

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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Open Letter To W. C. Boone Concerning Old Worker L. W. Benedict

Dear Brother Boone:

While I have never known intimately, yet I have had unusually high regard for personally, and therefore I am constrained to write you relative to one of your functionaries—L. W. Benedict. THE BAPTIST EXAMINER of May 3, I make some very serious charges concerning his doctrine and polity. There is need for me to ask if you have seen this, as I know you. Under date of May 27, you wrote to a Kentucky Baptist preacher, as follows:

Brother Boone . . . :

In further reference to your inquiry of recent date, I am writing to state that Rev. L. W. Benedict, our regional rural worker at Catlettsburg, assures me that he is not a "Unionizer." He also says that he has never practiced "Open Communion." Hence, it seems that the report

about him in a recent paper has misrepresented him.

Having known Brother Benedict for some years, and having found him a consecrated and loyal Baptist minister, I am prepared to accept his statement in this matter.

Trusting that this will answer your questions and with best wishes, I remain,

Fraternally yours,
W. C. Boone

Well, Brother Boone, this is interesting. So dear Brother Benedict says that he has never practiced open communion. His statement reminds me of the maid who came to the door and said to the caller, "Madam said to tell you that she is not in." I can certify to you from several standpoints that Brother Benedict is as big a liar as this woman.

Only today I have a letter from one who has been a most (Continued on page four)

Religion And More Religion; But Now We Have Buddha In New York

Buddhism is becoming more popular in America. In June, the second annual Eastern Buddhist League conference was held in the Buddhist Church on West 94th St., New York City, and was attended by several hundred. Most of them, however, were of the Japanese.

This oriental religion may yet come "quite the rage" in this country, for it is humanistic to the core. Buddhism recognizes personalized God, and consequently there can be no prayer for there is, according to this religion, no supernatural power to intervene for man. Man must make of himself.

NOT TOO SOON

There was an editorial in a recent issue of The Watchman Examiner entitled, "Cigarettes instead of Christ." The editorial noted an advertisement put out by the tobacco people concerning cigarettes, which said, "For comfort, 'if lonely,' 'if you need a friend,' take a cigarette." And the Examiner, in commenting on this advertisement, said, "Is a cigarette supplementing Christ?"

Even though most doctors agree, the medical fraternity is unanimous in its opinion that cigarette smoking is injurious to the health. If it is, it is a sin, and, if it is a sin, our preachers should call attention to it. I can remember, when I was a boy, preachers used to preach against cigarette smoking. I shall never forget a statement made by the sainted Len G. Broughton with reference to cigarette smoking: "Fire at one end and a fool at the other."—Southern Baptist Home Missions

The Buddhist "Heaven" is Nirvana, and it is not too hard to get into it. Man attains it by his own works, by a noble life lived on earth. However, should he fail to reach this goal directly following this earthly life, there is another chance after death, in the Pure Land of Amida.

It all sounds very convenient, but there is a catch in it — it is utterly false. Man is a sinner. "Without shedding of blood there is no remission" of sins. Christ died on the Cross for our sins, and in Him alone is atonement possible. "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved" (Acts 4:12).—Our Hope

-- The First Baptist Pulpit --

"GOD'S REMINDERS"

(Read Psalm 37)

This psalm is probably a favorite with more of God's people than any other within the Bible. In it the great riddle as to the prosperity of the wicked and the affliction of the righteous, which perplexes so many, is dealt with. It is a psalm in which our Lord hushes most sweetly the too common repining of His people and thus calms their minds as to His personal dealings with His chosen flock as well as with the wolves by which they are surrounded.

WHAT IS A SAINT IN IN THE BIBLE USE OF THE TERM?

This is a good question for us to consider for there is so much error and confusion on this point. Before we attempt the answer, let us first note some common misconceptions concerning a "saint."

The Roman Catholic Error

The Catholics use the term "saint" to designate a certain specific class of "Christians" who have been voted on by a certain Catholic ecclesiastical body of clerics and have according to their term been "canonized." Every once in a while they look up the record of some person who has died, and decide that such a person ought to be exalted to sainthood, so they proceed to "canonize" them, and ever thereafter that person has "Saint" prefixed to their name. They have through the centuries annexed to themselves more "saints" than than can "shake sticks at." Sometimes they have murdered a person in one age, and in the next age have "sainted" them. (If we recall correctly, Joan of Arc is a case in point.)

They have stolen some of our Baptists and have made "saints" out of them. An example is "Saint Patrick" of Ireland. They claim him for one of their saints whereas the truth is, he was a Baptist preacher. Also the Baptists who wrote the New Testament (and they were) they have "sainted" until we have the "Gospel of Saint Matthew," Luke, John, etc. The truth is, those men were no more "saints" than any other believers in Christ.

But after all, their "sainting" people doesn't do them any special harm inasmuch as they are dead. Neither any good. What profit to be sainted when dead anyhow?

The Sentimental Error

And there are more errors (Continued on page four)

MUSED UNCLE MOSE

Pahson say dey's two kinds o' peoples he cain' preach to — de walkers an' de talkers.

