

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

VOL. 29, NO. 19

RUSSELL, KENTUCKY, JUNE 12, 1954

WHOLE NUMBER 801

Objections To Arminianism

By ROY MASON
Tampa, Florida

the Lord teaches in His Word.

Arminians Are Always
Extremists

Many people don't know the meaning of the word "Arminianism," so let us make plain what we mean. The word comes from the name of a man, Arminius, who lived back centuries ago, and who helped popularize the heresy of extreme free-willism to the denial of the absolute sovereignty of God, which involves foreordination, election and predestination. We have come to have two systems of doctrine — Calvinism and Arminianism. Calvinism is named after John Calvin who so strongly taught the sovereignty of God along with election, predestination and all that goes with these.

Some Calvinists Have Gone To
Extremes

The Hardshell Baptists for instance have carried Calvinism to extremes such that they are anti-missionary and fatalistic. They believe that God elects the end, but not the means to that end. This is unsupportable. A plain instance of God ordaining both the end, and the means to the end, is found in Acts 27:23-24 with 31. They do not really believe the sovereignty of God, for they do not act upon the sovereign word of the Son of God as given in the Great Commission. (See Matt. 28:18-20). Because some have carried Calvinism to extremes, is no reason to repudiate what

Only a limited number of Calvinists are extremists, but all Arminians are extremists. They are all badly off on their doctrinal beliefs. Now some seem to think that it matters little about this matter—that to debate this issue is to merely thresh some old worn-out straw. This is not true. There are practical implications in these two systems of doctrine that are far reaching. Just what are some of the main objections to Arminianism?

1. Arminianism is a form of rationalism. Because the modern-

1. Are we under the law until born again?

Yes. That is a mixing of terms, however. Being born again does not take us out from under law. Being justified is the legal term for deliverance from the condemnation of the law. We are delivered from the condemnation of the law by receiving Christ as our Substitute, whose death for us satisfied the full demands of the law against our sins. As the death penalty is the end of what the law can do against any criminal; when a sinner trusts Christ to save him, he is not only justified from the condemnation of the law, but is taken out from under law. Having died with Christ and in Christ, he is dead to the law and joined to another, even to Christ Jesus the Lord. As justification, sanctification, redemption, adoption and the new birth all take place at the same moment of time, namely, when a man receives Christ as his Saviour, the born again man is no longer under law.

2. What is repentance and of what does it consist?

Repentance means primarily a change of mind. That change is so radical however that it includes a three-fold change in the man

who repents. There is a change of mind towards sin: he once loved it; he now hates it and loathes it. There is a change of mind towards self; he once thought he was a pretty good sort of a fellow, not very bad, more to be pitied for his weaknesses or imperfections, than condemned for his crimes and his misdemeanors. Under conviction he sees all his good opinion of himself and his self-pity are a lie; that he is a justly condemned criminal under God's law and that his mouth is shut and that he has no defense. Then he is ready to plead guilty to all the charges that God's law and God's monitor, his conscience, make against him. He then sees that Hell is his just desert and his righteous doom. There is also a change of mind towards God. That is why repentance is said to be "towards God." He has been a rebel and an anarchist against God and the Bible and the Lord Jesus Christ. He has been a hater of God and hateful to God. His whole thinking about God is changed and his change of mind shows itself in two ways, which are essential to every true repentance, namely, confession of sin and forsaking of sin. There is no repentance without these (Continued on page eight)

Why Every Baptist Should Object To Easter And Lent

A Covington layman asks us to say something about Easter and Lent. We gladly do so, though the Baptist (?) preachers about whom he speaks will hardly see what we say. One Baptist (?) preacher in his city preached a "Lenten sermon" at one of the theaters; another asked for a large Easter offering. The most serious objections to the observance of Easter and Lent are these:

1. Both came from the Catholics and Baptists who observe either are going just that far in aping Rome. Easter egg hunts are a part of the Catholic superstition connected therewith.
2. Both tend towards ritualism and formalism. Catholics and Episcopalians and other ritualistic churches deny an experience of grace and think the church saves. They live like the Devil except the 40 days during Lent and when they cut out cards and dancing and other worldliness and wickedness and think they can bribe God by 40 days of decent (?) living to keep them out of Hell.
3. Observance of Lent and Easter not only savor of ritualism and formalism; but their observance is in most cases a pretty sure indication, even when observed by Baptists, that the observers, preachers or laymen, are like the Catholics and others, who make so much of its observance, destitute of that personal knowl-

edge and fellowship with Christ, that makes ritualism and formalism nauseating and disgusting. As the Master said in His day it is a case of the "blind leading the blind" and He said both would land in the ditch.

4. For a Baptist to observe Easter is to lend his influence to a wicked perversion of New Testament teaching about the resurrection of the Master. That was to be commemorated in three ways. It is pictured in New Testament baptism. It is shown in a resurrected life, lived every day. It is remembered in the observance of resurrection day, the first day of the week, every Lord's Day. Now Catholics and Episcopalians and Methodists and Presbyterians make much of Easter because they want to commemorate the resurrection of Jesus in some way; but by following the Catholics in changing the ordinance of baptism from immersion to sprinkling they have lost the picture of His resurrection there. They, by practicing infant baptism, and Campbellites, by practicing baptismal regeneration, have followed the Catholics in filling their churches with unregenerate members and they have no resurrection life to show in their daily lives. Then with their churches filled with unregenerate members, they are following the Catholics in making the Lord's Day a holiday, instead

(Continued on page three)

No. 1 Church Members

"Endure hardness as a good soldier of Jesus Christ."—II Tim. 2:3.

Those who have to do with the sorting of grain have established as the highest grade of wheat what is termed Number One Hard.

This wheat can only be purchased in cold climates, where it is exposed to the hardness of inclement weather. The hardness and endurance of the plant produces the highest grade of wheat.

In the heavenly garner God's grain will be graded in like manner, for it is written: "If we suf-

(Continued on page three)

OUR WEEKLY RADIO PROGRAMS

KFKA — 1310 On The Dial
Greeley, Colo.
Sunday, 2:00-2:30 p. m.

WIRO — 1230 On The Dial
Ironton, Ohio
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial
Matewan, W. Va.
Saturday, 10:30-11:00 a. m.

WHTN — 800 On The Dial
Huntington, W. Va.
Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial
Bridgeton, N. J.
Sunday, 2:45 p. m.

The Holy Spirit's Work In The Realm Of Salvation

By ARTHUR W. PINK

In Acts 19 we learn that when the apostle Paul came to Ephesus he asked some disciples of John the Baptist, "Have ye received the Holy Spirit since ye believed?" (v. 2). And we are told, "They said unto him, We have not so much as heard whether there be any Holy Spirit." Sad to say, history has repeated itself. Without doubt, were the members of hundreds of so-called "churches" (in which modernism and worldliness rule) asked the same question, they would be obliged to return an identical answer. The reason why those disciples at Ephesus knew not about the Holy Spirit was, most probably, because they had been baptized in Judea by the forerunner of Christ and then had returned to Ephesus where they remained in ignorance of what had taken place on the day of Pentecost. But the reason why the members of the average "church" know nothing about the third Person of the Godhead is because the preachers they sit under are silent concerning Him.

Nor is it very much better with many of the churches still counted as orthodox. Though the Person of the Spirit may not be repudiated, and though His name may occasionally be mentioned, yet, with only rare exceptions, is there any definite Scriptural teaching given out concerning the

offices and operations of the Divine Comforter. As to His work in salvation, this is very little understood even by professing Christians. In the majority of the places where the Lord Jesus is still formally acknowledged to be the only Saviour for sinners, the current teaching of the day is that Christ has made it possible for men to be saved, but that they themselves must decide whether they shall be saved. The idea now so widely prevailing is that Christ is offered to man's acceptance, and that he must "accept Christ as his personal Saviour," "give his heart to Jesus," "take his stand for Christ," etc., if the blood of the Cross is to avail for his sins. Thus, according to this conception, the finished work of Christ, the greatest work of all time and in all the universe, is left contingent on the fickle will of man as to whether it shall be a success or a failure!

Entering now a much narrower circle in Christendom, in places where it is yet owned that the Holy Spirit has a mission and ministry in connection with the preaching of the Gospel, the general idea prevails even there that when the Gospel of Christ is faithfully preached, the Holy Spirit convicts men of sin and reveals to them their need of a Saviour. But beyond this, very few are prepared to go. The theory prevailing in these places (Continued on page three)

MIXER OR SEPARATOR

We visited a dairy farm recently. We saw there a good mixer. It received everything and mixed and mingled into one batch. Corn, oats, bran, everything else lost its identity in the preparation of this swill for the beasts. As we watched the thing revolve and mingle the matter it had received, a man standing by said, "It is a good mixer, isn't it?"

Some preachers think they have come into the world to be good mixers. They get into the whirl of the social situation in their community. They get all mixed up with everything till their identity is gone, and it would be difficult to distinguish them in the mass as men of God, with the terms of a New Covenant sealed with the blood of Christ, in their hands. They get

(Continued on page eight)

(Read Ezekiel Nineteen)

We are now in the nineteenth chapter of this Book of Ezekiel, and it is rather interesting as to the response we have had regarding this Book, not only from preachers, but from laymen and even unsaved people as well. This past Friday, I heard from a man, that it was indeed and in truth, a veritable surprise to me to know, that he was even reading THE BAPTIST EXAMINER. I haven't seen the man for probably fifteen years. I did not even know that he was receiving the paper. The last time I saw him, he was exceedingly inebriated—in fact, I

never saw him in my life when he wasn't in that condition. I used to know him quite well through the years. I had seen him at least once a week, and as I say, I don't think I ever saw him when he wasn't considerably under the influence of alcohol, but on Friday, this last week, he sent me word that he was getting the biggest blessing in this world from my messages on the Book of Ezekiel. He said it reminded him of a serial at a movie, that each week, he just got a little portion of it, and he looked forward to the next week, that he might be able to read another message on the Book of Ezekiel. When I heard

that, I said, "Well, thank the Lord for that testimony." I do not know whether he has been saved. I do not know anything about him. As I say, I haven't seen him for a number of years, but I thank the Lord when I remember that that man has drunk enough whiskey to sink the biggest battleship the United States ever owned. It certainly blesses my soul to know that he is getting a blessing now from our study here on Sunday in the Book of Ezekiel.

