

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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ARE THE HEATHEN LOST HAVING NEVER HEARD THE GOSPEL?

Christian and Jew

Say not a CHRISTIAN e're would persecute a Jew;
A Gentile might, but not a Christian true.
Pilate and Roman guard that folly tried
And with that great Jew's death an Empire died.

You read a Bible passed to you with age,
A Jew wrote this and that, and each succeeding page.
The Book where Moses had so much to say.
The Law he gave makes statute books today.

The poets sang of shepherd's care so kind,
Your mother found that Psalm a solace to her mind.
Ah, David wrote for her far better than he knew
"The Lord my Shepherd"—written by a Jew!

When Christians gather in cathedral, church or hall,
Hearts turn toward One—the name of Jesus call.
You cannot persecute—whatever else you do—
The race who gave HIM! Jesus was a JEW!
—By Will H. Houghton.

We have probably dealt with this question before, and perhaps at different times, but is a question that is asked over and over again, and may well be dealt with over and over again.



ROY MASON
Tampa, Florida

Many people are exceedingly doubtful about those being lost who have never had gospel privileges. What is the truth about the eternal state of those who die in their ignorance of God? There is but one right answer to this—and this is it:

They are eternally lost. Why?

Because:

Lost is the natural state of all without Christ. (Ephes. 2:12). In this Scripture Paul speaking of the previous, unsaved state of these Gentiles, who were heathen, says that they were without God and without hope. People don't have to become lost by rejecting the gospel—they are lost before they ever do anything about the gospel. People are not going to be lost if they finally turn down Christ—they are lost already. (See John 3:18).

People are lost because of sin, and because they are sinners, not because they turn down Christ. Suppose a person has a deadly disease, and has presented to him a sure remedy which he refused. The person dies. What killed him? (Continued on page two)

Mused Uncle Mose

Sist' Lucy, she say: "Seem lak indem anthem songs de choiah sing de same t'ing ovah and ovah a heap," and Sist' Melissy say, "Law, chile, dey has to; an' eb'n den day cain' nobody un'erstan' whut dey say."

-- The First Baptist Pulpit --

"God's Great If"

(Preached Thanksgiving Morning, Nov. 28, 1946)

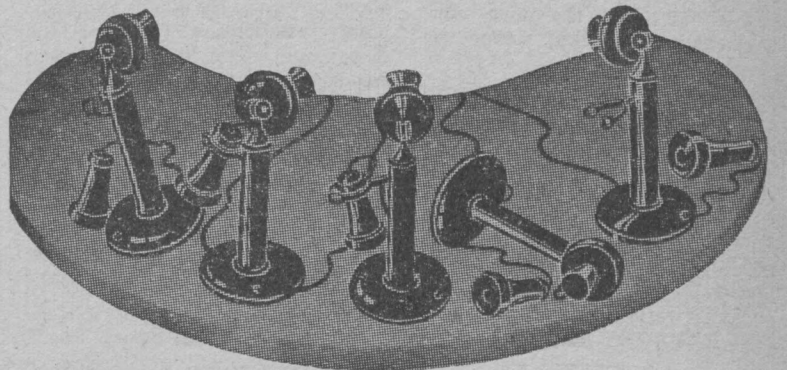
"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."—Hebrews 6:4-6.

I rather imagine, beloved, that I could not have read a more controverted text for this morn-

ing's message than the one that I have just read. Even the majority of preachers are certainly at variance as to the meaning and exposition of this Scripture. Great and Godly and good men in the ministry differ, and differ widely, in their interpretation of this portion of God's Book. I am sure that of the large number of preachers who are present this morning, that doubtless there will be dissention and difference of opinion and interpretation even on the part of those who are here, to the position I take in this exposition.

IN THE VERY OUTSET, BELOVED, I WANT YOU TO NO-

Everybody Is Asking . . .



1. Does John 1:9 contradict the doctrine of election?

There is a general call which comes to every individual, and there is a particular call which comes only to the elect. John 1:9 refers to the general rather than the effectual call of the spirit, and as such in no wise contradicts the doctrine of election.

We talk much about heathen darkness, yet this verse would tell us likewise of heathen light, for while the unsaved may not all hear the effectual call of the

Spirit, all of them can see in a general sense, the true Light of God.

2. What do you think of the following statement clipped from a Junior Sunday School Quarterly published by the Southern Baptist Convention: "Joseph was no coward. He did not whine nor complain about his bad luck."