A Most Interesting Bible Study As To The Attributes Of God

The sovereignty of God may be defined as the exercise of His supremacy. Being infinitely elevated above the highest creature, He is the Most High, Lord of Heaven and earth. Subject to none, influenced by none, absolutely independent; God does as He pleases, only as He pleases, always as He pleases. None can thwart Him, nor hinder Him. So His own Word expressly declares: "My counsel shall stand, and I will do all My pleasure" (Isa. 46:10). "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" (Dan. 4:35). Divine sovereignty means that God is God in fact, as well as in name, that He is on the Throne of the universe, directing all things, working all things "after the counsel of His own will" (Eph. 1:11).

Rightly did the late Mr. Spurgeon say in his sermon on Matt.

20:15, "There is no attribute more comforting to His children than that of God's Sovereignty. Under the most adverse circumstances, in the most severe trials, they believe that Sovereignty has ordained their afflictions, that Sovereignty overrules them and that Sovereignty will sanctify them all. There is nothing for which the children ought more earnestly to contend than the doctrine of their Master over all creation — the Kingship of God over all the works of His own hands — the Throne of God and His right to sit upon that Throne. On the other hand, there is no doctrine more hated by worldlings, no truth of which they have made such a football, as the great, stupendous, but yet most certain doctrine of the Sovereignty of the infinite Jehovah. Men will allow God to be everywhere except on His throne. They will allow Him to be in His workshop to fashion (Continued on page two)

If You Think The Seminary Helps, Then Read This Personal Experience

Wendell Zimmerman
Kansas City, Mo.

I sat in the classroom of a Baptist school and heard a professor laugh and mock at the premillennial coming of my Lord and Saviour, Jesus Christ. I sat in that same Baptist school in a classroom and heard the teacher laugh and mock at the verbal inspiration of the Word of God. I sat there day after day listening to that until my soul hated it and I could stand it no longer — hearing the Bible, the verbal inspiration of the Word of God, that I held dear to my heart, laughed and mocked until one night I felt by the Lord, that He didn't want me to attend that school any longer but to go home. I saw that professor that night about 9:30 out in front of the president's home on the campus and told him I was going home and the reason why. I left that

night. Yes, you may say you don't believe they are so bad; Brother, I was there. I sat through it. I want to tell you something else — I had a friend who was in that school. He went to the Southern Baptist Theological Seminary in Louisville, Kentucky, and took his work for a Doctor's degree. He completed that. He invited me to come to their spring Seminar at graduation time. It was the Seminar or Bible Conference of the Southern Baptist Convention's Theological Seminary in Louisville. Dr. John R. Sampey was president of the school at that time. I went. On the pro- (Continued on page four)

OUR LORD LIVES!

Herod is dead
Pontius Pilate is dead
Judas Iscariot is dead
Caesar Augustus is dead
Voltaire is dead
Charles Darwin is dead
Nietzsche is dead
The Fox Sisters are dead
Swedenborg is dead
Madame Blavatsky is dead
Mary Baker Eddy is dead
Pastor Russell is dead
Joseph Smith is dead
Brigham Young is dead
Ellen G. White is dead
G. W. Ballard is dead
Buddha is dead
Confucius is dead
Fillmore is dead
Mohammed is dead

But Jesus Christ is gloriously alive! This fact is attested by many infallible proofs.

What an incredible difference this makes in what we are, what we have and what we shall be. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18).
Hallelujah, what a Saviour!

"Tempted and tried we're oft to wonder
Why it should be thus all the (Continued on page two)

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THE ATTRIBUTES OF GOD

(Continued from page one)
worlds and make stars. They will allow Him to be in His almonry to dispense His alms and bestow His bounties. They will allow Him to sustain the earth and bear up the pillars thereof, or light the lamps of heaven, or rule the waves of the ever-moving ocean; but when God ascends His throne, His creatures then gnash their teeth; when we proclaim an enthroned God, and His right to do as He wills with His own, to dispose of His creatures as He thinks well without consulting them in the matter, then it is that we are hissed and execrated, and then it is that men turn a deaf ear to us, for God on His throne is not the God they love. But it is God upon the throne that we love to preach. It is God upon His throne whom we trust."

"Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places" (Psa. 135:6). Yes, dear reader, such is the imperial Potentate revealed in Holy Writ. Unrivalled in majesty, unlimited power, unaffected by anything outside of Himself. But we are living in a day when even the most "orthodox" seem afraid to admit the proper Godhead of God. They say that to press the sovereignty of God excludes human responsibility; whereas human responsibility is based upon Divine sovereignty, and is the product of it.

"But our God is in the heavens: He hath done whatsoever He hath pleased" (Psa. 115:3). He sovereignly chose to place each of His creatures on that particular footing which seemed good in His sight. He created angels: some He placed on a conditional footing, others He gave an immutable standing before Him (I Tim. 5:21), making Christ their head (Col. 2:10). Let it not be overlooked that the angels that sinned (II Pet. 2:5), were as much His creatures as the angels that sinned not. Yet God foresaw that they would fail, nevertheless He placed them on a mutable, creature, conditional footing, and suffered them to fall, though He was not the Author of their sin.