I

In this nineteenth chapter that we have read today, we have a

(Continued on page two)

The First Baptist Pulpit

"An Exposition Of Ezekiel"

THE BIBLE IS A MISSIONARY WORK

1. Every book in the New Testament was written by a foreign missionary.
2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.
4. Every book in the New Testament that was written to a community of believers was written to a group of foreign missionary converts.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches of Asia Minor.
6. Of the twelve apostles chosen by Jesus, every apostle EXCEPT one became a missionary, and he became a TRAITOR.

—Coliseum Courier

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)

One Year in Advance.....\$5.00

Send Remittance to Russell, Ky.

Editorial Department, RUSSELL KENTUCKY, where communications should be sent for publication.

Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Post circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

"An Exposition Of Ezekiel"

(Continued from page one)

poem. Of course, in the English translation, you don't realize you have been reading a poem, but if you were to read it in the original Hebrew, you would find that it is written in a poetic form, and you would notice also that actually it is a lamentation, or a funeral dirge. We might even refer to it as an elegy, a funeral oration, for that is what it actually amounts to. You will notice in the first verse that Ezekiel speaks of it as a lamentation, and as I say, if you could read it in the original language, you would see that it is a funeral dirge, an elegy, or a lamentation, by way of a funeral oration, that was delivered in behalf of two of the kings, that had been kings in Palestine.

In the second verse, he refers to a lioness, which is none other than a reference to Judah—the tribe of Judah. That you might see that Judah is spoken of as a lioness, I will read to you one verse.

"Judah is a lion's whelp."

—Gen. 49:9.

And, in a very picturesque manner, Ezekiel tells how this lioness brought forth a litter of little lion cubs, and how she took one of those cubs—one of her whelps—and set him up to become king over the country. It says in the third verse that he became an unusually strong king, in that he learned to catch prey and devour men, and, at the same time, it declares the nations round about were displeased with him, and that his country was overrun—that he was taken with chains and was brought into the land of Egypt. Then when this lioness saw that this young whelp had been captured and had been taken to Egypt, she immediately set up another of her whelps, another lion cub, and he became king in the stead of the one that had been taken captive. He, too, became strong and voracious, and he, too, suffered the same experience, in that the country was overrun, and he was carried captive, not into Egypt, but unto Babylon.

As I said, beloved, this is nothing more or less than a funeral oration. To all the people of Judah, the meaning of this elegy was obvious. They knew who the two lion whelps were. They knew the two of whom Ezekiel was speaking, and they took this as the funeral oration that Ezekiel delivered in behalf of two of their kings. As I said, the people of Israel knew of whom it was that Ezekiel was speaking. In all probability, you and I would have to study just a little bit through the Word to know of whom Ezekiel was talking.

However, we don't have to study very far, and we do not have to study very long, to find the names of these two men over whom Ezekiel made this lamentation and funeral oration. If you will go back and read the twenty-third and twenty-fourth chapters of the Book of II Kings, you will have the story as it is recorded in God's Word. The first of these kings was a young man by the name of Jehoahaz, who was 23 years old when he began to reign, and who reigned as

a sinner of the vilest type. As a result, he was only allowed to reign a short time. The Word of God says only three months was the tenure of his reign. Then, after he had been taken captive by Pharaoh nechoh of Egypt, and had been carried unto Egypt as a captive, his brother, Jehoiakim, was made king. He reigned for eleven years and because of his sin suffered the displeasure of Almighty God to the extent, that the king of Babylon overran the country and, he was carried captive unto the country of Babylon. As I say, beloved, Ezekiel knew the story, and the people of Judah knew the story. He didn't have to call them by name when he wrote this nineteenth chapter. All he had to do was tell the story and the people knew the individuals of whom Ezekiel was speaking.

II

Let me remind you this morning at the very outset, that both of these men, Jehoahaz and Jehoiakim, were wicked, sinful, and ungodly kings, and both of them deserved the fate that fell upon them. If you will read very carefully the chapters I referred to in II Kings, or a corresponding chapter in the thirty-sixth of II Chronicles, you will find that there wasn't one single thing that these two kings did, that is recorded in the Word of God, that is pleasing to Almighty God. It seems strange that there wasn't something they did that God would take note of as being right and pleasing. Yet, the fact of the matter is, God doesn't say there is one thing that either one of these brothers did that was right or correct or pleasing to God. I say to you this morning that both of these men were evil, wicked and deserved abundantly the fate that came to them.

When you see the first, Jehoahaz carried down into Egypt to die there and never be allowed to return to his homeland again, there is no tear that you can shed in his behalf. I say that he deserved the fate that fell upon him because of his sins. When you see the second, Jehoiakim, carried captive unto Babylon, where he remained for the balance of his life, never able to return to Palestine again, dying, ultimately, as a captive in the land of Babylon, there are no tears to be shed for him. They had sinned, sinned grievously, sinned direly, and sinned so exceedingly, that they deserved the fate that came to each of them, and the sad thing about it is that these two brothers—these two who were kings and suffered the like fate—that of being carried captive, one to Egypt, and the other to Babylon, dying thousands of miles away from home—the sad part of it is that both of them were sons of one of the best men that ever lived in Judah.

Their father was Josiah, who is often spoken of by students of Biblical history as "good king Josiah." His life was definitely in contrast to that of his sons. He wrought reformation on top of reformation in the land of Judah. Undoubtedly, the greatest season of reformation and revival that ever came to the country of Judah came during the period that Josiah was king. Yet, beloved, as soon as he died, his two sons became king, each within a year's time, and those two sons were as opposite from their father as day is from night.

It might be interesting to notice also, beloved, that these two sons had a good name—from the standpoint of the name that their father had given them. Each of them had for the first part of his name the same syllable from which we get Jehovah. One son was named Jehoahaz, and the other was named Jehoiakim, so that each of these two sons had a name—a part of which was taken from the very name of Jehovah. Why, this second son, Jehoiakim, actually meant, "Jehovah is with us." Yet, beloved, in spite of the fact that these boys had a godly father, who loved God, so much so that he even gave his boys a name that would remind him of God whenever he spoke

their names—in spite of that fact, these two sons were as sinful and ungodly and as vicious and as vile as any two individuals that the Word of God speaks of. When they were carried captive to die in a foreign country, I say to you today, both of them deserved the fate that befell them.

III

Now, that leads me to say to you this morning, beloved, that just as judgment fell upon Judah, and just as judgment fell upon these two sons of good king Josiah, so, beloved friends, we can expect the judgment of Almighty God upon us, upon this generation, and upon all the people of this world who are living today.

Folk don't like to think about a judgment. Why, I am satisfied that Jehoahaz did not like to think that there would be a judging time coming, and I am sure that after he had been taken captive—I am sure his brother did not like to think that there was going to be a judgment fall for him. I am sure that both of these boys did not like the idea of thinking about a judgment, but, listen, judgment day came for both of them right here within this world. I will remind you this morning that though men do not like to think about a judgment, there is a judgment time coming.

Let us go back to the days of Noah when the world was just about as wicked and as vile as is possible to imagine. In those days there was not actually but one man in this world who had a home that was worth saving and his name was Noah. He had three boys and each of those boys had a wife, so that Noah and his wife, his three sons, and their wives, were the only eight people in the world worth saving. There was the old preacher Noah, who, along with his wife, had the distinction of having it said of them, even by God Himself, that they had three sons that were worth being saved. All the balance of that ante-diluvian civilization was godless. Old Noah went around for 120 years preaching the judgment, but the people paid no attention to him. I can see Noah as he was building on that ark, hammering and pounding around on it for 120 years, and preaching to the people in between times. The people would laugh at poor old Noah as a crank. They laughed at his idea of a judgment. Brother, they couldn't laugh the judgment away and ultimately, God did what He had never done before. Before that time, there had never been a drop of water to fall upon the earth. God had watered the earth previously by dew, and by dew only, but now, God did what He

had never done before, he opened up the skies and allowed water to fall out of the skies upon the earth to such an extent, that at the end of forty days, the whole world was overflowed with a flood of water. Listen to me, my brother and sister, they laughed at old Noah when he predicted a judgment—when he walked around preaching to them for 120 years—when he was building that ark—they laughed at him. Why, they declared that there was no thought of a flood to come. God had never flooded the world. God had never done what Noah said God was going to do. God never yet, had given a drop of water out of the skies. They laughed at him and said that poor old Noah was a crackpot—that he did not know what he was talking about.

They laughed at him for his faithful testimony in behalf of God, but brother, they could not laugh the judgment away. I can see them after a while. The waters had begun to come up a little closer around the ark. Noah and his family were on the inside, safely sheltered. I can see that old lion go off to the highest hill. I can see the eagle as the king of birds fly to the highest hill. I can see the snakes and the reptiles. They likewise take to the highest promontory. I can see that crowd of the ante-diluvian civilization as they crawl around and knock on the outside of that ark saying, "Noah let us in. Please let us in." Brother, it is too late now. They laughed when he told them that there was a judgment day coming, but, brother, they could not laugh the judgment away.

The same was true in the days of Lot. Lot predicted a judgment. Why, I remember in the Word of God that Lot went around that city of Sodom, after that the angels had made the revelation unto him that the city was going to be destroyed. As he went around that city seeking out his sons and daughters, and his sons-in-law, and his daughters-in-law, I can see him, my brethren, as they laughed at him, saying, "poor old Dad, his old age must be creeping up on him." They laughed at their father. Oh, yes, I imagine they thought: well, father's gotten his pile of money; he moved into this city in order that he might obtain wealth, and I guess he thinks that he has gotten all he needs. Now, he wants religion, and he wants us to go along with him. They laughed at poor, old Lot. Brother, it wasn't a laughing matter. The next morning when the fire fell down out of the skies, and God burned up that city—when God, beloved, burned up the cities round about to the extent that that section of Palestine has been a desert from

that time down to this—God completely destroyed them with fire and brimstone, which was rained out of Heaven upon the earth. Brother, they laughed at God, but they couldn't laugh away the judgment of fire.

The Book of Jeremiah is a very interesting book to me. I have always enjoyed reading it. Jeremiah had a hard time preaching it. He was one of the most faithful of God's servants in the Old Testament. Jeremiah told the people that God was going to send a judgment upon them. You understand that Jeremiah was one of the prophets prior to, and preceding the exile of Ezekiel into Babylon. He told the people that God was going to judge them. They didn't pay any attention to him. When he walked around the city, weeping over the sins of the people, they made fun of him. One day, beloved, they put him down into a miry dungeon. They allowed him to sink down into the mire and mud. They put him there to die, and he would have died, if a Negro man had not come, and pulled him out of the miry clay and set him free. They laughed at Jeremiah when he predicted that God was going to send a judgment upon the city of Jerusalem. They put him in stocks, whipped him in public and abused him until that old preacher swore off preaching, and said he would never preach again, as a result of the public humiliation he suffered in the city of Jerusalem. My brother, though they made fun of the old preacher, and though they laughed at him, when he said that God was going to judge them—though they laughed at him, they couldn't laugh the judgment away. One day, some years later, there came a judgment from the East, from the land of Babylon—destroying the walls of the city and killing thousands and carrying thousands of people away into captivity into Babylon where they stayed for 70 years period of time. Brethren, they laughed at Jeremiah when he predicted judgment, but they couldn't laugh the judgment away.

