

The Baptist Examiner

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

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The Universal Church Exposed

By Roy Mason
Tampa, Fla.

Perhaps there is no theory that is so widely held as the "universal, invisible church" theory. Fundamentalists are wedded to this theory. It is a part of their mental furniture, and most of them accept it without ever giving it any examination at all. Some will not examine it. They only get violently angry when it is questioned. Yet, no theory is more unscriptural or completely lacking in proof.

The theory is that while there is such a thing as a local church, it is relatively unimportant. The important thing is "the true church" as they call it. This "true church" which is considered as

the Body and Bride of Christ, is composed of all true believers everywhere. This "Body" as they term it, is a mystical something that is formed by the Holy Spirit who mystically "baptizes" each believer into the "Body."

If anyone questions this theory, the holder of it trots out I Cor. 12:13, "For by one Spirit are we all baptized into one body..." The assumption is that the "one body" of this passage is this mystical "Body" composed of all believers. A mere

assumption it is, for those holding such do not read the context. Paul in the same chapter, tells us exactly what kind of a body he is talking about, and it is not a mystical body of unorganized and unassembling people—it is the church at Corinth. Referring unmistakably to that church, he says in verse 27 of I Cor. 12: "Now ye are the body of Christ and members in particular." No more wicked trick could ever be worked on a passage of Scripture than to make it mean what the writer plainly declares that he does not mean.

People hold to this "universal," (Continued on page five)

1. You say mammon is money. Could it not be anything, fine clothes, pleasure, etc., that one puts ahead of God?

The Greek word "mamonas," says Thayer, has an apparent derivation that would give to it the original meaning of "what is trusted in." However, in the six occurrences of the word in the New Testament, it seems to have definite, unmistakable, and exclusive reference to money or riches. John A. Broadus says: "The word mammon is Aramaic, signifying wealth, riches." W. N. Clark says: "Mammon is the Chaldee name for riches, sometimes personified, in thought, as when our Saviour speaks of serving Mammon." A. T. Robertson says: "Mammon is a Chaldee, Syriac, and Punic word like Plutus for the money-god."

2. I do not see how you can condemn lodges as you do. My first husband was a member of the Knights of Pythias, and I received \$100 from them to help bury him.

Your first husband could have purchased that much or more in life insurance for the dues he paid into the lodge. Lodges are worldly, falsely religious organi-

zations in general. No amount of secondary good that is done by them can cover up or excuse a Christian for belonging to them.

3. The Masons use the Building of Solomon's Temple, which is in the Bible, why should that be considered wrong?

Yes, Masons use the building of Solomon's temple. The Devil also uses the Bible in his business. Does that make the Devil's business right? Some Masons are ignorant enough to believe that Masonry actually originated at the building of Solomon's temple. But modern Masonry actually has no more real connection with the building of Solomon's temple than it had with the creation of the universe. Modern Masonry originated in England in the eighteenth century as an evolution from a labor guild. It is patterned after ancient sun worship. That is the reason the "Worshipful Master" sits in the east. He represents Osiris, the ancient sun god. The very title "Worshipful Master" is blasphemous. Masonry inculcates the doctrine of salvation by character. In some cases, the name of

(Continued on page five)

Yes, There Is Much Evil In THE CURSE Witnessing To The Lost-- Popular Modern Dancing? OF DRINK One Of Our Fundamentals

ELD. L. D. GIBSON
North Kenova, Ohio

My task is neither an easy nor a pleasant one—not easy because I have often had to speak on this subject; not pleasant because it never can be pleasant to touch on facts which fill one of the darkest pages of human experience. On such a subject I have nothing new to tell you.

All eyes may read, all hearts may estimate the awful evidence which is accumulated day by day in the records of misery and crime. It might seem as if on this subject, the conscience of the nation had become hard with a terrible collosity, and needed the probing of some terrible calamity; as if the day of warning had passed ineffectually by, and nothing remained but to await the day of retribution.

To trace the effects of drink—to set before you the issue and outcome of our present system, with its making of ill deeds by the sight of means to do them; to watch the ever widening ripples of fire on this great lake of ruin—we need never go beyond the limits of our own community.

People who talk of exaggeration in this matter, talk with inexcusable ignorance. The evils are always in our pathways, too glaring and too terrible to be ignored. I have seen widows who

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By JAMES H. SIMS
Hawthorne, Florida

Many Baptists do not seem to realize how fundamental to the work of a New Testament church personal witnessing and the winning of souls to Christ is. One can be saved, baptized, have observed the memorial supper in his church, and be a tither—yet still fall short as an example of New Testament Christianity, for one of the things that characterizes the people whose conversions are related in the New Testament is their immediate preoccupation with witnessing to their lost friends and relatives. (Examples: Andrew, Philip, the Samaritan woman.) There is nothing in this life that brings more real joy and peace to the believer's heart than this work of witnessing and winning others to faith in Jesus Christ as Saviour and Lord.

Why Is Soul Winning Important?

There are many, many reasons. We mention only three, but these should be sufficient to make a saved person realize how important soul winning is. Look up and read every Scripture reference and you will see your responsibility clearly. Soul winning is important:

1. Because our Saviour asks us to win souls. Acts 1:8; Matt. 28:19; Mark 16:15; Luke 24:46-48, and many more references.

(1) The Father sent Jesus Christ to die and redeem sinners. I John 4:1.

(2) He said we were to be sent as He had been sent—we are

not to die to save people but we are to give them the good news that Christ has already died to save them. Luke 4:43 with John 20:21, 17:18.

(3) He was talking about this very work when He said: "I sent you to reap" (John 4:35-38) and again when He said "I have chosen you... that ye should GO and bring forth fruit" (John 15:16). This reason why soul winning is important is summed up thus:

Win souls for the sake of our Saviour Jesus Christ.

2. Because God's Word makes definite promises to soul winners. Both Old and New Testaments show by statement and illustration that the one who seeks to turn others from the error of sin unto righteousness will be abundantly blessed both here and hereafter.

(1) There is the promise of reward. Daniel 12:3; I Thess. 2:19, 20.

(2) There is the promise of spiritual power. Acts 1:8; Acts 5:32.

Notice that the apostles were to receive power to witness—then after they had received the power, the power was continually renewed by their continued witnessing in obedience to Him.

(3) There is the promise of special mercies. James 5:20. Summed up thus: Win souls for the sake of your own self.

3. Because the eternal destiny of human souls depends on it. That is, it is God's plan that men and women shall be born again through hearing the Word, and the main method through which they hear the Word is by individual witnessing.

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OUR RADIO MINISTRY

WTCT—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

The Baptist Examiner Pulpit

"The Doctrine Of Election"

By ELD. C. D. COLE
Mortons Gap, Kentucky

ELECTION!—What a hated word! What a despised doctrine! What a neglected truth even by many who profess to believe it. There are many who experience a feeling of repulsion at the very mention of this Bible-revealed, God-honoring, and man-humbling truth. Spurgeon said, "There seems to be an inveterate prejudice in the human mind against this doctrine, and although most other doctrines will be received by professing Christians, some

with caution, others with pleasure, yet this one seems to be most frequently disregarded and discarded." If such were true in Spurgeon's day how much more so in this our day. Concerning this doctrine there is an alarming departure from the faith of our Baptist fathers. Touching this article of our faith Baptists have come to a day when they have a Calvinistic creed and an Arminian clergy.

But there are some who love the doctrine of ELECTION. To them election is the foundation

dug deep for the other doctrines of human redemption to rest upon. They love it enough to preach it in the face of criticism and persecution. They will surrender their pulpits rather than be silenced on this precious tenet of the once delivered faith. But all who love the doctrine were once haters of it, therefore, they have nothing in which to take pride. Every man by nature is an Arminian. It takes the regenerating work of the Holy Spirit and the Word of God,

(Continued on page two)

God is missionary or He would not have provided a way of escape from sin.

God is missionary or He would not have chosen Israel for a redemptive purpose.

God is missionary or He would not have sent Christ into the world.

God is missionary or He would not have included all men, even me, in His salvation.

God is missionary or He would not have inspired men to write the Bible.

God is missionary or He would not be God.

To be missionary is to be God-like.

To be anti-missionary is to be, in that respect, God-less.

JUVENILE MOVIE DELINQUENCY

MEMPHIS—Six teen-age girls, who gained inspiration for their club from a movie on juvenile delinquency and a book on youthful gangs, were held on charges of touching off a \$125,000 fire.

Juvenile Judge Elizabeth McCain said the girls, 12 to 14 years old, deliberately set the fire which destroyed the old Fairgrounds cattle barn, near their school.

Judge McCain quoted the girls as saying they were "very much impressed" after seeing an "adults only" film, "The Blackboard Jungle," which tells of juvenile delinquency in a big city school.

The Memphis Censor Board first banned the picture, then approved it for "adults only" audiences.

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GOD AND MISSIONS

A man may suffer without sinning, but he cannot sin without suffering.

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A REQUEST

By T. P. SIMMONS

When I was at Richwood, W. Va., on the fifth Sunday in May I offered my book and a year's subscription to THE BAPTIST EXAMINER for four dollars. When the names of those who ordered the book at this time were copied off to be entered on the subscription list of THE BAPTIST EXAMINER, the girl in the office destroyed the list, not knowing that I desired that it be returned to me. Will all those who ordered and paid for my book when I was at Richwood in May please write me and give me names and addresses? Address me at 1024 West Franklin, Evansville 10, Indiana.



"Election"

(Continued from page one)

taught by the Holy Spirit, to cause a man to love the doctrine of election. How deeply important that believers should be learners. To do this we must acknowledge the superior wisdom of God whose thoughts are not as our thoughts. The Bible was given to correct our thinking. Repentance is a change of mind resulting in a change of thinking. We are not to come to the Bible as critics; the Bible is to criticize us. We cannot come to the Bible infallibly, but by grace we can come humbly. May grace be given to every writer and reader that we may have the right attitude of heart before God. The surest evidence of a saved state is to have the right attitude towards the Word of God. Dear reader, let the writer warn you against "poking fun" at any doctrine of the Bible.

The doctrines of grace have found expression in two systems of theology commonly known as Calvinism and Arminianism. These two systems were not named for their founders, but for the men who popularized them. The system of truth known as Calvinism was preached by Augustine at an earlier date, and before Augustine by Christ, and the Apostles, being especially emphasized by the apostle Paul. The system of error known as Arminianism was proclaimed by Pelagius in the fifth century. Between these two there is no middle position; every man is either one or the other in his religious thinking. Some try to mix the two but this is not straight thinking. To say that we are neither Calvinistic nor Arminian is to evade the issue. Paulinism is represented by either Calvinism or Arminianism. The true system is based upon the truth of man's inherent and total depravity; the false system is based upon the Romish dogma of free-will.

