful, glorious truth is that Christ died to pay my whole sin debt. He paid for my sins of the past — of the present — and of the whole future. (Read Heb. 9:11-14 and 25-26). So far as salvation is concerned, no sin that I commit is charged against me — it has already been paid for by the death of Christ. Sin has significance only as relates to me being in fellowship with God. To illustrate, you are your mother's son, and no one can change that. Any sin against her doesn't make you less a child, but you can treat her in such a way — or could in case she were living — that fellowship with her would be impaired. So with our transgressions, they can be such as to hinder fellowship with God. I never pray for forgiveness of sins as relating to my salvation — that is settled forever. I only pray with reference to sins as breaking fellowship with God. I am his child, and will forever be, but I can be a disobedient child, under His chastening because of my wrong behavior. I believe the Lord sometimes calls saved persons out of this world because of their unworthy lives. This could have been the case in the instance of Ananias and Sapphira. We are not told everything about this couple, hence we don't have absolute proof. Personally, I don't believe for a moment that that couple had experienced salvation.

10. MANY WHOLE DENOMINATIONAL GROUPS BELIEVE

IN "FALLING FROM GRACE" AS THEY CALL IT, YET THEY BELIEVE THAT ONE CAN BE RE-SAVED OVER AND OVER AGAIN. The Bible to the contrary makes plain that if one COULD lose salvation, he could never be re-saved. Read Heb. 6:4-6. It says "For it is impossible . . . if they SHALL FALL AWAY, to renew them again to repentance." To save such a person would require another Savior, and another death on the cross, inasmuch as the death of Christ suffered didn't prove effective in the case of the one losing one's salvation.

People's trouble about one being saved and losing one's salvation grows largely out of failure to grasp the greatness of the sacrifice of Christ and the greatness of the plans of God, who not only planned the giving of His Son to be the Savior before the world was, but likewise wrote the names of those who shall receive Christ before there was any world in existence.

I guess I have made my letter long enough. Let me assure you that salvation and eternal life are the most important of all things. If I had only the little fragment of life left that belongs to me as a dying human being, I would be in despair. But through Christ I possess everlasting life — not life that lasts until my next sin, but life paid for and guaranteed by the Son of God himself.

When you turn to him and receive him as yours, write me a line and let me know about it.



"The Crucifixion"

(Continued from page one)

anointed. And here all tongues grow dumb, and admiration seeth up every lip. This is a depth beyond sounding. You may perhaps drowsily hear this, and coldly be affected with it; but let me say, principalities and powers, angels and seraphims, stood amazed at it.

We see the ascent. Shall we bring down again this consideration by as many stairs?

1. Consider him, Almighty God, taking upon him man's nature. This is the first step downwards. "The word was made flesh, and dwelt among us." John 1:14. And "God sent forth his Son, made of a woman," Gal. 4:4. And this was done, by putting on our nature, not by putting off his own (Humanity is united to the Godhead, but the Godhead is not dissociated from itself.) He is both God and man, yet but one Christ; one, not by confusion of substance, but by unity of person. Now in that this eternal God became man, he suffered more than man can suffer, either living or dead. That man should be turned into a beast, into a worm, into dust, into nothing, is not so great a disparagement as that the glorious God should become man. "He that thought it not robbery to be equal with God, was made in the likeness of man." He that is "more excellent than the angels," became lower than the angels. Even the brightness of God's glory takes on Him the baseness of our nature; and He that laid the foundations of the earth, and made the world, is now in the world made Himself. This is the first descending degree.

2. The second stair brings him yet lower. He is made man; but what man? Let him be universal monarch of the world, and have fealty and homage acknowledged of Him from all kings and emperors, as His viceroys. Let Him walk upon crowns and sceptres, and let princes attend on His court, and here was some majesty that might a little become the Son of God. No such matter. "He took upon him the form of a servant," Phil. 2:7. He instructs us to humility by His own example. "The Son of man came not to be ministered unto, but to minister,"

Math. 20:28. "O Israel, thou hast made me to serve with thy sins," Isa. 43:24. He gave Himself for a minister, not for a master; He that is God's Son is made man's servant. Proudly blind, and blindly poor man, that thou shouldest have such a servant as the Son of thy Maker. This is the second step downwards.