What was true in the days of Noah and in the days of Lot and in the days of Jeremiah was likewise true in the days of the Lord Jesus Christ. When he was here in the days of His flesh, He told the people in the city of Jerusalem that a judgment was going to fall upon that city, but they laughed at Him, and they took Him out to Calvary and crucified Him. Scant thirty years had passed after Jesus' death when Titus, the Roman general marched against that city and knocked down its walls and killed

(Continued on page seven)

Bound In Chains Of Sin



"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."—Mt. 28:18-20.

Easter

(Continued from page one)
of a holy day; and Christ's resurrection is not witnessed to there. So as a substitute for the right ways of commemorating the resurrection of Jesus and because they have repudiated all three of the right ways of its commemoration, they have invented Easter and like Xmas, have made it a day to dishonor Christ by show and hypocritical, formalistic services to entertain men rather than to glorify the Son of God.

It is sad to find a Baptist aping Rome and dishonoring the Lord by turning His holy day into a parade and show, as is done in most churches, that have Easter services.

No. 1 Church Members

(Continued from page one)
fer with Him we shall also reign with Him." The two sons of Zeb- edee who wanted the first place in the kingdom of Heaven were asked if they were able to share the Lord's cup of suffering as the necessary pre-requisite to the place of honor.

1. We must endure hard say- ings. He who wants always to be indulged with soft speech, and goes away offended when the preacher says hard and search- ing things will never grade as Number One Hard. There was a group of men in Christ's day who were offended at His teaching, and left Him and walked no more with Him because of His teach- ing. They said: "This is a hard saying; who can hear it?"

Apply to your own heart the parts of the Word of God that cut and wound if you want to grade high in Christian life.

2. Endure hard circumstances. They who set their sails when "the south winds blow softly," and seek to avoid the stress and storm of the bleak north, will never sail into harbor with a worthwhile cargo.

They who always pray for easy providences will never grow rich with heavenly experiences.

Nor let the adverse providences sour the spirit, like a Jacob, who in unbelief murmurs, "All these things are against me," when the Divine hand was planning and working his highest good.

Rather seek grace that, like Paul and Silas, we may sing in the dungeon after the beating and buffeting of a hard world, and over all life's hardships write the inscription of faith: "And we know that all things work to- gether for good to them that love God, to them that are called ac- cording to His purpose" (Rom. 8:28).

The Holy Spirit

(Continued from page one)
is that the sinner has to cooperate with the Spirit, that he himself must yield to the Spirit's "striv- ing" or he will not and cannot be saved. But this pernicious and God-insulting theory denies two things: to argue that the natural man is capable of cooperating with the Spirit is to deny that he is "dead in trespasses and sins." for a dead man is incapable of doing anything. And, to say that the operations of the Spirit in a man's heart and conscience may be resisted, withstood, is to deny His omnipotence!

Ere proceeding further, and in order to clear the way for what is to follow, a few words need to be said on "My Spirit shall not always strive with man" (Gen. 6:3), and "ye do always resist the Holy Spirit" (Acts 7:51). Now these passages refer to the external work of the Spirit, that is, to His testimony through the preached Word. I Peter 3:18-20 shows that it was the Spirit of Christ in Noah who "strove" with the antediluvians as that patriarch preached to them (II Pet. 2:5). So in Acts 7 the very next words explain v. 51—"Which of the prophets have not your fathers persecuted?" As Nehem- iah said, "Many years didst thou forbear them, and testifidest against them by Thy Spirit in Thy prophets" (Neh. 9:30).

The external work of the Spirit, His testimony through the Scrip- tures as it falls on the outward ear of the natural man, is always "resisted" and rejected, which only affords solemn and full demonstration of the awful fact that "the carnal mind is enmity against God" (Rom. 8:7). But what we would now point out is that Scripture reveals another work of the Holy Spirit, a work that is internal, imprecipitable, in- visible. This work is always EF- FICACIOUS. It is the Spirit's work in salvation, begun in the heart at the new birth, continued or sustained throughout the en- tire course of the Christian's life on earth, and concluded and con- summated in Heaven. This is what is referred to in Phil. 1:6:

"Oh, set your sail to the heavenly gale,
And then, no matter what winds prevail,
No reef shall wreck you, no calm delay,
No mist shall hinder, no storm shall stay;
Though far you wander, and long you roam,
Through salt sea spray and o'er white sea foam,
No wind that can blow but shall speed you home."

—Evangelical Christian

"He which hath begun a good work in you will finish it." This is what is in view in Psa. 138:8: "The Lord will perfect that which concerneth me." This work is wrought by the Spirit in each of "God's elect," and in them alone.

It has been well said that "The part and office of the Holy Spirit in the salvation of God's elect consists in renewing them. He quickens the heirs of glory with a spiritual life, enlightens their minds to know Christ, reveals Him to them, forms Him in their hearts, and brings them to build all their hopes of eternal glory on Him alone. He sheds abroad the Father's love in their hearts, and gives them a real sense of it. In which experience of His gracious and effectual work in their souls, they are made to say with the Psalmist 'Blessed is the man whom Thou chooseth, and causeth to approach unto Thee, that he may dwell in Thy courts' (Psa. 65:4)."

One of the delusions of the day is that an evangelical believing in Christ lies within the power of the UNrenewed man, so that by performing what is naively called "a simple act of faith" he be- comes a renewed man. In other words, it is supposed that man is the beginner of his own salvation. He takes the first step, and God does the rest; he "believes" and then God comes in and saves him. This is nothing but a bald and blank denial of the Spirit's work altogether. If there is one time more than another when the sin- ner lies in need of the Spirit's power it is at the beginning. "He who denies the need of the Spirit at the beginning, cannot believe in His work at the after stages— nay, cannot believe in the need of the Spirit's work at all. The mightiest and most insuperable difficulty lies at the beginning. If the sinner can get over that with- out the Spirit, he can easily get over the rest. If he does not need the Spirit to enable him to be- lieve, he will not need Him to enable him to love" (H. Bonar).

They err greatly who think that after the Spirit has done His work in the conscience it still remains for man to say whether he shall be regenerated or not, whether he shall believe or no. The Spirit of God does not wait for the sinner to exercise his will to believe; instead He works in the "elect" "both to will and to do" (Phil. 2:13). Therefore does Jehovah de- clare "I am found of them that sought Me not" (Isa. 65:1. Quoted by Paul in Rom. 10:20). To "be- lieve" in Christ savingly is a su- pernatural act, the product of su- pernatural grace. There is no more power in fallen man to be- lieve to the saving of his soul than he has any merits of his own entitling him to the favor of God; thus, he is as dependent on the Spirit for power as on Christ for worthiness. The Spirit's work is to apply the redemption which the Lord Jesus purchased for His people, and the children of God owe their salvation to the One equally as much as to the Other.

In Titus 3:5 the salvation of the redeemed is expressly attributed to God the Spirit: "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." "If it be asked in what sense man can be said to be 'saved' by the renewing of the Spirit, the answer is obvious: There is a series of truths to which no link can be wanting. We are saved by the Divine pur- pose, for God hath chosen us to salvation: we are saved by the atonement as the meritorious ground of all; we are saved by faith as the bond of union to Christ; we are saved by grace as contrasted with works done; we are saved by the truth as convey- ing God's testimony; and, as here, we are saved by the renewing of the Holy Spirit, as producing faith in the heart" (Prof. Smeaton).

Regeneration Is By The Spirit
"And you hath He quickened who were dead in trespasses and sins" (Eph. 2:1). The quickening of those who are dead in tres- passes is the work of the third Person of the Trinity: "That which is born of the Spirit is

THIS MORNING

La Von Doherty

Did you meet your Lord this morning
Ere you saw a human face?
Did you look upon His beauty
Through His all-abounding grace?

Did you bow in prayer before Him
Ere you went upon your way?
Did you ask for strength to carry
All the burdens of the day?

Did you see His will in reading
From His Holy Word, and take
Of His promises a portion,
Blessed with love, for His Name's sake?

Oh, how weak and worthless we are,
And our spirits quake within,
If we fail to meet our Master
Ere the pathway we begin.

How He waits to give His blessing
On our lives another day.
Christian, never start without Him.
Let Him speak, and then, obey.

spirit" (John 3:6). The natural man is spiritually dead. He is alive sinward and worldward but dead Godward—"alienated from the life of God" (Eph. 4:18). If this solemn truth were really be- lieved there would be an end to controversy on our present sub- ject. A dead man cannot "co- operate" with the Spirit, nor can he "accept Christ." In II Cor. 3:5 we read, "Not that we are suffi- cient of ourselves to think any- thing." That is said of Christians. If the regenerate have no capacity to "think" spiritually, still less are the unregenerate able to.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them be- cause they are spiritually discerned" (I Cor. 2:14). What could be plainer? The "natural man" is fallen in his UNregenerate state. Unless he is born from above he is completely devoid of spiritual discernment. Our Lord expressly declared, "Except a man be born again he cannot see the kingdom of God" (John 3:3). The "natural man" cannot see himself, his ruin, his depravity, the filthiness of his own righteousness. No mat- ter how plainly God's Truth is presented to him, being blind, he cannot discern either its meaning, spirituality, or suitedness to his need. A spiritual understanding of the Gospel is as truly due to the operation of the Holy Spirit as that He is the Author of the Di- vine Revelation. Spiritual life must precede spiritual sight, and the Spirit Himself must enter the heart before there is "life": "And shall put My Spirit in you, and ye shall live" (Ezek. 37:14).

The work of the Spirit in regen- eration is a Divine miracle which is the result of His forth-putting of supernatural power. It is the quickening of a spiritual corpse; it is the bringing of a dead soul to life. The sinner himself can no more accomplish it by an act of his own will than he can create a universe. This miracle of grace is spoken of in Scripture as "the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead" (Eph. 1:19,20). "The same power which was put forth to raise Christ from the dead is put forth in regeneration . . . Christ's resurrection is the ex- ample pattern of our spiritual resurrection, according to which, as the Spirit wrought in Him, so He works in us a work conform- ed to His resurrection. As the re- surrection of Christ was the great declaration of His being the Son of God, so in regeneration of our being the sons of God, being the evidence of our adoption, and al- so the first discovery of our elec- tion. As Christ's resurrection is the first step to His eternal king- dom and glory, so regeneration is

the first open introduction to all the blessings of that state of grace into which the child of God is now introduced." (S. E. Pierce).