Some General Remarks To Disarm Prejudice

There is no doctrine so grossly misrepresented. Bro. A. S. Pettie's complaint against the enemies of total depravity is equally applicable here, when he says, "From hostile lips a fair and correct statement of the doctrine is never heard." The treatment the doctrine of election receives from the hands of its enemies is very much like that received by the primitive Christians from pagan Roman Emperors. The ancient

Christians were often clothed in the skins of slain animals and then subjected to attack by ferocious wild beasts. So the doctrine of election is clothed in an ugly garb and held up to ridicule and sport. We will now try to strip this glorious truth of its false and vicious garment with which enemy hands have robed it, and put upon it the garments of holiness and wisdom.

1. Election is not salvation but is unto salvation. "What then? Israel hath not obtained that which he seeketh for; but the election (elect) hath obtained it, and the rest were blinded" (Rom. 11:7). "God hath from the beginning chosen you to salvation" (2 Thess. 2:13). Now then, if the elect obtain salvation, and if election is to salvation, election must precede salvation. Men are saved when they believe on Christ, not when they are elected. Roosevelt was not president when he was elected, but when he was inaugurated. There was not only an election, but an induction into the office. God's elect are inducted into the position of saintship by the effectual call (the quickening work of the Holy Spirit) through which they become believers in the Gospel. See I Cor. 1:29; 2 Thess. 2:13, 14.

2. Election is not the cause of anybody going to hell for election is unto salvation. Neither is non-election responsible for the damnation of sinners. SIN is the thing that sends men to hell, and all men are sinners by nature and practice—sinners altogether apart from election and non-election. It does not follow that because election is unto salvation that non-election is unto damnation. SIN is the damning element in human life. ELECTION HARMS NOBODY.

3. Election belongs to the system of grace. In Paul's day there was a remnant among the Jews who were saved according to the election of grace. (Rom. 11:5). The attitude of men towards election is the acid test of their belief in grace. Those who oppose election cannot consistently claim to believe in salvation by grace. This is seen in the creeds of Christendom. Those denominations that believe in salvation by works have no place for the doctrine of election in their confessions of faith; those that believe in salvation by grace, apart from human merit, have not failed to include election in their written creed. One group is headed by the Roman Catholics, the other group is headed by the Baptists.

4. Election does not prevent the salvation of anybody who wants to be saved. But the distinction needs to be made between a mere desire to escape hell and the desire to be saved from sin. The desire to be saved from hell is a natural desire—nobody wants to burn. The desire to be saved from sin is a spiritual desire resulting from the convicting work of the Holy Spirit. And God's electing grace is the very mother of this desire. To represent election by saying that God has spread the Gospel feast, and a man comes to the table hungering for the bread of life; but God says, "No, this is not for you, you are not one of my elect," is to misrepresent the holy doctrine. Here is the truth:—God has spread the feast but the fact is nobody wants to come to the table. "They all with one consent began to make excuse." God knew just how fallen nature would act, and He took no chance on His table being filled, so, He tells His servant to go out and

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RUSSELL, KENTUCKY

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, SEPTEMBER 25, 1955

THE PASSOVER

EXODUS 11-13

Memory Verse: "And when I see the blood, I will pass over you."—Exodus 12:13.

I. One Plague More. Ex. 11:1-6.

What solemn words. This is God's last merciful warning. After nine plagues have fallen upon Egypt, there is a pause and a hush of the storm before the last blow of God shall fall.

II. God's Difference. Ex. 11:7-10.

When the first three plagues were sent, they fell on all Egypt alike. After that, in order to more greatly intensify the miracle, He put a difference between Egypt and Goshen (Cf. Ex. 10:23). The last difference we see between Egypt and Goshen is the difference of the blood on the houses. This is the greatest difference of all. It is this that differentiates the saved man from the world.

III. The First Month Of The Year. Ex. 12:1, 2.

The civil year began in the autumn season, but the Ecclesiastical year was to commence with the Passover. Thus, their redemption was to constitute their first step in real life. Their time of service (430) years in Egypt was not to be counted.

This teaches us a great truth. A man's life is really of no account until he begins to walk with God. Until that time, his life is blank. Although man may think he is enjoying himself and that all is well, real life and happiness only begin when his transgression is forgiven and his sin is covered.

IV. The Lamb. Ex. 12:3-6.

This lamb typically represents Jesus. Paul settled this in I Cor. 5:7. The lamb was to be without blemish. How clearly Christ fulfills this. Cf. I Peter 1:18, 19.

The lamb was to be kept up for 14 days. Ex. 12:6. This was for testing. Jesus was well tested. Matt. 3:17; Mk. 1:24; John 18:38; Matt. 27:4; Luke 23:47; Luke 23:41.

Was to be killed by all. Ex. 12:6. Every sinner had a hand in the death of Jesus.

V. The Hyssop (a common plant) represents one's faith.

Then one is to dip his faith (figuratively) in the blood of Jesus.

VI. Where The Blood Was To Be Put. Ex. 12:7.

With the blood above the door and on the sides of the door, Israel was at peace. No blood was to be put on the threshold. It was not to be trampled underfoot. Many lost people today are trampling Jesus' blood under their feet.

VII. The Feast. Ex. 12:8-11.

Not only were they to slay the Lamb and put the blood on the door posts, but the flesh of the Lamb was to be eaten. No Christian today ought to be satisfied to merely rest under the shelter of the blood of the Lamb; he should feed by faith upon the Lamb. No one should be satisfied to be saved merely by what Christ has done; we should cultivate daily communion with Him.

The feast was with unleavened bread. Leaven is used in the Scriptures as symbolic of evil. To eat this feast with unleavened bread is a type of separation from all evil. This is the secret of much spiritual barrenness on the part of God's children. We haven't put the leaven (evil) out of our lives. You will note the Israelites did not put away leaven to be saved, but because they were

compel them to come. See Luke 14:23. Were it not for the redemptive work of Christ there would be no Gospel feast; were it not for the compelling work of the Holy Spirit there would be no guests at the table. A mere invitation brings nobody to the table.

5. Election means that the destiny of men is in the hands of God. Many of us have regarded as an axiom the statement that every man's destiny is in his own hands. But this is to deny the whole tenor of Scripture. At no time is the destiny of the saint in his own hands, either before or after he is saved. Was my destiny in my own hands before I was saved? If so, I regenerated myself; I resurrected, by my own power, myself out of a state of sin and death; I am my own benefactor and have nobody to thank but myself for being alive and saved. Perish such a thought! By the grace of God I am what I am. Read John 1:13; Ephesians 2:1-10; 2 Tim. 1:9; James 1:18.

Is my destiny in my own hands now? Then I will either keep myself saved or I will lose my salvation. But the Bible says we are kept by the power of God through faith. I Peter 1:15; Psa. 37:28; John 10:27-29; Phil. 1:6; Heb. 13:5. If my destiny is not

safe in my own hands after I am saved then how could it be thought to be safe in my own hands before my conversion?

The saint dies, his body is consigned to the grave and becomes a dust-heap. Is his destiny in his own hands then? If so, what hope has he of ever coming out of the grave with an immortal and incorruptible body? None at all if his destiny is in his own hands.

Such a theory, that the destiny of the saint is or ever has been in his own hands, reverses the very laws of nature and implies that water can rise above the level of its source; that man can lift himself into the attic by his boot-straps; that the Ethiopian can change his color, and the leopard can remove his spots; that death can beget life; that evolution is true and God is a liar. The theory that one's destiny is in his own hands begets self-confidence and self-righteousness: the belief that destiny is in the hands of God begets SELF-ABNEGATION AND FAITH IN GOD.

6. Election stands or falls with the doctrine of God's sovereignty and man's depravity. If God is sovereign and man is depraved, then it follows as a natural consequence, that some will be saved,

saved.

The bitter herbs (v. 8) is a reminder of Christ's sufferings. Cf. Isa. 53:5-8. As the Israelite partook of those bitter herbs, it was a prophecy of the bitterness Christ should taste for every man.

It was to be roast with fire. This pictured the Lamb of God, (Christ) enduring on the cross the fire of Jehovah's righteous wrath. We have fellowship with Jesus as the suffering One. The supper was to be eaten in haste. They ate it dressed, ready for departure. They ate it prepared to leave behind them the land of death and darkness and judgment, and to move onward toward the land of promise. The staff is an emblem of a pilgrim people. It showed they were leaning on something outside of themselves. Truly, they were a pilgrim people and were leaning on Jesus.

VIII. The Shoes. Ex. 12:11.

Israel was beginning a wilderness journey. God provided for their wilderness wanderings. It is thus He provides for us. Cf. Luke 15:22. It is interesting to notice that these shoes did not wear out through the entire journey (Deut. 29:5).

IX. At Peace Under The Blood. Ex. 12:12, 13.

Israel sprinkled the blood on their houses; we imagine the Egyptians thought Israel foolish—spoiling their houses with blood. The natural man thinks thus today. I Cor. 2:14. You notice the lamb had to be killed. Tying a live lamb at the door would not suffice. So Jesus must be slain. Looking at His life and observing His beauty of character will not save. Christ says to us, as He did to Israel, "When I see the blood, I will pass over you." He does not say, "When I see your good deeds, baptism, church membership, or morality, I will pass over you." Our salvation can only be had through the blood.

X. The Passover Memorial. Ex. 12:14-28.

In these verses, God tells Israel that the Passover is to be kept continually. Before Jesus' coming to earth, the Jews looked back to the Passover as the time of their deliverance. They looked forward to Christ's coming, when through His sacrifice the fires of God's judgment would pass over them. Thus it had a backward and forward look.

XI. The Last Plague. Ex. 12:29-31.

Earth's gladdest night for Israel was earth's saddest for Egypt. The death angel passed each Israelite's home by, but slew the first born of each Egyptian home. At the time of this great excitement, under the urge of the Egyptians, Israel made their departure. Vs. 38 speaks of a mixed multitude going out with Israel. When we come to Num. 11:4-6, we will study this crowd, and whom they represent today.

XII. God As Leader In The Wilderness. Ex. 13:17-22.

Instead of leading Israel directly to the Promised Land, He led them out into the wilderness. Does not this explain the trials through which each of God's children pass? Instead of taking us directly home to Glory, He leads us through the wilderness of afflictions. Each true child of God knows the meaning of this rocky highway in the wilderness. What difference does it make if we are led through the wilderness, since God goes with us?

ed, or none will be saved, or all will be saved. The practical results of election are that some, yea many, will be saved. Election is not a plan to save a mere handful of folk. Christ gave Himself a ransom for many. See Matt. 20:28; Rev. 5:9. God's sovereignty involves His pleasure (John 5:21; Matt. 11:25-27); His power (Job 23:13; Jer. 32:17; Matt. 19:26); and His mercy (Rom. 9:18).

7. The elect are manifested in repentance and faith and good works. These graces, being wrought in man, are not the cause but the evidences of election. See I Thess. 1:3-10; 2 Pet. 1:5-10; Phil. 2:12-13; Luke 18:7. The man who doesn't pray, who has not repented of his sins, and trusted Christ, and who does not engage in good works has no right to claim that he is one of God's elect.

Some False Views Examined And Refuted

Many professing Christians really have no view of election. They have not given it enough thought and study to even have any opinion about it. Many have erroneous views. We shall notice some of them.