3. This is not low enough yet; "I am a worm, and no man," saith the Psalmist in his person. Yea, the shame of men and contempt of the people. He is called (Psalm 24:7) the King of glory. "Be ye open, ye everlasting doors, and the King of glory shall come in;" but Isaiah says, "He is despised and rejected of men; he hid as it were our faces from him: he was despised, and we esteemed Him not." O the pity of God, that those two should come so near together, the King of glory, and the shame of men. The loftier the majesty, the lovelier the humility. Thus saith the apostle, "He made himself of no reputation," Phil. 2:7. He that requires all honour as properly due to Him, makes Himself (not of little, but) of no reputation. Here was dejection, yea, here was rejection. Let Him be laid in His poor cradle, the Bethlehemites reject Him; the manger must serve — no room for Him in the inn. Yea, "He came unto his own, and his own received him not." John 1:11. All Israel is too hot for Him; He is glad to fly into Egypt for protection. Comes He to Jerusalem, which He had honoured with His presence, instructed with His sermons, amazed with His miracles, wet and bedewed with His tears? They reject Him. "I would, and ye would not." Comes He to His kindred? They deride and traduce Him, as if they were ashamed of his alliance. Comes He to His disciples? "They go back, and will walk no more with him," John 6:66. Will yet His apostles tarry with Him? So they say, verse 68, "Lord, to whom shall we go? thou hast the words of eternal life." Yet at last one betrays Him, another forswears Him; all forsake Him; and Jesus is left alone in the midst of His enemies. Can malice yet add some further aggravation to His contempt? Yes, they crucify Him with malefactors. The quality of His company is made to increase His dishonour. In the midst of thieves, as it were the prince of thieves, saith Luther, He that "thought it not robbery to be equal to the most holy God," is made equal to thieves and murderers; yea, as it were a captain amongst them. This is the third step.

4. But we must go yet lower. Behold now the deepest stair and the greatest rejection. "The Lord hath afflicted me in the day of His fierce anger." Lament. 1:12. "It pleased the Lord to bruise him; he hath put him to grief," Isaiah 13:10. No burden seems heavy, when the comforts of God help to bear it. When God will give solace, vexation makes but idle offers and assaults. But now, to the rejection of all the former, the Lord turns His back upon

Him as a stranger; the Lord wounds Him as an enemy. He cries out, "My God, my God, why hast thou forsaken me?" How could the sun and stars, heaven and earth, stand while the Maker thus complained! The former degree was deep; He was crucified with evil-doers; reckoned amongst the wicked. Yet thieves fared better in death than He. We find no irrision, no insultation, no taunts, no invective against them. They had nothing upon them but pain; He but contempt and torment. If scorn and derision can vex His good soul, He shall have it in peals of ordnance shot against Him. Even the basest enemies shall give Jews, soldiers, persecutors, ye suffering malefactors, spare not to flout Him. His blood cannot appease them without His reproach. But yet the disciples are but weak men, the Jews but cruel persecutors, the devils but malicious enemies; all these do but their kind; but the lowest degree is, God forgets Him, and in His feeling He is forsaken of the Highest. Weigh all these circumstances, and you shall truly behold the person that gave Himself for us.

WHAT.

We come to the action. Giving is the argument of a free disposition. "I lay down my life; no man taketh it from me, but I lay it down." (Continued on page 8, column 1)

**Eld. Fred T. Halliman
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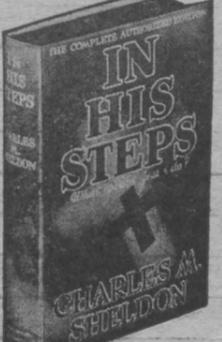
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(Continued from Page One)
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VI

They are not Independent Baptists, and this is as good a reason as any to reject them.

"The Crucifixion"

(Continued from page seven)
I lay it down, and I have power to take it again," John x.17, 18. He that gives life to us, gave up His own life for us. He did not sell, set, let, or lend, but give. He was offered, because He would be offered. No hand could cut that stone from the quarry of heaven; no violence pull Him from the bosom of His Father, but His own mercy; He gave. "He cometh leaping upon the mountains, skipping upon the hills," Cant. ii.8. He comes with willingness and celerity, no human resistance could hinder Him; not the hillocks of our lesser infirmities, not the mountains of our grosser iniquities, could stay His merciful pace toward us.