So too, God sovereignly placed Adam in the garden of Eden upon a conditional footing. Had He so pleased, He could have

placed him upon an unconditional footing; He could have placed him on a footing as firm as that occupied by the unfallen angels. He could have placed him upon a footing as sure and as immutable as that which His saints have in Christ. But instead He chose to set him in Eden on the basis of creature responsibility, so that he stood or fell according as he measured or failed to measure up to his responsibility — obedience to his Maker. Adam stood accountable to God by the law which his Creator had given him. Here was responsibility, unimpaired responsibility, tested out under the most favorable conditions.

Now God did not place Adam upon a footing of conditional, creature-responsibility, because it was right He should so place him. No, it was right because God did it. God did not even give creatures being because it was right for Him to do so, i.e., because He was under any obligation to create; but it was right because He did so. God is sovereign. His will is supreme. So far from God being any law of "right," He is a law unto Himself, so that whatsoever He does is right. And woe be to the rebel that calls His sovereignty into question: "Woe unto him that striveth with his Maker. Let the potsherd strive with the potsherd of the earth. Shall the thing formed say to Him that fashioned it, What makest Thou?" (Isa. 45:9).

Again; the Lord God sovereignly placed Israel upon a conditional footing. The 19th, 20th and 24th chapters of Exodus afford a clear and full proof of this. They were placed under a covenant of works. God gave to them certain laws, and made national blessing for them depend upon their observance of His statutes. But Israel were stiff-necked and uncircumcised in heart. They rebelled against Jehovah, forsook His law, turned unto false gods, apostatised. In consequence, Divine judgment fell upon them, they were delivered into the hands of their enemies, dispersed abroad throughout the earth, and remain under the heavy frown of God's displeasure to this day.

It was God in the exercise of His high sovereignty that placed Satan and his angels, Adam, Israel, in their respective responsible positions. But so far from His sovereignty taking away responsibility from the creature, it was by the exercise thereof that He placed them on this conditional footing, under such responsibilities as He thought proper; by virtue of which sovereignty, He is seen to be God over all. Thus, there is perfect harmony between the sovereignty of God and the responsibility of the creature. Many have most foolishly said that it is quite impossible to show where Divine sovereignty ends and creature accountability begins. Here is where creature responsibility begins: in the sovereign ordination of the Creator. As to His sovereignty, there is not and never will be any "end" to it.

Let us give further proofs that the responsibility of the creature is based upon God's sovereignty. How many things are recorded in Scripture which were right because God commanded them, and which would not have been right had He not so commanded! What right had Adam to "eat" of the trees of the Garden? The permission of his Maker (Gen. 2:16), without which he had been a thief! What right had Israel to "borrow" of the Egyptians' jewels and rai-

ment (Ex. 12:35)? None, unless Jehovah had authorized it (Ex. 3:22). What right had Israel to slay so many lambs for sacrifice? None, except that God had commanded it. What right had Israel to kill off all the Canaanites? None, save as Jehovah had bidden them. What right has the husband to require submission from his wife? None, unless God had appointed it. And so we might go on. Human responsibility is based upon Divine sovereignty.

One more example of the exercise of God's absolute sovereignty. God placed His elect upon a different footing from Adam or Israel. He placed them upon an unconditional footing. In the Everlasting Covenant Jesus Christ was appointed their Head, took their responsibilities upon Himself, and wrought out a righteousness for them which is perfect, indefeasible, eternal. Christ was placed upon a conditional footing, for He was "made under the law, to redeem them that were under the law," only with this infinite difference: the others failed, He did not and could not. And who placed Christ upon that conditional footing? The Triune God. It was sovereign will that appointed Him, sovereign love that sent Him, sovereign authority that assigned Him His work.

Certain conditions were set before the Mediator. He was to be made in the likeness of sin's flesh; He was to magnify the law and to make it honourable; He was to bear all the sins of all God's people in His own body on the tree; He was to make full atonement for them; He was to endure the outpoured wrath of God; He was to die and be buried. On the fulfillment of those conditions He was promised a reward: Isa. 53:10-12. He was to be the firstborn among many brethren; He was to have a people who would share His glory. Blessed be His name forever, He fulfilled those conditions, and because He did so, the Father stands pledged, on solemn oath, to preserve thru time and bless throughout eternity every one of those for whom His incarnate Son mediated. Because He took their place, they now share His. His righteousness is theirs, His life is theirs. There is not a single condition for them to meet, not a single responsibility for them to discharge in order to attain their eternal bliss. "By one offering He hath perfected forever them that are set apart" (Heb. 10:14).