1. The view that men are (Continued on page three)

"Election"

(Continued from page two)
elected when they believe. This view is easily refuted for it is contrary to both common sense and Scripture. Election is to salvation, and therefore, must precede salvation. It is nonsense to talk about electing a man to something he already has. The man has salvation when he believes and hence election at that point would not be necessary. **ELECTION TOOK PLACE IN ETERNITY; SALVATION TAKES PLACE WHEN THE SINNER BELIEVES.**

2. The view that election pertains only to the Jews. This view robs Gentiles of the comfort of Rom. 8:28-39. Moreover, Paul, who was an apostle to the Gentiles, says that he endured all things for the elect's sakes that they might obtain salvation (2 Tim. 2:10).

3. The view that election took place in eternity, but that it was in view of foreseen repentance and faith. According to this view God, in eternity, looked down through the ages and saw who would repent and believe and those who He foresaw would repent and believe were elected to salvation. This view is correct in only one point, namely, **that election took place in eternity.** It is wrong in that it makes the ground of election to be something in the sinner rather than something in God. Read Eph. 1:4-6 where election and predestination are said to be "According to the good pleasure of his will" and "To the praise of the glory of his grace." This view though the popular one with the majority of Baptists today, is open to many objections.

(1) It denies what the Bible says about man's condition by nature. The Bible does not describe the natural man as having faith (I Cor. 2:14; John 3:3). Both repentance and faith are gifts of God, and God did not see these graces in any sinner apart from His purpose to give them. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). "When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). "In meekness instructing those that oppose themselves; If God peradventure will give them repentance to the acknowledgment of the truth." (II Tim. 2:25). Read also Eph. 2:8-10; I Cor. 3:5. Election was not because of foreseen faith, but because of foreseen unbelief. It is not the election of God's faithful ones, but the faith of God's elect, if we are to keep to Scriptural words (Titus 1:1).

(2) It makes the human race differ by nature, whereas, the Bible says, we are all by nature the children of wrath and all clay of the same lump. Eph. 2:3; Rom. 9:21. Men are made to differ in the new birth. John 3:6.

(3) It perverts the Scriptural meaning of the word "foreknowledge." The word as used

in the Bible means more than foreknowledge about persons. It is the foreknowledge of persons. In Rom. 8:29-30 the foreknown are predestinated to the image of Christ, and are called, justified, and glorified. In I Peter 1:2 the word for "foreknowledge" is the same as "foreordain" in the 20th verse of the same chapter, where the meaning can not be "foreknowledge" about Christ. God's foreknowledge about persons is without limitations; whereas, His foreknowledge of persons is limited to those who are actually saved and glorified.

(4) It is open to the strongest objection that can be made against the Bible view. It is often asked, "If certain men are elected and saved, then what is the use to preach to those who are not elected?" With equal propriety we might ask, "If God knows who is going to repent and believe, then why preach to those who according to His foreknowledge, will not repent and believe? Will some repent and believe whom He foreknew would not repent and believe? If so, He foreknew a lie.

Right here is the weakness of much of modern missions. It is based upon sympathy for the lost rather than obedience to God's command. The inspiration of missions is made to rest upon the practical results of missionary endeavor rather than upon the delight of doing God's will. It is the principle of doing a thing because the results are satisfactory to us.

If we are faithful, God is as pleased with our efforts when there are no results. Ponder II Cor. 2:15-16. The elect prior to their conversion are known only to God. We are to preach the gospel to every creature because He has commanded it, He will take care of the results. Cf. Isa. 55:11; I Cor. 3:5-6; John 6:37-45. It is ours to witness; it is His to make our witnessing effective.

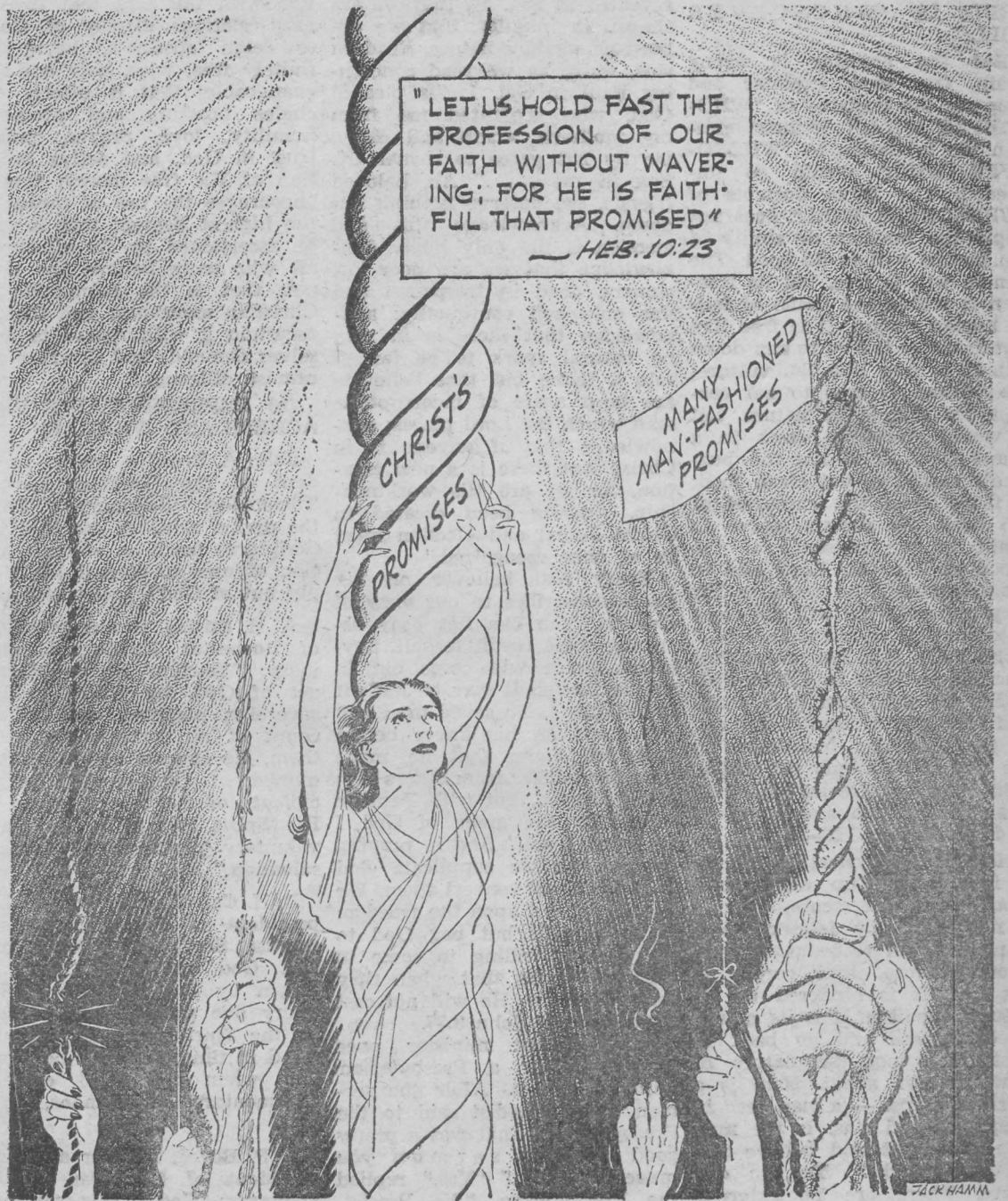
The Doctrine Defined, Explained And Proved

What is election as the term is used in the Bible? Election means a choice — to select from among — to single out — to take one and leave another. If there are a dozen apples in a basket and I take all of them there has been no choice; but if I take seven and leave five there has been a choice. Election, as taught in the Bible, means that God has made a choice from among the children of men. In the beginning God set His choice upon certain individuals, whom He gave to His Son, and for whom Christ died as their substitute, who in time hear the gospel and believe in Christ to life everlasting. Let us amplify by raising three very pertinent questions—

1. **WHO DOES THE ELECTING?** Who chooses the persons to be saved? If men are chosen to salvation, as the Scriptures affirm, who does the choosing? There must be a selection or universalism. The language of Scripture seems peculiarly definite in reply to this question. Mark 13:20 speaks of the ELECT, whom He ELECTED, rendered in our version, "The elect's sake whom he hath chosen." The word election is associated with God, not with man. God is the CHOOSER, His people are the CHOSEN, and grace is the source. The Negro theology, that God votes for us, the Devil votes against us, and that we cast the deciding ballot is entirely outside the pale of Scripture teaching, and is almost too ridiculous to notice. Read John 15:16; 2 Thess. 2:13; Eph. 1:4.

2. **WHEN WAS THE ELECTING DONE?** For answer we are shut up to the Scriptures. But the BIBLE answers with sunlight clearness. In Eph. 1:4 we read that "He chose us in Him before the foundation of the world." The expression, "before the foundation of the world" is found in John 17:24, where it speaks of the Father's eternal love for the Son, and in I Peter 1:20, where it refers to the eternal determination of the Divine mind concerning the death of Christ. There are many similar expressions. See Rev. 13:8; 2

PROMISE OF PROVIDENCE



Thess. 2:13; 2 Tim. 1:9. **ELECTION IS ETERNAL!**

3. **WHY WAS THE ELECTING DONE?** Was it on the ground of something good in the sinner? Then nobody would have been elected for there is none good. Holiness is not the cause but the effect of election. Chosen that we should be holy not because we were holy. Eph. 1:4. Nor, as we have already seen, is election in view of foreseen repentance and faith. Election is the cause of repentance and faith and not the effect of these graces. To say that God chose men to salvation because He foresaw that they would repent and believe and be saved is to attribute foolishness to the infinitely wise God. It is as if the president should issue a decree that the sun must rise tomorrow because he foresees that it will rise: or as if a sculptor should choose a certain piece of marble because he foresaw that it would make itself into the image he wanted. We challenge any Arminian to raise these questions and get his answers from the Scriptures.

Some Objections Considered And Answered

Many are the objections brought against this doctrine. Sometimes the objectors are loud and furious. Alas! that so many of these objectors are in Baptist ranks. To preach this old-fashioned doctrine of our faith as did Bunyan, Fuller, Gill, Spurgeon, Boyce, Broadus, Pendleton, Jarrell, Graves, Carroll, Jeter, Boyce Taylor and a host of other representative men of our denomination is to court the bitterest kind of opposition. John Wesley himself never said harsher words against this blessed tenet of our faith than do some so-called Baptists of today. Arminianism, that offspring of popery, has had an abnormal growth in the last decade or two as the adopted child of a large group of Baptists.