I think that this is a disgrace in the eyes of a thrice holy God to publish such heretical nonsensical anti-Scriptural trash and yet call it a study of God's Word. (Continued on page two)

Twelve Unusually Good Rules As To One's Behaviour In God's House

1. Come. Never miss church unless it is absolutely necessary. George Washington's pastor said of him: "No company ever kept him away from church."

2. Come early. Rushing into church the last minute is not conducive to true worship.

3. Come with your whole family. "The church service is not a convention that a family should merely send a delegate."

4. Take a place towards the front of the church; leave the rear seats for those who may come late, and for the backsliders, and mothers with children.

5. Be devout—the church is not a theater or a place of amusement. You come to worship God, not to whisper, lounge or sleep. God's house deserves our utmost reverence.

6. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of the row and expect others to crawl over you to reach a seat.

7. Help strangers to find and follow the service. If they have no book, share yours with them. Sing! Join in the worship! Don't just sit!

8. Always remember that strangers are the guests of the church members. Treat them with the same courtesy as you would if they should visit you in your own home.

9. Give a good offering to God. God loveth a cheerful giver! Freely ye have received!

10. Never rush for the door after the benediction as tho the church were on fire. Speak and be spoken to. Be congenial!

11. Never stay away from church because the church is not perfect. How lonesome you would feel in a perfect church.

12. Remember at all times that you are in the House of God.

—Selected

REALLY

Coming out of the ether after his operation, the patient found the blinds of his hospital room drawn, and quickly summoned the doctor.

"Why are all the blinds down, Doc?" he demanded.

"Well, there's a big fire burning across the street," explained the surgeon, "and I didn't want you to wake up and think your operation was a failure."

FALLEN FROM GRACE

"Ye are fallen from grace" are words found in Gal. 5:4, and addressed to "Whosoever of you are justified by law." Most people think this means that one who has been saved has lost his salvation. It has absolutely nothing to do with one who is saved. It is addressed to lost people who have heard the gospel of grace, but who turn away from it and try (Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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EVERYBODY IS ASKING

(Continued from page one)

There is no such thing as bad luck nor good luck known in the Bible. There is no such thing as an accident. Nothing ever takes place by chance. Nothing ever just happens. Every event of our lives is predetermined and predestined before it comes to pass. "Known unto God are all his works from the beginning of the world." (Acts 15:18)

In view of this fact, it is worse than a disgrace for such heresy to be taught to Junior pupils, especially when it is published with the imprimatur and approbation of the Southern Baptist Sunday-School Board and Southern Baptist hierarchy — which hierarchy is no better than a Catholic hierarchy.

Let me tell you a personal experience. The church of which the editor is pastor, is an independent church. We used to be a member of the Greenup Association of Baptists. During those days at a Sunday School meeting held in the Second Baptist Church of Ashland, in receiving reports from the churches as to Sunday School work, it was decided that our Sunday School for the year 1931 could not be "A-One" be-

cause we did not use Baptist literature. Mind you, beloved, we have used the Bible and the Bible only ever since the first Sunday of July, 1929. However, the "ex-

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YE ARE FALLEN FROM GRACE

(Continued from page one)

to save themselves by obedience to law. It is saying to those who seek to be saved by works: "Jesus has fulfilled the law, and God has declared Himself satisfied about our sins. He offers you complete justification from all sin if you will come to Him through Jesus. Now, if you will not accept this mercy offered you in loving grace and you turn away from the gospel seeking to merit salvation by obedience to the law, then you have 'fallen away' from grace, and are trying to be saved by works. Thus, this passage speaks of lost people, not saved ones.

ARE HEATHEN LOST WHO NEVER HEAR THE GOSPEL?

(Continued from page one)

The disease — not the rejection of the remedy. Heathen are lost and go to hell because they are sinners.

God cannot receive heathen sinners into heaven. If they are not lost, when they die without the gospel, what becomes of them? Since God could not receive wicked, cannibal, vile, heathen into heaven without contaminating heaven, then where would they be sent, if they are not deserving of hell?

Are such heathen sinners excusable because they have not heard the gospel? Let us see what the Bible says about this: (Romans 2:12-15), Let us note what is said here:

(1) It says that they who sin without the law of God, shall perish without it. (v. 12).

