

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 CHURCH'S FORGOTTEN COMMANDMENT"

Scripture reading: Matthew 18: 15-18; I Corinthians 5.

I am writing this article for several reasons. First of all, I am writing this article because I believe the Holy Ghost is so leading me. Secondly, my subject is taught in the Word of God. Thirdly, our churches need to know just what to do in case of trouble or disorder and what its responsibility is before Jesus Christ, the Head of the Church (Col. 1:18). We cannot afford to please our own sentiments or friends, at the cost of ignoring or disobeying such Scripture as read in Matt. 18 and I Cor. 5. To

do so would be to displease our dearest Friend, even Jesus Christ our Lord. I remind you that Jesus Christ Himself preached on this theme, in Matt. 18:15-18 and the Apostle Paul also held to this doctrine and practice in I Cor. 5. I have heard men criticized for preaching on subjects like this as not having the love of God in them, but this is to accuse Paul and Jesus Christ Himself of lacking the love of God, for they preached and practiced it; and such criticism also accuses the holy Scriptures as lacking the love of God, for it is from sacred Scripture we are commanded to

dismiss the disorderly from our churches.

Allow me to present this message to you under three thoughts. I.—The REASON for church discipline. II.—The RULE for church discipline (how to go about it); and III.—The RESULTS of church discipline.

I. The Reason for Church Discipline.

Let me make this very plain from the outset that church discipline is NOT only dismissing people who are judged to be disorderly from membership in the church. THAT is the last step (Continued on page six)

1. Should other Baptist churches fellowship with a Baptist church that—

(1) Has banquets to raise money?

Yes, fellowship the church; but rebuke her evil works.

(2) Suffers a woman to make motions and then speak to the motions?

Yes. Rev. 2:18-29 tells about such a church. The Lord said He would deal with the woman, but did not tell other churches to refuse to fellowship the church.

(3) Thinks all Baptists should take the Lord's Supper together?

Yes. There is a wide difference of opinion as to the Scripture teaching on that subject, even among orthodox Baptists.

2. Is the Lord's Supper a church ordinance or Christian ordinance?

Church ordinance. I Cor. 11: 18, 20. It can't be observed in any other way. It ceases to be the Lord's Supper if there is division or heresy in those who partake. There is always both division and heresy where there is open communion; therefore no Lord's Supper. Read this passage

in the Revised Version.

3. Should a close- communion Baptist unite with an open- communion church?

No. For thereby he would endorse the heresy of that church.

4. Suppose all the churches in a city are open communion, what should a Baptist do, who moves into that city?

One of three things: Ask the pastor and deacons of the nearest church to give "Thus saith the Lord" for their open communion. Maybe their failure to find it would lead them to repentance. Second, begin to talk and work for the establishment of an orthodox Baptist Church in that city. Third, move out of the city, and go where there is an orthodox church. No man or woman ought to live for business reasons in a place where they are denied the privileges of church fellowship.

5. Is the baptism of a preacher all right, if he has been ordained, even though he has not been born again?

That depends. Does the church (Continued on page eight)

A Scriptural Study Of Particular Redemption

ELD. JOHN THORNBURY
Liberty, Kentucky

Bro. Thornbury is a fine young preacher — one of the finest of the editor's acquaintance. He comes from a fine family of Bible believers. May God bless his ministry!

The doctrine of the redeeming work of Christ is one of the most glorious doctrines in the Bible. Yet it has been the object of endless controversy and disputation. Many theories have been propounded in regards to the various aspects of the atonement of Christ. The question I have proposed to undertake here is: "For whom did Christ die?" Many may think such a consideration worthless and unnecessary, but to me it is important because this question has a great bearing on other theological issues. There are only two consistent positions on the extent of the atonement. One is the view advocated by Arminius, which is that Christ died for all men equally and that salvation is offered on the basis of evangelical obedience. The other is the position that Christ died for the elect only. In defense of the latter view, this article is written.

Those who advocate the doctrine of universal redemption take great pride and pleasure in stating that the position of Christ's death being only for a particular number of people is totally unfounded in the Bible. However, on the contrary the Bible abounds with proofs both from direct statement and from inference and reason that the purpose of Christ's death was not to save the entire human race, but only those given Him by the Father. If the Lord Jesus Christ redeemed all men, then all will be in Heaven. If Christ effectually became a substitute for every son of Adam, we will have to line up with the universalists and deny the existence of hell,

because there will be no one there whose sins have been washed in the blood of the Lamb.

In the first place I wish to argue from the nature of the word redeem. There are three Greek words in the New Testament which are translated redeem. Two of these have to do with buying back, by paying a price. "Agorazo" means to purchase in the market. "Exagorazo" means to buy out of the market. The other is "Lutroo" meaning to free a man by the intervention of a ransom. From the standpoint of the justice of God, is it possible for the price of a man's redemption to be paid and that man still be unfreed? Is it not absurd to assert that a man can be ransomed and yet that deliverance not be consummated? Such an idea is repugnant to justice and contrary to reason. Yet this and many other inconsistencies are involved if Christ paid the sin debt for all men. God's justice demands that sin be punished once, not twice. Many, such as the scholarly Andrew Fuller, have tried to escape this argument by saying that the work of Christ should not be represented under the notion of the payment of a debt. But Christ in the model prayer plainly said, "Forgive us our debts." Some in order to be consistent have said men do not go to hell to pay for their sins but because they reject Christ. The main objection to this is that such an idea cannot be found in the Bible. Supposing this were true, on what basis are the heathen to be judged who never hear of Christ? Can they be responsible (Continued on page three)

MABEL CLEMENT GIVEN
FOR SENDING 12 "SUBS"

Our subscription campaign is moving along in a glorious way, and to date, we have almost 5,000 new subscriptions.

To say that we are grateful to God for these new subscriptions is but expressing it mildly. At the same time, we rejoice for the many hundreds of fine letters of appreciation which have accompanied the subscriptions. The following is a sample:

Dear Brother Gilpin:

Being thankful to God for all of life's blessings, which includes THE BAPTIST EXAMINER, and appreciating your effort to publish it both far and near, and believing that the day is far spent, and it is high time we were awakening to the opportunities at hand, therefore, I'm sending names of loved ones, God willing more to follow, to whom you will send THE BAPTIST EXAMINER. With love and appreciation.—W. R. Bazemore, LaSage, W. Va.

Bro. L. E. Jarrell of Lordsburg, New Mexico, suggested to Bro. Hillary Howell, pastor of the (Continued on page eight)

OUR RADIO MINISTRY

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

WNRG—1250 ON THE DIAL
GRUNDY, VIRGINIA
Sunday—8:30-9:00 A. M.

The Baptist Examiner Pulpit

"MAN'S SELF-DESTRUCTION"

"O Israel, thou hast destroyed thyself; but in me is thine help."—Hosea 13:9.

At the very outset, I would like to remind you that there are many destructive forces in the world. For example, there is wind, and there is water, and there is fire. Surely, these are destructive forces.

When I was talking recently with Brother John Ross, a young Baptist preacher in Tennessee, he told me how a tornado came

through West Tennessee where he lived, destroyed his home and \$1,800 worth of furniture which he had just purchased, killed his father, and killed one of his children. Wind is a destructive force.

Water is a destructive force. If you don't believe it, just live in the lowlands sometimes when a flood rages and the water spreads out over the valley. If you don't believe that water is a destructive force, just look at the pictures in the papers of the floods that have been taking place in the

last few months — the one in Connecticut this past summer, and the one in California of recent date. You can't look at those pictures of houses taken off their foundation without realizing that water is a terrible destructive force.

The same is true of fire. Fire is a destructive force. A few days ago I saw a large school building completely destroyed by fire. A few hours before, there it had stood, a beautiful building, fully (Continued on page two)

says that man is "dead in trespasses and sins." And again we read of man's ability in the spiritual realm in I Corinthians 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."

It is evident from these passages that the natural man is in a helpless condition so far as exercising even the least spiritual act. But note again a passage from Romans eight: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." In the light of these passages, it is obviously mere folly to assert that the sinner is capable of performing the act of repentance. But still God demands, and certainly His demands are absolutely righteous and consistent with His nature, that men repent of their sin and turn to Christ.

But lo, we read that man "loves darkness more than light." We find that instead of man being affected by "the riches of His goodness and forbearance and long suffering," he treasures up against God after his hardened and impenitent heart greater wrath. Romans 3:4, 5.