1. **IT IS OBJECTED THAT OUR VIEW OF ELECTION LIMITS GOD'S MERCY.**

Right here we criticize the critic for he who makes this ob-

jection limits both God's mercy and power. He admits that God's mercy is limited to the believer, and to this we agree; but he denies that God can cause a man to believe without doing violence to the man's will, and thus he limits God's power. We believe that God is able to give a man a sound mind (2 Tim. 1:7) and make him willing in the day of His power. At this point we must face two self-evident propositions. First, if God is trying to save every member of Adam's fallen race, and does not succeed, then His power is limited and He is not the Lord God Almighty. Second, if He is not trying to save every member of the fallen race, then His mercy is limited. We must of necessity limit His mercy or His power, or go over boots and baggage to the Universalist's position. But, before we do that, let us go "to the law and to the testimony," which says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion . . . Therefore hath He mercy on whom He will have mercy and whom He will He hardeneth" (Rom. 9:15-18). It needs to be said for the comfort and hope of great sinners, that God's mercy is not limited by the natural condition of the sinner. All sinners are dead until God makes them alive. He is able to take away the heart of stone. No man is too great a sinner to be saved. We can pray for the salvation of the chief of sinners with the assurance that God can if He will. "The King's heart is in the hands of the Lord as the river of water: He turneth it whithersoever He will" (Prov. 21:1). We rejoice to say with Jeremiah that there is nothing too hard for God. We can pray for the salvation of our loved ones with the feeling of the leper, when he said, "Lord, if thou wilt thou canst make me clean" (Matt. 8:2). When Robert Morrison was about to go to China, he was asked by an incredulous American if he thought he could make any impression on those Chinese. His curt reply was, "No, but I think

God can." This should ever be our confidence and hope when we stand before sinners and preach to them "CHRIST AND HIM CRUCIFIED."

2. **ANOTHER OBJECTION TO ELECTION IS THAT IT MAKES GOD UNJUST.**

This objection betrays a bad heart. It would obligate the CREATOR to the CREATURE. It makes salvation a divine obligation. It denies the right of the potter over the clay of the same lump to make one vessel to honor and another to dishonor. By the same parity of reasoning it makes the governor of a sovereign state unjust when he pardons one, or more men, unless he empties the prison and turns all the prisoners loose. Our view of election is in harmony with what even the Arminians allow to be proper and just for a human governor. All can see that a governor, by pardoning some men, does not harm others, who are not pardoned. Those who are not pardoned are not in prison because the governor refused them a pardon but because they were guilty of a crime against the state. Isn't God to be allowed as much sovereignty as the governor of a state? Salvation, like a pardon, is something that is not deserved. If it were deserved, then God would be unjust if He did not bestow it upon all men.

Salvation is not a matter of justice but of mercy. It wasn't the attribute of justice that led God to provide salvation but the attribute of mercy. Justice is simply each man getting what he deserves. Those who go to Hell will have nobody to blame but themselves, while those who go to Heaven will have nobody to praise but God. Read Rom. 9:22-23.

3. **IT IS AGAIN OBJECTED THAT OUR VIEW OF ELECTION IS AGAINST THE DOC-**

(Continued on page four)

NUGGETS OF SCRIPTURE

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30 Years A Bible Teacher

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THE BAPTIST EXAMINER

PAGE THREE

SEPTEMBER 17, 1955

"Election"

(Continued from page three)
TRINE OF "WHOSOEVER WILL."

But the objector is wrong again. Our view explains and supports the doctrine of "WHOSOEVER WILL." Without election the invitation to "WHOSOEVER WILL" would go unheeded. The Bible doctrine of "WHOSOEVER WILL" does not imply the freedom or ability of the human will to do good. The human will is free, but its freedom is within the limits of fallen human nature. It is free like water; water is free to run down hill. It is free like the vulture; the vulture is free to eat carrion, for that is its nature, but it would starve to death in a wheat field. It is not the buzzard's nature to eat clean food; it feeds upon the carcasses of the dead. So sinners starve to death in the presence of the bread of life. Our Lord said to some sinners, who were in His very presence "Ye will not come unto me that ye might have life" (John 5:40). It is not natural for a sinner to trust in Christ. Salvation through trust in a crucified Christ is a stumbling block to the Jew and foolishness to the Greek; it is only the called, both Jews and Greeks, who trust it as the wisdom and power of God. See I Cor. 1:23-24.

Here is a physical corpse. Is it free to get up and walk around? In one sense, yes. It is not bound by fetters. There is no external restraint. But, in another sense, that corpse is not free. It is hindered by its natural condition. It is its nature to decompose and go back to dust. It is not the nature of death to stir about. Here is a spiritual corpse — a man dead in trespasses and sins. Is the man free to repent and believe and do good works? Yes, in one sense. There are no external restraints. God does not prevent but offers inducements through His Holy Word. But the corpse is hindered by its own nature. There must be the miracle of the new birth, for except a man be born from above he cannot see or enter into the kingdom of God. John 3:3-5.

It is painful to some of us to see our brethren forsake the faith of our Baptist forebears at this point and join the ranks of the Roman Catholics and other Arminians. If anyone doubts this charge let him read the article of faith adopted by the Catholics at the council of Trent (1563). I quote their statement on the freedom of the human will — "If anyone shall affirm that since the fall of Adam man's free-will is lost, let him be accursed." But alas, in this day, such a spirit is not confined to the Roman Catholics. Horatius Bonar makes the following quotation from John Calvin —

"The Papist theologians have a distinction current among themselves that God does not elect men according to their works which are in them but that He chooses them that He foresees will be believers."

Ah, the real trouble with the objector is not election; it is something else. His real objective is to total depravity or human inability to do good. I can do no better here than to quote from Percy W. Heward of London, England. He says, "It seems to me that the majority of objections to God's sovereign grace, to God's electing love, are actually objections to something else, namely objections to the fact that man is ruined. If you probe beneath the surface you will find that very few object to election. Why should they? Election harms no one. How can the picking of a man out of doom harm anyone else? The real objection at the present day is not to election, though that

word is made the catchword of sad controversy — the real objection is to that fact which is revealed in Psalms 51, that we are shapen in iniquity, that we are born sinners by nature, dead in sins, until, as we read concerning Paul in Gal. 1, "It pleased God, who separated me from my mother's womb and called me by His grace to reveal His Son in me . . ." Ah, beloved friends, we deserve nothing but doom. Acknowledge this and election is the only hope. Acknowledge that we are poor lost sinners, dead in trespasses and sins only evil continually; acknowledge that there is in man no natural spark to be fanned into a flame but that believers are born again of incorruptible seed which the Lord places; acknowledge that if anyone is in Christ that there is a new creation, for we are His workmanship, having been created in Christ Jesus; and election must be at once recognized."

Every real believer on his knees subscribes to our view of election. You can not pray ascribing some credit to self. Sovereign grace will come out in prayer though it may be left off the platform. No saved man will get down on his knees before God and claim that he made himself to differ from others who are not saved, but with Paul he says, "By the grace of God I am what I am." And in praying for the lost we supplicate God to convict and convert them. We do not depend upon the freedom of their wills but beg God to make them willing to come to Christ, knowing that when they come to Christ He will not cast them out. See John 6:37.

A Methodist minister once went to hear a Presbyterian minister preach. After the sermon, the Methodist said to the Presbyterian, "That was a pretty good Arminian sermon you preached today." "Yes," replied the Presbyterian, "We Presbyterians are pretty good Arminians when we preach and you Methodists are pretty good Calvinists when you pray." MORE TRUTH THAN POETRY HERE!

4. IT IS ALSO OBJECTED THAT OUR VIEW OF ELECTION IS A NEW DOCTRINE AMONG MISSIONARY BAPTISTS.

The fact is that it is so old-fashioned that it has about gone out of fashion. The ignorance betrayed in such a claim is indeed pitiable. In refutation we resort to two sources of information (1) Confessions of faith; (2) Statements of representative preachers and writers.

(a) CONFESSIONS OF FAITH.

The Paterines, according to W. A. Jarrell, appealed to the text in the 9th of Romans, in proof of the doctrines of UNCONDITIONAL ELECTION. See Jarrell's history, page 139. The Paterines were ancient progenitors of the Baptists.

The Waldenses, through whom Baptist church succession must be traced, declared themselves as follows: "God saves from corruption and damnation those whom He has chosen from the foundation of the world, not from any disposition, faith or holiness that He foresaw in them, but His mere mercy in Christ Jesus His Son, passing by all the rest according to the irreprehensible reason of His own free-will and justice." THE DATE OF THIS CONFESSION WAS 1120!!!

The London Confession (1689) and the Philadelphia Confession (1742) read as follows: "By the decree of God, for the manifestation of His glory, some men and angels are predestined or foreordained to ETERNAL LIFE through Jesus Christ, to the praise of His glorious grace; others being left to act in their sins to their just condemnation, to the praise of His glorious justice."

The New Hampshire Confession (Article 9): "We believe that election is the eternal purpose of God according to which He graciously regenerates, sanctifies and saves sinners; that be-

ing perfectly consistent with the free-agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence."

(b) REPRESENTATIVE PREACHERS AND WRITERS!

John A. Broadus, former president of the Southern Baptist Theological Seminary: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

A. H. Strong, former president of Rochester Theological Seminary: "Election is the eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain of the number of sinful men to be recipients of the special grace of His Spirit and so to be made voluntary partakers of Christ's salvation."

B. H. Carroll, founder and first president of the Southwestern Baptist Seminary: "Every one that God chose in Christ is drawn by the Spirit to Christ. Every one predestined is called by the Spirit in time, and justified in time, and will be glorified when the Lord comes." Commentary on Romans, page 192.

J. P. Boyce, founder and first president of Southern Baptist Seminary: "God, of His own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or works of theirs, nor of any value of them to Him; but of His own good pleasure."

W. T. Conner, professor of theology, Southwestern Baptist Seminary, Fort Worth, Texas: "The doctrine of election means that God saves in pursuance of an eternal purpose. This includes all the gospel influences, work of the Spirit and so on, that leads a man to repent of his sins and accept Christ. So far as man's freedom is concerned, the doctrine of election does not mean that God decrees to save a man irrespective of his will. It rather means that God purposes to lead a man in such a way that he will freely accept the gospel

and be saved." Pastor J. W. Lee, of Batesville, Miss.: "I believe that God has foreordained before the foundation of the world that He would save certain individuals and that He ordained all the means to bring about their salvation on His terms. Men and women are not elected because they repent and believe, but they repent and believe because they are elected."

To the above list of well known and honored Baptists we could add quotations from Gill, Fuller, Spurgeon, Bunyan, Pendleton, Mullins, Dargan, Jeter, Eaton, Graves, and others too numerous to mention. It is sadly true that many of our pastors hold election as a private opinion and never preach it. We personally know a number of brethren who say that election is clearly taught in the Bible, but that we cannot afford to preach it, because it will cause trouble in churches. This is worse than compromise: it is surrender of the truth. It is a spirit that leads preachers to displease God in order to please men. The writer believes that silence upon this subject has wrought more harm than open opposition to it. Those who openly oppose election will, sooner or later, make themselves ridiculous in the eyes of all Bible loving Baptists.

