

# We Need Your Help If We Are To Edit This Paper Until Jesus Comes

PREMILLENNIAL . . . BAPTISTIC . . . CALVINISTIC . . . BIBLICAL

Devoted to Evangelism, Missions, and Bible Doctrines.

## The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

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

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### God's Call To Holy Separation - - - An Appeal To Christians

By John L. Bray, Jacksonville, Fla.

How the heart of God must be broken when He looks down and sees His children living such careless and indifferent lives. What a shame, that in spite of all He has done for us, many of us choose to live such selfish lives, and lives that are so conformed to the world.

Hebrews 13:13 says: "Let us go forth therefore unto him without the camp, bearing his reproach."

Jesus took His cross, and carried it outside the city. Are we to be like Him? If so, then we must follow Him outside the camp. Outside the camp—away from the world. Outside the camp—apart from sin. Outside the camp—determined to be separate.

"Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness. . . Wherefore come out from among them, and be ye separate, saith the Lord." (II Cor. 6:17).

We aren't willing to bear the reproach. We aren't willing to pay the price. We aren't willing to go through with God.

We are afraid of the suffering; we are afraid of the persecution; we are afraid of the ridicule.

Beloved, we must live separated lives if we are to please our Saviour.

We must separate ourselves from sin. The very thing that sent Jesus Christ to the cross was sin. We must separate ourselves from it. Righteousness can have no fellowship with sin.

We must separate ourselves from the world. We cannot afford that our associates and companions in this life be those who are rejecting the Lord Jesus Christ. Oh, how many

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### The Level of Giving

"1. The 'Tip' Level. There are those who give a nickel or a dime to the Lord in the same way they tip the waitress or the porter. It is just a little matter of appreciation for the Lord.

"2. The Entertainment Level. There are those who give only when they come to church. They give just like they give to the theater, the ball game—they give when they go.

"3. The Emotional Level. There are those who give only when they are emotionally stirred. This may be once

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### COURAGE, BROTHER DO NOT STUMBLE!

Courage, brother do not stumble,  
Tho' thy path be dark as night;  
There's a star to guide the humble,  
Trust in God, and do the right.  
Let the road be rough and dreary,  
And its end far out of sight,  
Foot it bravely; strong or weary,  
Trust in God, and do the right.

Perish policy and cunning,  
Perish all that fears the light;  
Whether losing whether winning,  
Trust in God, and do the right.  
Trust no lovely forms of passion,  
Friends, may look like angels bright;  
Trust no custom, school or fashion,  
Trust in God, and do the right.

Some will "hate" three—some will love thee,  
Some will flatter, some will slight;  
Cease from man, and look above thee:  
Trust in God, and do the right.  
Simple rule, and safest guiding,  
Inward peace, and inward might.  
Star upon our path abiding,  
Trust in God, and do the right.

On Sunday April 19, when this editor began his 14th year as pastor in Russell, one of his dear friends and faithful members handed him the above poem—in honor of his anniversary. Thank God for the friend who wrote it and for the sentiment of it. J. R. G.

### THE KEY IN WHISKEY

There is a key in Whiskey: Whiskey. This key fits many locks. It locks up the human brain, and unlocks the doors to insanity and the "bug house." It closes the door of a husband's affection for his wife, and at the same time opens the doors to roadhouses, brothels, and "strange women;" it locks the door of modesty and unlocks the door of coarseness and shame; it closes the door against decency, and opens the door to filth and impurity.

This key slams shut, in the face

of emaciated mothers and starving children, the door to plenty, and opens wide the door that leads to poverty and rags; it locks the doors of comfortable homes, and thrusts the inmates into streets as beggars and pariahs of society.

This key, this whiskey key, locks hard and fast the door of good health, and unlocks the door of misery, woe and broken hearts; it closes the door of reason, and leads men into the fanciful land of delirium tremens

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### A Question - Which Comes First In Conversion, Life Or Faith?

By C. D. Cole Plant City, Florida

The subject on which I am about to write has long been a matter of controversy. It takes us into the arena where theological gladiators have fought for centuries. The keenest of intellectual swords have been wielded in the long combat. The Arminian declares in triumphant tone that faith precedes life; the Calvinist, with the same spirit of certainty, says that life must precede faith, and is logically the cause of faith.