Here then is the sovereignty of God openly displayed before all, displayed in the different ways in which He has dealt with His creatures. Part of the angels, Adam, Israel, were placed upon a conditional footing, continuance in blessing being made dependent upon their obedience and fidelity to God. But in sharp contrast from them, the "little flock" (Luke 12:32), have been given an unconditional, an immutable standing in God's covenant, God's counsels, God's Son; their blessing being made dependent upon what Christ did for them. "The foundation of God standeth sure, having this seal: The Lord knoweth them that are His" II Tim. 1:19). The foundation on which God's elect stand is a perfect one: nothing can be added to it, nor anything taken from it (Eccl. 3:14). Here, then, is the highest and grandest display of the absolute sovereignty of God. Verily, He has "mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. 9:18).—Arthur W. Pink

"GOD'S REMINDERS"

(Continued from page one)

day long,
While there are others living about us,
Never molested tho in the wrong.

When death has come and taken our loved ones,
It leaves our home so lonely and drear;
Then do we wonder why others prosper,
Living so wicked year after year.

Farther along we'll know all about it,
Farther along we'll understand why;
Cheer up, my brother, live in the sunshine,
We'll understand it all by and by."

By inspiration David answered this riddle. He shows us not once but in a great number of instances that the prosperity of the wicked is only for a season. Listen:

"For they shall soon be CUT DOWN like the grass, and WITHER as the green herb. For evildoers shall be CUT OFF: ut those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the WICKED SHALL NOT BE. yea, thou shalt diligently consider his place, and it shall not be. The Lord shall laugh at him: for he seeth that his day is coming. Their sword shall ENTER INTO THEIR OWN HEART, and their bows shall be broken. For the arms of the wicked shall be BROKEN: but the Lord upholdeth the righteous. But the wicked shall PERISH, and the enemies of the Lord shall be as

the fat of lambs: they shall CONSUME; into smoke shall they consume away. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be CUT OFF. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are CUT OFF, thou shalt see it. Yet he passed away, and, lo, he WAS NOT: yea, sought him, but he could NOT BE FOUND. But the transgressors shall be DESTROYED TOGETHER: the end of the wicked shall be cut off." — Psalm 37:29, 10, 13, 15, 17, 20, 28, 34, 36, 38

In these eleven verses David plainly tells us that while the wicked prosper for a while, that it is only for a season. Often we observe in life those who are living so far removed from God. For a while they seem to prosper, yet usually before the hour of death God manifests His hand relative to their prosperity, and even before life comes to a close that worldly prosperity seems to be but temporary. God's Word would not be true if this were otherwise. He says:

"As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall LEAVE THEM in the midst of his days, at his end shall be a fool." — Prov. 17:11.

However, even if one should succeed in amassing great wealth without living for God, and though that wealth might continue with him to the end of his days, even then that prosperity is only for a season. What a horrible thing it is to think of a man dying without God! He may have been waited upon by servants, have lived in a mansion

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THE SCHOOL OF SORROW

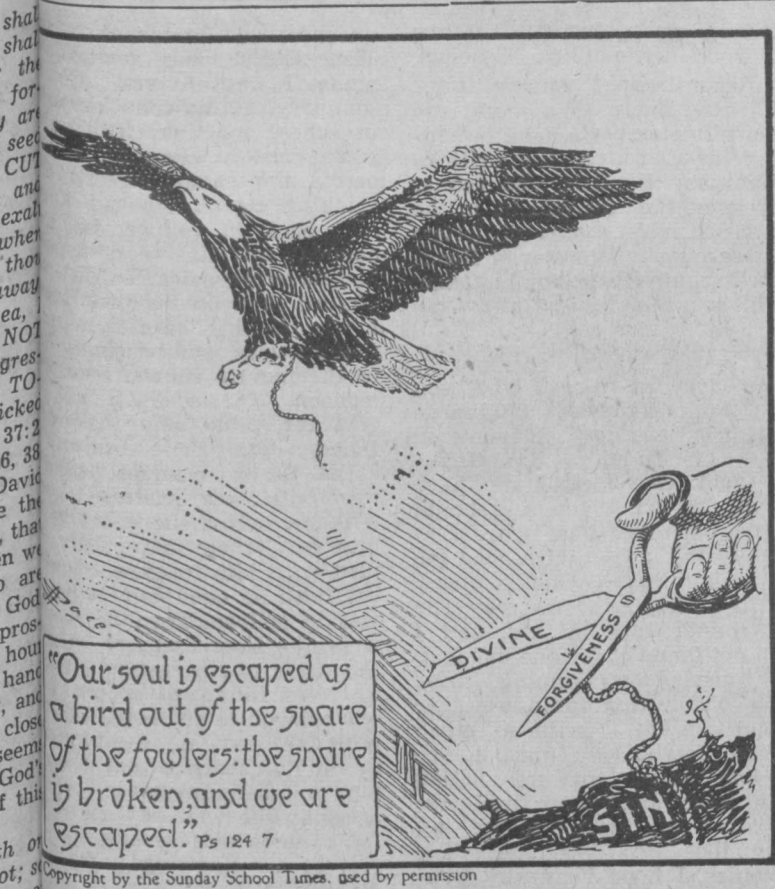
I sat in the school of sorrow,
The Master was teaching there;
But my eyes were dim with weeping
And my heart oppressed with care.
Instead of looking upwards
And seeing His face divine,
So full of tender compassion
For weary hearts like mine,
I only thought of the burden,
The cross that before me lay,
The clouds that hung thick above me,
Dark'ning the light of day.