5. IT IS FURTHER OBJECTED THAT OUR VIEW OF ELECTION MAKES MEN CARELESS IN THEIR LIVING.

It is said that belief in the doctrine leads men to say, "If I am an elect, I will be saved; if I am a non-elect I will be lost, therefore, it matters not what I believe or do." The same objection has been persistently made against the doctrine of the preservation of the saints. This is bald rationalism. It is the setting of human reason against divine revelation. It takes no account of the operation of the grace of God in the human heart. If Baptists surrender election on such a ground, to be consistent, they will have to surrender the doctrine of preservation on the same ground. Election does not mean that the elect will be saved whether they believe or not, nor does it mean that the non-elect will be damned regardless of how much they may repent and believe. The elect will be saved through repentance and faith, and both are gifts from God as already shown; the non-elect do not repent and believe.

The objection we are now considering is simply not true to fact. Believers in election have been and still are among the most godly. Augustus Toplady challenged the world to produce a martyr from among

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Drink

(Continued from page one)

have become widows through drink, and children fatherless through drink, and suicides, and murder and deaths, delirium tremens, and the sacrifice of children, and brutal assaults of husbands on their wives and children and sons on their mothers, and pecuniary loss, and individual ruin and spiritual wreck, and family destruction, and social degradation, and places where human beings live made worse than the dens of wild beasts—and all through drink!

And to know what drink and the drink system is doing in this land of yours and mine, you must multiply by hundreds of thousands this which is daily going on within the limits of a single town, until you have a festering mass of crime, lunacy, and despair, and guilt, and disease, and anguish, such as no imagination can conceive, and no tongue name—a festering mass of sin and shame, and curse; which your own preacher has told you, produces results more deadly, because more continuous than those of war, famine, and pestilence combined.

And against this evil demon which walks in our midst by day and stalks by night, and daily, weekly, monthly, yearly, in our very sight, slays its tens of thousands of miserable victims—against this evil spirit, against pestilence and rotten system, thousands have appealed to our

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Dancing

(Continued from page one)

house. I could not leave. I had no money, my character gone, so I sank to the lowest depths of sin, where many another innocent soul has gone before me. I learned from my landlady that at the dance hall, Apollo, the private dancing teacher, the very one who led me to ruin, was in her employ.

"While I was in the house two other girls were brought there who met their ruin as I did—in the ballroom. And the men who were at the Apollo dance hall received their commissions."

"All this happened inside of eight months after my own mother sent me on my road to ruin by having me learn to dance."

This letter speaks for itself and needs no explanation. But let me say this: God help those preachers of those churches where the pure girl attended before her ruin for not warning her and her mother, and others of the awful curse in our country — THE DANCE. God says, "Their blood shall be upon their heads."

The world has gone mad after many things, such as the curse of drink, tobacco, cards, pool, dancing, gambling, petting, vice of all kinds, and a hundred and one other sin-curses of mankind.

Which one of these Devil-inspired and controlled activities is worse, it is hard to say, but this we know that almost any one of them leads to all the others.

An antidote and preventive for these sins of mankind. He has urged that we "be born again," "filled with the Spirit," and, "full of grace and truth."

—The Message

TAKE YOUR PICK

There are Camels and Luckies and Viceroy's galore;
Fatimas and Pall Malls, and brands by the score,
Their virtues extolled on waves of the air,
Enticing our boys and our maidens so fair.
To be happy and healthy and prosperous we're told,
Just stop and relax and light up an Old Gold.
Now Winston's the kind that make you feel good,
They satisfy taste, like a cigarette should.
Philip Morris, L and M, Tareyton, Kent,
All claim to be mild, yet have the same scent.
If smoke burns your throat, now don't be a fool,
The best thing to do is light up a Kool.
Gran'pa and Gran'ma and little kid brother;
Uncle and Aunt, and now they've got mother!
Sound it out to the suckers, it's Satan's big lie,
But the biggest of all is "They Satisfy!"
"Thousands of filter traps" — boy that's a ringer;
Some kill you fast, these make you linger.
Millions to advertise, on with the show,
Television, magazine, billboard, radio.
So light up a Marlboro — ill health is a joke
Till you land in your casket — a victim of smoke!

—David A. Beam

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Many Christians are like the stream that dries up in the summer and freezes up in winter.

Drink

(Continued from page four)

law makers, but in vain. Year after year, and decade after decade, not a finger is lifted to provide an adequate remedy, till even a fool can see that the pleasant vices of the nation are being turned into her terrible and cruel scourge; and it has come to this—that we must amend our ways that we must get rid of this curse and crime, or we must gradually perish by the class paupers and criminals who are poisoning our national life, and who as long as our present drink system continues, will remain untouched by the amenities of civilization and much more by the influence of religious faith. The evidence of what I have been telling you, if you would only take the trouble to regard it, is immense, accumulated, damning. The defenders and monopolists of the drink system cannot refute it—never attempt to refute it. They know there is not a case of the ardent spirits which they sell which does not contain in it a freight of potential misery and which may not do more effectually than any other fiend could do to the work of Hell.

They rely on the paltry sophisms about liberty and the rights of the minority. Liberty! as if liberty meant the unlimited power of doing wrong! Liberty! as though liberty meant the leaving defenseless of poor besotted victims, who have palsied the very will to protect themselves! The rights of the minority! as though in these uncertain days, the rights of the minority included the right to burden the sober, honest and the thrifty, with the intolerable burdens entailed upon them by the crime, the infamy and the wretchedness to which they inevitably doom the weakest and worst. You might as well talk about protecting the vested interests of a cancer, as protecting the existing condition of a system which breeds poverty and crime.

There is many a working man, many a cab driver, many a laborer in our cities, who spend every day of their lives on drink, a sum which I could not afford, and which I should think it criminally luxurious and disgracefully extravagant in myself to spend. And when these drinkers and drunkards thus poison their very lives and their very souls by wallowing in the depths of self-indulgence, they will come and clamor for charities, and we out of the sweat of our brow, shall have to pay for the persons who punish their crimes and in which they spend their wasted and worthless lives, the honest, and the thrifty, with the intolerable entailed upon them by crime, the infamy, and the wretchedness to which they inevitably doom the weakest, and the worst.

You might as well talk of protecting the vested interest of a cancer, as protecting the existing condition of a system.

I must bring this letter to a close with this resume of what I have been trying to say about the drink system. Drunkenness expels reason, drowns memory, defaces beauty, diminishes strength, inflames the blood, causes internal, external, incurable

ble wounds, is a witch to the senses, a devil to the soul, a thief to the purse, the beggar's companion, a wife's woe, children's misery, the picture of a self-murderer, and a beast, who drinks to other's good health, and who himself of his own.

ON CHOOSING A VOCATION

Much has been said on the matter of vocations. Whichever you choose, take Christ with you. Consider the following:

If you would be a plumber, why not connect lost souls with the Water of life?

If you would be an insurance man, why not represent the Eternal Life Insurance Company?

If you would be a jeweler, why not handle the Pearl of Great Price?

If you would be a builder, why not build lives with the foundation on The Rock of Ages?

If you would be a lowly shepherd, why not model after the Good Shepherd?

If you would be a business man, why not enter the great business—that of soul-winning?

If you would be a nurse, or doctor, why not join hands with The Great Physician?

If you would be an engineer, why not on Life's Railroad to Heaven?

If you would work in radio, why not broadcast for Jesus?

If you would be a fisherman, why not a Fisher of Men?

—Selected.

Witnessing

(Continued from page one)
vidual Christians witnessing daily.

(1) God has predestinated the glorification of the elect and we can be sure that none of them will be lost (Rom. 8:28-33). Yet the means God has elected to use in saving the elect are vital to the carrying out of His plan (Romans 10:13-17).

(2) Why not start witnessing today and discover the blessing and joy of being a part of God's plan to bring sinners to Himself through Jesus Christ? (II Cor. 5:18-21). Summing up, we may say: Win souls for the sake of sinners.

Who Is Supposed To Witness For Christ?

1. Not just the preacher. In the army it is expected that the officers shall do all the fighting? In an insurance company, is it expected that the sales manager shall do all the selling of policies? In a department store is it expected that the president do all the work? Then why not be as sensible about God's work as the world is about their work? Read Acts 8:1, 4 and memorize it. This passage clearly shows that the apostles (the preachers) stayed in Jerusalem to administer church affairs, prepare sermons, and do what witnessing they could—but the main preaching of the Word or "gospelizing" was done by the church members (v. 4).

2. Not just "church workers." Church workers are a dime a dozen anyway. Too many people have the idea that "church work" is a substitute for soul winning, but it is not. The Devil likes nothing better than to get a gang of people doing "church work" such as getting up "programs," putting on socials, running hither and yon and to and fro. Many a church worker would be at a complete loss and embarrassed if faced with the responsibility of winning a soul to Christ. Truth is, many of them are lost themselves. Jesus said, "Ye shall be witnesses unto me." "Ye" is plural.

3. Every saved person is supposed to witness for Christ. Suppose that all of our church members are really saved—and we certainly hope that all are. If all of us would covenant together that each of us would earnestly seek to win one other per-



son to Christ during the next six months—think of it! Our membership would more than double for some would surely win more than one.

Does someone say: "But I don't know how to win souls?" Pray—for a burden and study your Bible. Then, get out on visitation and go to work!!

Delinquency

(Continued from page one)

The girls organized their "Dor-pas Debs" club Wednesday morning before school and that afternoon after classes set fire to the cattle barn, Judge McCain said.

She said the girls all left after setting fire to hay in the barn, but one of them returned to watch firefighters battle the three-alarm blaze.

The girls were arrested after someone informed the fire department several girls had been seen around the barn shortly before the fire.

The girls giggled when they were brought before the judge, who said they were from "respectable" families and that their parents were "shocked" when informed of the crime.

The girls said the movie and a pocket-sized book entitled "Teen-age Gangs" played an important part in organizing the club.

The Church

(Continued from page one)
invisible" church theory because they want to hold onto it. But why do they want to hold it? We suggest several reasons:

1. The Devil, the great counterfeiter, prompts them to want to hold to this theory. It is so contradictory to the real doctrine of the church as taught in the New Testament that he is pleased to lodge this falsehood in human minds.

2. It justifies unionism. Fundamentalists are drawn from different denominations, and they get together by minimizing doctrinal differences of the different

churches. "Oh well, these differences of the local churches don't matter, since the real church is this mystical Body, and since we are all in that." No use to even bother about getting into a local church that is doctrinally correct, for the main thing is this great universal "Body." Thus this theory becomes a sort of "Mother Hubbard" dress that covers over a multitude of sects, groups and organizations.

3. It minimizes the importance of the local church. We have known persons who had no interest in a local church. They belonged to something so much more important — so much higher — "the Boddy." (That's the way they pronounce it—the Boddy.) By placing all importance on this BIG church, they escape the local church obligations. Doing, giving, serving, becomes unnecessary for the "universal church" never requires them to do anything. We recall some persons who used to attend our services at Buffalo Avenue, and they would say "I believe in the kind of ministry you carry on." "Why then don't you take membership with us? Why don't you come in with us and put your shoulder to the wheel and help us stand for the truth and the right?" They began immediately to protest that they were already members of the "big church"—the "Boddy" of Christ.

4. It is so "broad"—this universal theory. Many people want to appear broad above all things, and it seems to be very broad to team up with all believers in this great "universal church." It is so broad to be able to cast aside all differences, and fraternize as members of the same "Boddy."