Meetness For Heaven Is By Spirit

Our title to the glory lies sole- ly in the righteousness of Christ; our personal fitness for it lies in the Holy Spirit's regenerating of us. All our meetness for the heavenly state was wrought in us in regeneration. Writing to the regenerated Colossians the apostle said, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." And then he shows wherein this "meetness" consists: "Who hath delivered us from the power of darkness, and hath translated us into the king- dom of His dear Son" (v. 13). Their title is without them; their "meetness" within. The Holy Spirit has created in them a na- ture which is capacitated to know and enjoy the Triune God.

In our unregenerate state we were completely under the power of darkness, that is, of sin and Satan, and we were less able to deliver ourselves from this bond- age than Jonah was able to es- cape from the belly of the whale. We "sat in darkness" and "in the region and shadow of death" (Matt. 4:16). We were "captives," "bound" and in "prison" (Isa. 61:1). We were those "having no hope, and without God in the world" (Eph. 2:12). From this dreadful state every renewed soul has been "delivered" by the gra- cious, sovereign and invincible power of the Holy Spirit, and has been "translated into the king- dom of God's dear Son." Then let each renewed reader give equal homage, adoration and wor- ship to Him as to the Father and to the Son.

Justification And Sanctification Are By The Spirit

"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). This is a remarkable Scrip- ture, and little pondered. It would lead us too far away from our theme were we to attempt a full exposition of it. Two things here would we barely point out: the three saving blessings enumerat- ed in this verse are referred, first, to the "name" or merits of Christ as His own procuring cause; and then to the Holy Spirit who makes the elect partakers of them by His own effectual appli- cations. He it is who enlightens
(Continued on page five)



SHE DROPPED A NICKEL IN THE PLATE,
THEN MEETLY RAISED HER EYES,
GLAD THE WEEKLY RENT WAS PAID,
FOR A MANSION IN THE SKIES.

SEMINARY PROFESSORS PRAISE NELS F. S. FERRE

By RAYMOND A. WAUGH

Duke McCall and Dale Moody, together with certain other members of the staff of the Southern Baptist Theological Seminary, have striven by various means to convince pastors and people across the South that the author of "The Mythical Book Of The Southern Baptist Seminary" is a psychotic and a liar. Though Wayne Oates, professor of psychology, has never spoken one word to me or I to him, Duke McCall and "his boys" have so driven their false information that this professor has conceded that I am schizophrenic; that is, two personalities walking around in one body. (Wayne Oates, in this concession, is just about as "scientific" as his intellectual progenitor, Sigmund Freud, was when he "psychologically" concluded that Jesus Christ was a deluded dreamer. And yet Southern Baptists rabidly insist on paying such a man more than \$650 of cooperative funds each month to instruct their young people with his "scientific (?) psychology!")

I have attempted no particular defense against such tactics for I deem them to be most infantile and discrediting to the men indulging in them even though they may profess to be leaders in "Israel." And God continuing to provide me grace in this matter, I shall continue to forego a defense in this direction.

Recently, however, Duke McCall and "his boys" have felt the fires of accurate criticism most exactly and though they have sought a means of escape, they have indicated no desire to repent of their heresy. Rather they have made a most detailed study of my book, searching to find, if they might, some means to refute it and thus discredit its author. After they had removed the copy from the Seminary library — doubtless to prevent further student interest — they obtained four additional copies through the Seminary librarian for further "research" purposes. Very soon after this a certain pastor in Kansas City, Alvin G. Hause, sought to get two letters published; one in The Baptist Bible Tribune and the other in The Sword of the Lord. He accomplished his purpose with the threat of dropping both papers if refused; certainly, this was a most immature and childish tactic.

In both instances this pastor had but one objective and that was to convince both people and their pastors that I was a liar when I wrote in The Mythical Book Of The Southern Baptist Seminary, "The many words of praise which issued from the Seminary faculty and administration prove the contention that they were with him (Nels Ferre) in most everything he said" (p. 102). The pastor in question had little enough foresight to quote Dale Moody as proof, evidently without checking Dale Moody's reference to the October, 1948, Review and Expositor. This was most unwise and quite positive evidence of Hause's desire to confirm his own prejudice rather than a desire to search out the truth. This pastor's inability to investigate became even more evident when he was unable to realize that I could have had a full documentation for most every sentence in the book. In fact, for this particular sentence, there is abundant evidence that the Seminary staff across a number of years has been intellectually, academically, and spiritually in tune with Nels F. S. Ferre.

In the light of the evidence which I had presented and that which was so easily accessible, I thought it most strange that a man of John R. Rice's supposed responsibility and insight should join Hause and Moody in calling

me a liar by stating, "I do not believe all the Seminary professors are infidels," when he provided absolutely no facts to the contrary. It is interesting to note right here that John R. Rice doesn't read very well or at least not very accurately, for nowhere in my book or in any article I have written do I say that "all the Seminary professors are infidels." Perhaps John Rice thinks that by building his action on an untruth which he dreamed up, out of his own imagination, for reasons of his own, he can prevent his readers getting the truth about certain of his unbaptistic friends, among the infidels, whom he has been "coddling" for some 20 years in his attempt "honorably" to get back in the Southern Baptist Convention. Then, reading a bit more fully, perhaps we would be safe in saying that my book touched upon some of John Rice's more touchy doctrinal spots and, in fear that I might go further and "resurrect" his "divine-healing" proclivity and his unbaptistic unionism, he joined forces with Dale Moody and Alvin Hause to discredit me further.

All who may be interested in the matter of professorial infidelity, however, may turn quickly to the New 20th Century Dictionary's definition of "infidel" and find that everyone who does not believe that the Bible is God's



ELD. RAYMOND A. WAUGH

Word is one. Though I have nowhere said, "all the seminary professors are infidels," I can tell all who may be concerned that of all the professors whom I have mentioned in articles or in my book only H. Leo Eddleman may possibly believe the Bible to be God's Word. But Professor Eddleman, himself, openly confesses in his classes that John R. Sampey said that his (i. e., Eddleman's) doctoral thesis was "modernistic!"

Thus, despite Duke McCall's haughty contention that all is fine in the Southern Seminary and despite Dale Moody's extreme effort to prove me a liar and a "reprobate" when I state that they "were with him (Ferre) in most everything he said," it should be obvious to all that the proof of the truth of my statement would be relatively unlimited and that much of it would be in print.

As early as 1942, H. W. Tribble, who is now president of Wake Forest College in North Carolina, stated concerning Ferre's book, The Christian Faith,

In the preface the author states frankly his conviction that "Christianity is man's ultimate religion because it is God's supreme revelation." But he does not identify himself with the group that take the Bible literally as revelation. Neither does he swing into line with the liberal view . . .

In the fourth and fifth chapters the author presents Christianity as the Religious Ultimate. Because God is love, and because "Religion is not a matter of man-made gods but of God-made men," Christianity must be seen as final and absolute in its relation to all other re-

ligions. This places the incarnation of God in Christ in a central and essential relation to revelation, and the Virgin Birth in a central and essential relation to the incarnation . . . He rejects the doctrine of the personal pre-existence of Christ because of its tritheistic implications . . . Such also is his treatment of the Virgin Birth. He appears to be indifferent to the idea that Joseph may have been Jesus' human father, but he insists upon the doctrine because it "stands for real discontinuity, for real emergence of the novel in history, for true incarnation . . ."

After Harold Tribble sees the outright blasphemy in Ferre's book, what does he say? Listen to him conclude this book review, "This is a significant book. It is important both as an interpretation of current trends in Christian theology and as an effort to find a constructive view that will meet the demands of the times that intellect and faith make upon Christianity." (Emphasis mine, R. W. Review And Expositor, April, 1942, pp. 257-59.)

Though Tribble, then professor in the S.B.T.S., fathomed Ferre's infidelity, he nevertheless highly commended the book. In the years following, his love for Nels Ferre increased for we find him writing concerning Ferre's Faith And Reason,

There is no doubt that Ferre is to be taken into account in selecting the foremost interpreters of the Christian faith of today. This book should be required reading for all Christian students, especially ministers. It is stimulating in thought, challenging in perspective and gripping in style. (Idem. July, 1946, p. 315.)

These details are pertinent to this discussion because they show that H. W. Tribble was responsible for opening the doors to Ferre's infidelity in the S. B. T. S. Before he went to Union and before he became president of Wake Forest College he laid the groundwork for the present crop of infidel-neophytes who are selling Neo-orthodoxy to the Southern Baptists' leading young ministers and missionaries.

And in order to provide final and absolute proof that Harold Tribble, the father of Ferreism in the S.B.T.S., was wholeheartedly with Ferre and, as late as 1947, the very year that Ferre delivered the Gay lectures, considered him a Christian I offer his review of Ferre's book, Evil And The Christian Faith,

But it should be studied carefully by disciples of all schools of Christian theology. It is therefore to be hoped that this book will have a wide reading. It is an honest and an incisive attempt to find the true and final solution to one of life's greatest problems, perhaps the greatest problem. It is profound thought cogently stated. It is vital theology. Dr. Ferre is not only the chief American exponent of Lundensian theology, he is in his own right one of our most stimulating Christian thinkers. (Emphasis mine, R. W. Idem. July, 1947, p. 358.)

Pastor Hause and Dale Moody would have all believe that I erred when I stated that the professors and administrators were with Ferre in most everything he said. But here is perhaps the number one young professor at the time highly commending and calling "Christian" the infidel enemy of Christ, Ferre, who in 1942 rejected both the Virgin Birth and the pre-existence of Jesus Christ. But this is not all, Professor Tribble and others of the faculty and administration at the S.B.T.S. in 1947 counted the Word of God, "Before Abraham was, I am," of no import and invited Nels F. S. Ferre to deliver the Gay lectures.