He gave His life; who could bereave Him of it? To all the high priest's armed forces He gave but a verbal encounter, I am He; and they retire and fall backward; His very breath dispersed them all. He could as easily have commanded fire from heaven to consume them, or vapours from the earth to choke them; he that

controls devils could easily have quailed men. More than twelve legions of angels were at His back, and every angel able to conquer a legion of men. He gives them leave to take Him, yea power to kill Him; from Himself is that power which apprehends Himself. Even while He stands before Pilate scorned, yet he tells him, "Thou couldst have no power against me," "unless it were given thee from above." His own strength leads Him, not His adversaries; He could have been freed, but He would not; constraint had abated His merit; He will deserve though He died.

The loss of His life was necessary, yet was it also voluntary; therefore He gave up the ghost. In spite of all the world He might have kept His soul within His body; He would not. The world should have been burned to cinders, and all creatures on earth resolved to their original dust, before He could have been enforced. Man could not take away His spirit; therefore He gave it. Otherwise, if His passion had been only material and not formal, it could not have been meritorious, or afforded satisfaction for us. For that is only done well that is done of our will.

But it is objected out of Heb. 5:7, that "He offered up prayers and supplications, with strong crying and tears, unto Him that was able to save Him from death." Hence some blasphemers say, that Christ was a coward in fearing the natural death of the body. If He had so feared it, He needed not to have tasted it. Christ indeed did naturally fear death, otherwise He had not been so affected as an ordinary man.

Yet He willingly suffered

death, otherwise He had not been so well affected as an ordinary martyr. But He prays thrice, Let this cup pass. Divines usually distinguish here the sententiaries, thus: That there was in Christ a double human or created will, the one a natural will; the other a reasonable will. Christ, according to His natural will, trembled at the pangs of death, and this without sin; for nature abhorreth all destructive things. But in regard of His rational will, He willingly submits Himself to drink that cup. Not as I will, O Father, but as thou wilt. A man, saith Aquinas, will not naturally endure the lancing of any member, yet by His reasonable will He consents to it. For the good of the whole body; reason masters sense, and cutting or cauterizing is endured. So Christ, by the strength of His natural will, feared death; but by His reason, perceiving that the cutting, wounding, crucifying of the Head, would bring health to the whole body of His church, and either He must bleed on the cross, or we must all burn in Hell; behold now He willingly and cheerfully gives Himself an offering and sacrifice to God for us.

But was it a mere temporal death that our Saviour feared? No; He saw the fierce wrath of His Father, and therefore feared. Many resolute men have not shrunk at a little; divers martyrs have endured strange torments with magnanimity. But now when He that gave them strength quakes at death, shall we say He was a coward? Alas, that which would have overwhelmed man, would not have made Him shrink; that which He feared, no mortal man but Himself ever felt; yet He feared. The despair of many thousand men was not so much as for Him to fear. He saw that which none saw, the anger of an infinite God; He perfectly apprehended the cause of fear, our sin and torment; He saw the bottom of the cup, how bitter and dreggish every drop of that vial was; He truly understood the burden which we make light of. Men fear not Hell because they know it not. If they could see through the opened gates the insufferable horrors of that pit, trembling and quaking would run like an ague through their bones. This insupportable load He saw; that the sponge of vengeance must be wrung out to Him, and He must suck it up to the last and least drop. Every talent of our iniquities must be laid upon Him, till, as "a cart, He be laden with sheaves," Amos 2:13. And with all this pressure He must mount His chariot of death, the cross, and there bear it, till the appeased God gave way to a completion: "It is finished."

The philosopher could say, that a wise man miserable, is more miserable than a fool miserable, because he understands his misery. So our Saviour's pangs were aggravated by the fulness of His knowledge. No marvel than if He might justly take David's words out of his mouth. "Thy terrors have I suffered with a troubled mind." This thought drew from Him those tears of blood. His eyes had formerly wept for our misdoings; His whole body now weeps; not a faint dew, but He sweat out solid drops of blood. The thorns, scourges, nails, fetched blood from Him, but not with such pain as this sweat. Outward violence drew on those; these the extremity of His troubled thought. Here, then, was His cause of fear. He saw our everlasting destruction, if He suffered not; He saw the horrors which He must suffer to ransom us, hence those groans, tears, cries, and sweat; yet His love conquered all. By nature He could willingly have avoided this cup; for love's sake to us He took it in a willing hand; so He had purposed, so He hath performed. And now to testify His love, saith my text, He freely gave.