5. People want to hold this theory, because for them to give it up would be a painful experience. It would require a whole theological readjustment on their part, and that would be more painful than a chiropractic adjustment!

Scientists are wedded to, and enslaved by the theory of evolution. Many of them dare not declare against it because it would render them unpopular in the

whole scientific realm. A lot of other things would have to be given up, if they faced the truth and relinquished their evolution. They haven't the moral courage to oppose a theory so widespread and generally accepted. The same identical thing is true concerning the "universal invisible" church theory. One becomes anathema to many when they junk that theory, but we should have the courage to do it, for the theory is a Satanic counterfeit from its very roots.

I Should Like To Know

(Continued from page one)

Christ is deleted from passages of Scripture used because Masonry is a universal religion in which all men may unite. Masonry grossly perverts Scripture to serve its own ends. Ritual prayers in the Blue Lodge never mention the name of Christ. Masonry intimates in its funeral service that all Masons will be received into the Grand Lodge above by their god, known to them as the Great Architect. This is enough to condemn Masonry, and yet this is not a tenth of the evil involved in it.

3. Why do you condemn Eld. Fuller, the Presbyterians, and the Scofield Bible?

Because of their teachings that are opposed to the Bible. Chas. Fuller is unsound on the church. Presbyterians are unsound on baptism and church government. Scofield is unsound on all of these. I condemn all false doctrines. The practical reason for this is that those who love the truth may put their money where it will support the whole truth.

4. Why do you not believe in Christmas and Easter?

Because both are borrowed from paganism, and are symbols (Continued on page eight)

THE BAPTIST EXAMINER

PAGE FIVE

SEPTEMBER 17, 1955

WHY DID HE DO IT?

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Education Department

TRI-STATE BAPTIST BIBLE COLLEGE

2007 W. Franklin St.

EVANSVILLE, IND.

FACULTY

T. P. Simmons, President

E. D. Strickland, Vice-President

Z. E. Clark, Dean



DEDICATED TO

The Training of Sound Preachers

The Winning of Lost Souls to Christ

The Spread of the Truth of God's Word

The Edification of New Testament Churches

TRI-STATE BAPTIST BIBLE COLLEGE OPENS SEPTEMBER 19

ADVANCED STUDENT
FIRST TO APPLY
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ELD. JOE GADD



T. P. SIMMONS



E. D. STRICKLAND



Z. E. CLARK

The opening exercises of TBBC will be held at 7:30 p. m. on Monday, September 19, in the main auditorium of Temple Baptist Church, the home of the school, located at 2007 W. Franklin St., Evansville, Indiana.

The public is invited to attend this service. We hope as many of our day and night school students as possible will be present. Let all of the friends of the school that possibly can, be with us on this occasion. An offering will be taken for the school on this occasion.

We are very happy as we plan for the opening of this the first year of TBBC. We are trusting God to send us a good number of students. But regardless of the number who come, few or many, our steadfast purpose is to teach the truth faithfully. There are advantages in attending a small school. In a small school, teachers can give more individual attention to students.

If there are prospective students who cannot get to us on September 19, remember the STUDENTS WILL BE ACCEPTED UNTIL OCTOBER 10 WITH FULL CREDIT GIVEN. There is still time to make your plans to come to TBBC. Write for catalogue if you do not have one.

There is no application or registration fee. The payment of tuition is not required if student is unable to pay it.

OUTSTANDING FEATURES OF TRI-STATE COLLEGE

By T. P. SIMMONS

1. TRI-STATE BAPTIST BIBLE COLLEGE IS A BAPTIST SCHOOL. All distinctive Baptist doctrines are emphasized. There is not the slightest taint of unionism. We stand unalterably opposed to alien immersion. We teach the perpetuity of Baptist churches from New Testament days to the present (not always under the Baptist name, of course). We teach that Christ is the head of each local church and that each church is independent in its right and duty of seeking the will of its Head for itself. We believe a local church is the only kind of New Testament church there is on earth, and that each such church is the custodian of the great commission.

2. TBBC IS A BIBLE SCHOOL. We teach the whole Bible as the verbally and infallibly inspired Word of God. The Bible settles every question for us. We teach men to preach the Bible, not merely about it or from it.

3. TBBC IS A MISSIONARY SCHOOL. We emphasize mis-

sions, the carrying out of the great commission, as the one task of New Testament churches. We believe the gospel is to be preached, believers are to be baptized, and New Testament churches are to be formed in all the world. We teach preachers to be interested in the whole commission, not merely in the first third of it.

4. TBBC IS AN EVANGELISTIC SCHOOL. We believe that accountable adults must hear the gospel in this life in order to be saved. We have absolutely no sympathy with Hardshellism. We teach Scriptural methods of evangelism, and these do not include the mourners' bench or dependence upon high pressure or intense emotionalism.

5. TBBC IS A CALVINISTIC SCHOOL. Some do not like the term "Calvinistic," but it is all right when properly understood. We use it because we lack any other convenient term. We stand for total depravity, unconditional election, a limited atonement, the effectual call of the Spirit, and the eternal preservation and perseverance of all the saved. We give no quarter to the least shred of Arminianism, and consider it one of the worst curses that the Devil has ever turned loose in this world.

6. TBBC IS A PREMILLENNIAL SCHOOL. We give no place to the least vestige of postmillennialism or amillennialism. We are militantly and uncompromisingly premillennial. We teach that Christ will appear in the air and all saints, living and dead, will be caught up to meet Him in the air, after which will come the Great Tribulation Period with a revelation of the Man of Sin or Beast; that this period will come to an end with the Battle of Armageddon and the return of Christ to the earth to set up His millennial kingdom; that during the millennium the glorified saints will reign with Christ here on the earth over regathered Israel and the Gentile nations. We have absolutely no patience with

the theory of a general resurrection or a general judgment.

We take our stand fearlessly and uncompromisingly. If you want to see such a school as ours grow, we invite you to pray for us and support us with your offerings. We do not hesitate to say that WE NEED FUNDS WITH WHICH TO CARRY ON OUR WORK!

SPECIAL OFFERING NEEDED BY SCHOOL IMMEDIATELY

At this time of year the finances of TBBC have always been at a low ebb. Yet the need at this season is greater than at other times. For that reason we are urging each church and individual that will to make a special offering to the school on either Sunday, Sept. 18, or Sunday, Sept. 25. A gracious response to this request would greatly help us.

Teachers are devoting their time unsparingly to the work of the school. Students are freely accepted without payment of tuition if they are not in position to pay. We are almost wholly dependent upon the offerings of our friends as the Lord makes them willing.

The Scriptural basis for a school such as ours is found in II Tim. 2:2, where we have Paul's command to preachers to teach other preachers. Churches should uphold the hands of preachers as they do this. Our financial support comes from the kind of people that read THE BAPTIST EXAMINER. They are the kind of people who love the truth and desire to support nothing but the truth.

Another good work for churches and individuals that love the truth is for them to give financial help to young preachers who wish to come to our school and are hindered by lack of funds. There are many young preachers in that class. Can you and will you do something about this?

TRAINING SOUND PREACHERS IS BIBLE MISSION WORK

We do not say, as others have done, that the teaching commanded in the Great Commission (Matt. 8:18-20) is direct authorization for schools, colleges, and seminaries. But we do say that Paul's command to Timothy in II Tim. 2:2 authorizes preachers who have been taught to communicate sound doctrines to preachers in need of teaching. This is a specific work that lies back of the Great Commission.

The latter part of the Great Commission will be carried out only as we have capable, soundly indoctrinated preachers to carry it out. The need for such preachers will never be adequately met by depending on each pastor to teach the preachers in his church. The reasons for this statement are too numerous for discussion here. Hence we need centers, churches that are properly equipped and divinely led to supplement the work of the generality of pastors.

We feel that we are contributing to missions, to the carrying out of the Great Commission when we give toward the expenses of getting a missionary to the field where he is to work, the expense of building houses of worship, and the expense of necessary equipment for the missionary. These things are incidental to the carrying out of the Great Commission. So is the training of sound preachers in schools such as ours.

The first application received from a new student for admission to the 1955-56 term of TBBC came from Brother Joe Gadd. Until a short time ago, Brother Gadd was pastor of Ocoonita Baptist Church, near Jonesville, Va. It was the privilege of the president to assist Brother Gadd there in a meeting in May of 1954.

Brother Gadd is a graduate of Clear Creek Mountain Preachers Bible School, near Pineville, Ky. He has already had experience of more than five years in the pastorate, in addition to street preaching and jail services. He is a sound, strict, independent Baptist, and we are happy in anticipation of his coming.

It is significant that Brother Gadd has realized his need of further schooling while he is still young. Would that many others might realize their need in this respect. Most preachers when they get older wish they had taken advantage in their earlier days of opportunities for further education. Remember that Moses, under the guiding hand of God, spent eighty years getting his training for forty years of work.

TBBC allows full credit for work done in other Bible schools, colleges, and seminaries that is in line with our courses.

All classes in the day school meet from 8 a. m. to 12 noon, leaving the whole afternoon and evening open for other things.

The night school meets from 7 p. m. to 10 p. m. (CDT) or 6 p. m. to 9 p. m. (CST) on Tuesdays. We hope that many who cannot attend the day school will take advantage of the night school. Tuition for the night school is only \$1.00 for each semester. Three subjects can be taken in night school.

TBBC offers the following degrees: A Th. G. (Graduate of Theology) for students without a high school education or its equivalent; A Th. B. (Bachelor of Theology) for high school

ROOMS AVAILABLE TO TBBC STUDENTS

TBBC has no dormitory facilities, but good rooms are available at the Y.M.C.A. for \$8.50 a week. If necessary one can get meals for as little as \$1.50 a day at restaurants. A single student may be able to get along on approximately \$25.00 a week for room, meals, laundry, dry cleaning, etc.

graduates; A Th. D. (Doctor of Theology) for college graduates.

Evansville is a highly industrialized city of more than 128,000 people, with the usual number of opportunities for employment. All phases of business and industry are running ahead of last year.

"Election"

MABEL CLEMENT

(Continued from last week)

"Perhaps so," replied Mabel. I know the Lord said of the Israelites, 'They do always err in their heart and they have not known my ways. So I swear in my wrath they shall not enter into my rest.' See Ps. 35:10 and 11 and Heb. 3:10 and 11. So I conclude few of them were saved."

"But," interrupted the Doctor, "it will not do to say there were no changes made and no difference in the two dispensations. The law and the prophets were until John, since then the Kingdom of God is preached and men press into it. The law was given by Moses, but grace and truth came by Jesus Christ. I tell you there is a wide difference—everything is changed. Why, there is as much difference in the two dispensations as in moonlight and sunlight. Then we are plainly taught that under the law those who complied with the requirements of the law were to live in doing them."

"We will agree, Doctor," said Mabel, "in much you say; but I do not see the pertinency of much you say. Answer me this question: Does not the law require *perfect* and *constant* obedience in order to salvation by it?"

"Well, yes, that is right," answered the Doctor.

"Well, did any one ever keep the law perfectly and constantly except Jesus?"