The writer believes that the controversy over this question is due to lack of distinguishing things that differ. The Scriptures speak of life in two different senses. There is life in the subjective, experimental and biological sense; and there is life in other words, there is life in the sense of regeneration or the new birth, and there is life in the sense of justification. The first is life in respect to an inward state; the second is life in respect to an outward standing before the law of God. (Rom. 5:18 speaks of "justification of life") The first is life biologically; the second is life legally or judicially. The first is life wrought in the sinner by the Holy Spirit; the other is life wrought for the sinner by the redemptive death of Christ. Life in one sense is from the Holy Spirit; in another sense it is from Christ. Life from the Holy Spirit give spiritual qualities to the heart

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### Detached Baptists

"Many people with saved souls are losing their lives! And nothing promotes his condition more than a divorced church membership.

"When we approach such Christians they are usually ready to give some old objection, such as:

"1. 'The old church is weak, and needs me to keep it alive.' He made churches to keep you alive. Churches were made for men, and not men for churches.

"2. 'I am not sure how long I will be here.' No one is sure how long he will be living. But a church letter is easier to move than a suitcase or a trunk.

"3. 'My people are all members there.' But if you can stand to sever

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### THE FIRST BAPTIST PULPIT

#### "THEORIES OF SALVATION"

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:9.

Materially speaking, we face today the most troubled, soul-sick world since the days of Adam. Industrially, economically, financially, politically, and internationally, this is true beyond a peradventure of a doubt. Every one has his own pet notion as to the cause and the cure. Many are the arguments and the discourses as to the way out. A multiplicity of theories are offered for solving the world's problems.

That which is true materially, is also true spiritually. From the Garden of Eden, and from the days of Adam and Eve, the world has been in a bad

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JOHN R. GILPIN ..... EDITOR

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### A QUESTIONS WHICH COMES FIRST IN CONVERSION, LIFE OR FAITH?

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and mind, which control the will; life from Christ takes us out from under the curse of the law. It is the difference between impartation and imputation. Life from the Spirit is life imparted; life from Christ is life imputed.

The above distinction is a necessary corollary of the fact that the sinner is dead in a two-fold sense. He is dead in the sense that he is helpless and unable of himself to see or enter the kingdom of God, or to perform acceptable works in the sight of God. He is also dead in the sense that the sentence of death, culminating in the second death (the lake of fire) has been passed upon him. In one sense death is depravity of nature in which the sinner is blind to the light of the gospel; in another sense death is condemnation in which the sinner is exposed to the wrath of God. It is the difference between defilement of nature and condemnation of the person.

#### I. Judicial Life Follows Faith

With the above distinction in view, we are now prepared to state and prove that life from Christ — life in the objective and judicial sense — follows faith. Every Scripture that predicates life upon faith in Christ refers to judicial life and presents life in contrast with condemnation and punishment. We can only take a few examples. John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Life in this passage is based upon faith in Christ, and is in contrast with the wrath or judgment of God. John 5:40: "And ye will not come to me that ye might have life." Our Lord here says that men must come to Him for life, and coming to Christ in the same as having faith in Christ. John 3:16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Life in this verse is opposed to punishment, and is, therefore, judicial life. John 5:24: "He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation." Note here that life is the opposite of condemnation, and therefore, must be life in the

sense of justification. See also John 3:15; I John 5:12; Rom. 5:1. All these passages are fatal to Hardshellism — the position that preaching the Gospel is not essential to salvation. Everlasting life is based upon faith in Christ, and men cannot believe in Him of Whom they have not heard. See Rom. 10:14, 17.

#### II. Spiritual Life Precedes Faith

We ask our readers to keep our distinction in mind while we prove from the Scriptures that life from the Holy Spirit — life in the subjective and biological senses — precedes faith, and is logically the cause of faith.

And let it be understood that we are not contending that life precedes faith in point of time. We are not saying that one may be born of the Spirit one day or week and believe on the following day or week. The order we are contending for is that which is seen in the relation between cause and effect. We are saying that faith in Christ is the effect or evidence of the new birth. We do not leave room for the question — "Can there be a regenerate unbeliever?" The effect of a thing many co-exist with the thing itself. To illustrate: I shoot a bullet through a wall; the bullet and the hole were there at the same time, but the bullet caused the hole and not the hole the bullet. The new birth and faith may be simultaneous, but the faith did not cause the new birth, the new birth caused the faith.