In the light of God's Word, there must be a greater power work upon man than mere influences. This power Jesus spoke of when He said: "Ye must be born again" and "that which is born of flesh is flesh; and that which is born of the Spirit is spirit." Man is just as cold in heart in his unregenerate, depraved state as Lazarus was stiffened, stinking and moldering in the grave at Bethany. Jesus said to Lazarus: "Lazarus, come forth. And he that was dead came forth." Certainly such a command would have been less than frivolous if it were not true that "the words that I (Christ) speak unto you, they are spirit and are life."—John 6:63. And the words, "Re- (Continued on page eight)

HAVE YOU?

Cursed before your children, but never prayed?

Taken your children to the movies, but not to church?

Read them the funny paper, but not the Bible?

Beaten them in anger, but never disciplined them for wrong?

Taken God's name in vain before your children, but never (Continued on page eight)

THE LIVING ONE

A learned scientist is reported to have said to a little girl: "My child, there have been many Christs. How do you know which one to trust? How do you know that the one in whom you believe is your Saviour?"

"I do know which One to trust," she replied. "I believe in the One who rose from the dead and is alive now."

JOHN R. GILPIN — EDITOR
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WE COMMEND

Within this issue, you will find an advertisement (gratis, as all our ads are) of the Gospel Tract Depot of Ontario, Canada. For sound books and gospel tracts, especially with a doctrinal flavor, we commend this tract depot to you.

Gospel Tract Depot is headed by Bro. Gil Collett. While we have never known him personally, we've had quite a good deal of correspondence with him in the past, even printing a small tract in his behalf a few months ago. Our correspondence with him has been of the very finest nature, and we consider Bro. Collett an exceedingly fine, high-type Christian gentleman.

We wish that you would write Bro. Collett today, and order some of his books and tracts. The address of the Gospel Tract Depot is one that you will want to keep in mind in view of the fact that you'll find their books and tracts the very best.

FRIENDS VISIT US

One of the greatest joys which comes to us in editing THE BAPTIST EXAMINER is that of entertaining friends who come to see us—especially those from a distance.

There is scarcely a week that goes by but what we have some out-of-town friend who either hurriedly drops into the printing shop to say hello, or else perhaps lingers with us long enough for a meal. Truly, it is fellowship beyond compare which God thus gives us.

Recent guests include Elder and Mrs. M. L. Moser of Little Rock, Arkansas, with whom to have fellowship is a peculiar delight. Surely God broke the pattern when He made M. L. Moser—there is none other like him. What a joy it was to have this lovely couple in our home!

Two other preacher brethren were passing through town and stopped over in the shop for a brief visit of recent date, namely, Bro. Elton Wilson, pastor of Julien Baptist Church of Gracey, Ky., and Bro. J. D. Butler, pastor of Morton's Gap, Ky. These are the type fellows that really bring Heaven down to earth by their presence, and it was just a little foretaste of Heaven to have them visit us.

Bro. George Hipshire, a layman of Newport, Ky., whom we hadn't seen for twenty-eight years, likewise brought joy to us by his visit. He was just a mere lad when I saw him last, and I was but a boy preacher. Thank God for our fellowship together.

Truly, from the depths of our heart, we invite you to come see us. Whenever you have an opportunity, please avail yourself of this invitation. You'll give us much joy by so doing.

BOUND VOLUMES

The 1955 bound volumes of TBE are ready and are being mailed. Only about 20 copies remain, and if you wish such, send

THE BAPTIST EXAMINER

PAGE TWO

FEBRUARY 18, 1956

Our Tract Ministry Offers A Genuine Challenge

1,000,000 TRACTS TO BE
PRINTED FOR FREE
DISTRIBUTION

WE INVITE YOU TO SPONSOR
THE PRINTING OF
ONE OF OUR TRACTS.

WILL YOU WORK WITH US
ON THIS PROJECT?



JOHN R. GILPIN

As we stated last week, it is our desire and expectancy to print a great number of tracts during 1956, and the announcement of this apparently is being most enthusiastically received by our readers.

Already we have letters from five states from those who rejoice at the prospect of receiving many tracts for distribution. We have already completed a printing of 50,000 copies of the first one. And we rejoice at the prospect that we'll soon have a large number of tracts ready for distribution.

The only thing that holds us back is the matter of money with which to purchase the paper. How we do pray that God will lay it upon the hearts of many to largely respond to this appeal for the printing of these tracts.

100,000 of "HISTORICITY OF BAPTISTS AND OTHERS" will cost approximately \$500.

100,000 of "THE SECURITY OF THE SAVED" will cost approximately \$500 again.

100,000 of "A SERMON FROM A TEXT MUTILATED BY THE CAMPBELLITES" will cost approximately \$500.

100,000 of "ELECTION" will likewise cost approximately \$500.

100,000 of "BAPTISM" will cost approximately \$500.

100,000 of "LORD'S SUPPER" will cost approximately \$500.

100,000 of "FEMINISM" will cost approximately \$500.

100,000 of "HOW TO BECOME A CHRISTIAN" will cost approximately \$200.

100,000 of our "LETTER TO LIFE" will cost approximately \$200.

100,000 of "WHILE AMERICA SLEEPS" will cost approximately \$1000.

50,000 of "GOOD NIGHT HERE" will cost approximately \$100.

This afternoon in prayer, I felt impressed to ask various readers of our paper to pay for some one particular tract. It is with this thought in mind that this editorial is being written. I sincerely trust that God will lay it upon the hearts of many of our readers to thus choose one of these tracts, and sponsor its publication. All the money need not be paid at one time—it could even be spread over an entire year—although we do need considerable at present to get this work underway immediately.

We've come a long way since we've printed our first tract. Bro. Jack Rock of Russell, Ky., gave me the first \$20 I ever had for this purpose, back during the depression, when \$20 was equal to \$200 now. How we thank God for the thousands of tracts we've printed since.

May we ask that you remember us in prayer in this request. It may be that God will lead you to pay for one of these tracts alone. How happy we shall be to thus have you have fellowship with us in the Truth.

us your \$5.00 or else your order and we'll ship on open account.

1954 VOLUMES

We find we have one of these. It was reserved for one of our readers, but he has asked me to sell it. First come, first served.

"Man's Self Destruction"

(Continued from page one)
equipped—a school building that was in use day by day. I saw it just a short time after the fire was completely out. The building was gone; only the chimney was standing.

I might say that an automobile wreck is a destructive thing. A man may drive out with a brand new 1956 automobile, without a dent in a fender, and without a scratch on it any place, and in a few minutes' time it may be ready for the junk yard, completely demolished and completely destroyed.

I say to you, beloved, there are a lot of material forces that can be called destructive in their very nature, such as water, wind, fire, and even an automobile wreck.

I

SIN IS THE MOST DESTRUCTIVE AGENT.

I would like to remind you that the most destructive agent in all this world is not wind, nor water, nor fire, but sin. It was sin that destroyed Israel, for Hosea said, "O Israel, thou hast destroyed thyself."

Likewise, it was sin that brought destruction to the Jewish nation. If you will go back to the time when Israel was given the Ten Commandments, you will find that they stood as the apple of God Almighty's eye. Listen:

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye

shall be a PECULIAR TREASURE UNTO ME above all people: for all the earth is mine."—Ex. 19:4,5.

God has just brought the children of Israel out of Egypt on the way to Canaan, and He is ready to give them the Ten Commandments. As He does so, He makes them a promise that if they will keep His commandments, that He will consider them to be a peculiar treasure unto Himself. Surely, beloved, when you read that passage of Scripture, you can realize the position of Israel when they came out of the land of Egypt. God promised that He would make Israel a peculiar treasure unto Himself if they would but keep His commandments, yet in the days of Hosea, some 800 years later, Hosea says, "O Israel, thou hast destroyed thyself." The people who had stood as the apple of God Almighty's eye had, as a result of their sin, destroyed themselves in the sight of God.

Even before Israel was destroyed as a result of her own sin, the human race was destroyed as a result of sin. Listen:

"Wherefore, as by one man sin entered into the world, and death by sin; and so DEATH PASSED UPON ALL MEN, for that ALL HAVE SINNED."—Rom. 5:12.

Adam sinned, and as a result of his sin, sin was passed down to his children, his grandchildren, and on to us who are his descendants. If you will read Genesis 3, you will see that sin and death came as a result of Adam's sin. In fact, this chapter tells about the ruination and the degradation that came to the human race as a result of sin when Adam and Eve transgressed the law of Almighty God.