(2) It says that the Gentiles (heathen) without the law instinctively do the things of the law, thus showing that God has implanted certain fundamentals of right and wrong within human beings. (v. 14).

(3) It says that the consciences

of men, either accuse or else excuse them as they do right or wrong.

In other words, heathen people don't live up to the light they have, hence are blameworthy. God's verdict is that they are without excuse. (See Rom. 1:19, 20). Men are responsible for a higher conception of God than is shown in the hideous idols they create.

If the heathen without the Gospel were not lost—then—

In that case, God would have two plans of salvation, one through Christ, and one through ignorance. Who believes that?

In that case the Gospel would be a curse instead of a blessing, for some hear it and reject and go on to ruin. But if all heathen are saved without the Gospel, then if the Gospel were never preached, they would all be saved without exception according to this theory. Don't you see therefore, if that were true, it would be better to let them alone?

In that case Christ would have died in vain for if men can be saved apart from Him, then why should He have died?

If all without Christ are lost—and they are—then—

We need to be concerned about their salvation.

We need to send the Gospel to as many as possible.

The greatest business in the world is missions.

The money spent on war would have evangelized the whole earth, and we saw the world ablaze with war, largely, because of the failure to spread the Gospel.

"GOD'S GREAT IF"

(Continued from page one)

meat.

For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. 5:11-14.

You will thus notice, beloved, that Paul is writing to those who are just babes in Christ. So, if there were no other clue, and if there were no other cue as to whom Paul was referring in this text, I would think we would have the clue in these verses I have just read, wherein he spoke to his readers as babes in Jesus Christ. This would help me to know that the apostle Paul was writing to saved people—babes in Christ—urging them to go on to perfection, and speaking to those individuals who had been saved, but who had stopped short in their spiritual growth and their spiritual development.

II

I RECOGNIZE THAT THIS TEXT OF SCRIPTURE IS OFTEN INTERPRETED TO SHOW THE GOD - DISHONORING HERESY OF APOSTASY — THAT A MAN CAN BE SAVED AND THEN LOST AFTER HE HAS BEEN SAVED.

I realize that there are many individuals, who, being Arminian in their theology, believe that when a man has once been redeemed, that he can later be lost and it will be necessary for a special dispensation of the grace of God to come to him again a second time that he might be saved. I knew a man holding a revival meeting right here in Greenup County a few years ago who boasted that he himself had had fifty experiences of grace. Though he himself was a preacher he claimed that he had backslidden and lost his salvation forty-nine times, and that he was then enjoying his fiftieth degree in salvation.

Well, beloved, if this passage of Scripture did teach apostasy—that a man could be lost after having been saved—it certainly seals the doom of the man who thus apostatizes for the Word of God specifically says that it is impossible to new them again unto repentance. This would show us that if it does teach that a man can apostatize and fail from grace and lose his salvation—if this Scripture could teach that—at the same time, beloved, it seals forever the doom of such an individual and consigns such a one to a Devil's Hell throughout eternity, for God's Book says it is impossible to renew them again to repentance.

A man come to me who said, "Brother Gilpin, I know that I have been saved. I know that I once walked with the Lord, but I have lost my salvation and am no longer saved. I want you to pray for me that the Lord will save me again." I said, "My brother, I wouldn't think of offering a prayer for you. I would be wasting my time; I would be insulting God, for after reading His Word and realizing that if a man could apostatize he could never be saved again—I would be wasting my time, wasting your time, and at the same time insulting God Almighty to pray about something which God says is positively impossible."

III

NOW LET ME SHOW YOU WHAT WOULD HAVE TO BE TRUE IF JESUS WERE TO SAVE A MAN A SECOND TIME.

Why, beloved, if the Son of God were to save a man a second time, God's Word would be absolutely untrue. In the book of Eccl. we read:

"I know that whatsoever God doeth it shall be for ever: nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him."—Eccl. 3:14.

Beloved, it is God who does the saving, and whatever God does, it is forever. Then if God saves a man, He does not save him for time, nor for a part of time, but He saves him for time and for eternity. He is saved forever, because whatever God does, He does it forever.

I say to you that if a man could be lost after having been saved, and if Jesus Christ were to save that one a second time, it would thereby prove that His Word was untrue when He said, "Whatsoever he doeth, he doeth forever."

Notice also that if the Lord Jesus Christ were to save a soul a second time, the blood of the Son of God would be absolutely worthless. Listen:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."—I John 1:7.