That the birth of the Spirit precedes faith as cause precedes effect, we will now prove from analogy of Scriptures. We will compare three verses of Scripture. In I John 2:29 we read "that every one that doeth righteousness is born of Him." The verb here is in the perfect tense in the Greek and should read, "Has been born of Him." The question to settle is this: Is doing righteousness the cause or the effect of the new birth? Does practical righteousness logically follow or precede the birth of the Spirit? The rankest Arminian among the Baptists will be compelled to say that the new birth precedes and is the cause of practical righteousness. Now, in I John 4:7 we read: "... every one that loveth is born of God." The same perfect tense is used here and it should read "has been born of God." Is spiritual love the cause or the effect of the new birth? Does spiritual love logically follow or precede the new birth? And again the rankest Arminian among us will say that love is the effect or evidence of the birth of the Spirit. Now, take I John 5:1: "Whosoever believeth that Jesus is the Christ is born of God." The same perfect tense of the verb is used here as in the preceding examples, and should read, "Whosoever believeth ... has been born of God." Now what will the Arminian say? Will he dare to say that faith is the cause of the new birth? If he does then, to be consistent, he must also say that spiritual love and practical righteousness are also causes of the new birth.

The only passage that seems to militate against our distinction and position is Gal. 3:26; "Ye are all the children of God by faith in Christ

Jesus." But the word translated children should be translated sons. The Greek is "huiioi" and not "tekna." We are sons of God by faith, but we are children of God through the new birth. Sonship is through adoption and adoption is a legal term — it means "placing as a son." And we have already shown that the legal or judicial aspect of salvation is through faith in Christ. In this connection the words of J. M. Pendleton (Christian Doctrine, page 257) are most interesting:

"As to regeneration and faith, a plausible argument may be made in favor of the priority of either. For example, if we turn to John 1:12, 13, it seems natural to suppose that those who believed in Christ were those who had been born of God. So also according to the correct rendering of I John 5:1, 'Whosoever believeth that Jesus is the Christ is (has been) born of God.' Some use this passage as it reads in the Common Version, 'is born of God,' to prove that faith is prior to regeneration, because the means of it; but the argument fails in view of the fact that not the present, but the perfect tense is used in the original — 'has been born of God.' But if we turn to Gal. 3:26, 'For ye are all the children of God by faith in Christ Jesus,' the obvious view is that we become God's children by faith, or, in other words, that faith is instrumental in effecting regeneration. We see, therefore, that there may be a plausible argument on either side of the question."

We can only express surprise that Dr. Pendleton failed to see that the Greek in Gal. 3:26 reads "sons" rather than "children." The reader will please note that Gal. 3:26 is the only passage that Dr. Pendleton quotes as seeming to teach that faith is instrumental in effecting regeneration.

#### Value of This Distinction

The theological value of the distinction we have made is far-reaching. It is a two-edged sword, cutting to pieces Arminianism on one side and Hardshellism on the other side. The Calvinist can accept the distinction and position helpfully, but for the Arminian or Antimissionary to do so will spell the doom of his theology.

Moreover, what we have written is in full harmony with the New Hampshire Confession of Faith. Article eight says that repentance and faith are sacred duties and inseparable graces wrought in our souls by the regenerating Spirit of God. This clearly makes regeneration the cause of repentance and faith. Article seven says that "Regeneration consists in giving a holy disposition to the mind; ... so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life." If the writer is able to understand the meaning of language, then these articles state that faith is the effect or evidence of the new birth. Much of the confusion among Baptists today is the result of many of our prominent ministers subscribing to and recommending the New Hampshire Confession and at the same

time repudiating it in their preaching.

The practical value of our position is that it honors the Holy Spirit by making Him the author of that life which is essential to seeing and receiving the Gospel. "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3). Our position is in perfect harmony with other Scriptural truths, such as, the effectual call, total depravity, human responsibility, and the sovereignty of God.

The distinction we have made was first made by our Lord in His conversation with Nicodemus. He first proclaimed life by the Spirit as essential to spiritual sight and activity. He declared that which is born of the Spirit is spirit. This is life in the biological sense. Later in the same message, He preached life through faith in Christ and this life was opposed to perishing. He did not say that sinners were born again by faith as many are saying today. Let us keep regeneration and justification distinct in our thinking and preaching.

### THE LEVEL OF GIVING

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or twice a year, according to feelings.