"Well,"—and the Doctor turned in his chair uneasily—"no, I think not."

"You are right," added Mabel decisively, "and it therefore follows that no one was ever saved by the law. Hence they must have been saved in some other way, if saved at all. This is true; they were saved by faith in Jesus Christ, the only Savior in all ages."

"But," interrupted the Doctor positively, "there is the Old Testament and there is the New Testament of our Lord and Saviour Jesus Christ. The New supersedes the Old. The Old is done away and the New comes in for a hearing. To the New we are to turn for the knowledge of the way of salvation; and it tells us to repent and be baptized for the remission of sins. The Old nowhere gives any such instruction. In the name of common sense, I ask, why have a New, if it is the same as the Old? Where is the propriety? How can it be new?"

"Let it be understood once for all," responded Mabel, nothing daunted, "that there is a great difference in the two dispensations. Some things were required under the Old that are not under the New; and *vice versa*. But that does not militate against my position. The one question for us to decide is this: Were persons saved during the Old dispensation by trusting in Jesus, just as they are in the New? Now I affirm they were. Let us hold ourselves to this one point and not discuss everything peculiar to the times of Moses and Christ."

"That persons were saved then as now has not been proven, nor can it be," said the Doctor. "Salvation is now certainly closely connected with baptism; this was not the case in the days of Moses and the prophets. Therefore I conclude the way of salvation has been different in different ages of the world."

"Baptism is an important ordinance," said Mabel, "and ought to be observed; but baptism is no more essential to salvation now than it was in the days of Moses and the prophets, i. e., it is not essential at all. This fact glows on almost every page of inspiration and has been made as clear as noon-day; but it is still true,

'Convince a man against his will,
He's of the same opinion still,'

or tries to be."

"That baptism is essential to salvation is the doctrine of the New Testament," said the Doctor.

"I beg pardon," replied Mr. Tibbs; "but this discussion has shown that there is not a scintilla of truth in that statement."

The Doctor's face whitened, but he held back his boiling wrath.

"Now," said Mabel, "I propose to show that the way of salvation has been by faith in all ages. Let us notice: 1. All the sacrifices of Jewish altars were figures of Christ and designed to set Him before the mind of the offerer and to teach him to look to and trust in Christ for salvation. He who brought his lamb to the priest to be offered up for his sins did not look to that lamb for pardon, but to God's Lamb typified by his own. Thus he was saved by faith in Christ; so are we. 2. All the prophets taught the people to believe in the coming Christ in order to the remission of sins. When Jesus appeared to, and instructed the two disciples on the way to Emmaus He said, 'O fools and slow of heart to believe all that the prophets have spoken'; ought not Christ to have suffered these things and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself—Luke 24:25-27. Here we learn that all the Old Testament Scriptures speak concerning Christ. Now notice one passage bear-

ing on the question before us. It is in Acts 10:43: 'To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive the remission of sins.' This is clear. Here we have the prophets—all of them—bearing witness together, teaching the people of their day to believe and promising remission of sins if they do believe in Christ. Thus the typical sacrifices and Moses and all the prophets agree—all say, *believe and be saved*. 3. John the Baptist, the forerunner of Christ, taught the same doctrine. He taught the people to repent and to believe in One that was to come after him, Matt. 3:1-2; Acts 19:4. John said: 'He that believeth on the Son hath everlasting life,' Jno. 3:36. Thus John perfectly agrees with those that preceded him, that men are saved by faith. 4. The writers of the four gospels all teach this doctrine. Matthew says in chapter 9:2 that a man was pardoned on condition of faith. Mark says the same thing, Mark 2:5. Luke in chapter 7 tells of the woman who washed His feet in tears, etc., and declares that woman was saved by faith. John taught that those who believe become the sons of God (1:12), that they are not condemned (3:18), but have eternal life (3:36). They are all a unit and agree with preceding witnesses. 5. The Acts teach the same doctrine. Read again Acts 10:43 and 11:14. Then see how Paul and Silas answered the question, 'What must I do to be saved?' They said, 'Believe on the Lord Jesus Christ and thou shalt be saved,' Acts 16:31. Then see the instruction Jesus gave Paul when He first appeared unto him to make him a minister and send him to the Gentiles that they may receive remission of sins and inheritance among them that are sanctified *by faith in me*, Acts 26:16-17. This is too plain to need comment. 6. The Epistles are full of this doctrine. There are whole chapters that might be read in proof. But I shall content myself with one passage bearing directly on the point in dispute. It is II Tim. 3:15: 'From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith in Christ Jesus.' The sacred writings alluded to are the Old Testament Scriptures taught Timothy from infancy by his Jewess mother. The New Testament was not extant during Timothy's childhood. Notice now closely what Paul says: 1. Salvation comes through faith. He who exercises faith in Christ Jesus receives salvation. 2. The Old Testament taught salvation by faith in Christ Jesus. This is unavoidable. This is the doctrine so clearly taught in the New. Hence there has been no change in the way of salvation; it has always been by faith in Christ. Unless this passage be martyred, or gagged, it is just certain to establish my position. The only way to dodge the truth here taught is to put the passage on the rack like an inquisitor and torture it till it shrieks out a meaning that it does not contain. I might close here; but I give, if possible, additional force by enumerating,

"7. Some examples of the way persons were saved under the two dispensations. Take the case of Abraham. How was he saved? Moses tells us in Gen. 15:6, 'He *believed* in the Lord and He counted it to him for righteousness.' Now Paul in Romans takes up this case to show how persons are saved under the Christian dispensation. Paul says Abraham *believed* God and it was counted to him for righteousness and that it was not written for his sake alone that it was imputed to him; but for us also to whom it shall be imputed if we believe Rom. 4:3 and 23, 24. If we do what Abraham did God will do to us what He did to Abraham, i. e., count us righteous. So, as he was saved, we are saved. In Jno. 8:56 Jesus says: 'Your father Abraham rejoiced to see my day and he saw it and was glad.' Now read Gal. 3:6-8 and you will see the gospel was preached to Abraham. Through that Abraham believed and was saved just as we do. Paul declares also that believers walk in the steps of that faith of our father Abraham, Rom. 4:12. How was Abel saved? 'By faith Abel offered a more excellent sacrifice than Cain, by which he obtained witnesses that he was righteous,' Heb. 11:4. How was Noah saved? 'By faith Noah . . . became heir of the righteousness which is by faith,' Heb. 11:7. How was the jailer saved? By faith. How was Cornelius saved? By faith. How were the Romans, Galatians, Ephesians, etc., saved? By faith in Christ Jesus. Thus we have the way of salvation exemplified under both economies, and the way is the same. I quote one more passage by which the one way of salvation in all ages is forever settled. There were Judaizing teachers who taught that men could not be saved except they were circumcised. Paul and Barnabas after much disputation took others and went to Jerusalem to consult the apostles about the matter. It was pronounced unnecessary. Peter said: 'Why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of our Lord Jesus Christ we shall be saved, *even as they*,' Acts 15:10-11. Even as they! Even as the fathers were! Here then are the reasons for my faith.

(Continued Next Week, D. V.)

(Continued from page four)
the deniers of election. The Puritans, who were so named because of the great purity of their lives, with few exceptions (if any), were believers in personal, eternal, unconditional election, and, of course, in the security of the believer. Modernism that spawn of the pit, is rapidly adding to the number of its adherents, but they are coming from the ranks of Arminianism. Others have challenged the world to find a single High-Critic, or a single Spiritualist, or a single Russellite, or a single Christian Scientist, who believes in the absolute sovereignty of God and the doctrine of election. Without an exception these awful heretics are Arminians to a man. This is a significant fact that is not to be winked at.

OBJECTORS CLAIM THAT OUR VIEW OF ELECTION DESTROYS THE SPIRIT OF MISERIES. They boldly assert that if unconditional election should find universal acceptance among us that we would cease to be a missionary people. There is an abundance of historical evidence with which to refute this claim. Under God, the father of modern missions was William Carey, a staunch Calvinist. Andrew Fuller, first secretary of the society that sent Carey to India, held tenaciously to our view of election. It did not deter the missionary spirit of these men. "The proof of the pudding is in the eating." Believers in election did not destroy the missionary spirit in Judson, Leon, Boyce, Eaton, Graves, and a host of other Baptist leaders. The Murray church, which Mr. J. F. Love called the greatest missionary church on earth, heard election preached by Boyce Taylor for nearly forty years. The greatest missionary churches among us today are those that have been freed from the heresies of Arminianism.

Election is the very foundation of hope in missionary endeavor. If we had to depend on the natural disposition or of a dead sinner, who hates to respond to our gospel, we might well despair. But when we realize that it is the Spirit that quickeneth, we can work with the gospel of the Kingdom of God in the hope that it will cause some, by nature turned away, to be turned unto and to believe to the salvation of the soul. Election does determine the extent of missions but the results of it are to preach to every creature because God has commanded, and because it pleases Him to save sinners by the foolishness of preaching. We believe in election than the Antislavery Baptists. We believe that the elected means of salvation are as persons to salvation. We did not choose to save sinners apart from the gospel ministry. Rom. 1:16.

Election gives a saneness to religion that is greatly needed today. It recognizes that sinners "believe through grace" (Eph. 2:8-9) and that while Paul plant and Apollos may give the increase, God gives the increase. Arminianism has had its day and what has it done? It has given us man-made religion, but robbed us of God's grace. It has increased machine-work, but has decreased spiritual life. It has filled our churches with the ministry of "sob stuff" instead of the methods of the Kingdom house.

This little tract needs further Scriptural support, the following Scriptures will give it: Rom. 8:30; Acts 13:48; John 6:44-45; John 17:1-2; Matt. 23:26; 2 Cor. 12:3; 2 Cor. 10:15.

"MY LORD IS REAL"

BY
RUTH GILPIN

HOW A CHRISTIAN DIFFERS FROM THE UNSAVED

"Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new."

—II Cor. 5:17.

In a recent conversation with an unsaved friend of mine, I began to note the startling differences of opinion that were ours toward various matters in life. Truly it humbled me as I listened to my friend's "small-talk" concerning events and matters of earthly nature, this one's words almost meaningless with no possession of inward true happiness. Of course, the outstanding point of difference between us is that I am a born-again believer, a child of the King, while my friend is yet in bondage to sin and knows nothing of the everlasting joy which I possess because of my salvation and the Lord's indwelling. The above verse of Scripture in the fifth chapter of II Corinthians kept ringing in my memory as to the explanation of our opposite natures while conversing with my friend. Yes, Christian friends, all things of this life are become new to God's child after becoming saved. Let us now discuss some of the differences between the saved and the unsaved.

First, we note the opposite attitudes toward God's Word, His Holy Bible, and their love for it. Let us read first in I Cor. 1:18:

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

We certainly discern from this passage a distinct difference! We who are saved regard the Bible as our source of daily food and strength; the unsaved one considers the story of the Lord's death to be foolishness. Of course some of our unsaved friends do have a form of "religion," that is, they have a zeal of God, but not according to knowledge. They are ignorant of God's righteousness and go about to establish their own righteousness. (Rom. 10:2,3). This would tell us that their hope for salvation is found in works—the good deeds that can be done to merit salvation.