So I would not learn my lesson
And say, "Thy will be done,"
And the Master came not near me
And the laden hours went on.
At last, in despair, I lifted
My straining eyes above,
And I saw the Master watching
With a look of pitying love.
To the cross before me He pointed
And I thought I heard Him say,
"My child, thou must take thy burden
And learn thy task today.
Not now may I tell the reason,
Tis enough for thee to know
That I, the Master, am teaching
And appoint thee all thy woe."

Then kneeling, the cross I lifted,
For one glimpse of that face divine
Had given me strength to bear it,
And say, "Thy will, not mine."
And so I learned my lesson
And through the weary years
His helping hand sustained me
And wiped away my tears.
And love, the glorious sunlight,
From the heavenly home streamed down,
Where the school tasks all are ended
And the cross is exchanged for the Crown.

—Anon

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"GOD'S REMINDERS"

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man, have fed on the bounty of the land, and have rested in the lap of luxury, yet when he comes to die without God, his prosperity vanishes and it is only for a season. Listen to the Word of God which unmistakably tells us that there is a Hell awaiting every individual who dies without the Lord Jesus, so that man who lives wicked and godless finds the end of the way that his prosperity was but short lived. 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 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." — Mark 9:43-48.

"And death and hell were cast into the lake of fire. This is the second death. And whosoever has not found written in the book of life was cast into the lake of fire." — Rev. 20:14, 15.

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." — II Pet. 2:9.

As a good illustration of this truth consider Voltaire, the French sceptic and free thinker. He enjoyed the prosperity of this world, forgetful of God in his unbelief and infidelity. He did his best to rule God out of existence. Though he enjoyed life to its fullest while he lived, sinking from every cup of material pleasure, when he came to die he cried, "I am abandoned by God and man." Though he enjoyed worldly prosperity for a few years of a brief lifetime, he soon learned that his godless prosperity was only for a season. Edgar Allen Poe ignored God

through all the days of his life. Due to his profligacy and sinful living, he never amassed any fortune, yet he did enjoy the prosperity of material things. Yet in his dying hour he shouted before God and man, "Lord, help my soul."

Thus, from the Bible and from observation we see that the prosperity of the wicked is only transient. What a fool, man is, to think he is gaining who leaves God out of existence. Regardless of his ill-gotten gains, which cannot help him when he faces judgment, he sooner or later learns that his prosperous days are only for a season.

II

GOD REMINDS US THAT SALVATION IS OF THE LORD. What a blessed, blessed truth this is! Listen to the words of David:

"But the salvation of the RIGHTEOUS IS OF THE LORD: he is their strength in the time of trouble." — Psa. 37:39.

This, of course, reminds us of the words of Jonah who once upon a time went to school in the belly of a whale and there learned more than he had ever learned in life before. He learned what I choose to call "whale belly theology," and when he graduated from this strange school and hung up his diploma, he had but one text to preach. Hear him as he says:

"But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. SALVATION IS OF THE LORD." — Jonah 2:9.

How I would to God that a lot of Arminian preachers might go to the school that Jonah attended. It would be a fine thing if every seminary professor in Louisville would enroll in this same college. If every one of the students who go to Louisville this fall would matriculate in the same school that Jonah attended, they would graduate with a far greater knowledge of God's Word than they would in the Seminary at Louisville. Jonah learned that salvation is of God, which is a lesson which but a mighty few folk have ever learned. The majority have in mind that religion, the observance of the law, or the works of man somehow enter in and become a part of salvation. How wonderful it is to be reminded by God, as was David, that it is of the Lord! How wonderful it is to learn, as did Jonah, that

salvation comes only, by and through, the Lord!

It is interesting to know that salvation is of the Lord in the **PLANNING OF IT.** It was God who planned our salvation. Long before this world began the plans thereof was fully determined in the mind of God. Listen:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain FROM THE FOUNDATION OF THE WORLD." — Rev. 13:8.

"According as he hath chosen us in him before the FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love." — Eph. 1:4.

In the light of this Scripture our salvation is actually older than creation. Before a rock was ever made or this earth was even formed, God chose the elect in Christ Jesus. Thus in the planning of salvation before time began, it is of the Lord.

IN THE EXECUTION OF IT, salvation is of the Lord. Not only was it God that planned our salvation, it was God that provided our salvation. Go with me to Calvary and see Jesus crucified. The nails pierced His hands and His feet. His back became a mass of gore and blood through the scourging He received at Pilate's judgment hall. His side was pierced with a spear. Even the blessed forehead of God's Son — the forehead which should have worn a golden crown — was bruised and mangled with a crown of thorns. As the blood of Jesus drops from His body to the ground, we behold God working salvation for us. As we behold this scene of Calvary we are reminded of the words of God, when He said, "The blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:7.