"4. The Promise Level. There are those who pledge to give but neglect the promise. They will say that they have pledged, but they never pay.

"5. The Bible Level. There are those who give their tithes and offerings as the Bible teaches.

"We are praying that a vast group of our church members will give on the Bible Level during this year in our church financial program."

Divorced church members do not all belong to the category of marital divorce. Many of them belong to the class of church divorce.

The reason given for church divorce condition are sometimes as silly as those given for marital divorce condition — putting the blame where it does not belong and giving excuses rather than real reasons.

Not only do divorced church members constitute a large class but likewise low level givers constitute a large class. Some professing Christians are satisfied with giving the Lord a tip when they ought to be giving what His Word teaches and commands.

—Copied

### THE KEY IN WHISKEY

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where, with horrified vision they behold demons, snakes, and "pink elephants."

This key closes the door of life, and opens the door of death; it opens wide the doors of funeral homes and cemetery gates; it opens the unsatiated mouth of the new made grave to receive its latest victim.

This key, this whiskey key, locks the door of heaven against all drunkards, and unlocks the door of the dark dungeon of despair and eternal damnation for its countless millions of its doomed dupes. Beware of the whiskey key!



## "THEORIES OF SALVATION"

(Continued from Page One)

state both morally and spiritually. That condition has not improved, but rather, has grown worse with the passing years. Many panacea and remedies to solve the world's moral and spiritual condition have been offered. Through the ages, many theories of salvation have been suggested.

It is my desire that we shall today examine some of these theories of salvation in the light of God's Word.

## I

There is first of all the theory of God's goodness. Just a few weeks ago right here in town, a man said to me, "I could never believe in hell. I think God's goodness will amply take care of the hell question." Some months before, another voiced a similar sentiment when he declared that God was too good to send any man to hell.

A man who believed that God's goodness would keep everyone out of hell, once heard Moody preach on the subject of everlasting punishment in hell. Mr. Moody evidently made the message plain and simple — in fact, too plain for the disbeliever, who in a very irate manner, said to Mr. Moody, "God will think twice before He will send a man of my standing to hell."

There are literally multiplied thousands who believe thus, and whose conviction is that because God is good, all shall escape punishment and no one will be tortured in hell. In fact, there is a denomination within the United States which teaches thus. Its cardinal principle and outstanding doctrine is that everybody shall be saved, and thus they offer to the world a universal hope of salvation.

It is my desire that we analyze this theory in the light of God's Word. In so doing, I want first of all, to look at the words of Jesus Himself. Listen: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched." (Mk. 9:43-48). You will please note that these are the words of Jesus — the same loving Jesus who came to this world to tell us about God's goodness and love for sinners. And yet, this same Jesus tells us in words that cannot be misunderstood, that there is a hell, and that God's goodness will keep no one from the flames thereof.

Not only did Jesus give a solemn warning as to hell, but we find the Apostle Paul likewise exhorting his

hearers concerning everlasting punishment. Listen: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:7-9).

Then John, loveable John, who leaned upon the bosom of Jesus, and wrote so much of the love of God, says, "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15).

This verse, therefore, declares that no one shall escape except those whose names are written in the Book of Life.

Thus, this first theory of salvation — God's goodness — that God is too good to allow any one of His creatures to go to hell — this first theory fails entirely when examined in the light of the Word of God.

## II

There is a second theory of salvation which has been offered to the world whereby that it is said that one can be saved by his own works, righteousness, good deeds, and meritorious labors. I remember when I was pastor in Cincinnati that a woman came to me at the close of a service very much disturbed over the matter of her own salvation. Said she, "I have always thought that God kept a record of both our good deeds and our bad deeds, and that when we died if our good deeds outweighed our evil deeds, then we would go to heaven; or if our good deeds were overbalanced by our evil ones, then we would be lost eternally."

This woman is not an isolated case, but rather, represents a vast majority. I was holding a revival meeting in the state of Virginia, and one of the oldest women of the church told me that she had been going to church ever since she was a very small lassie, and that in all that period of time, all she had ever heard was "join the church, be baptized, and do the best you can."