The really interesting thing — thought it is terribly tragic when we consider that young men are being destroyed — about the

whole affair of the Seminary and Ferre is that Dale Moody has tried to convince the people across the South, through Pastor Hause, that "members of Southern Seminary faculty have been Ferre's first, most frequent, and most caustic critics," in the face of the facts that the Seminary faculty and administration have provided Ferre with some of his most favorable and highly commendatory acclaim. Though Dale Moody himself claims to have criticized Ferre in 1948, I find upon a close reading of the Review from which he quoted that he has actually distorted his own review of Ferre's Pillars Of Faith in order to leave the impression that he was opposed to Ferre's teachings. In his letter to Alvin Hause, Dale Moody says, "In the October, 1948, issue of The Review And Expositor, p. 462, I spoke of his statement: 'God wants to write a new and even better Scriptures' as a reckless statement." Actually, however, Dale Moody made this statement as an aside and as an introduction to his commendation of Ferre. Listen to him in his own words as they were printed in the above mentioned issue of The Review And Expositor, "Even the reckless statement in which he says 'God wants to write new and even better Scriptures' (p. 96) should not blind the critic to his emphasis on the Bible as the standard of Christian faith (pp. 82-90). He has made it quite clear that he believes that Christian truth has a 'fixed point in the written word.'" (Emphasis mine, R. W.)

I realize Christian friends that it seems incredible that a man who recently has been elected to a full professorship and to a chair of theology in a Christian Seminary should with forethought indulge in deception, but these are the facts! Dale Moody tried, in his letter to Hause, to convince all that the Seminary was Ferre's first and most caustic critic when the facts indicate the contrary. Then Dale Moody tried to convince all who read the letter — or the quoted portion — that he had actually and seriously criticized Ferre when he actually, in the original review, made his statement in such fashion that all would be convinced that The Pillars Of Faith was a fine source of Christian truth. But there is an added word which all may be extremely interested in. After questioning Ferre's attitude concerning God having rested truth on one pillar in history, Dale Moody, in the same review says, "In a certain sense God has done just that, and the Holy Spirit, the church and the Bible are better understood as witnesses to that unique event. This historical revelation, to be sure, is taken seriously by Ferre." Here is Dale Moody, professor of theology at Southern Seminary, saying that Ferre, who previously denied the Bible to be God's Word and Jesus to be the Christ and pre-existent, takes the revelation of Jesus Christ seriously.

There is absolutely no historical precedent for such theological incompetence, by one holding so exalted a position as Dale Moody!

H. W. Tribble and Dale Moody, however, are not the only ones who have reviewed Nels Ferre's books most favorably. In July, 1942, none other than H. C. Goerner, now professor of missions at S.B.T.S., reviewed Ferre's book, The Christian Fellowship. Though this volume is a rank anti-Baptist book designed in the interest of an ecclesiastical monstrosity called "the universal church," this supposedly Baptist professor says,

This rather brief, but arbitrarily comprehensive essay in the field of Philosophy of Christianity is an effort to supply an interpretation of Christianity which might serve as a basis for the reunion of Christendom. The author points out that the movement toward unity is hindered by three

seemingly irreconcilable approaches to Christianity: the literalistic, the liberal, and the sacramentarian . . . The book displays a breadth of sympathy and some flashes of keen insight. It may well become a basis for further discussions along these lines . . . The strength of Ferre's position is that it accords with a truth which is being demonstrated today by an actual historical phenomenon; namely, that what is most vital and valuable in the movement for Christian is the experience of fellowship, discovered by individuals and groups as they find ways of cooperating in practical Christian activities . . . (Idem. July, 1942, p. 354.)

How tragic it is that one of Southern Baptists' leading professors of missions should have attempted to sell Ferre's ecumenicalism, which, following his rejection of the Scriptures, is the basis for his heresy, to a glib and seemingly credulous Southern Baptist pastorate and people under the guise of "fellowship." But it seems that he has succeeded to a very great extent.

It seems almost incredible that so many supposedly fine religious leaders could be the commending friends of hypocritical infidels and thus the enemies of Jesus Christ. But we must not let our fleshly interests blind us to the truth for we can easily remember that the "fine" religious leaders in Jesus' day went about to destroy the testimony of very God of very God, even our Lord. The pharisees, scribes, and sadducees have not changed their colors, they still are devils in disguise. And as they, in Jesus' day on earth, rejected the Scriptures and were none of His, so those today who reject the Scriptures are none of His.

Seeing the evident hypocrisy, it really is not so strange, then, to find Dale Moody striving to convince the people across the South that the Seminary was seriously disturbed by Ferre's lectures in 1947, though all the facts indicate quite the contrary! But one under pressure to be orthodox when he really is Neo-orthodox can be expected to use any device at hand in his defensive tactics. Thus, Dale Moody said the Seminary faculty and administration had arisen against Ferre when we find the facts to indicate that the faculty and administration thought so highly of him that they not only invited him to speak in 1947 but also printed two of his lectures in The Review And Expositor in 1947. Despite the attempt to convince us that Ferre was opposed by the faculty and administration, in January, 1947, Ferre's article "Christianity and the Control of Power" appeared. Then in July of the same year another one of his lectures was printed.

A further bit of obvious deception in high places may be noted in Duke McCall's "privately" circulated letter to Southern Baptist pastors. In this letter Duke McCall indicated that Ferre had become careless with the truth subsequent to his lectures in 1947. But H. W. Tribble indicated quite clearly as early as 1942, in the Seminary's official quarterly publication, The Review and Expositor, that Ferre had rejected both the Virgin Birth of Jesus Christ and His pre-existence. Thus we find deception being carried on not only in the "chair of theology" but also — tragically I admit — in the president's chair.

Do you, reader, still reject the possibility that the Seminary was with Ferre spiritually, academically, and intellectually when he spoke in 1947?

This, however, is not the end of Ferre! Despite his rejection of the pre-existence of the Son of God, despite his rejection of the Bible as God's Word, and despite his suggestion that Jesus was a sinful Son, Gaines S. Dobbins in 1951 — some four years (Continued on page five)

The Holy Spirit

(Continued from page three)
their minds and opens their hearts to take in and be assured that they are "washed, sanctified and justified."

Faith Is From The Spirit

A deeply taught servant of God once wrote to a young preacher, "Never represent faith as being an act so 'simple' that the work of the Spirit is not needed to produce it." Yet this is what has been commonly done. A great many of the evangelists of the past hundred years have displayed a zeal which was not according to knowledge (Rom. 10:2), and manifested a far greater concern to see souls saved than to preach the truth of God in its purity. In their efforts to show the simplicity of the "way of salvation" they have lost sight of the difficulties of salvation (Luke 18:24; I Pet. 4:18): in their pressing of the responsibility of man to believe, they have ignored the fact that none can believe till the Spirit imparts faith. To present Christ to the sinner and then throw him back on his own will, is to mock him in his helplessness; the work of the Spirit in the heart is as real and urgent a need as was the work of Christ on the Cross. For the heart to truly believe in and trust God is a spiritual act, a "good fruit," and if fallen man possesses inherent power to do good, then to present the Atonement to him is altogether needless.

There is no middle ground between life and death; no intermediate stage between conversion and non-conversion. The bestowal of eternal life is instantaneous; we are "created in Christ Jesus" (Eph. 2:10). It is a most serious error to suppose that after the Spirit of God has done His work in the sinner, it still remains for him to say whether he should be regenerated or not, whether he shall believe or no. All who are recipients of His supernatural operations are regenerated, effectually converted, and actually believe. It is not that the Spirit imparts the capacity to believe and then waits for the individual to exercise his will to believe: no, He works in the elect "both to will and to do" (Phil. 2:13). I may tell a man that in the next room there is a lighted lamp, and he may not believe me; but let me bring it into the room where he is, so that he sees the light for himself, and he is irresistibly persuaded. So a servant of God may tell a man that Christ is sufficient for the chief of sinners, and he believes not; but when Christ is "revealed in him" (Gal. 1:16) he cannot but trust Him—see II Cor. 4:6.

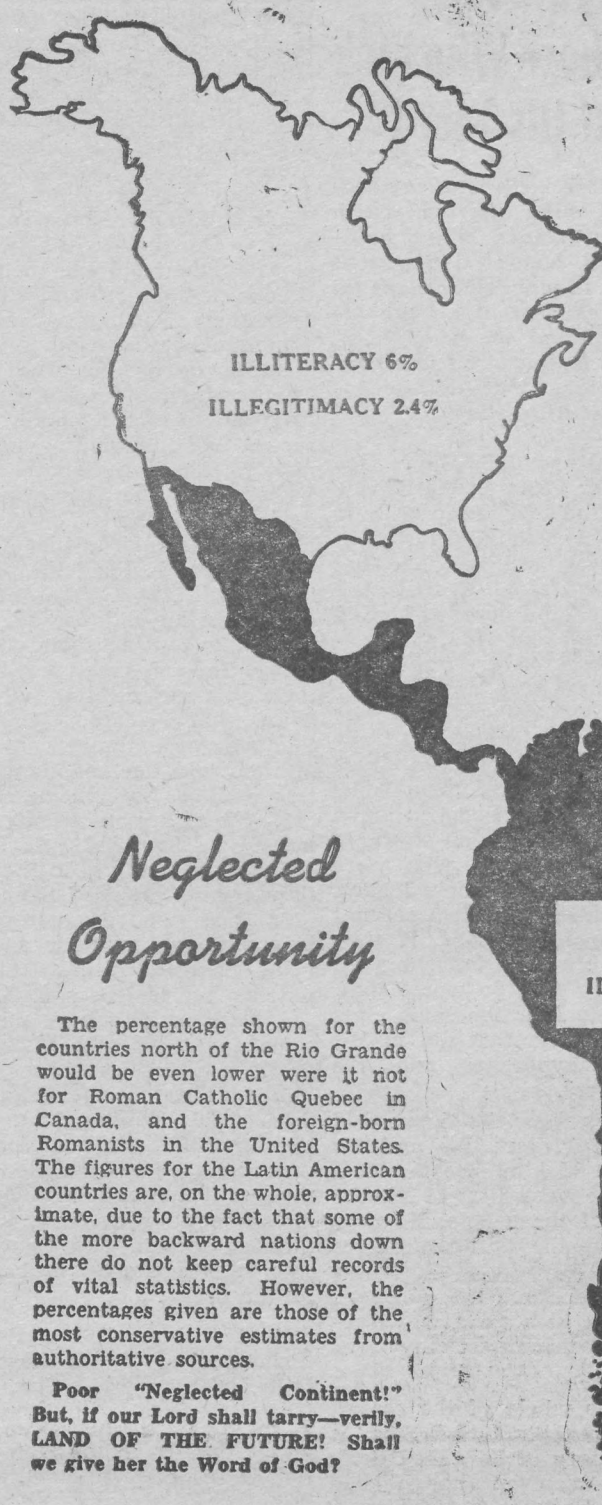
How perversely man reverses the order of God's truth. They urge dead sinners to come to Christ, supposing they have the power of will to do so. Whereas Christ has plainly and emphatically stated that "No man can come to Me, except the Father which hath sent Me draw him" (John 6:44). "Coming to Christ" is the affections of the heart being drawn out towards Him, and how can a person love one he knows not? See John 4:10. Ah, it is the Spirit who must bring Christ to me, reveal Him in me, before I can truly know Him. "Coming to

Christ" is an inward and spiritual act, not an outward and natural one. Truly, "the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned" (I Cor. 2:14). We cannot so much as "see Christ" until we are born again (John 3:3).