One day, years ago, in Florida, a preacher friend of mine was conducting a service. When he had finished preaching, he singled out a Negro lad who had seemed very interested. He said to this lad, "You are a sinner. Do you realize that?" He said, "I don't know, sir." He said, "You need to be saved. Do you realize that?" The Negro lad said, "I don't know sir." Presently, he looked up into the face of this preacher and said, "How did I get in the condition I am now?" Then this preacher read to him the third chapter of the book of Genesis that tells of the entrance of sin into the human family. When he had finished reading this passage of Scripture, the Negro boy looked up into the face of this preacher friend of mine and said, "That old man Adam, and that old lady Eve, she done messed up the human family."

Beloved, that is the truth. Mark it down, "that old man Adam and that old lady Eve she done messed up the human family." I say to you, brother, sister, sin is the most destructive factor that we have in this world today. It destroyed Israel as a nation, and it destroyed the human race in its standing before God.

I'll go further and remind you that what sin did for Israel as a nation, and what sin did for the human family as a race, is what sin does for individuals day by day. Sin is a destructive factor.

When I think about how sin destroys, my mind goes back to Ahab, who was king in Israel. One day, Ahab desired a vineyard that was close by his own, and the old faithful Jew who owned the vineyard stood by his

convictions for not selling it, because a Jew could not part with his property beyond the fiftieth year, or the year of the Jubilee. When this Jew wouldn't sell his vineyard, the king went home and pouted, and when his wife saw him, she said in a sarcastic manner, "If I were king, I would do something about it. What a pretentious kind of a king you are!" Then was that she wrote letters demanding the death of this man who wouldn't sell his vineyard to her husband, signed the letter with her husband's ring, and had the man arrested and charged with blasphemy against God and against the king. The Word of God tells us that they took both, this loyal Jew who loved God more than he loved his king, and stoned him to death on a false charge that he had blasphemed God and the king. Late Ahab went to inspect his vineyard, but God has a way of telling his preachers where to go and what to say, and while Ahab was on his way to inspect the vineyard that he had unlawfully received, God sent a preacher to the vineyard. This prophet of God said to Ahab, "You have killed both and now you have come to take possession of this vineyard. I will tell you what will happen to you. In the place where the dogs have licked up Naboth's blood, the dogs will likewise lick your blood." The Word of God tells us that a little later Ahab went out to battle and was killed in his chariot. When they brought the chariot home to clean it when they washed the blood off of it—the dogs that had licked up Naboth's blood were there to lick up the blood of Ahab.

I will tell you, beloved, sin is a destructive force. It destroyed Ahab. As a result of his sin, he brought destruction upon himself and a little while later, Jezebel, Ahab's wife, who had written those letters demanding the death of Naboth, was thrown out of building, and the Word of God tells us that before her body came to the ground, the dogs were there to tear her body to shreds. I tell you, beloved, sin is a destructive force.

I might turn to the Word of God and remind you of Haman, or sin another individual of like nature. Haman desired the destruction of the Jewish nation and he paid the price of a tremendous sum of money that he might have all of the Jewry put to death, and then he couldn't wait for the day of destruction to come. Instead, he began to build a gallows on which he was going to hang one particular Jew, by the name of Mordecai. The Word of God tells us that while he was getting things ready to hang Mordecai that God gave the King Ahasuerus a sleepless night. When he couldn't sleep, he asked for something to be read to him, and they brought in the strangest bedtime story that there ever was in all the world—they brought in the court records, the annals of the court. You would think that there would be enough crime and bloodshed and horror in those old court records to have driven sleep forever from the eyes and mind of that king. As they were reading, they read that a man had saved the life of the king. The king stopped him and said, "Who was the man that saved my life?" They told him that it was Mordecai, a Jew, and he said, "What does the record say that I did for him by way of reward?" They told him that nothing had been done. The king thought how grievous it was that he had had his life spared by this man Mordecai and yet he had done nothing in his behalf. The next morning he saw to it that Mordecai was placed upon the king's horse and was honored throughout the streets of the city. The Word of God goes on to tell us how that this man Haman spent the night building the gallows on which he might hang Mordecai, but the same night that he built the gallows the king had this sleepless night, and the result was that Haman was hanged upon the gallows that he had built for the

(Continued on page seven)

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Particular Redemption

(Continued from page one)

rejecting someone of whom we have never heard? Certainly rejecting Christ is a great sin. It is by no means the only sin for which men are accountable. There are many scriptures which teach that men are condemned for all their sins. Rom. 6:6, Eph. 5:5,6, Rev. 20:13.

Particular redemption is the theory which forms a basis of assurance for the believer, and what consolation does it afford to believe that Christ died for God and He did as much for the ones Word? Well? How do I know the Blood Christ will save me if it proved failure for the damned? The his kingdman says, "Christ died for us." But his statement is meaningless. He means Christ has done a lot for him but it is not his virtue; he must add something in order to make it effective. go on the contrary the Bible has the greatest comfort and assurance to an individual in the fact that Christ died for him. For God hath not appointed us wrath, but to obtain salvation through our Lord Jesus Christ, who died for us." Often we hear it said that it is not the blood of Christ that justifies a man but this. This comes from a misunderstanding of the part faith plays in our salvation. Faith is the cause or basis of our justification but only the means. Men were not saved because of faith brought through faith. It is the object of faith that bestows the benefit not faith itself. There seems to be a dangerous tendency on the part of some people to have faith in their faith. This is nothing but a subtle resurrection of salvation by works. Justification is not because of something imputed (faith), but because of something imputed: the righteousness of Christ. Faith is simply the medium through which we experientially become partakers of the saving merits of His blood.

Indefinite redemption does not certain the salvation of a single man; it pretends only to place him in a savable state. It is big enough to save everybody but actually saves nobody. But according to the Bible, Christ did not appear to render men savable, or sin pardonable, but He appeared to put away sin by the sacrifice of Himself. If the general atonement be true, there cannot be anything within the atonement which ascertains its application to the human race. It seems that much dishonor is done to the work of Christ to say it is just an indefinite, abstract thing, the efficiency of which is dependent upon the fickle will at which man.

The folly of universal redemption is made manifest when we consider the fact that countless millions were in torment when Christ died. Why would it have been necessary for Him to die for

men who were already perishing in the flames of torment? It seems foolish that Christ should be punished for the sins of men who at that very moment were suffering for the same sins in torment.

The general atonement presents a false conception of God's eternal purposes. Many will gladly concede to the fact that God is a great God and that He is omnipotent. Their God, so they say, rules the universe. Heaven is his throne and the earth is his footstool. He governs and controls all the celestial bodies as well as the courses of nature on the earth. But when it comes to the salvation of sinners, He loses His capability. He becomes a frustrated, helpless somebody who is a slave to the sentiments of the human heart. He tries to save people but they will not let Him. His purposes are defeated and his plans are thwarted. He gave His Son to die for the sins of men but His blood is impotent because many for whom it was shed are eternally lost. Some may be content to entertain such a conception of God, but He is not the Almighty Jehovah of the Bible. He deserves the pity, not the worship of mankind. If Christ came to die for and save the whole human race, He is the world's greatest failure because it is evident that not all will be saved. If Christ died for Cain as well as Abel, Pharaoh as much as Moses, Judas as much as Peter, Nero as much as Paul, then we are inevitably driven to the conclusion that Christ died in vain.

The Bible teaches that Jesus Christ fulfilled His part in the eternal covenant of grace by coming to this earth and dying for His people. He represented God's elect as He hung on the cross of Calvary and He bore all their sins in His own body on the tree. Christ died for His sheep. John 10:11. He died for many. Matt. 26:28. He died for His friends. John 15:13. Heb. 2:17 tells us He was made like unto His brethren, that He might be a merciful and faithful high priest. In His great high priestly prayer He prayed not for the world but for those given Him by the Father. John 17:9. All these and many more Scriptures show the fact that Christ was identified with those He came to save. For further reference see: Isa. 52:11, Rom. 8:33, 34; Eph. 5:23; Rev. 5:9.

Perhaps it would be well now to consider a few of the objections to the doctrine of Particular Redemption. One of the favorites is the use of the words "all" and "world" in the New Testament. But it can be easily proven that neither of these words in every case alludes to all men without exception. The word "world" for instance can be used of unbelievers in distinction from believers. John 7:7, 12:31, 16:20, Eph. 2:2, Heb. 11:7, John 3:1. It is used



of the generality of known people. John 12:19. Also it is used of Gentiles in distinction from Jews. The word "world" in the New Testament often was used because the Jews had a notion that the Messiah came for them only. Rom. 11:15 is a concrete example, "For if the casting away of them be the reconciling of the world etc." Here men are divided into two classes: "them," speaking of the Jews and "the world." It would be foolish and contradictory to say the term "world" included all men of both classes. This I believe to be the usage of the world in such expressions as "Saviour of the world" and "the sins of the world." These are the elect Gentiles as well as Jews. As to the use of the word "all," it means in many cases all men without distinction to class, race, etc., not all without exception. In Rev. 19:8, it mentions "the flesh of all men" and then goes on to explain, "both bond and free, both small and great," meaning all kinds or classes of men. In this sense Christ died for all.