That word "all" includes the sins of yesterday, the sins of today, and the sins of tomorrow. It includes our past sins, our present sins, and our future sins, and the text declares that the blood of Jesus Christ cleanses us from all sin. Every sin of your life—the sins you have already committed, the sins that you shall commit today, and the sins that you might commit tomorrow, you stand already cleansed of those sins (in the sight of God) by the justifying meritorious work of Jesus at Calvary.

I love to think about the blood of the Son of God. I'm on shouting ground when I preach about the blood. I like to sing,

"What can wash away my sin?
Nothing but the blood
Nothing but the blood."

What can make me whole again?
Nothing but the blood,
Nothing but the blood."

What can pay sin's old back debt?
Nothing but the blood,
Nothing but the blood."

What can make me a Christian yet?
Nothing but the blood,
Nothing but the blood."

I also like to sing:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains."

The blood of Jesus Christ is exceedingly precious to me, yet I declare that if Jesus Christ were to save a soul a second time, actually the blood of the Son of God would be worthless, for God's Word declares that that blood cleanses us from all sin. If it is necessary that man be saved the second time, then His blood is worthless, valueless, and futile. Listen:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin,"—I John 1:7.

Again, beloved, for the Lord Jesus Christ to save a man a second time, would make regeneration to be nothing but a mockery. I believe in and have preached for twenty-four years, that a man has to be regenerated to get to Heaven. No man can be saved by reformation. It isn't reformation that brings a man to the Lord Jesus Christ and saves him and makes him a child of God and guarantees Heaven to be his home after a while. I believe that a man has to have an experience of that type—he has to have a new birth—he has to be regenerated or there can never be salvation.

However, beloved, if a man could be saved and lost and then Jesus Christ were to save him a second time, it would make regeneration to be a mockery. Listen:

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus 3:5.

Thank God there is no mockery in regeneration. We are made anew and alive forever.

Again, if the Son of God were to save a man a second time, it would make that salvation depend upon man's faithfulness rather than upon the Lord Jesus Christ. The Bible, from beginning to end, tells us that our salvation in no wise at all depends upon man's faithfulness, but rather, upon the faithfulness of God Himself in Christ Jesus. Listen:

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."—I Peter 1:5.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."—Jude 1:24.

If you will read through this Bible, you will find that we are kept by the power of God. Listen:

"His seed also will I make to endure forever, and his throne as the days of Heaven. If his children forsake my law, and their hearts are not in my judgments, and they break my statutes, and keep not my commandments;
Then will I visit their transgression with the rod, and their iniquity with the scourge."
(Continued on page three)

"The Baptist Examiner"

The Baptist Examiner is a celestial treat,
Provides its readers with holy manna and meat.

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A satisfied subscriber,
Kelly Judd, Grab, Ky.

MARCH 8, 1947

THE BAPTIST EXAMINER

PAGE THREE

Do You Believe It?

*They say that the Saviour lived and died,
And that there flowed from His riven side
A fountain of virtue, whose healing tide
Could save every soul in this world so wide.
Do you believe it?*

*They say that the hurrying crowds, whose feet
Pass up and down the busy street,
Are hastening on to the judgment seat,
Reward, or a solemn doom to meet.
Do you believe it?*

*Oh, if you believe that the Saviour died
To save every soul in this world so wide;
Oh, if you believe that souls are dying
An endless death of remorse and sighing—
Then act as though you believe it true,
And fly to the work God gives to you.
Do you believe it?*

—Mrs. George L. Carpenter, in "Religious Digest."

"GOD'S GREAT IF"

(Continued from page two)

iniquity with stripes. Nevertheless, my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.

My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David."—Psa. 89:23-35.

There isn't a saved man here but what knows the meaning of grace. If you are a child of God, He has whipped you time and time again. If not, you do not know anything about the chastisement that comes to the child of God. Come on all the Arminians inside and outside of Hell—preach your God-dishonoring, your Dev-dishonoring heresy of falling from grace—come on all the Arminians inside and outside of Hell—as with these verses in it, tell me you can believe that a man can be saved once then lost and saved again? God says that He will make His seed to endure forever.