I insist, beloved, that it was God only that provided and executed salvation. That royal bath of mercy wherein black souls are washed was filled from the veins of Jesus. There was no blood of martyrs nor apostles in it. Not even the blood of the dying thief entered into it. Thus we see that in the execution of the plan of salvation, it is of the Lord.

Furthermore, in the **CHOOSING OF THE SUBJECTS OF IT,** salvation is of the Lord. Not one of us who are saved today would ever have chosen Him if left to ourselves. Every man naturally is an Arminian and thus every man naturally seeks to save himself apart from God. Yet may I remind you that no one can do so. No man without the aid of the Holy Spirit can or will choose the Lord Jesus Christ. He had to do the choosing. Hear Jesus Himself as He says:

"Ye have not chosen me, but I HAVE CHOSEN YOU, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." — John 15:16.

How wonderful it is to know that though we would not have chosen Him, that He did choose us.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as WERE ORDAINED TO ETERNAL LIFE, BELIEVED." — Acts 13:48.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because GOD HATH FROM THE BEGINNING CHOSEN YOU TO SALVATION through sanctification of the Spirit and

belief of the truth." — II Thes. 2:13.

Thus even in the choosing of the subjects of salvation, we see that it is of the Lord. It is still more apparent that salvation is of the Lord in **THE APPLICATION OF IT.** It is not the preacher's business to apply salvation, nor is it the church's business to apply it. Some preachers and churches are not content to do their work of preaching the Word of God — they try to do the work of the Holy Spirit too. They try to apply salvation to the subject. May I insist, beloved, that the Lord Himself must apply it. This is obvious when we note that one must repent to be saved, that even that repentance is a gift.

"When they heard these things, they held their peace, and glorified God, saying, Then hath GOD ALSO TO THE GENTILES GRANTED REPENTANCE unto life." — Acts 11:18.

This truth is still further seen in that while one must receive Christ by faith to be saved, that even that faith is of God.

"For by grace are ye saved through faith; and that not of yourselves: IT IS THE GIFT OF GOD." — Eph. 2:8.

Thus we see that in the planning of it, in the execution of it, in the choosing of the subjects of it, and in the application of it, that salvation is of the Lord.

III

GOD REMINDS US THAT IT IS HE THAT PRESERVES HIS SAINTS. This is a most precious reminder. It is sweet to the thought and soul of each of the redeemed children of God.

"For the Lord loveth judgment, and forsaketh not his saints; they ARE PRESERVED FOR EVER: but the seed of the wicked shall be cut off." — Psa. 37:28.

Each of us know what happens when a woman preserves the fruit of the land or tree. She takes the natural kick out of that fruit so that it will not ferment and spoil. Well, beloved, God is in the same business. He preserves His saints.

He rejoices that the Devil cannot take even one soul out of the hands of God. Listen:

"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.

This verse would indicate that he cannot put so much as his little finger on that new nature which God puts in a man when he is saved. He may worry our fleshly nature and may cause us untold grief in our bodies, which are not yet redeemed, yet he cannot so much as touch the new nature of the child of God. Isn't it wonderful to know that we are secure in Him and that we are preserved safely in Christ! Suppose the Devil could take a man out of God's hands as the Arminians claim. If he could take one, he ought to be able to take everyone. If he can take everyone, then he is not only a Devil, but a fool, not to. Suppose though that he does not. Let us imagine that he takes all but one and that he allows one person only to go to Heaven. That person would be saved, as you can see, by the grace of the Devil, yet the Word of God tells us that we are saved by the grace of God.

This ought to put every child of God on shouting ground — just to know that God has preserved us. Whenever I turn through His Word and read His promises, I am overwhelmed at the magnitude of them. I rejoice to know that He promises

to secure us and that we are safely preserved in Him. Listen:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life." — John 5:24.

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

"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.

"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.

IV

GOD ALSO REMINDS US THAT THE DEATH OF THE RIGHTEOUS IS A DELIGHTFUL EXIT.

"Mark the perfect man, and behold the upright: for the END OF THAT MAN IS PEACE." — Psa. 37:37.

Here is not only a precious but a comforting truth for the child of God. Though the wicked live ungodly and seemingly prosper for a while, and though the righteous may suffer during life, when a child of God comes to the end of the way, that end is peace. Surely it is true that death offers a delightful exit to every child of God.

"When the last feeble step has been taken
And the gates of that city appear,
And the beautiful songs of the angels
Float out on my listening ear.

When all that now seems so mysterious
Will be bright and as clear as the day.
Then the toils of the road will seem nothing,
When I get to the end of the way,
Then the toils of the road will seem nothing,
When I get to the end of the way."

This is the thought that thrilled D. L. Moody. As he lay dying, he said, "I see earth receding, Heaven is opening; God is calling me."

Many of God's own suffer greatly in the flesh. Sorrows on top of sorrows weight them down during life. Financial reverses, physical pain, privations (Continued on page four)



SPECIAL NOTICE

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WHAT IS A SAINT IN THE BIBLE USE OF THE TERM?