Another argument is that the atonement must be universal in order to make the general call of the gospel sincere. It has been a singular observation of mine that the same arguments used to refute Particular Redemption are also brought against election. So they must stand or fall together. However, this objection is not a valid argument against either. The gospel addresses men as sinners lost and helpless and invites them to Christ. But because of man's perversity of nature, he if left to himself will always reject, therefore God has chosen to apply the gospel to some. The reason men reject the gospel is not because of a lack of an atonement but because of the depravity of their own nature. The blood of Christ is sufficient for all who will believe, but none will believe except the ones drawn by the Spirit. No sinner who comes to Christ for salvation will be turned away, but the very fact that he desires salvation is proof of his calling. How wide is the gospel offer of salvation? Just

(Continued on page six)

PRAYER FOR THE NEW YEAR

BOOKS RECEIVED REVIEWED

THESE ALSO SUFFER, by William Gouloze, Baker Book House, \$1.75, 86 pages. A comforting series of messages relating some of the author's experiences with those who have suffered. The author himself went through "the school of suffering," and writes with a kind and fervent spirit of understanding and sympathy. He definitely shows that suffering is a blessing and is glorifying to God when understood in the light of God's Word. This is an excellent book to give to the shut-in.

THE DOCTRINES OF GRACE, by T. T. Shields, THE GOSPEL WITNESS, Toronto, Canada, \$2.50, 208 pages. Seventeen sermons published as they were delivered. Here are a few of the doctrines dealt with: "The Doctrine of Election," "Total Depravity," "The Atonement," "Once Saved, Always Saved," and "Sanctification." We are not in agreement with some points of the late preacher's eschatology, but these sermons are full of rich meat and will bless the heart and soul.

Shields was the pastor of the well-known Jarvis Street Baptist Church of Toronto for forty-five years. As a preacher, teacher, author, and editor, he was very dynamic in standing for his convictions. He will be remembered long in the hearts of thousands, and his work will be a source of inspiration to generations to come.

THE TRUTH ABOUT CONVENTIONISM, by I. K. Cross, Somerset, Kentucky, A book that should be read by every Baptist. In eighty pages the author definitely gives enough information (facts, not theories) to convince any honest Baptist of the wrong of Conventionism. This is the latest on this subject which has been under the heat of controversy for years. \$1.50 cloth, \$1.00 paper.

UNITED NATIONS EXPOSED, by E. F. Webber, Box 1144, Oklahoma 1, Oklahoma, 224 pages. The author of this book is a very well informed man. He has given this subject extensive study. This book is strictly an "eye-opener." Americans definitely need to wake up to the danger that threatens our freedom as a result of our being in the U. N. If you doubt this danger, then you had better read this book!

PIONEER MISSIONARIES, by T. J. Bach, Van Kampen Press, \$2.00, 111 pages. A brief sketch of twenty-six missionaries of various denominations. The book is not very sound doctrinally, but it has its values. In fact, one who has limited time for reading will be greatly benefited by this book in obtaining a general knowledge of the work of such men as Carey Judson, Moffat, Livingstone, Paton, etc. But this is definitely not a book that is faithful to Baptist doctrine and history.

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This is the banner on the Gulf Super Service Station, Pontiac and Winter, Fort Wayne, Indiana. Henry ("Hank") Ditton is owner and proprietor. We are glad for this testimony. Hank might have claimed "public service" as a reason for Sunday business—he will probably lose a few sales, even a few customers, but here's hoping and believing he will gain many new ones. We believe God is honored and that He will bless this conscientious position. (P. S. —A later bulletin on this item indicates that merchandise sales the day after the first "closed" Sunday were greater than the preceding Sunday and Monday!) Praise the Lord!

THE BAPTIST EXAMINER
PAGE THREE
FEBRUARY 18, 1956

THE DOCTRINES OF GRACE

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RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

AN INDIAN STORY . . .

The Navajo Shepherd Boy

The wind, sweeping down from White Mesa, blew cold against the Indian boy, Hosteen Nez, as he herded his sheep and started homeward. When he had penned up his sheep in the corral he found that one was missing. Where had he lost it?

He looked about the hogan, a round, low, one-roomed hut, built of logs and plastered with mud, the only home the boy had known during his fourteen years of life. It looked very pleasant and comfortable to him now. His mother was just taking some Navajo bread off the fire.

"Let me have it quick, I must go back; I have lost a sheep," he said.

The heavy clouds above White Mesa told him that a storm was already raging in the mountains and would soon come down the valley.

Where could that one sheep have strayed from the others? Surely it must have been in the Wash where he had taken them to drink earlier in the day.

The wind that had quickened to a gale seemed to cut through his clothing, and flurries of sand half blinded him. Oh, if he could only find his poor lost lamb!

The clouds piled darker over the mountains. There was lightning and heavy thunder. He longed to be at home, but a Navajo boy is not easily separated from his sheep, and so he plunged on and on toward the edge of the Wash. Straining his eyes through the dark, he called again and again. Then a faint bleat that only an Indian's ear could catch, was heard and without thought of danger to himself, Hosteen Nez was struggling toward a helpless bit of life caught in the

treacherous quicksand. Exposed as he was in the ways of the desert, all his strength and skill were needed in that fight to save the lamb, but he wore wearily up the sandy bank and once again he struggled the lamb flung over his shoulder. The rain now came driving in sheets over the valley. It was not easy to carry the half grown lamb, with its wet muddy fleeces in his arms, partly protected by his coat, but he knew it must have warmth soon or his lamb would be in vain. In remembering its helplessness he somehow forgot his own discomfort and fear and struggled on.

More than two hours later, weary to the point of exhaustion, dripping, shivering, and the fear of the thunder still in his heart, he entered the sheep pen and welcomed warmth of the hogan.

Near him, in sleepy content, lay the lamb, its troubles of its strength renewed. He watched it idly wondering at his feeling of affection for it. What a fellow would brave a storm to endure for a little helpless animal. It was not worth much money, but somehow he liked it. He had paid a heavy price for its life. It was his before it was lost, but it was doubly his now he had bought it back from death at the price of much labor and toil.

Months later Hosteen Nez lounged at the nearest trading post. The door opened and a missionary entered and began talking in Navajo. What queer ideas the white man had, how funny some of his words sounded. But what was that? (Continued on page five)

Christian, Are You Ready For The Lord's Coming?

By RUTH GILPIN

As we compare the prophecies of the Word of God with the conditions that prevail in the world today and note the Lord's predictions which have been fulfilled, we realize that the Lord's second coming is not far away. Regardless of the modernists today who say our world is becoming better, and that the Lord will delay His coming because of these so-called improved conditions, we who study our Bibles know that the Lord may come any day.

What a day His coming will be! The events on that day will be so unlike any others. The Scriptures say that the Lord shall descend, and a trumpet shall be blown to call up the bodies of the saved which are resting in the graves. Then we which are saved and are still alive shall follow up to be with Him. All of the unsaved yet living will continue to live, go about their business, pleasures, and sins. In a few days, Satan will cause the newspapers and newscasts to be silent of this unusual event, and the world will go on as usual.

Christian friends, in view of the fact that the Lord's coming is not far off, let's meditate together upon what the Lord tells us in His Word, of Heaven and Hell. I am very much interested in you and your life of service which

you are living. We both suffer the same persecutions and endure similar trials in this life. We often become discouraged, don't we, when burdens press upon us. So let's get a clearer picture of Heaven within our hearts, that we might follow the Lord more faithfully during this life in view of what He is now preparing for us.

First, notice what a beautiful city Heaven is! We read in God's Word that the wall around the city is made of jasper and that the foundations are made of sapphire, jasper, emerald, sardonyx, and many other precious stones, with gates into the city of pearl. See Revelation 21:18-21. The streets throughout the city are pure gold. Imagine, Christians, what streets on which our feet will tread someday! We read also that there will be no need of the sun and sunlight, for the Lord Himself will be the light. "And the city had no need of the sun, neither of the moon, to

shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." — Revelation 21:23.

And there will be no night time in Heaven, for we read in Revelation 22:5—"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." There will be no need of churches, for the Lord will be our temple and we shall worship Him. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."—Revelation 21:22.