Notice "God calls upon man to gaze by day at the sun and by night at the moon, and He says as long as the sun rides the sky by day and as long as you can see the moon by night—as long as that is true—just know that He will make the seed of Christ to endure. Then He throws in that one little word "selah"—which means, "think of that." My brother, it is something to think about. Our salvation does not depend upon man's faithfulness, but upon the faithfulness of our God, for He said, "I will make you to endure forever." As long as the moon shines by night—He will keep the seed of Jesus Christ—He will make them to endure.

If Jesus were to save a man a second time, it would mean that a man's salvation was dependent upon his own faithfulness rather than upon the faithfulness of God which in the light of these Scriptures is utterly foolish.

Notice again: If Christ were to save a man a second time, it would mean that the death of Jesus Christ was all in vain. Listen:

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."—Gal. 2:21.

That word "vain" is the word

for "useless." He says that it would be useless for Jesus Christ to die if righteousness were to come by the law. I tell you, beloved, if the Son of God were to save a soul a second time, then the death of Jesus Christ would all be in vain.

Again: If the Son of God were to save a man a second time, it would deprive the believer of every bit of assurance that might be his. As you will notice, this Bible gives us much assurance. We need it. In our journey here below, we get discouraged and oft times we are cast down and perplexed. We need that which brings assurance.

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—2 Tim. 1:12.

That's assurance, beloved. Listen again:

"Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."—I Cor. 1:8.

It isn't as long as you hold out faithful—it isn't until you sin away your day of grace—it isn't until you lose your salvation, but Jesus Christ shall confirm you unto the end—that's assurance.

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ."—Phil. 1:6.

How I thank God for the assurance I have this morning that Jesus Christ is my Saviour, and that He has saved me and keeps me, and until the end of life's little day Jesus Christ will continue as my Saviour.

I wonder about the poor fellow who believes that he can lose his salvation. I wonder what happiness he has in his experience. I wonder what joy is his. I wonder how that that man could ever praise God. I wonder how he could ever come together in a Thanksgiving service and thank God for all His goodness. If I were such an individual, I would be afraid that before I finished praying, I might lose my salvation. When I read these verses, though, that I have read to you, it brings assurance into the life of this poor servant of the Lord. When I read them, I thank Him because of the assurance that I have in Him.

Beloved, if it were possible for Jesus Christ to save a soul a second time, then the individual has

no ground for assurance.

Notice again: If Jesus Christ were to save a soul a second time, it would make the Devil stronger than God, for if a man could be saved and then Jesus Christ had to save him over again, that would mean that the Devil was stronger than God—that the Devil could take a saved man out of the hand of God. However, that is contrary to all Scriptural teaching. Listen:

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."—John 4:4.

The "he" that is in you is the Lord Jesus, and the "he" that is in the world is the Devil, and I John 4:4 literally says, "greater is God in you than the Devil that is in the world." Listen again:

"We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not."—I John 5:18.

That which is begotten of God is the new nature God puts inside a man the day he is saved. Certainly this new nature doesn't sin. The old nature sins, but the new nature God puts inside us never sins. Furthermore, that new nature is kept of God. That means that the Devil can't so much as put his little finger on the new nature which God gives us. He can wreck our influence and testimony. He can curse you and cause you trouble untold. He can cause you bodily suffering of all kinds, but he can't so much as put his little finger on the new nature that God puts inside a man the day He saves him.

Also, we say from the standpoint of logic that the Devil can't take a man out of God's hand. If the Devil could take one, he could take all. If the Devil is bigger than God and can take one man out of God's hands, he is bigger than God and can take all men out of God's hands. Suppose that out of all this audience he takes everybody except one, and he lets one go to Heaven. Do you know that man would be saved? By the grace of the Devil, but the Bible says we are saved by the grace of God.

Thus, beloved, for the Lord Jesus Christ to save a soul a second time, would make the Devil stronger than God Himself.

Again: For the Lord Jesus to save a soul a second time, would mean that the love of God is fickle. Listen:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isa 49:15, 16.

Why, beloved, if a man could be saved and the Lord Jesus turn him loose and let him go to Hell, or have to save him over again, would mean that the love of God were a fickle love.

I marry a lot of folk, and I look at them sometimes and wonder about their love. I wonder how much love there may be in the experience of two such individuals and every once in a while I later read in the paper how that some I have married has gone to a divorce court because his love was not genuine. If Jesus Christ had to save a man a second time, it would make the love of God as fickle as the love of that crowd who "Reno-vates" every six months. The love of God's Son isn't like that. It is a love that lasts. This verse goes on to tell us how that love continues. The word that is used for "graven" is the word "tattoo" and when

you get something tattooed in your body, there is only one way to get it out—it has to be cut out. God says He has tattooed us into the palms of His hands. If God were to save a man a second time, it would mean that He would have to cut us out of His hands, and thereby His love would be a fickle love.