(Continued from page one) that arise out of sentiment than out of most anything else. Even Christian people are largely colored in their beliefs and outlooks and judgments and actions by their personal sentiments and friendships, rather than by truth and right and judgment.

Evangelists often effervesce about "my sainted mother." Stuff! Nonsense! Mother is no more sainted when she is dead than when living. That is just stuff designed to get up a good cry. It does not honor mother to "canonize" her like the Catholics.

The Holy Roller Error

Their error grows out of the notion—false notion—of sanctification. They believe in getting "saved and wholly sanctified" as they call it. That is, they think of salvation as a second and special work of grace. (Which it isn't). Those who get this are supposed to be saints. From this has come the popular notion that a saint is a person who is sinless. "Why he acts like a saint" we have heard people say in derision.

The Scriptural Teaching About Sainthood

Briefly it is as follows:

All believers in Christ are saints. See Rom. 1:7; 12:13; 15:25; 16:2; 1 Cor. 14:33.

A Bible saint is not a dead person, but a living one. Of course there are many dead saints, but the point is, you do not have to die to be a saint.

A Bible saint is not a sinless person, but one who has a sinless Savior.

A Bible saint is sanctified, but sinless. (See Heb. 10:10; 1 Cor. 6:11).

Every Bible saint will one day be sinless and perfect. That day is future and involves the resurrection and immortalization of the body. See I. Thess. 5:23. Here Paul wishes that the persons being written to might be found "blameless" at the coming of Christ—not sinless. To be "blameless" means to be living with the right motive—striving earnestly to do the will of God. Such life and service will not be perfect, but it may be blameless.

See Ephesians 5:27. Here the church is presented unto Christ, without spot or wrinkle or any such thing. When is that? When He comes? Now there is "spot" and "wrinkle" but when resurrected and changed, the spots and wrinkles all disappear. That is the picture of the church in glory—not in this present evil age.



"GOD'S REMINDERS"

(Continued from page three) of the necessities of life—all these come to many of God's own again and again throughout life, yet when that child of God lays aside these cares, he finds death to offer a most wonderful exit from this life. It is no wonder that Elizabeth Browning, the poetess, said, "It is beautiful." It is no wonder that Lew Wallace wrote "Ben Hur" declared in perfect peace, "Thy will be done." It is no wonder that President McKinley in perfect peace reposed on Him, quoting the old hymn, "Nearer, My God, To Thee."

These then are a few of the things of which God reminds us within this wonderful psalm.

The prosperity of the wicked is only for a season.

Salvation is of the Lord.

God preserves His saints.

The death of the righteous is

a delightful exit from time into eternity.

A worldly boy in the days when the czars ruled Russia, joined the army. He amassed a great number of gambling debts and one night counted these on a slip of paper and underneath wrote, "Who's to pay?" He then fell asleep. When the emperor passed through the barracks, he wrote underneath the question which the lad had asked, his own name, Nicholas. Well, beloved, may you do likewise. May you count up today all your sins, your transgressions and iniquities, and then underneath of them write:

"Sweetest note in seraph song, Sweetest name on mortal tongue;

Sweetest carol ever sung, Jesus, blessed Jesus."



AN OPEN LETTER TO ELDER W. C. BOONE

(Continued from page one)

active member of the Mt. Zion Baptist Church for years, and this dear brother verifies the fact that Benedict did practice open communion while preaching for this church. Furthermore, he even asked one unsaved man to permit him to baptize him, even though he knew the man was unsaved.

You say that he is a loyal Baptist minister, which means that he is loyal to the Cooperative Program, the state machine, and the hierarchy.

Of course, you don't mean that he is loyal to the Word of God.

You know that he isn't loyal to the Word of God, for if he were, he would not practice open communion.

If he were, he would not unionize with other denominations, including the Holy Rollers.

If he were loyal to the Word of God, he would not make sport of the First Baptist Church of Russell in their doctrinal stand for God's Word.

You try, by your letter of May 27th, to make it appear that I have misrepresented Benedict. In fact, you might as well have said that I lied. In view of this I am asking you to make a personal investigation of the matter and I am enclosing my check for \$100 to pay the expense of such investigation, with the understanding that you come to Ashland and I'll take you to see at least a dozen who will testify as to the heresy of Boss Benedict. By accepting my check, to be used in this manner only, such investigation need not cost the State Board of Missions a penny. However, I expect you to be honest enough after the investigation to fire heretic Benedict, if you find that he is thus guilty as I have said. I warn you in advance to be prepared to accept the testimony of reputable citizens including that of one ex-field worker as to these things.

Now Bro. Boone, if I may use a slang term, it's time for you to either "put up or shut up." Either investigate at my expense, or else shout "Great is Diana of Denominationalism." Either fire Benedict, or give him a coat of whitewash, or maybe move him to Western Kentucky where folk won't know of his heresies. Either apologize to me for your letter of May 27th, in which you insinuate I have lied, or else prove that I have misrepresented Benedict.