Saving grace is something more than an objective fact presented to us; it is a subjective operation wrought within us. As it is not by natural discernment that I discover my need of Christ, so it is not by my natural strength and will that I "come" to Him. There must be life and light (sight) before there can be motion. A babe has to be born, and have sight and strength, too, before it is able to "come" to its parent. Believing in Christ is a supernatural act, the product of supernatural power. One may, by means of grammatical phrases and Scriptural propositions teach spiritual truth to another, but he cannot illumine his mind with respect thereto. He may tell a man that God is holy, but he cannot impart to him a consciousness that God is holy. He may tell him that sin is infinitely heinous, but he cannot beget in him a feeling or heart-realization that it is so. To those who were well acquainted with them outwardly, Christ said, "Ye neither know Me nor My Father" (John 8:19). A man may "know the way of righteousness" (II Pet. 2:21) theoretically, intellectually, but that is a vastly different matter (though very few are inwardly aware of it) from a spiritual and experimental acquaintance with it.

"We having the same Spirit of faith, according as it is written, I believe, and therefore have I spoken; we also believe, and therefore speak" (II Cor. 4:13). Here the Spirit of God is spoken of according to the work that He performs. "The title 'Spirit of faith' intimates that the Holy Spirit is the Author of faith; for all men have not faith; that is, it is not given to all and does not belong to all (II Thess. 3:2). The designation means that the procuring cause of faith is the Holy Spirit who produces this effect by an invisible call, an invitation which accompanies according to the good pleasure of His will, the external proclamation of the Gospel. The faith, therefore, of which He is the Author, is not effected by the hearer's own strength, or by the hearer's own effectual will . . . The special operation of the Spirit inclines the sinner, previously disinclined, to receive the invitations of the Gospel; for it is He alone, acting as the Spirit of faith, that removes the enmity of the carnal mind to those doctrines of the cross which, but for this, would seem to him unnecessary, or foolish or offensive" (Prof. Smeaton).

Writing to the Philippian saints the apostle declared, "Unto you it is given . . . to believe on Him" (1:29). Faith is God's "gift" as Eph. 2:8,9 positively affirms. It is not a gift offered for man's acceptance but actually conferred upon God's children, breathed into them. It is imparted to each of "God's elect" at His appointed time by the Holy Spirit. It is not produced by the creature's will but is "faith of the operation of



The percentage shown for the countries north of the Rio Grande would be even lower were it not for Roman Catholic Quebec in Canada, and the foreign-born Romanists in the United States. The figures for the Latin American countries are, on the whole, approximate, due to the fact that some of the more backward nations down there do not keep careful records of vital statistics. However, the percentages given are those of the most conservative estimates from authoritative sources.

Poor "Neglected Continent!" But, if our Lord shall tarry—verily, LAND OF THE FUTURE! Shall we give her the Word of God?

Two Continents! One Bible!

The white and black portions of the two American Continents shown here were discovered and colonized at about the same time. Any difference of opportunity or of resources that may have existed between them was in favor of the southern Continent. However the northern land prospered greatly from the very beginning in all those things that make life worth while. The southern countries grovelled for four centuries, and still grovel, in almost universal destitution, illiteracy and illegitimacy. WHY? The answer is clear. The countries above the Rio Grande were given the Bible and the Protestant faith of the Pilgrim Fathers. Those to the south were given the sword of the Spaniard and the idols of the priests of Rome. The map tells the rest of the story!

OUR SISTER
CONTINENT
CALLS FOR
A SAVIOUR!

SHALL WE
ANSWER
THE CALL?

Ferre

(Continued from page four)
after Ferre delivered the Gay lectures — placed his seal of approval upon Nels F. S. Ferre. This is not the figment of my imagination, as Duke McCall and Dale Moody would have you believe! Read the evidence yourself in G. S. Dobbins' own review of Ferre's Strengthening The Spiritual Life in the July, 1951, issue of The Review And Expositor,

Those who have come under the charm of the personality of Nels Ferre will eagerly add this little book to their devotional literature. It is warm, friendly, helpful, "offered with

real humility by one who speaks from first hand knowledge and out of rich experience." It is an ideal gift book for a couple entering upon the adventure of Christian family life or for a group (of) husbands and wives seeking to make their names Christian, or for the individual who needs to recover waning spiritual strength. It combines high idealism with intense practicality. (p. 370.)

Read the facts and weep dear friends of Christ! And as you do remember that these are but a few of them; the supply is almost unlimited. Thus we see again that the many words of praise which have issued from the Seminary staff prove beyond any doubt my contention, "they were with him (Ferre) in most everything he said." The incongruity of Duke McCall, Seminary president, lending his full support to those who acclaim this infidel, Ferre, is almost incomprehensible and would be were it not for his own emphasis in this same direction. But to my knowledge, there is absolutely no historical precedent for such administrative incompetence!

What more proof do we need that the faculty and administration were with Ferre when he delivered the Gay lectures in the Southern Baptist Seminary in 1947? Here are some of the leading professors, one of whom has served as acting president (Dobbins) of the Seminary, saying that Nels F. S. Ferre is a man with "first hand" Christian knowledge and a man of "rich experience" in Christ when he

THE BAPTIST EXAMINER

PAGE FIVE

JUNE 15, 1954

THE ANTI-CHRIST

How can He control the world? What is the mark of the beast? What part do dope and drink play in the end of time? These and other questions answered in my book, "The Seal of God and the Mark of the Beast."

Postpaid, Anywhere 60 cents

C. O. BAKER

2810 Denver Boulevard

Pueblo, Colorado

Salvation Is Wholly Applied By The Spirit

"We are bound always to give thanks 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 Thess. 2:13). The mission of the Spirit in the earth is to apply to God's elect the redemption proposed by God the Father and purchased by God the Son for them. The Holy Spirit is here to make good in the souls of the heirs of glory the fruits of the travail of Christ's soul. This He does by means of the Gospel, by the written and oral ministry of the Scriptures, for the Word of God is the only instrument He employs or uses. The Word of God is "the word of life" (Phil. 2:16), but it only becomes such in the experience of the individual soul by the immediate operation and application of the Spirit of God. As Paul wrote to the Thessalonian saints, "For our Gospel came not unto you in word only, but also

in power, and in the Holy Spirit" (I Thess. 1:5). This is not to deny the efficacy of the Word itself, but it is to insist that the direct agency of the Spirit on the heart is absolutely necessary in order to the reception of the Word. The Word is a lamp unto our path, but there must be an opening of the eyes of our understandings by the Spirit before we can see its light.

The salvation of God's elect was purposed, planned, and provided by God the Father before the foundation of the world. It was procured and secured by the incarnation, obedience, death and resurrection of God the Son. It is made known, applied to and wrought in them by God the Spirit. Thus "Salvation is of the Lord" (Jonah 2:9), and man has no part or hand in it at any point whatsoever. The child of God is not the earner but the recipient of it. Faith is not a condition in order to obtain salvation, but is the means and channel through which he personally enjoys the salvation of the Triune Jehovah.

Ferre

How God Deals With Those Who Kick Against His Word

(Continued from page five)

blasphemes the very name and thought of the Scriptural Jesus Christ! Here are supposedly respected Baptist leaders saying that this infidel, this unitarian, and pseudo-theologian, is "honest," "incisive," a promoter of "vital theology," and concerned about truth having a "fixed point in the written word." Here are men whom Southern Baptists are supporting through the cooperative program who have the gall and the audacity to say that this blasphemous and subversive enemy of the faith of Jesus Christ is a "stimulating Christian thinker," a man displaying "a breath of sympathy and some flashes of keen insight," a charming "personality," and the author of "warm, friendly, helpful" devotional literature ideal for a couple entering upon the "Christian family life." No historical group of pseudo-Christian leaders ever had such a resounding send-off toward the destruction of perdition — not even the Roman Catholics! Surely the Word of our God has been made graphic in our time, "Evil men and seducers shall wax worse and worse!"

Despite the abundance of easily obtainable facts to the contrary Duke McCall and "his boys" have called me a liar, and I have raised no blaring defense—only presented more facts. The trustees have been convinced by Duke McCall and "his boys" that I am psychotic but I have raised no continuing defense in this matter. And though there are many who have said, "Waugh's language is too strong," or "too intemperate," or "I believe there is confusion but not to the extent Waugh indicates," I have paid a "price" and God has favored it with His ordained response. Pastors across the South are taking it upon themselves to investigate further, young men who have graduated from the Seminary are "recasting" their attitudes to find that there was heresy in the Seminary when they were there, and students there now — after a year of factual exposing — are beginning to read confusion and political device in Duke McCall's chapel lectures and infidelity in the teachings of the professors. So I go on rejoicing even though the very ones who have been alerted turn away from me in derision because of the "scars" which my Lord has ordained that I should bear in following His call.

In a measure the price for the testimony has been paid; I have been catalogued with the academic nondescripts of all ages, I have borne the reproach of so-called religious leaders and most of their followers, I have endured without recourse or rebuke the vicious and irate disparagement of one whom I thought a friend, and I have been content that God should use me as one of the foolish of this world to confound the wise! My heart which was broken because of what I saw Neo-orthodoxy doing to the young men at S.B.T.S. has not healed — but I do not mind even this for I remember that my Lord still bears the marks of His reconciling death for our salvation. Thus, I continue to be content to be the wilful instrument of my God's holy purposes and by His grace I have learned to rejoice in all things, even as Paul.

The facts glaringly proclaim the accuracy of my "protest." My Lord in His Story (History) will more fully expose the heresy of the deceivers and their wilfully blind sympathizers. In this generation the price is "affliction" and thus Scripture is again fulfilled and proclaimed verbally accurate. As it is written, "In the world you shall have tribulation; but be of good cheer; I have overcome the world." Thus

"Wherefore kick ye at my sacrifice and mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel, my people? . . . Them that honour me I will honour and they that despise me shall be lightly esteemed." — I Sam. 2:29-30.