IV

IN VIEW OF ALL THIS, BELOVED, WHAT THEN DOES MY TEXT OF HEBREWS 6:4-6 TEACH? It says, "It is impossible for those that were once enlightened . . . if they shall fall away, to renew them again to repentance." What does this mean? Simply this—instead of teaching that a man can be saved and then lost, it is the strongest Scripture in all the Bible which teaches the security of the believer. If I want the strongest verse in God's Word to prove man's salvation is eternal, I'll take Heb. 6:4-6.

Even though they were babes in Christ, they were still secure. This is God's great "if." It is God's supposition. Following this statement of falling away, he goes on to say:

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."—Heb. 6:9.

For a man to fall away and be lost is not an accompaniment of salvation. Thus these verses show that if one could fall away, he could never be saved again. However, God is merely offering a supposition, and is thereby showing that we are secure and saved for time and eternity.

Some one may object and say, "I remember there is a man in the Bible named Judas and he fell." Listen:

"Jesus answered them, Have not I chosen you twelve, and one of you is a devil?"—John 6:70.

It is true that Judas fell—that is, he fell from his office and his apostleship, but not from the grace of God. We note this in Acts 1:25: "That he may take part of this ministry and apostleship, from which Judas by transgression fell." Of course, Judas fell from his office. He was just an unsaved preacher who fell from his office but not from the Lord.

"But," you will say, "I know of another instance in the Word of God—I remember five foolish virgins, and it says they watched and watched and watched, and later their oil burned out." Beloved, the Word of God describes them as being "foolish," and God never describes a saved man by the word "foolish," which in itself would indicate that they were unsaved.

Then some Arminian will doubtlessly refer to the story of the sow and the dog to prove that one may love his salvation.

"But it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."—II Peter 2:22.

"Oh," you say, "there's the verse that tells us that a man can be saved and then turn back like a dog goes back to its vomit. That shows you a man can be saved and then lost." But wait a minute, to whom is the Apostle Peter writing? In the first verse (II Peter 2:1), you will notice that he is speaking of false teachers who have turned back. These false teachers turned back just like a sow to her wallowing or a dog to his vomit.

Now listen: What are you depending upon to believe that a man can be saved and then lost? You are depending upon a devil, a dog, and five foolish women. Why not lay these aside and depend upon the written word of the

Lord Jesus Christ when He said:

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:27-29.

"Oh," but you say, "I'm afraid that something might be able to take me out of the hand of God." Let's look at God's Word and see if this be true.

Temptation can't. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—I Cor. 10:13.

Sin can't. "For sin shall not have dominion over you."—Romans 6:14.

Even the law can't. "For ye are not under the law, but under grace."—Rom. 6:14.

The Devil can't. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."—I John 5:18.

You can't take yourself out of God's hand. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. 32:40.

In reality, there is nothing that can take one out of the hand of God. Listen to His blessed Word:

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

You talk about Thanksgiving; beloved the greatest thing in the world that a child of God has to be thankful for on this day or any day is the fact that he is saved and kept saved by the blood of the Lord Jesus Christ. As the old song says:

"I found a Friend, oh such a Friend;

He loved me ere I knew Him,
He drew me with the cords of love
And thus He bound me to Him.
And round my heart still closely twine

Those ties which naught can sever,

For I am His and He is mine
Forever and forever."

I ask you one question: Are you saved today?

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—II Cor. 13:5.

I'm not preaching the preservation of church members. I'm not preaching that church members will endure,—I'm talking about the saints of God. If a man is saved, God will make him endure. Beloved, if he does not endure, it is the best proof in the world that there was never any grace of God in his heart.

Oh, today, if you are His child, thank Him, praise Him, and go out from this place saying "Thank you, Lord, for the fact that I am yours and you are mine, and that I'm saved and secure for time and for all eternity."

If you are not saved, may the grace of God open your heart today and save your soul, and thereby, He will put a song of thanksgiving in your heart for today and every day.

Syllogisms For Campbellites

John 3:18: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed (eis) into the name of the only begotten Son of God."