Next, we notice that sinners will have no part in Heaven. Christians, we can not fully grasp this truth in these little minds, but try to picture a place where no sinful amusement places—no liars, thieves, unsaved persecutors—no adultery, no sin of any form, exists. That will be Heaven for us then! No sin of any kind will be there to spoil Heaven's beauty and perfect estate; rather all sinners will be in hell. We read this truth in Revelation 21:8—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake (hell) which burneth with fire and brimstone: which is the second death." Notice also in Revelation 21:27—"And there shall in no wise, enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

We notice also that there will be no sorrow, sickness, pain, or death in Heaven. In Revelation 21:4 we read: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Christians, many of us here on earth have sickness and pain. Many of us have griefs and burdens which cannot be removed in this life, but thank the Lord, someday all of these will be ended. Someday these old bodies will be buried, if the Lord delays His coming, and at the resurrection, they will be changed from mortal to immortal bodies to be fashioned as His glorious body. We read in I Corinthians 15:52,53—"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

Next, we notice that in Heaven we shall have complete knowledge. We read: "For now we see through a glass, darkly; but then (Continued on page five)



Our Bible Study

STUDIES IN GALATIANS

by A. M. Overton
(Now in Glory)

CHAPTER ONE

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" v. 6.

When Paul first went into the regions of Galatia and preached the gospel, there were many of them who received the message and the messenger gladly, and rejoiced in the truth. But, now when the preachers from Judea came down and added to the gospel, some of them at least turned from lukewarm to hostile toward the apostle who had called them in the grace of Christ. They had been called, through the gospel message delivered by the apostle, in or into the grace of Christ. It was in, by and through His grace that they had been given, and had been able to receive this message. Now, upon the testimony of the Judaizing preachers, unsupported by God's truth, they have removed themselves, they have put

themselves over into another place than that which is friendly and appreciative of Paul. They have translated themselves from the ranks of those who stand by the gospel truth into the company of those who dislike, oppose, and persecute the Lord's message and messenger.

Some of the Galatians, no doubt, were lost men, but that cannot be applied to all of them. This is not the action of lost men, who know not the Lord, but is the attitude and action of those who are saved, and who certainly should be standing fast by the gospel and by those who preach it.

The apostle is made to marvel; he is made to wonder; he is amazed that these Galatian Christians are so soon turned away from the truth, and from him, the bearer of glad tidings to them.

The term "another gospel," to which he says they have turned away, is quickly declared in the next verse not to be another gospel. But, to them it was accepted as another gospel on even terms (Continued on page five)



Young People Ask

Q. Where did Cain get his wife?

A. Many young Christians have been greatly puzzled as to where Cain got his wife. And, indeed, it is a puzzling question for those who have not carefully and diligently searched the Scriptures for the answer. Unbelievers and infidels are always trying to use this subject to turn people from the truth. But really, there is no difficulty in the question.

Many misquote the Scriptures and say: "Cain went into the land of Nod and took to himself a wife." But this is not what the Bible says. Read carefully the correct quotation: "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch."—Genesis 4:16,17. The word "knew" simply means, as Webster says: "In Biblical usage to have sexual intercourse with." So evidently, Cain had a wife before going to the land of Nod.

But where did he get this wife? The answer is simple. The Bible

says that Adam lived 930 years and during this time, he "begot sons and daughters" (Genesis 1-5). So doubtlessly, Cain married one of those daughters. It was of necessity that he marry his own sister for the human race descended from a single pair, Adam and Eve. God had not yet given a commandment forbidding marriage of brother and sister. There was nothing wrong with Cain's marriage to his own sister. After all, Adam married his "own rib." (Genesis 2:21-25).

Those who believe the materialistic idea of evolution have tried to win converts by this "Cain's wife" question. But the evolutionist can not relieve the necessity of intermarriage of sons and daughters.

The answer in short to the question is: Cain married one of the many daughters of Adam, and so the so-called mystery of the case is solved.

Q. What is the meaning of "Selah" as in Psalms 3:2, 3:4, and many other places?

A. "Selah" is an expression (Continued on page five)

Our Bible Study

(Continued from page four)
with that which the apostle of the Lord has brought them.

One of the saddest experiences that preachers of the gospel of Jesus Christ can have is to witness those who, so far as can be determined by human perception, have truly believed the gospel message, and are resting upon the Christ of the gospel, turn away in indifference, and soon to open hostility to the gospel and to gospel preachers. And yet that very thing is not infrequently seen today. Such a situation is always the result of association with those who, like these Judaizing preachers of Paul's day, were not God-sent men, but were simply proselyters out for the gain they might make of the Lord's people and work. Christians need to be very careful about how they hear, whom they hear, and what they hear. Oftentimes we hear people say, "I like to hear them all. They can't hurt me." Doubtless the Galatians felt that way about these nice, likable, and fluent preachers from Judea.

Our Readers' Rite

"Am enjoying the BYW . . . That type of work is needed among the young men and women today. My prayers are with you and yours." Mrs. Mary Brown, Florida.

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Ready For His Coming?

(Continued from page four)
face to face: now I know in part; but then shall I know even as also I am known."—I Corinthians 13:12. In Heaven, we shall possess wisdom which we can not even comprehend now. Meditate upon this, friends.

Also, we shall fellowship with the Lord and with all the saints. I Thessalonians 4:17 tells us: "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." As we fellowship and praise the Lord, we shall lay our crowns at His feet, the crowns which we have received for faithful service unto Him in this life (II Corinthians 5:10). We read in Revelation 4:10,11—"The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, THOU ARE WORTHY, O

LORD, TO RECEIVE GLORY AND POWER: for thou hast created all things, and for thy pleasure they are and were created."

Christians, perfect peace and happiness will exist in Heaven throughout eternity for us. The Lord is preparing all this wonderful glory for us now. And in view of the fact that someday we will be judged and given a crown as our reward, how important it is today, as we go about in the Lord's service that we not live unto ourselves, but unto Him who died for us (I Corinthians 5:15). Just think of all the wonderful glory which shall be ours forever and ever. Praise to our wonderful Saviour!

One preacher has well said that "if we knew ALL of the glories and infinite wonders which await us, we would start packing our bags to leave immediately for that other Shore." How true this is!

The unsaved, though, are facing a different future. The unsaved person does not have confident assurance that the Lord is preparing Heaven for him. Instead, today the unsaved one is traveling the broad, popular, care-free path that leads to hell. Should that one die today, he knows in his heart that he will go to hell. He knows that he will burn throughout all eternity, but yet he is trying to forget this truth. He tells himself that he is a "pretty good fellow," that he has always lived respectably and lawfully, treated his friend fairly, and has always been a high-type moral person. But listen, friends: He is dying in his sins. The penalty of his sins still rests upon him because he has not trusted the Lord as his Saviour. And this sin-debt must be paid! If he does not trust the Lord Jesus Christ as the Ransom for his sins, he must burn in hell eternally to pay the debt which he owes.

No, the unsaved one does not fear hell. He tells himself that many of his friends will be there too. Christians, we wouldn't be their friends if we don't warn them of the wrath which is coming upon them. Let us picture hell together:

Yes, all of his friends, his lost, sinner friends, will be there in hell. All those who rejected the Son of God, who do not trust His blood to cover their sins, will be cast into hell. We read in Revelation 20:12,13-15—"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And whosoever was not found written in the book of life was cast into the lake of fire."

But those who are his friends and associates now will not be his friends in hell. They will gnash on him, gnarl, and fight as dogs do. They will blame him for their being there; they will ask him why he never told them of the Lord Jesus Christ. And he will likewise quarrel with them. Such hatred will exist between persons that cannot be imagined. Matthew tells us that "there shall be weeping and gnashing of teeth." (Matthew 22:13).

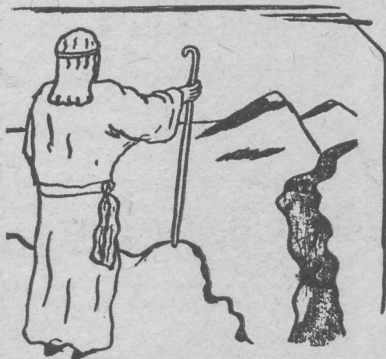
O yes, his worldly companions now seem to be his closest friends. But when they both are burning in hell's fierce flames, burning eternally without end, there will be no love among them. He will endure such horrible pain, heated flames, such great mental anguish, ALL THIS, plus the knowledge that it will never end! We read this truth in Revelation 14:10,11—"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy ang-

For Little Children

ABRAHAM—THE FATHER OF THE JEWS

(Genesis 12)

Do you know anyone that is a Jew? Well, I guess you do. Have you ever heard anyone say something ugly about some little Jewish boy or girl? Well, I guess you have. Many people do not care for the Jews. But the Lord cares for them. The Lord started the Jewish nation. The Lord saved the first Jew whose name was Abraham. From Abraham the Lord made a nation of Jews. The name of the Jews' nation is Israel.