Paul relates to us in II Cor. 2:16 of the attitude possessed by those to whom he preached. We read:

"To the one we are the savour of death unto death; and to the other the savour of life unto life."

We read also in Acts 26:24,25:

"And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness."

Yes, Festus regarded Paul as being mentally unbalanced because of his faith and love for the Lord Jesus. The world certainly does have a different attitude for the Bible that we as God's own do possess.

Second, we note the difference of attitudes regarding the **fleshly desires** and happiness of this life. The minds of our unsaved friends are usually centered upon their cars, their clothing and to what extent it becomes them, the participation in that they engage during the Elks, Rotary, or what-have-you meeting containing their membership, the newest idea of their fiancées' or companion of marriage, or some new topic of the world. Seldom do we ever hear them speak of spiritual matters, and then the words of our Lord are spoken in a very unsaved way. Why? Because the carnal mind is enmity against God. (Rom. 8:7). Peter tells us:

"Be clothed with humility: for

God resisteth the proud, and giveth grace to the humble."

—I Pet. 5:5.

In Rom. 13:14, the Apostle Paul tells us:

"Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

And in Luke 12:22, the Lord Jesus tells us:

"Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on."

From the preceding Scriptures, we can readily understand the Lord's desire for the covering apparel of a Christian. Our minds are not to be centered upon the beauty we may enhance while wearing the clothes designed by the world to glorify the body; rather, our apparel is to be and will be given us by the Lord. Oh, that each of us might pray for a covering of **humility** instead of "that new dress" or that "charming little hat" or "those 'cool' orchid slacks in the window of my favorite men's shop." Humility will crush that stubborn nature of rebellion with which every Christian is tempted.

The next difference that we note is the opposite desires for **association with God's people**. We read in I John 3:14:

"We know that we have passed from death unto life, because we love the brethren."

"Love that group of fanatics?" says the unsaved one. "Never!" Yes, Gods people enjoy the fellowship that is ours through association with other Christians. Indeed, there is no place on earth that I enjoy more than being with a group of Christian folk, old or young, fellowshiping in true happiness because of the bond that maketh us of one accord. The unsaved one doesn't realize that after the new birth into God's family, we become the possessors of new and different tastes, likes, and habits. He cannot understand this new experience, nor does he enjoy our company any longer because as we are told in I Cor. 2:14:

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Another of the distinct differences between saved and unsaved people is the acceptance of **Providential events**. The unsaved man finds it very difficult to bear the disappointment when his fellow workman is promoted to a higher position instead of himself. The saved man calmly accepts the situation, though, as with David of old. We read in Psa. 75:6,7:

"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."

Yes, the destiny of our job or position is controlled by the Lord. In death, too, we have a consolation that the unsaved cannot grasp. If the dead one was a child of God, we have assurance of being reunited again in the skies when the Lord comes to call away His own to be with Him. We read concerning this in I Thess. 4:16-18:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain SHALL BE CAUGHT UP TOGETHER with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

This indeed is a comfort known only to a Christian. The unsaved person faces eternal separation from the loved one who has departed to be with the Lord; thus, he has no blessed hope to rely on. Suppose the Christian man and his family are the recipients of serious injuries resulting from an

automobile crash that completely demolished his own car besides hospitalizing his family for several weeks. Will he immediately curse God for the misfortune that has befallen him? No, he will calmly remember Rom. 8:28:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

And he will say:

"The will of the Lord be done."

—Acts 21:14.

Imagine a young man or woman who bravely and courageously takes his or her stand to faithfully yield his or her body to the Lord for a lifetime of devoted service to Him who created all things. This young person comes from a family composed entirely of unbelievers who, after learning of his or her decision for obedient service to the Lord, immediately sever all family ties via disownment. Will this young hero of faith become discouraged and begin lagging in the Lord's work? No, the helpful verse to renew his strength, Matt. 19:29, will be the refreshing promise from the Lord:

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

Another precious thought is in Phil. 2:13:

"For it is God which worketh in you both to will and to do of his good pleasure."

In all things, Christians, let us constantly hold in remembrance the Apostle Paul's doctrine regarding the should-be-continual thought for our lives. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." We Christians CAN face Providential acts with the grace and courage given us by the Lord that the unsaved cannot possess. Saved people differ with the unsaved also in the esteem of the body. The unsaved man's body is constantly used to gratify the lusts of the flesh in some manner, whether it be for the consumption of alcoholic beverages, smoking, harmful "fast" living, or in some other extent.

I might add that smoking is greatly practiced by many professing Christians too, an habit that is very harmful for the body and for the user's testimony. Our bodies are temples of the Lord as we read in I Cor. 3:16,17:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."

Christian friends, any doctor of sound reputation will admit that a steady use of tobacco does damage the body, the body that is the temple of the Lord. You are sinning against the Lord, Christian, if you are smoking because you are harming the body given to you by the Lord for use in His service! And Christian, you are certainly hurting your testimony and lessening your influence before the unsaved when you persist in smoking. Wake up, Christian friend, and consider the extent of your testimony!

Again let us notice the unsaved man's apparent unconcern toward his body. Oh, of course, he dresses so as to attract compliments and to please the flesh, but he possesses very little thought for the well-being of his body. Christians, though, are very concerned that their bodies are a living sacrifice, holy, acceptable unto God. The Lord tells us in Rom. 6:13:

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Truly, there is a great difference between a saved person and an unsaved one as to the estimation of the body.

Now, Christian friends, ponder for a few moments on these dif-

I Should Like To Know

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of the amalgamation of paganism with Christianity in the evolution of the Catholic Church. Therefore both are perversions of true New Testament practices and worship. To keep these days in the churches is exactly the same in principle as the keeping of Jewish days by the Galatians, which thing was condemned by Paul. See Gal. 4:9-11.

5. Why do you oppose the use of the Lord's prayer in a church service?

Because what is commonly called the Lord's prayer was given as a model and not for verbal repetition. Having a congregation recite it in unison is to encourage mere formalism. This also leads the lost in the congregation to believe that they may properly repeat this prayer, approaching God as their Father.

6. Does I Cor. 11:15 mean that hair constitutes the covering that women in this chapter are commanded to wear?

Definitely not. The view that this verse means that the hair is the only covering commanded in this chapter cannot by any means be reconciled with verse 6, which reads: "For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her

ferent characteristics that have been mentioned. Think of the vast number of people who have their hearts centered on the fleshly, carnal matters of this life. Oh, there are so many of our unsaved friends and acquaintances who would burn in Hell for all eternity should the Lord Jesus come today. We look only a short distance to see some that we work with who possess no hope of salvation, friends with whom we associate in business, our neighbors, or perhaps even a member of our family. Only the Lord knows who are His! If these should die in their sins today, though, they would go to Hell!

Oh, what a large and important responsibility we as Christians have to tell the Gospel story far and wide, proclaiming salvation to the ends of the earth. May the Lord help each of us to be fully yielded to His service that we might witness and tell dying souls of a Saviour, the Lord Jesus Christ, who died that they might have eternal life. Acts 16:30,31:

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved."

Believe what? Believe He died for your own sin debt, friend; trust Him as your Saviour if the Holy Spirit is dealing with your soul, and be ye saved.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Christians, may we continually witness for the Lord daily and have perfect trust in Him to perform His will within our lives. May each of us put on the whole armour of God that we may be able to stand against the wiles of the Devil, Eph. 6:11. Let us completely trust Him as in Phil. 4:19 we read:

"But my God shall supply all your need according to his riches in glory by Christ Jesus"

In conclusion, we shall read from Phil. 4:13:

"I can do all things through Christ which strengtheneth me."

You can, Christian friend, if you have complete faith in Him regarding every matter of your life. May we all remember this precious verse as we labor in the service of our Lord, faithfully worthy to call ourselves a servant of the Lord Jesus Christ!

"O victory in Jesus, my Saviour forever, He sought me and bought me with His redeeming blood; He loved me ere I knew Him, and all my love is due Him, He plunged me to victory, beneath the cleansing flood."

be covered." Now if the hair is the covering alluded to in the verse, then the verse should make sense when paraphrased thus: "For if a woman have her hair, then let her also have her hair cut off . . ." but this is not sense. E. P. Gould, in An American Commentary on the New Testament, says on verse 6: "The argument here is, that veiling and long hair on the one side, unveiling and short hair on the other, are consistent with each other, belonging in the same class together; and that, therefore, an unveiled woman is constructively the same as a woman with her hair cut." A. T. Robertson (Word Pictures) says concerning the covering or hair mentioned in verse 15: "It is not the place of a veil, but answering to, as a permanent endowment." Finally, E. P. Gould says on verse 15: "The apostle's argument is that her long hair is glory to the woman, because it is a natural veil, and that this therefore a providential indication of the propriety of the veil itself for the woman, and of the impropriety for the man." I do not believe that there is a single commentary that takes the position that the hair is the covering intended in this chapter. The words are not even the same. The word for "covered" in verse 6 is "katakalupto," while the word for "covering" in verse 15 is derived from "periballō." The Revised Version brings out the distinction between the words by translating the former "veiled" and the latter "covered."

7. In view of your belief in a limited atonement, explain I Tim. 2:4-6.

The "all" of verses four and six refers to "all men without distinction," that is, as to race, color, nationality, position; not "all men without exception." Note in the first verse of the chapter we are commanded to pray and give thanks for **all men**. Does this mean that we are to ask God to save every member of Adam's race? Surely not. We know that God does not love redemptively every descendant of Adam (Rom. 9:11) and that some are "vessels of wrath fitted to destruction" (Rom. 9:22). The word "all" frequently has a limited scope, and we always be interpreted in the light of the context and teachings of the Bible in general. The idea of a general atonement or even of a universal sufficient atonement robs the atonement of its real and substitutionary nature. What is of an atonement do we have it was for Judas Iscariot as much as for John the apostle? If Jesus suffered for every descendant of Adam, then He suffered on the cross for those who were at that moment, like the rich man in Luke 16, suffering for their sins in the torments of the damned. Was the atonement substitutionary for them? II Cor. 5:14 settles the matter of the scope of the atonement, in teaching that all for whom Christ died, and representatively in Him; and therefore can never die again for sin, but must be saved in God's eternal purpose. For a limited use of "all," see Mark 1:5; Luke 2:1, 10; Acts 2:17; Rom. 4:11, 11:26; Col. 1:6; I Tim. 5:20, 6:16, 2:8. See A Systematic Study of Bible Doctrine (Simmons) for a full discussion of the limited nature of the atonement.

8. What do you think of the new organization known as the Sovereign Grace Fellowship?

I believe in sovereign grace as much as any man living or dead, but I do not believe in any organization or movement that emphasizes one doctrine to the neglect of others. In the published statements concerning this fellowship I have noticed that it is said to be "Christian" but I have not noticed that it has ever been said to be "Baptist." It is an organization built on a compromise of truth, and its deleterious influence will become more and more manifest as it progresses.