This passage tells how God deals with kickers. Mark you, "kick" is God's name for it. Deut. 32:15 tells who some of the kickers are. They are the folk that have "waxed fat," i. e., that have made money and hoarded it. God calls them kickers. How viciously do they kick, when you want them to turn loose any of their money! The kickers are the worldly money-lovers in all our churches. They kicked at Jesus when He was here. Read Luke 16:14. The Master had just given His greatest parable on stewardship. The Pharisees, who were "lovers of money," kicked hard. They "derided" Jesus. A servant is not above His Lord. If they "derided" Him for preaching on money, they will do worse than that to you. It is the same class today that kick, that did in His day, the hypocrites and the money-lovers.

This passage tells how God deals with kickers. Eli and his boys were kicking because God wanted the very first of all the offerings of the people. No they would have the first themselves and kicked because of God's demands. Then came the question: "Wherefore kick ye at my sacrifice and honourest thy sons above me?"

Read the whole of the second and third chapters of I Sam. It is a sad story of how God deals with kickers, even though good men; for Eli was a good man but weak. It is according to the law laid down by the Son of God: "With what measure you mete, it shall be measure to you again."

If you, a child of God, grieve and offend God by kicking at His offerings and His sacrifice; then He will measure back to you in your own children just the same kind of measure, "heaped up, shaken together, running over," that you have as His child meted to Him. Some bitter dose is that. One of the kickers we talked to has already been getting such a dose. His own boy with pistol in hand has been giving him trouble and disgracing him and making him spend money on him. That

in the midst of "affliction," the presence of my Lord in the person of the Holy Spirit comforts me fully. He is my arm of victory, my stay, my righteousness, and in Him I rest! Amen and Amen.

Wait Patiently For Him

Frances Ridley Havergal

God doth not bid thee wait
To disappoint at last;
A golden promise, fair and great,
In precept-mould is cast;
Soon shall the morning gild
The dark horizon rim,
Thy heart's desire shall be fulfilled—
"Wait patiently for Him."

He doth not bid thee wait,
Like driftwood on the wave,
For fickle chance or fixed fate
To ruin or to save.
Thine eyes shall surely see,
No distant hope or dim,
The Lord thy God arise for thee,
"Wait patiently for Him."

is how God deals with kickers. He lets their own children treat them exactly like they have been treating God. Do they complain against God? Then their children are whiners and complainers and make life miserable for them. Do they kick at God? Their children are always kicking at them. Do they grieve God's Spirit? Their children are breaking their hearts. Do they withhold from God? In their old age their children kick them out and withhold from them. Do they murmur and complain because God is always wanting money for His work? Then in their old age their children mouth and complain at the service and time and money they have to spend on them.

That isn't the only way God deals with kickers. But there is bitterness enough in that if there were no more. Read the passage in I Sam. 2:22-36. Think of what a disconsolate old age for kickers. After putting their children before God and saving and hoarding for their children all their days, what a reaping it will be to have these things come true in their old age, as they came true in Eli's. Note them:

1. No old man among their posterity. I Sam. 2:31.
2. An enemy lives in the home they once occupied. I Sam. 2:32.
3. Those who are not cut off in the flower of their age will bring grief and disgrace to their parents' hearts. I Sam. 2:33.
4. Both of Eli's boys died the same day; died with their boots on. I Sam. 2:34, 4:11.
5. Children to be beggars. I Sam. 2:36. Think of it! After hoarding all their lives for their children, then to have God curse those children and let their enemies come into possession of their hoarded wealth and their children begging for a job or a morsel of bread!

That is how God deals with kickers. And the kickers here talked about were kickers about God's offerings or in other words about having to give to God that which they wanted for themselves. Selah!!—H. B. Taylor.

A Serious Question: Who Is Responsible For Bible Ignorance?

Recently a survey of Bible knowledge was made with one hundred students in the Warrensburg, Mo., College and eighteen hundred high school students in different towns in that state, and here are some of the results as published a few days ago.

Sixteen per cent of the high school students neither knew where Christ was born nor the name of His mother. Sixty per cent knew not that Peter, James and John enjoyed the largest confidence in Jesus. Sixty per cent did not know what to call the Sermon on the Mount. Sixty per cent did not know what Christ said about loving one's neighbor.

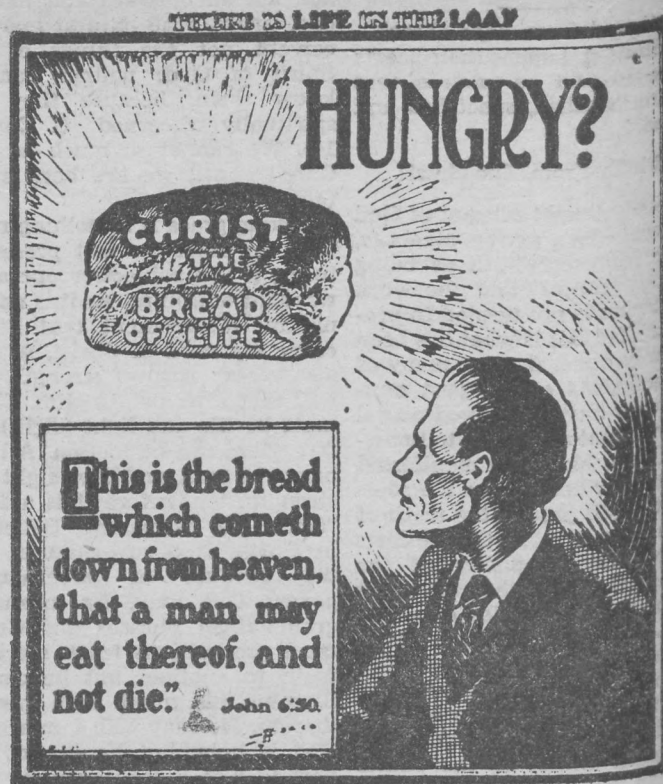
More About Our Debt Which Must Be Paid By End Of Month

For the past two weeks, I have been reminding our readers of the obligation which is due before the end of the month, by way of a payment of \$1000 and interest on

Twelve per cent did not know the first clause of the Lord's Prayer. Sixty-five per cent did not know the Golden Rule. Thirty-five per cent thought that the book of John was located very close to Revelation. Forty per cent thought Paul "a book of the Bible." Twelve per cent thought Pilate, "a book of the Bible." Twenty-five per cent thought James "a river." Forty-five per cent thought Galilee "a river." Seven per cent thought Agrippa "an apostle." Thirty per cent thought Jude "a king." Three per cent thought Herod "an apostle." Six per cent thought Mark "a king." Nine per cent thought Samaria "an author." Twelve per cent thought Peter "a king." Six per cent thought Revelation "a province." Six per cent thought Caiphas "an apostle." Twelve per cent thought Ephesians "a province." Six per cent thought Martha "a book of the Bible." Twenty-four per cent thought Alleluia "a blessing." Twelve per cent thought Alleluia "a loud noise." Nine per cent thought Amen "an applause." Fifty per cent thought Amen "a stop." Thirty-three per cent thought Centurion "a century." Fifteen per cent thought Centurion "the middle point." Nine per cent thought elders were "bushes." Thirty per cent thought Gethsemane "a city of Egypt." Twenty per cent thought immortality "death." Nine per cent thought immortality "breath." Twenty-five per cent thought resurrection "the building of the temple." Forty-five per cent thought Scriptures "quotations." Eighteen per cent thought scribes "bad men." Nine per cent thought tithes "things fastened together." Twenty-five per cent thought tithe "missionary money." Nine per cent thought sin "debts."

And what is true of these schools in Missouri is true of the whole country. And whose fault is it? Is it the home, the school and the church, or all three of them? These are the only three sources from which the lives of people are shaped along the lines of religion, Christian citizenship and a knowledge of things divine. It is little wonder that we are having so much non-church attendance and a growing faith among the great mass of people that religion is a myth and the divinity of the birth of Christ a chimney corner story for old fogies to believe. The Bible and Bible truths are losing their grip on the present generation and the homes, the churches and schools are responsible for it.

—Stephens News



our printing press. Now that the time approaches for the making of this payment, while I feel sure that God will enable us to do so, at the same time, I have a deep burden, and will have such until the payment is met.

A few days ago, Elder L. D. Gibson of North Kenova, Ohio was in the shop for a few minutes, and I told him of the burden which was pressing pretty heavy, especially since we have had very poor business by way of job work since January 1. I told him that the paper had lost about \$2000 this year and that I had made up this deficit personally, but that for the present I had nothing to fall back upon to pay this machinery debt of \$1000.

The next day after talking with him, I went to Detroit to attend the ordination service for Bro. Edward Overbey. When I returned, I found that Bro. Gibson had penned the following note, as an appeal to our readers for assistance at this time. I print it exactly as this grand old servant of the Lord wrote it. His letter follows:

God has ordained that every one shall bear a burden.

Some burdens are inseparable; deliverance from them is impossible.

The burden of sorrow visits like the palace and the hut. Every man must bear that burden.

Our responsibilities, our physical infirmities, the difficulties of work, we all must bear them; no one can carry them for us.

There is a sense though in which we can bear each other's burdens and trials.

No man is beyond the reach of human sympathy. Often a little lift, a mere touch, helps us over a difficult circumstance marvelously.

Many suffer in silence, because their friends are unaware of their suffering.

A few days ago I got a peep into the financial affairs of The Baptist Examiner. I find that it is stooped beneath the weight of indebtedness.

The need is imperative; therefore I appeal to the many friends of this great Baptist paper to send a love gift, and by so doing fulfill the law of Christ. Gal. 6:10.

L. D. Gibson
North Kenova, Ohio

P. S. Can The Baptist Examiner live? Yes; for it has lived and increased in spite of the most determined opposition. More power to the Baptist Examiner!

My slogan has always been: Trust the Lord and tell His people. Well, I have done it and so has Bro. Gibson. As the Lord leads you, we shall be happy to hear from you. If you believe in this paper and the message that it carries and what it stands for, we invite you to share with us this obligation. Remember: while none of us can do alone, all of us together can do.

"An Exposition Of Ezekiel"

(Continued from page two)
thousands of the people and carried thousands of them into captivity to Egypt where they were sold as slaves in the land of Egypt. I tell you, beloved, the slave market became so glutted that when they put a Jew up for sale, no one would bid on him because there was no market for slaves. My brethren, they laughed at the prediction of Jesus that judgment was coming, but they couldn't laugh it away.