Abraham lived in Ur of the Chaldees when the Lord called him to start the Jewish nation. The Lord told Abraham to leave his home, his people, and his country, and go to the land which the Lord would show him. The

Lord promised Abraham that He would make of him a great nation. The Lord said: "I will bless them that bless thee, and curse them that curse thee." The Lord has kept his promise. He has made the Jews a great nation, and He has blessed the people that blessed the Jews and cursed the people that cursed the Jews.

But Jews are sinners like everyone else. They need to be saved from sin. Unless they trust in the Lord Jesus, they will go to hell. They must believe the gospel of Christ to be saved just as all other people, like you and me. Next week: Abraham and Lot.

els, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night."

Such mental anguish will be his which can not be understood. Then, and only then, will the unsaved person realize that those Christians who trusted in the blood of Jesus Christ to pay their sin-debt, those "fanatics," really knew the truth and were actually right in their beliefs. Oh, their belief in Jesus seemed so foolish, but he remembers that they told him of their Lord whose blood shed on Calvary's cross covered their sins and washed them white as snow. Now then, those very same Christians, born-again believers, are enjoying Heaven and all its glories, while he is suffering and burning in hell! "It isn't right; it's not fair!" he says. Yet, he realizes that he is only suffering the just penalty for his sins, and that no one is to be blamed but himself for not trusting the Lord. Then he curses the day of his birth, growls, gnashes, and continues hating, suffering, and bewailing his condition!

Christians, how happy we should be that the Lord has saved us, washed us in His precious blood, and that we no longer are facing eternity with an unpaid debt of sin. How humbly thankful we should be that the Lord is no longer crediting our sin to us but that these sins are continually being washed in His blood (I John 1:7). How we should rejoice that we shall never suffer and burn in hell, but that Heaven is awaiting us where we shall be forever and ever!

Lord promised Abraham that He would make of him a great nation. The Lord said: "I will bless them that bless thee, and curse them that curse thee." The Lord has kept his promise. He has made the Jews a great nation, and He has blessed the people that blessed the Jews and cursed the people that cursed the Jews.

You boys and girls may have heard of Hitler, the wicked German. Hitler tried to kill all Jews. But God destroyed Hitler. Russia has also been wicked to the Jews, and God will soon destroy Russia.

But God is going to do even more for the Jews. Today, the Jews are scattered all over the world. But one day, they will all go back to their homeland, Israel. Many Jews have already gone back to Israel, and more are going back everyday. The Lord is gathering the Jews and is going to make Israel the greatest nation there ever was.

One day the Lord Jesus Christ Himself will sit on the Throne in the Jewish city of Jerusalem and rule the world. The Lord Jesus Himself was a Jew.

But Jews are sinners like everyone else. They need to be saved from sin. Unless they trust in the Lord Jesus, they will go to hell. They must believe the gospel of Christ to be saved just as all other people, like you and me.

Next week: Abraham and Lot.

instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." —Psalms 32:8.

An Indian Story

(Continued from page four)
God who sought sinful men as a Navajo would seek a lost sheep—"What man of you, having an hundred sheep, if he lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing." (Luke 15:4, 5).

Hosteen Nez leaned eagerly forward. Again he felt himself facing the bitter wind; he saw the pitiful, struggling lamb in the quicksand; he felt the joy of its rescue from the rain and darkness and rushing waters from the mountain heights, that in a moment more would have doomed the helpless animal.

"All we (white men, Navajos, big men and women, boys and girls) like sheep have gone astray; we have turned every one to his own way and the Lord hath laid on Him (Jesus Christ, God's Son) the iniquity of us all" (Isaiah 53:6).

"God's Son, the Lord Jesus Christ, came into the world to save sinners, and He not only found them but He bought their safety by dying for them—giving His own precious life for them."

Hosteen Nez had always thought the white man's God too strange to understand. But the story of such love, how easy it was to understand and how good. Could it possibly be—Jesus, it must be—true!

Has the tender Shepherd, who that day found Hosteen Nez, found you, dear friend?

Perhaps you are thinking, "I wish I might know He has found me and that I have found Him." You may know.

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

"Him that cometh to me I will in no wise cast out."—John 6:37.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—I Timothy 1:15.

"As many as received Him, to

them gave He power to become the sons of God, even to them that believe on His name." —John 1:12.

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John 20:31.

Young People Ask

(Continued from page four)
similar to "Amen." "Amen" means "so be it," "so it is," and "steadfast." "Selah" literally means "a pause." When it is used in the Bible, you will note that it follows passages which contain great truths. The expression thus used means to pause and meditate and to think intensely upon what has just been stated. For instance, in Psalms 39:5, we read: "Verily every man at his best state is altogether vanity. Selah." Here the doctrine of total depravity is most clearly declared. The Holy Spirit put "Selah" here so that we might meditate and think upon it, in order that we might realize our own condition and be humbled before the Lord.

The Story of Amazing Grace

John Newton, the celebrated English preacher and hymn writer, realized that he was a trophy of divine grace. A while before his death, a brother minister came in to have breakfast with him. Family prayers followed the meal. Mr. Newton's sight had almost failed, and he was unable to read. He sat and listened to his friend as he read the 15th chapter of I Corinthians. When this tenth verse was read, "But by the grace of God I am what I am," Mr. Newton began to speak: "I am not what I ought to be. Ah! how imperfect and deficient! I am not what I wish to be. I abhor what is evil, and I would cleave to what is good. I am not what I hope to be. Soon, soon, shall I put off, with mortality, all sin and imperfection. Though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say I am not what I once was, a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, 'By the grace of God I am what I am.'"

John Newton could say that with convictions and joy. What had he once been? When he was seven years old he lost his mother. A little later, he went to sea with his father and learned all the evil of the seaman's life. Still later, he was forced into the navy. He deserted, but was caught and stripped and beaten, until the blood flowed from his wounds. He had now become a hardened infidel. He fell in with African slave traders. He went on from bad to worse, until he himself was sold as a slave. It was a Negro woman who bought him, and she gloried in her power over him. She made him depend for his food on the crusts she tossed under the table. He had fallen to the depths of human degradation. And yet, the grace of God found him, and saved him, and made of him one of the great ministers of Christ and a writer of hymns that have stirred the hearts of men the world over. Truly he could say, "By the grace of God I am what I am."

No wonder he wrote the words of that old hymn, "Amazing grace, How sweet the sound, That saved a wretch like me; I once was lost, but now am found; Was blind, but now I see."

—CLYDE TURNER

FOE OF FREEDOM



"WOE UNTO YOU... FOR YE HAVE TAKEN AWAY THE KEY OF KNOWLEDGE: YE ENTERED NOT IN YOURSELVES, AND THEM THAT WERE ENTERING IN YE HINDERED"

—LUKE 11:52

Forgotten Commandment

(Continued from page one)

taken in seeking to restore a member of the church to Christ and fellowship with His church. Church discipline includes the preaching of the Word (see 2 Tim. 4:2) and, when necessary and as opportunity arises, personal and private rebuke and counsel. In most cases all of these steps should first be taken before the church takes public action in the matter. We will try and point out how this should be done as we go along.

What is the reason for church discipline, including the rebuking of sin from the pulpit, the authorizing of committees to visit members thought to be out of fellowship with Christ and His church, and the dismissal of the impenitent from the church's membership when deemed necessary. What is the reason for it?

The reason for church discipline is, not only because it is commanded us in the Word of God, but also for the glory of God. He is holy and hates sin. Outlandish sin should be put out of His house. For the good of the excluded member. It should serve to rouse him to repentance and restoration. As a testimony to the world that the church will not allow scandalous sin to stain its character. As an example to others in the church who might be influenced to imitate the disorderly member.

When should the church deal with, and when necessary, dismiss its member? According to Jesus Christ, in Matt. 18:15-17, when a member of the church continues to hold a grudge or bad spirit against another member, after being dealt with in the specific order laid down in this Scripture. According to Rom. 16:17 the church should dismiss its members when they are guilty of causing division over doctrine. According to I Cor. 5:11 the

church should dismiss any member guilty of: 1.—fornication, 2.—covetousness, 3.—idolatry, 4.—railing (or slanderers or liars), 5.—drunkenness, 6.—extortion (stealing). According to 2 Thess. 3:6 the church is commanded to withdraw fellowship from any member walking "disorderly" as one who will not work or who is a busybody or gossip. Does this principle not teach that the church must deal with public sins bringing shame upon the name of Christ?