I repeat, beloved, that these are not isolated cases. You can put it to a test yourself. As soon as this broadcast is over, walk down the street from your house, and ask the first ten persons you meet if they expect to go to heaven. Without an exception, all ten will probably say that they have high hopes of some day entering God's paradise. Then ask each of these individuals on what basis he expects to attain to heaven. In all probability, nine out of the ten will say, "I'm not a very bad man. I do the best I can." Don't you see, beloved, such a person is expecting to go to heaven on the basis of his own good deeds.

Let's look at this theory in the light of God's Book. "Therefore, we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28). Here then is a conclusion to which Paul came, led by inspiration, and what a conclusion it is. Men receive salvation "without the deeds of the law."

Listen to the Apostle Paul again: "But to him that worketh not, but

believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5). Here we are expressly told that it is to the man who "worketh not" that salvation becomes a reality.

A little further on in the Bible, you find Paul's letter to the churches of Galatia in which he says, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of law. For by the works of the law shall no flesh be justified." (Gal. 2:16). There are two expressions in this text that I want you to notice particularly. They are, "knowing that a man is not justified by the works of the law," and then the second expression is, "by the works of the law shall no flesh be justified."

I realize that a great number of folk have in mind that they are not saved entirely by their works, but partially by works and partially by the grace of God. Yet, even God declares that this is not true. He tells us that we are either saved by grace or works. Listen: "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." (Rom. 11:6). And then in the preceding verse, he tells us how that we are saved. Hear him, "Even so then at this present time also there is a remnant according to the election of grace." (Rom. 11:5).

Did you ever go to a pot luck dinner where everybody took along a portion of food, and when it was all put together, it made a complete meal? Well, entirely too many preachers are offering a "pot luck" salvation to the world. So many have in mind that good deeds, baptism, church membership, partaking of the Lord's Supper, and reformation all enter in to make up the plan of salvation. Beloved, you can have a good pot luck dinner by everybody providing part of the food, but there is no salvation unless Jesus Christ pays it all.

I say then that this second theory of salvation — namely, that of works, fails when tested in the light of God's Word.

## III

A third theory of salvation is that the almost universal opinion is that of religion. It is sad but true that for one to be saved, all he needs to do is unite with some one of the so-called churches and be baptized.

I knew of a man several months ago who joined a particular church organization, and later said very complacently and self-satisfied, "I have turned my soul over into the hands of my priest, and he is responsible for it." That individual represents a vast multitude of American citizens today. There are literally thousands who have had no more experience with the Lord Jesus. Their only hope is the fact that they are members of some so-called church. Many are taken in infancy as unconscious babes. Many others are confirmed at an early age without having the slightest conception of Christ's redemption. Still others in adult life are misled into believing that the church is the Saviour.

I want it distinctly understood that I do not in the least adhere to this theory of salvation, but instead, beloved, with all the power of my being, I denounce it as having been conceived of Satan and born in hell.

Going into a grocery store does not make a cake of soap or a can of salmon out of one. Going into the zoo to see the animals does not make a monkey out of a man. Going into a garage does not make a Ford automobile out of a man. Furthermore, joining a church does not make a Christian out of a sinner. The church is the home of the saved and is not the Saviour.

However, let's analyze this theory in the light of God's Book. Jesus tells us that there will be a day of judgment. Listen: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23). Here Jesus declares that there will be people with a "Lord"-saying profession come to the judgment, and that Jesus in turn will say, "I never knew you." This then pictures the danger of a profession without faith. How true it is of many that they have professed faith without possessing the Saviour. In this instance, Jesus even goes so far as to say there will be unsaved preachers at the judgment, for He declares that one of their pleas for entrance into heaven will be, "Lord, Lord, have we not prophesied in thy name?"

I do not mean to be unduly harsh of those who claim to have been called of God into the ministry, and yet I am personally convinced that if they believe what they preach, fully nine-tenths of the so-called ministers of the world today are lost in view of the fact that they teach salvation by works, or salvation by the city's water works instead of salvation by faith in the shed blood of the Lord Jesus Christ.

Furthermore, John tells us of the day when the unsaved shall stand before the great white throne to be judged. "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15). You will notice that everyone whose name was not inscribed in the book of life was cast into hell. The only book that will count in the day of judgment will be the Lamb's Book of Life. It will not take any difference whether your name is inscribed on some church record book then. It won't make any difference whether or not you have a baptismal certificate or any other paraphernalia of religion. All that will count then is

"In the book of Thy kingdom,  
On its page white and fair,  
Tell me, Jesus my Saviour,  
Is my name written there?"