1. That which frees from condemnation saves from sin:
2. But believing into the name of Jesus frees from condemnation.
3. Therefore believing into the name of Jesus saves from sin.

1. All fit subjects for baptism must believe into Jesus' name:
2. But all who believe into Jesus' name are free from condemnation:
3. Therefore all fit subjects for baptism are free from condemnation. Jno. 11:26: "Whosoever liveth and believeth in me shall never die."

1. Whosoever is insured against spiritual death hath eternal life:
2. But he that believeth (eis) into Jesus Christ is insured against spiritual death:
3. Therefore a believer in Christ has eternal life.

1. That which procures eternal life saves from sin:
2. But believing into Jesus procures eternal life:
3. Therefore believing into Jesus Christ saves from sin.

1. All fit subjects for baptism believe into Jesus Christ:
2. But all who believe into Jesus Christ have eternal life:
3. Therefore all fit subjects for baptism have eternal life.

John 20:31: "But these are written that ye might believe that Jesus is the Christ the Son of the living God, and believing ye may have life in his name."

1. He that hath life in Jesus' name is saved:
2. But the believer hath life in His name:
3. Therefore the believer is saved.

1. Every one that believes in Jesus hath life in His name:
2. But all fit subjects for baptism believe in Jesus:
3. Therefore all fit subjects for baptism have life in Jesus' name.

Rom. 5:2: "Through whom we have access by faith into this grace."

1. That which gives one access into the grace of God saves from sin:
2. Faith in Christ gives one access into the grace of God:
3. Therefore faith in Christ saves from sin.

1. No further act than that which gives one access into the grace of God is necessary to salvation:
2. But faith in Christ gives one access into the grace of God:
3. Therefore no further act than faith in Christ is necessary to salvation.

1. All fit subjects for baptism have faith in Christ:
2. But all who have faith in Christ have access into the grace of God:
3. Therefore all fit subjects for baptism have access into the grace of God.

Gal. 3:22: "But the scriptures shut up all under sin: that the promise by faith in Jesus Christ might be given to those that believe."

1. Those in possession of the promise of God are saved:
2. But those who believe in Jesus are in possession of the promise of God:
3. Therefore all who believe in Jesus are saved.

1. All fit subjects for baptism believe in Jesus:
2. But all who believe in Jesus are in possession of the promises of God:
3. Therefore all fit subjects for baptism are in possession of the promises of God.

Act 14:27: "And how he had opened the door of faith unto the Gentiles."

1. The door opened to the Gentiles was the only way of salvation:
2. But the door opened was the door of faith:
3. Therefore the door of faith is the only way of salvation.

1. He who enters the door of faith is saved:
2. All believers enter the door of faith:
3. Therefore all believers are saved.

1. All fit subjects for baptism enter the door of faith:
2. But all who enter the door of faith are saved:
3. Therefore all fit subjects for baptism are saved.

2 Cor. 1:20: "For all the promises of God in him are yea."

Since all the promises of God are in Christ the one who enters into Christ reaches the promises of God.

1. Salvation is promised of the Lord (Rom. 1:16).
2. But all the promises of God are in Christ:
3. Therefore salvation is in Christ.

1. The believer gets into Christ. Jno. 3:16:
2. But salvation being promised of the Lord is in Christ:
3. Therefore the moment one believes into Christ he reaches salvation.

1. All fit subjects for baptism believe into Christ:
2. But all believers into Christ have reached salvation:

3. Therefore all fit subjects for baptism have reached salvation.

1. Remission of sins are promised of the Lord:
2. But all the promises of God are in Christ:
3. Therefore the remission of sins is in Christ.

1. Remission of sins being promised of the Lord and being in Christ all who get into Christ reach the remission of sins:
2. But the believer gets into Christ. Acts 10:43:
3. Therefore the moment one believes in Christ he has the remission of sins.

1. All fit subjects for baptism believe in Jesus.
2. But all who believe in Jesus have remission of sins:
3. Therefore all fit subjects for baptism have the remission of sins.

1. Life is promised of the Lord:
2. But all the promises of God are in Christ:
3. Therefore life is in Christ.

1. Life being promised of the Lord and being in Christ when one enters Christ he enters life, Jno. 14:6, "I am the way the truth and the life."
2. But the believer enters Christ. Jno. 14:20, "I am in my Father and ye in me, and I in you."
3. Therefore the moment one believes in Jesus he has life.