II. The Rule for Church Discipline.

How shall we go about it? Here we must exercise all the Christian caution and courtesy and compassion we can. Shall the church discipline its members for EVERY sin? If it did it would leave none of us! We are guilty of sin every day in thought, word and action. Or shall the church deal with its members over certain sins? Or shall the church not deal with its members over ANY sin? From the Scripture references I have given you we have unanswerable argument from the Almighty, that the church must deal with its members over CERTAIN SINS and those sins are PUBLIC sins, either in act or influence. The church has nothing to do with PRIVATE sin in the life of the believer. That is between the member of the church and his Lord. The sin the church is called upon to deal with the Bible is the sin that has been made PUBLIC.

How shall the church go about it? Listen to the words of your Lord. Here is a brother who has something against another brother in the church. How do you go about it? Please turn to Matt. 18:15-17 and notice the order. Here is step number one. "Moreover, if thy brother shall trespass against thee, Go and tell him his fault between thee and him ALONE." Not go and tell your neighbor or friends or pastor or church officers. And don't go to him and tell him his fault in the barber shop or in the market or in the Bible class. Suppose you

try it and it doesn't do any good? Here is step number two. Verse 16. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." You still can't tell it to the church! Go back with one or two witnesses. Do what the Lord tells you. That might look like a frame-up. That is exactly what it is, a DIVINE frame-up. "And if he neglects to hear them," verse 17 continues, "Tell it unto the church . . ." Now it becomes a public matter and the church must do something. The church must hear both sides of the matter, along with the testimony of the witnesses and then the church is to plead with this brother, and "if he neglect to hear the church, let him be unto thee as an heathen man and a publican;" in other words, as no longer a member of the church. Dismissed. Suppose he stays home rather than attend the church trial? Then he still neglects to hear the church. He is to be dismissed. That is the Redeemer's rule for His church. Will your church obey it in this matter when necessary?

Here is another case in Corinth. It is reported publicly that one of their members is living in fornication (I Cor. 5:1). Here is a public scandal. What will the church do? HOW will they handle this? There is but one answer from Scripture. Such a one must be dismissed. Please open your Bibles to I Cor. 5. There you have the public sin, in v. 1. In v. 2 Paul rebukes the whole church because they were not concerned in having this guilty one taken away from them. In v. 3 Paul says as far as he is concerned he had already judged that man. Did Paul have the love of God? Certainly. The love of God hates sin and loves to keep Christ's church clean. Now please notice this. In v. 11 they were not to eat the Lord's Supper with such a one. In v. 13 they, that is, the church, were to "put away from among themselves" that wicked person. In putting that sinful member out of the church they would be put-

ting him out into the world where Satan is, they would be handing him officially over to Satan (v. 5). How were they to do this? The answer is in v. 4. By the majority vote of the members of the church. Paul himself couldn't put that man out of the Corinthian church, so he urges the CHURCH, not the pastor, or the deacon board, but the CHURCH; in v. 4 he says: "YE," that is, the church. He says: "When YE are gathered together" and Paul's spirit would certainly be with them, they were to deliver such a one to Satan and put him away from them. I hope you see that. The deacons and pastor cannot put anybody out of the church. The church must do that. That is why we have to bring such matters before the whole church, because the church has to take action on such matters.

You will also notice in II Cor. 2:6 that Paul apparently writes another letter and mentions the man he spoke of in the I Corinthian letter and in v. 6 he says that the church punished the transgressor, but it was done "of MANY," or "By the greater number" as one translation has it. In other words, by the majority of the members of that church.

Don't overlook this. In all of our dealings with those walking disorderly and under church censure, everything should be done in the spirit and action (when at all possible) of Gal. 6:1.

III. THE RESULTS OF CHURCH DISCIPLINE

Church discipline is not to get rid of people, but to restore them. If you carefully study II Cor. 2:1-11 I believe that you will find that the church in Corinth did dismiss that man, but he repented and came back to Christ and the church; and now Paul is urging the church to forgive him, comfort him and love him. Are we not to take by this that church discipline will NOT ruin the dismissed church member, but in most cases RESTORE him?

Turning back to Matt. 18:15-17, the dealing with offending brethren and the pleading of the church with unforgiving brethren is to "GAIN" them and that they might "HEAR."

What if the dismissed member of the church DOESN'T come back? Listen to these solemn words: "Deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus" (I Cor. 5:5).

Oh, I plead with you, if there are any of my readers out of fellowship with the church or some of the brethren; repent of your sins and confess them and get right with God and with one another. For if the church must take action upon you Christ will

Particular Redemption

(Continued from page three)

this: anyone who acknowledges himself as a guilty, Hell-deserving sinner may find pardon and forgiveness in the blood of Christ. If a man says he is good enough and trusts his own righteousness he therefore shuts himself out, but the individual who feels his need of a saviour and realizes his sin, can be assured that Christ died for him. Christ Himself said, "I came not to call the righteous, but sinners to repentance." Luke 5:32.

One thing that has led men to adopt the theory of universal atonement is the seemingly inbred-idea that God owes something to man, but God owes man nothing. The fall of man incurred no debt to man on God's part. As a consequence of Adam's sin all men are born into this world sinners and deserve nothing but God's justice. Any provision of salvation is purely divine mercy and grace. In view of this, I see no reason to assume that God is obligated to provide atonement for all, anymore than He is to elect and save all. Those who go to Hell get exactly what they deserve.

There are depths and mysteries to the marvelous work of Christ that have never yet been explored and certainly much cannot be understood or explained. The doctrine of Particular Redemption, however, is the only logical and consistent approach to the question under consideration. It magnifies the death of Christ and gives the glory for man's salvation to God, making it depend completely on the merits of the blood of Christ. For this reason we will say with Spurgeon, "I had rather believe in a limited atonement that is efficacious for all men for whom it was intended, than an universal atonement that is not efficacious for anybody, except the will of man be joined with it."

—NEW TESTAMENT BAPTIST WITNESS

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recognize it, for He has promised to do so in Matt. 18:18. "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7).

A Historical Research

BIBLE BAPTISM THE ROMAN CHURCH and THE BAPTISTS

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VICTORIA, B. C., CANADA

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LESSON FOR FEBRUARY 26, 1956

THE SIN AGAINST THE HOLY SPIRIT

Matthew 12

MEMORY VERSE: "It is appointed unto men once to die, but after this the judgment."—Heb. 9:27.

I. Christ And the Sabbath—Mt. 12:1-14.

This Scripture includes two Sabbath incidents. In the first, the disciples transgress the Sabbath tradition. In the second, Christ's own action is brought into question. In the first, it was a work of necessity. The second was a work of mercy. Thus, the old adage of the Puritans: "The Sabbath law allows works of necessity and of mercy." Others have said, "It is permissible to get the ox out of the ditch on the Sabbath, but don't put him in intentionally the day before that you may break the Sabbath."

To us, the Sabbath law is not binding. We do not worship on the Sabbath (seventh day), but on the Lord's Day (first day). It is even wrong to call our day of worship the "Christian Sabbath," for he who does so is guilty of inexcusable carelessness in the handling of Scriptural terms, since the Sabbath refers to the Old dispensation, while "Christian" refers to the era this side of the cross.

It is often charged that the day of worship was changed from the seventh day to the first by a Roman emperor in the fourth century. On this the Seventh Day Adventists build their hope. Notice in the following Scriptures that the day of worship from the time of Christ's resurrection is not the Sabbath, but the first day of the week. Cf. Luke 23:54-24:1; Acts 20:6, 7; 1 Cor. 16:2; Col. 2:14-16. Read also Hosea 2:11.

II. The Character of Christ.—Mt. 12:15-21.

When Jesus violated the Pharisee's idea of the Sabbath, they desired to destroy Him (V. 14). Knowing this, Jesus withdrew from thence (V. 15). Remember that Matthew is writing for the Jews to prove that Jesus of Nazareth is the Messiah of Jewish prophecy. To prove this, he quoted often from the Old Testament. When Jesus turns from the multitude that would destroy Him, Matthew sees the fulfillment of Isa. 42:1-4.