When the day of judging comes, the Lord Jesus isn't going to call for the church clerks to tell Him whose names are inscribed on the church record book. Then, the only basis of



judgment will be that of the Lamb's Book of Life.

How often it has been falsely and maliciously stated that I preach that only Baptists are going to heaven. There could be no statement made that is farther from the truth. I am fully convinced that anyone who has believed in the Lord Jesus Christ and trusted His shed blood for salvation, is saved and that he is going to heaven when he dies. Regardless of church membership, and irrespective of baptism that individual who is trusting in the shed blood of Jesus, will spend his eternity in heaven. Even though he may never be a member of any church, and may never be baptized, his salvation is guaranteed through the death of Jesus Christ if he has trusted fully in Him. Yet, beloved, if he has failed to receive Jesus as his personal Saviour, regardless of what church he may be a member of, and irrespective of how he may have been baptized, he will spend his eternity in hell, for there is no salvation in religion, and this theory of salvation which declares that one is saved through religion, is a falsehood from beginning to end.

## IV

There is a fourth theory of salvation, namely, a second chance. There are those who talk about a purgatory in which sinners suffer for a while and then enter heaven. This would make purgatory a great and successful reform school where the incorrigibles of this earth who would not be corrected, are thus redeemed. This then would make purgatory a second chance opportunity for those who had failed to be redeemed in life.

Then there are others who offer a variation of this idea of a second chance. They say that when Jesus comes again, He is going to preach to all those who are lost, and that if they will be saved, they will have a second opportunity — a chance after this life in which to get right with God.

I wish to declare to you that anyone who preaches thus is preaching a deliberate lie. Whether it be a purgatory without Christ preaching, or whether it be a second chance with Christ preaching, makes no difference. It is a falsehood from beginning to end. There can be no second chance nor second opportunity and this theory of salvation is false.

I cite as a proof of my contention, the words of Paul when he wrote in the book of the Hebrews: "And as it is appointed unto men once to die, but after this the judgment." (Heb. 9:27). You will notice that he declares there is just one event after death — namely, the judgment. There is no mention of a purgatory without Christ, nor a second chance with Christ.

Then again, in the days of His flesh, the Lord Jesus told of two men who lived, and died, and lived on after death. They were the rich man and Lazarus spoken of in Luke 16. Both lived, both died, and both lived on after death. The rich man who had lived without God, died without God, and continued without God throughout eternity. In the flames of hell, he cried for mercy. Yet, there wasn't even one drop of water to cool his tongue. There was no second chance for him, for Jesus

Himself quoted Abraham as saying, "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Lk. 16:26).

Ever Solomon declared that a second opportunity is an impossibility when he said, "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." (Eccl. 11:3). You will notice Solomon's statement that if a tree were to fall toward the north or toward the south, in the way which it fell, there it would be. What he means to say is that if a sinner dies unsaved, he will still be unsaved in eternity, and that if one dies trusting Jesus, he will arise from the dead still trusting the Saviour. In other words, the implication is that it would be as impossible for one to make a change spiritually after death as it would be to change the direction in which a tree falls after it has already struck the ground.

I declare then, beloved, in the light of God's Word, that this theory of salvation — this theory of a second chance after death, is false, misleading, and deceiving.

## V

There is a fifth theory of salvation, and to it I cling tenaciously, for it is my hope both for time and eternity. It, beloved, is the Barabbas theory of salvation.

I choose to call it the Barabbas theory of salvation since Barabbas stands as a sample sinner. You doubtless remember that when Jesus was on trial for His life, that the crowd demanded of Pilate that he release Barabbas and put Jesus to death. Thus it was that Jesus died on the very cross on which Barabbas should have died. Jesus should have been released, and Barabbas, a thief, a sinner, should have died. Yet, Barabbas was released and Jesus died. How this calls to mind blessed truths from God's Word. Listen: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (I Pet. 3:18).

You find other Scriptures giving us the same statement in all of God's Word: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." (I Cor. 15:3).

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (I Pet. 2:24).

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12).

"And the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7).

Here then, beloved are five theories of salvation. Four of them are false and anyone who believes in them, must spend his eternity in hell. The fifth is according to the Word of God, being based on the Scriptures, and anyone who believes that Jesus Christ died for his sins, will spend

I read a few days ago of a young his eternity in heaven.