1. All fit subjects for baptism believe:
2. All who believe are in Christ and have life:
3. Therefore all fit subjects for baptism have life.

1. The believer in Christ is born of God, I Jno. 5:1, "Whosoever believeth that Jesus is the Christ is born of God:"
2. But all who are born of God are saved and have remission of sins:
3. Therefore all believers are saved and have remission of sins.

1. All who are born of God are God's children:
2. But the believer is born of God:
3. Therefore the believer is a child of God.

1. All fit subjects for baptism believe:
2. But all believers are children of God:
3. Therefore all fit subjects for baptism are children of God.

Acts 26:17,18: "Delivering thee from the people and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Paul was sent to the Gentiles (1) to open their eyes. (2) To turn them from darkness unto light. (3) To turn them from the power of Satan unto God. (A) that they might receive the forgiveness of sins. (B) And inheritance among them that are sanctified by faith in Christ.

I Cor. 1:17: "For Christ sent me not to baptize but to preach the gospel."

1. Paul was sent to open the eyes of the Gentiles and turn them from darkness to light:
2. But he was not sent to baptize:
3. Therefore the eyes of the Gentiles could be opened without baptism.

1. He was sent to turn them from the power of Satan unto God:
2. But he was not sent to baptize:
3. Therefore the lost can be turned from the power of Satan unto God without baptism.

1. He was sent that they might receive the forgiveness of their sins:
2. But he was not sent to baptize:
3. Therefore the lost can receive the forgiveness of their sins without baptism.

1. He was sent that lost sinners might receive an inheritance among them sanctified by faith in Christ:
2. He was not sent to baptize:
3. Therefore the lost can receive that inheritance without baptism.

—From Fuqua-Ballard Debate

NOTICE!

PREACHERS! LAYMEN!

Would you like to see a strong, sound independent Baptist Bible School established somewhere in Kentucky—a school that would give preachers the true doctrines of God's Word, along with evangelism and other necessary training, without compromise with Modernism, unionism, and the like? If so, let us hear from you at once! This is urgent. Write: Department BBS, c/o Economy Printers, 205-29th St.,

IS THERE ANY HARM IN THE DANCE?

(Continued from page one)
had been used as a religious service by the Israelites, but became a means of their daughters being stolen and carried away by the cursed Benjaminites (Judges 21:19-21,23); and that faithful preacher, John the Baptist, got his head severed from his shoulders because of a woman's dancing (Matt. 14:6-11).

Fourth, some present day facts about the modern dance would prove sufficient ground for every child of God having nothing to do with it. The modern dance originated in a Negro bar-room in New Orleans. If there is no harm in it, why do 75 percent of those in houses for fallen women say that they got their start on the downward road in the modern dance hall? Furthermore, the only reason people engage in the modern dance is a matter of sexual lust. If not, why don't men dance with men and women with women? If the "hug" were taken out of it, there would be none of the dance left. People would lose their interest in it.

Christian, how would you like for Christ to come back for us and find you engaged in this? Has it ever done you any good? Does it help your testimony as a Christian? Do you suppose that the lost people with whom you dance have any confidence in your testimony? No, they look upon you as being just like they are and no better. You could not lead one of them to Christ if you tried to, as long as you do the same things they do.

For the honor of that Name which you bear, for the preservation of your own personal safety and purity, leave such things behind and "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you (2 Cor. 6:17)." —Tract



EVERYBODY IS ASKING

(Continued from page two)
puts" from Louisville decided that we were not entitled to "A-1" recognition.

What a glorious day would dawn if the Baptists of the South would ever awaken to realize that they are being slowly poisoned to death by the anti-Scriptural teachings of the Sunday School Board.

4. Should every Christian be baptized, and when should this be done?

Our Lord Himself was baptized, and this in itself should be example enough to convince all that every Christian should be baptized, since we are to follow His example.

This ought to take place soon after the one is born again. Of course, it should not be done before.

Baptism actually is a public profession of one's faith in Christ. A soldier is a soldier from the time he enters the army, yet the world only knows he is a soldier when he puts on the uniform. When one receives Christ and is saved, he then becomes a Christian. The world only knows of it, in the main, when he is baptized. In other words, Baptism to the Christian is what putting on a uniform is to the soldier. All Christians ought to be baptized.