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Theodosia Ernest

(Continued from page six)

are under the control of the assembled delegates, which represent the combined wisdom of all the Churches.

This was a new phase of the subject to the Doctor, and he knew not what to say, but turned inquiringly to Mr. Courtney.

"A Baptist Church," said the schoolmaster, "is, in all that concerns its own members, as independent of the associations as it is of the Methodist conference, or of the grand lodge of Odd-Fellows. When a candidate applies for admission, it alone decides to receive or reject him. When a member has been guilty of some offence, it tries, condemns, and excludes him, and from its decision there is no appeal to any association, local or general, or to any convention or other body outside itself. What it decides is the decision of the Church, and ends the matter, unless it can be persuaded to revoke its decision, as Paul besought the Church at Corinth to restore one whom it had cast out.

"The Church is under no necessity to belong to any association, and is neither more nor less a Church when she does belong to one. Every association and convention in the land may be dissolved tomorrow, and no single Baptist Church will have either more or less authority than she has today. But if you dissolve the Conference, that great ecclesiastical establishment called the Methodist Church is dissolved. Dissolve the General Assembly, and you have dissolved that great confederation known as the Presbyterian Church, and of which each local society is but an integral part. A Methodist society cannot be a Methodist society except as a part of the great body that is subordinate to the Conference. A Presbyterian society cannot be a real Presbyterian society except as it makes a part of that great body which is subject to the General Assembly. Let either withdraw all connection with or deny all obedience to the powers thus set over them, and they become Independents. But a Baptist Church is not of necessity a part of any association or convention. It gives up no part of its authority when it sends a messenger, and retains no more when it refuses or neglects to send."

(To be continued next week, D. V.)

WHOM?

Himself. — This is the third circumstance; the gift, Himself.

Not an angel; for an angel cannot sufficiently mediate between an immortal nature offended, and a mortal nature corrupted. The glorious angels are blessed, but finite and limited, and therefore unable for this expiation. They cannot be so sensibly "touched with the feeling of our infirmities," Heb. 4:15, as he that was, in our own nature, in all points tempted like as we are, sin only excepted.

Not saints, for they have no more oil than will serve their own lamps; they have enough for themselves, not of themselves, all of Christ, but none to spare. Fools cry, give us of your oil; they answer, "Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves," Matt. 25:9. They could not propitiate for sin, that were themselves guilty of sin, and by nature liable to condemnation. Wretched idolaters, that thrust this honour on them against their wills; how would they abhor such sacrilegious glory!

Not the riches of the world, "We were not redeemed with corruptible things, as silver and gold," I Pet. 1:18. Were the riches of the old world brought together to the riches of the new world; were all the mineral veins of the earth emptied of their purest metals, this pay would not be current with God. It will cost more to redeem souls. "They that trust in their wealth, and boast

in the multitude of their riches, yet cannot by any means redeem their brother, nor give to God a ransom for Him," Psalm 49:6, 7. The servant cannot redeem the Lord. God made a man master of these things; He is then more precious than His slaves.

"Not the blood of bulls or goats," Heb. 9:12. Alas! those legal sacrifices were but dumb shows of this tragedy, the mere figures of this oblation, mystically presenting to their faith that "Lamb of God which taketh away the sins of the world." This Lamb was pre-figured in the sacrifices of the law, and now presented in the sacraments of the gospel, slain indeed from the beginning of the world. Who had power, to profit us, before he had a human being himself. None of these would serve.

(To Be Continued Next Week)

PICKED UP HERE AND THERE

Self praise is half scandal. If you would reap praise you must sow seeds, gentle words and useful deeds.

The trouble with most of us is that we would rather be ruined by praise than saved with criticism.

I ask not wealth, but power to take
And use the things I have aright;
Not years, but wisdom that shall make
My life a profit and delight.

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