German flyer who was shot down over in England. He was pretty much injured, and it required the services of physicians and nurses and hospital attendants to give him proper care. Though he was pretty badly shaken up and injured, he was still defiant and arrogant, and all during the time he was being given hospital care, he was continually arrogant in his speech concerning England, their doctors, and their nurses. Finally, when he was put to bed in a nice clean bed, the doctor said, "Now, my lad, you have two pints of good Jewish blood in you; perhaps it will improve your manners."

Yet, beloved, that is expecting too much of human blood. Neither the blood of Jews nor Gentiles purify the manners of anyone. In fact, for one to have a purification of manners, he must first have a purification of nature, and that can only come through the shed blood of the Lord Jesus Christ. May God help you to trust Him, receive Him, and believe that He died for your sins.

#### GOD'S CALL TO HOLY SEPARATION — AN APPEAL TO CHRISTIANS

(Continued from Page One)

Christians refuse to give up their worldly acquaintances for the sake of Christ. Not willing to bear the reproach!

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (I John 2:15).

This world's pleasures must be given up. How many there are who think they are getting something out of this world. Beloved, this world has nothing to offer us. Everything in it will soon pass away. Only in serving Jesus Christ and bearing His cross is there contentment and satisfaction. Better to know that Heaven has its rewards for us, than to have all the things that this life could give.

We must separate ourselves from world-conformity. We look and act and talk so much like the world that it's hard to tell many of us from the world. We are "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (I Peter 2:9). Oh, that we would prove this more in our daily lives.

We must keep ourselves separate from those who live contrary to Christian standards, even though they be those who are saved. We must make a difference between the carnal and spiritual life. Paul wrote to the Corinthians and said, "Ye are yet carnal." They still had things in their lives which did not please God. Our lives cannot be linked up too closely with other Christians whose lives are worldly, carnal and sinful. We must keep a separation that the world might respect our Christianity. As Paul said in II Thessalonians 3:14: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

"Let us go forth therefore unto him without the camp, bearing his reproach." (Heb. 13:13).

## DETACHED BAPTISTS

(Continued from Page One)

your physical relations with them for material comforts, surely you can afford to break this sentimental tie for your soul's welfare.

"4 'My parents are buried there.' But his is only a sentiment common to human nature. It would make your blessed dead doubly dead to know that you are robbing yourself of a robust and progressive Christian life for such a sickly sentiment. It is just like Satan to wed you to a well of tears. It is just like God to lead you to streams of Living Water. We must not embrace graves. 'Let the dead bury the dead.'

"5 'I can do just as much good out of the church as I could if I were in it.' But, if this is true then Christ made a mistake when he established the church. And it is not my duty to defend his mistakes. You are matching your judgment against his." —Copied.

#### SUGGESTED ILLUSTRATION FOR TEMPERANCE LESSON

Gene Tunney, in an article, "Nicotine Knock-Out, or the Slow Count," in the December, 1941, Readers' Digest, said: "It's over 13 years since I retired from the heavyweight championship, but here's a challenge: If Joe Louis will start smoking, and promise to inhale a couple of package of cigarettes every day for six months, I'll engage to lick him in fifteen rounds!"

"Of course, Joe wouldn't be foolish enough to meet my terms. No boxer, no athlete in training smokes. He knows that whenever nerves, muscles, heart and brain are called upon for a supreme effort, the tobacco-user is the first to fall."

Certainly no one would accuse Gene Tunney, former heavyweight boxing champion of the world, and at present Lieut. Commander, U. S. N. R., in charge of Navy physical training of athletics, of being a sissy. Every boy and girl should read the above article.

## WHICH IS WORSE?

On the front page of "The Baptist Progress" of April 27th, appeared an article headed "Infidelity Makes Progress." The infidelity spoken of was the attack of Darwinian evolution on the authority and inerrancy of the Mosaic account of creation in Genesis. On the same page was an account of a young woman being elected President of a B. Y. P. U.

Query: Which is the worse infidelity — that which denies the authority of Moses in Genesis 1-3 or that which denies the authority of Paul in 1 Cor. 14:33-38? Looks very much like a case of pot calling the kettle black.

— News And Truths

## HYPOCRITES

Men often sneeringly besmirch The hypocrites who go to church; Yet no one has a word to say Of hypocrites who stay away.

— Edgar A. Guest.