You'll do the cause of Christ and Kentucky Baptists great and lasting good if you'll be

courageous against the heresies of your own employe, Benedict.

Regardless of your attitude, I'll say today that more and more Baptist pastors are becoming aroused over the drift of Kentucky Baptists, and sooner or later, the "fat will be in the fire." I have scores of letters concerning this matter of Benedict, urging that action be taken. This is a sample:

Dear Brother Gilpin:

I have just re-read what you had to say concerning "Religious Bossism" and also the article on the same thing by Bro. Casey. I thank God for all you have said, and what you say should have been said long ago. I certainly think you did a good job skinning Boss Benedict. Certainly if he has acted the way The Examiner says he has, and I do not doubt it for one moment, he needs the skinning knife, and thank God for a preacher who can do it with so much grace as you have done it. For a long time I have been telling the folks about these "religious bosses" and trying to get my churches to designate their monies. I hope Kentucky Baptists will wake up. I most heartily agree with you that "Field workers are but bosses over the pastors and churches of the association." May God save us from their pressure and influence.

What I have said of your article on "Bossism" you may print if you like, when all of us rise up against that in our state we may be heard.

This letter does not come from what you would call a "little preacher." His church is one of the most influential in Kentucky, and contains some of the greatest givers in the state.

And now Bro. Boone, I await your answer with the keenest of expectancy. So do the rank and file of Kentucky Baptists.

Very sincerely yours,
John R. Gilpin



IF YOU THINK

(Continued from page one) gram I found that there were three outstanding men. One of them was a rank modernist from the University of Chicago School of Psychiatry, the other a rank modernist, head of the Bible department of Drake University; and the other was an old-fashioned, Bible-believing, Southern Baptist preacher who came from the state of North Carolina. Those were the three speakers at this conference in the spring of 1940. Alright—when this man who is the head of the Psychiatry school of the University of Chicago was to speak, the students would fill the auditorium. He talked about psychological problems, etc. When the modernist from Drake University, and boy was he eloquent, he was smooth, he was sharp, he was slick, was to speak the students would FILL the auditorium. But when the old-fashioned, Bible-believing preacher from North Carolina was to speak, and his messages the entire week were about Jesus Christ, they literally emptied the auditorium. I never heard my Christ exalted in any greater way in my life than I heard that week from that preacher. Brother, that shows the way the schools are going. Do you know the reason why? I'll tell you why. They have had modernism taught them until they were interested only in modernism. They were interested in the psychology. They were

unconcerned to learn about Jesus Christ. This young man whom I went to visit in that seminary, at the time we were in school together, had never tasted tobacco. Here, he walked across the campus every day smoking cigars. When I knew him back in college, he was about twenty-five years old and had never been inside a talking picture show in his life. While I was visiting here I learned that he was cutting classes to go to the picture show in the afternoon. We sat down to discuss the Bible, and I learned that he didn't believe anything at all. He had changed. His entire faith was shattered. His wife sat across the room from him in a chair and cried and pleaded with him to come back to the faith he once had when he was in college. Then he would walk the floor and say, "that's the curse of this thing, I came up here to go to school and sl wanted you to sit in the classes with me, and you wouldn't do it. So I've learned and I have new and different ideas and you are just like you were—guess I'll have to put up with it the rest of my life." That was his attitude. Before I left to drive back to my church in Joplin, Mo., I had just heard a stirring message from the great preacher from North Carolina, and this friend wouldn't go with me to this service, and didn't hear him. My heart was touched and stirred. His wife and I walked back to the apartment—there he was. I was packed and ready to go. I called him by his first name and said, "Before I go, let's have a word of prayer." His wife broke down and began to sob and said, "I wish you would pray for him that he would come back to the faith he once had." I knelt down there by my suitcases in the middle of the floor and I prayed God in Heaven would stir his heart and bring him back. He shook hands with me, and patted me on the shoulder and said, "I still love you, old boy, I still think as much of you as I ever did, but you just don't know. It's not like I used to think." My friend, before he had gone to this school of modernism he thought that the Bible was verbally inspired. He believed in the coming of Jesus Christ. He believed that ye must be born again. He believed that the Christian life demanded a consecrated, separated godly life. He had never gone inside a motion picture theatre. But the last thing I said to him as I shook his hand, "It was one of the saddest days of my life when I had to leave school and felt like I would not have any more education than I had received. Now you are getting your Doctor's degree from one of the greatest institutions in man's opinion in the world." Then I looked him in the eye and called him by name and said: "If it would do to me what it has done to you, I wouldn't take it on a silver platter as a precious gift." Why? I would rather have my pure, unshattered faith in the verbally inspired Word of God, in the virgin-born Son of God, in the deity of Jesus Christ than to have all the degrees, from all the seminaries in the world.

I am a constant reader of THE BAPTIST EXAMINER and enjoy reading it more than words can express. It helps me to understand the Bible better and helps me to be a better Christian.

Mrs. Dovie Hatfield
Augusta, Ga.

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