I say to you today, my brother, my sister, there is a judgment day facing you and me this morning. Jehoahaz, the first son that reigned after the days of Josiah found that God had a judgment day coming. Jehoia-kim who followed after his brother's three months reign, found that there was a judgment day waiting for him, and I say this morning, my brother, my sister, there is a judgment day coming for you and for me, for this church and for this nation, and for the nations of the world. For all of us, beloved, there is a judgment day coming. Turn here to the Word of God and we will read it.

approaches payment, God will the same, and, and payment

er L. D. va, Ohio minutes the bur-

g pretty we have by way

uary 1. I had lost and that I

at person- present I

x upon to of \$1000.

king with to attend for Bro.

I return- libson had

as an or assist- it ex-

servant of letter fol-

at every n. separable; is impos-

ow visits e hut. that bur-

ur phys- iculties of them; no

us. though in ch other's

reach of n a little s us over e marvel-

e, because re of their

ot a peep rs of The ad that I

ve; there- ny friend- paper to

so doing Gal. 6:2

on Ohio

ova, Ohio

Examiner and in- most deter-

power to

ays been. His peo- it and so

happy to believe in

ssage that stands for

with us ber: wh-

all of

ed a day in the which he will JUDGE THE WORLD in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30,31.

Turn again.

"And as it is appointed unto men once to die, but AFTER THIS THE JUDGMENT."

—Heb. 9:27.

I recognize the fact that there will be a thousand years transpire between the judgment of the saved and the judgment of the wicked, yet, beloved, ultimately, every person in this house is going to stand before Almighty God for judgment. Even though a thousand years intervenes between the judgment of the righteous and the judgment of the unrighteous, sooner or later, everybody is going to come before God to be judged for his life. That is the meaning of this funeral oration.

That is the meaning of this funeral dirge or this funeral elegy that was given over these two men, Jehoahaz and Jehoia-kim.

IV

It means to us, beloved, that there is a judgment day coming, and I stand here this morning and tell you who are here, there is a judgment coming for your life. A judgment, beloved is coming, and you are going to have to stand in God's presence to give an account for yourself.

I will even go further and say that Christians are judged right here within this life. There is a judgment for Christians right now. You have it here in God's Word.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

—Heb. 12:6.

What does it mean? Just simply this. He judges his children and He chastens His children whenever He judges them. You have the same thought presented to us in I Corinthians.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."—I Cor. 11:29,30.

He means by this that the folk at Corinth had abused the Lord's Supper and by having abused the Lord's Supper, he had chastened lots of them with sickness and some of them with death. Why? Because they had not judged themselves. He had to judge them and when he judged them, he chastened them for their sins. If you are God's child, there is a judgment day coming for you right here within this world.

Six Rules For Daily Life

Marvin Lewis

"Begin the day with God;
Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.

"Open the book of God,
And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

"Go through the day with God,
Whate'er thy work may be;
Where'er thou art — at home, abroad,
He still is near to thee.

"Converse in mind with God,
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

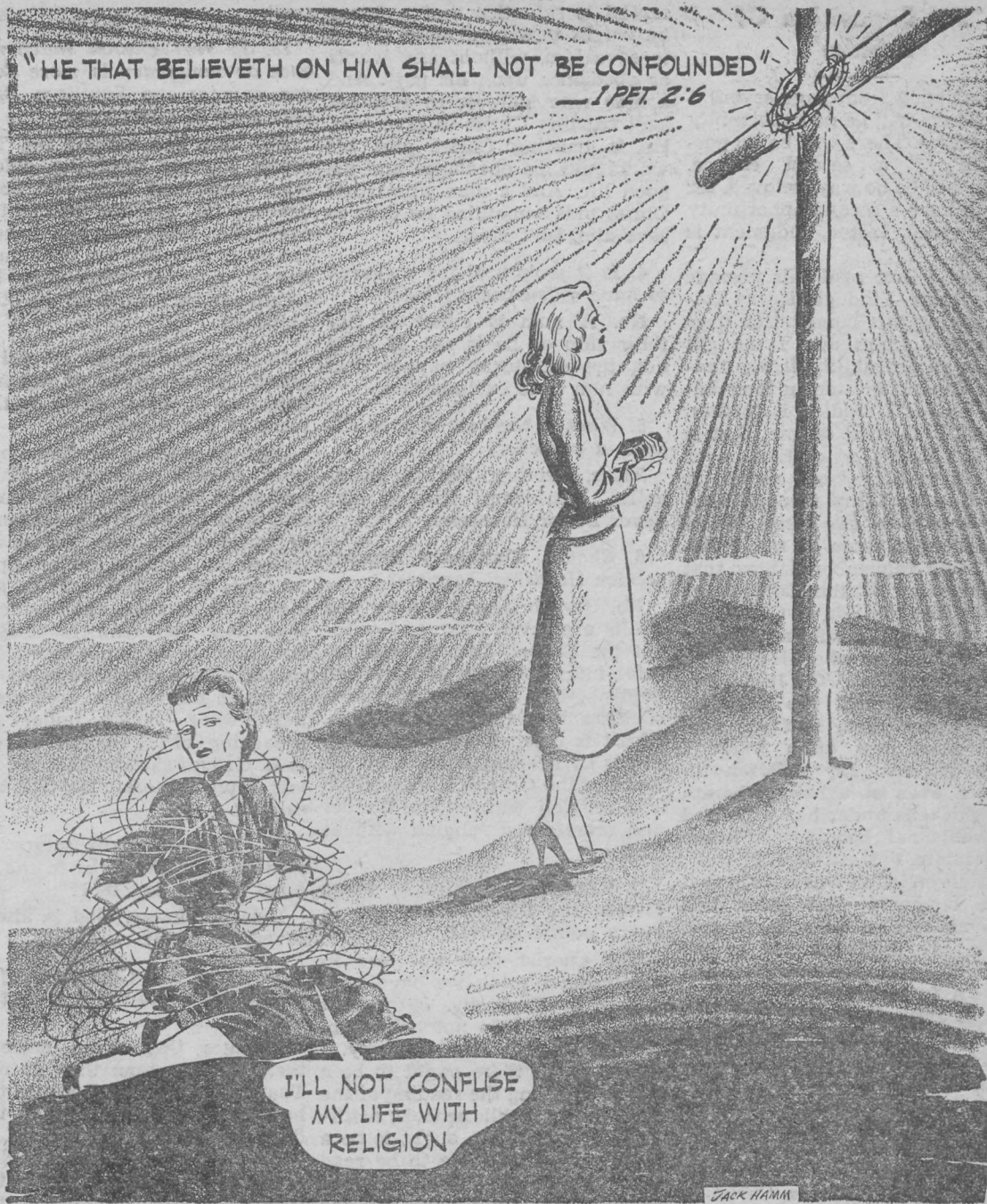
"Conclude the day with God,
Thy sins to Him confess;
Trust in the Lord's atoning blood
And plead His righteousness.

"Lie down at night with God,
Who gives His servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep."

THORNS

"HE THAT BELIEVETH ON HIM SHALL NOT BE CONFOUNDED"

—1 PET. 2:6



JACK HAMM

I have here a letter written by a man, who, when he was younger, had every prospect, I thought, of being the outstanding preacher of my experience. Of the lads who went to school here in Russell when we had our Tri-State Baptist Bible School, there wasn't one of the crowd who I thought had as much prospect for the future as the man whose letter I am going to read to you this morning. This is written from the TB Hospital in Ashland.

"Dear Bro. Gilpin:

How true is the Word of God. I have been beaten with many stripes. The joy I once knew has now turned to a gall of bitterness. All this came upon me when I took the attitude I did when my wife became unfaithful. I took the get-even attitude and that attitude has brought me where I have been a patient for eight months. I am in a terrible state of mind. I do not have the money to buy things I need, but if you would send me THE BAPTIST EXAMINER, if I ever get able to work, I will pay you for it."

I will not call the name, but I will say this, in the days of our school, there wasn't any lad, I thought, who had a greater prospect for the future, than the man whose name appears at the end of this letter. He does not in this letter, tell the whole story. A few years ago, I had him and his wife in my living room one Sunday afternoon between two and three hours talking to them, exhorting and pleading with them, hoping to save a marriage—hoping, by God's grace, to straighten out the tangled web of life they were weaving. All the effort that I put forth in his behalf went for naught.

Let me tell you something, beloved, there is a judgment day coming for God's child right here in this life.

Brethren, not only does God judge His children right here in this life, but God is going to judge His children in the future. Listen:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be

good or bad."—II Cor. 5:10.

The deeds of your body, the deeds of your life, you are going to face them at the judgment bar of God. I am not talking this morning, to unsaved people just now. I will come around to that man that is unsaved in a few minutes. I am talking now about God's people—saved men, saved women. I insist, beloved, that God judges people here in this world and chastens them here in this life, and also, beloved, that there is a judgment day coming, wherein God is going to judge you to see what your rewards are going to be when you stand in His presence. I will never have to face a sin yonder in eternity. When I stand in His presence at the judgment, I will not have to face my sins to know whether or not, I will get into Heaven, but I will face my life to know what kind of reward I am going to have. It says here that we will face our lives that we have lived, according to what we have done, whether it be good or bad. Do you remember that old song that says:

"To meet the deeds that I have done,
Where there will be no setting sun."

Mark it down this morning, brother, that day is coming for all of God's elect.

But, brethren, if God judges His children here in this life and chastens them, and He judges them out yonder and gives them rewards, how much more is it true, also, that God is going to deal with the lost? There is a judgment day for the lost sinner. Let us read it here in God's Word.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:11,12.

Sinner friend, you are going to meet your deeds, you are going to meet your works, you are going

to meet your life at the judgment bar of God. Big sinners and little sinners, black sinners and white sinners, all colors and all creeds and all descriptions are going to stand at the judgment bar of God. What for? To be judged for the deeds that have been written in the books of God.

Oh, sinner friend, you do not know the sins that you have waiting to meet in eternity. Unsaved man, you do not realize all that you have facing you out there. Every deed, every work, and everything that you have ever done in your life is written down, and God is going to judge you out of the book, not to see whether you are going to Heaven—for that is a foregone conclusion—that you are not going there—but He is going to judge you to determine exactly and precisely the degrees of punishment that you will have. Let me read to you another Scripture:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment . . . For by thy words thou shalt be condemned."—Matt. 12:36,37.

Let me read to you another Scripture, sinner friend:

"In the day when God shall judge the secrets of men by Jesus Christ."—Rom. 2:16.

"Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. 7:22,23.

Listen to me, this morning, sinner friend, Jehoahaz and Jehoia-kim did not like to hear about the judgment one bit more than you do, and I imagine they wanted to push it off into the future just as far as you do, but judgment day came for both of them. Sinner friend, there is a judgment day coming for you. When that day comes, it is going to be too late.

(Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

JUNE 15, 1954