This prophecy describes the character of Christ. It was prophesied that God would be well pleased with Christ, and would put His Spirit upon Him. This was fulfilled at Jesus' baptism. Cf. Mt. 3:13-17. The showing of "judgment to the Gentiles" means that Christ, when rejected, would turn to the Gentiles. This is fulfilled. Cf. Lu. 24:46, 47; Acts 9:15; Acts 13:46. The fact that Jesus withdrew (V. 15) from the multitudes without contentions, proves V. 19. Verse 20 is a most wonderful text. Although the Jews as a nation have rejected Him, even if one of them has the slightest feeling after God, He will save. That is exactly true today. If one has any interest at all, Jesus will save.

III. A Worldly Attempt To Account for Jesus.—Mt. 12:22-24.

These religious leaders from Jerusalem (Mark 3:22) wished to account for Jesus by a denial of Christ's supernatural, even stating that He did His work through the power of the Devil. Take care that you make not the same denial.

IV. Jesus And Our Thoughts.—Mt. 12:25.

The world sees only our deeds and then sometimes we can hide these from sight. But Christ knows our thoughts and our imaginations. Cf. Gen. 6:5. Let us be sure that no evil thoughts pass through our minds.

V. Jesus Denies That He Is In League With Satan.—Mt. 12:25-27.

If a kingdom or a city, or house, be divided against itself, it would fall. So Jesus argues that if He were casting out devils through the power of the Devil, then Satan's kingdom would have an end.

VI. The Kingdom Again.—Mt. 12:28.

Campbellism says the kingdom did not begin until Pentecost. Yet, Jesus' testimony is very diverse. Which will you believe?

VII. Binding The Strong Man.—Mt. 12:29.

The strong man is the Devil. His goods are unsaved people. The stronger than the strong man is Christ. Every time a sinner is saved, the Devil's goods are spoiled. Read Luke 11:21, 22.

VII. For Or Against Christ.—Mt. 12:30.

No one can be neutral in Christian warfare. We are either for or against Christ. Cf. 10:32, 33. Which side are you on, on Sunday? Which side are you on during the week?

IX. The Unpardonable Sin.—Mt. 12:31, 32.

Just prior to this, Christ was accused of doing His work through the power of Satan. They had attributed the works of Christ unto Satan. Christ said that this was blasphemy against the Holy Spirit. Thus this sin is not some sin of the flesh. It is not as the Catholics teach—to die outside the Catholic fold. It is not the rejection of Jesus until one has passed the "dead-line."

Rather, when one attributes the work of Jesus to the Devil, he has sinned against the Holy Spirit.

X. The Heart And The Lips.—Mt. 12:33-37.

No corrupt tree can bear good fruit. Likewise, no corrupt heart can speak good things. Whatever a man talks mostly of, indicates the condition of his heart.

All idle words proceeding from corrupt hearts shall be given account of in the day of judgment. All smutty stories, idle words, jokings of religion, and stories of gossip will be recalled at the judgment. One of the basis of judgment will be our words. Be careful then what you say!

XI. The Sign Of Jonah.—Mt. 12:38-42.

Jesus testifies that the Jonah story is true (V. 40). This was to be a sign of Christ's resurrection. Since Nineveh repented because of Jonah's preaching, while the Jews repented not at Jesus' preaching, the men of Nineveh shall condemn the Jews because of their unbelief. Many converted in heathen lands will accuse the unsaved of America, who have often heard but rejected the truth.

Anyone who can count to three knows the "Good Friday" story is a hoax and a joke. Just as Jonah was three days and nights in the whale's belly, so Jesus was to be three days and nights in the earth. Easter, with Good Friday and all its paraphernalia is just a religious hoax, with which the Devil has deceived the religious world.

XII. The Worthlessness Of Reformation.—Mt. 12:43-45.

Here is a case of reformation, apart from regeneration. A man may put the Devil out of his life by reformation, but if Jesus doesn't come in through regeneration, the individual will soon be seven times worse off (V. 45) than he was before.

This is a good description of the mourner's bench crowd, and the crowd that is swept into the church by decision cards, and the crowd that joins because of some high pressure evangelist, and the crowd that joins on Easter. There is nothing to this profession and they fall away as fast as they join. It is very easy for this crowd to "fall from grace." They were only unsaved church-members and now are seven times harder to reach than ever before.

XIII. The Family Of Faith.—Mt. 1:46-50.

There is a relationship that is closer than our earthly ties—our relationship as brothers and sisters in Christ. It is Jesus who put us into the family of faith. What a blessed relationship this is!

QUESTIONS

1. What works were allowed on the Sabbath?
2. Why don't Christians worship on the Sabbath today?
3. Who changed the day of worship?
4. Were the religious leaders of Jerusalem right when they denied the supernatural concerning Jesus?
5. Does Jesus know what passes through our minds? How does He thus know?
6. Was Jesus in league with Satan?
7. Who is the "stronger than the strong man"? Is He on your side?
8. What is the unpardonable sin?
9. What was the story of Jonah a sign of? How long was Jonah in the whale's belly? How long was Jesus in the grave?
10. Have you put the Devil out of your life or has Jesus come in and put him out?

right in its place,
However you live, my friend,
it will show in your face.

The false, the deceit that you
carry in your heart,
Won't stay down inside
where it first gets its start;
For sinew and blood are a thin
veil of lace
What you carry in your heart
will show in your face.

But if you dissipate nights till
the day is most high,
There is one teller, and one
that won't lie;
It's your facial barometer —
right in its place,
However you live, my friend,
it will show in your face.

If your life is unselfish and for
others you live
For not what you can get,
but what you can give
If you live close to God in His
infinite grace
You won't have to tell it —
it will show in your face."

I tell you, beloved, sin is a destructive agent. It will destroy the physical features of the individual. Let me give you an illustration.

In all probability, you have seen the painting of DeVinci's, entitled, "The Last Supper." It is a picture of Jesus and the twelve apostles taking the last supper together. The first picture that was put upon the canvas was the picture of the Lord Jesus Christ, and for a model he chose a young lad in Rome, Italy — a young altar boy with a sweet face that was untainted and untarnished with the things of the world. That lad sat as a model and DeVinci thus used him for the painting of the picture of the Lord Jesus Christ. He painted that picture and then began to fill in the pictures of the apostles, one by one, until he came to Judas. When he got ready to paint the picture of Judas, about nine years had elapsed since he had started the painting of the Lord Jesus Christ. He began to look about to find somebody with a hardened countenance, somebody that was down in the very depths of degradation, debauchery, and shame. He found a man whose face was so hardened that it was almost repulsive to DeVinci himself, and he had him to pose for the last portrait that went upon that canvas — the portrait of Judas Iscariot. When the work was done and he started to pay the man, the man said, "You don't remember me." DeVinci said, "No, I don't remember you." The man said, "I was the lad that sat for you for the painting of the Lord Jesus nine years ago."

Beloved, whenever you look at DeVinci's "Last Supper," just remember that the same man who was the model for the Lord Jesus Christ was nine years later the model for the face of Judas Iscariot. What was the story? Sin. Sin, I say, is a destructive agent. It destroyed Israel. It destroyed the human family. It destroys us as individuals. It destroys even the physical appearance of the individual.

Furthermore, it destroys the conscience of men. There is within you and me and all of us a conscience. That conscience is somewhat keen in the early stages of life. That conscience is an inward monitor which is most sensitive in directing us in the early days of our walk here within this world. Even after we get older, our conscience plays a tremendous part in the shaping and the molding of our lives.

For example, take Judas Iscariot. It was conscience that caused Judas to come back and bring those thirty pieces of silver to the chief priest and elders, saying, "I have sinned in that I have betrayed the innocent blood."

It was conscience that caused old Herod, after he had killed John the Baptist, to say, "This is John the Baptist; he is risen from the dead," when he heard that Jesus Christ was preaching within his jurisdiction.

Beloved, I tell you, conscience has a tremendous influence in one's life, but as I have said before, you can train your conscience to say "Amen" to any sin that you wish to commit. There are people every day who curse and blaspheme and take the name of God in vain, and who think nothing at all about it, yet beloved, some individual who has never been addicted to the habit of swearing may utter some vile oath and will grieve over it for days and days. What is the difference? The conscience of one is keen, and the other conscience has been trained to say "Amen" to the sin. I tell you, beloved, sin is a destructive factor. It will even destroy the very conscience within you.

I'll go further and tell you that

sin will also destroy your health. I see old blind Sampson with his eyes bored out, grinding at the mill, taking the place of the beast of burden. I say, "Is this the same man who single-handed slew a thousand Philistines with the jawbone of an ass?" I say, "Is this the same man who pulled up the gate posts and gates of Gaza and put them on his shoulders and carried them to the hill of Hebron and cried with a loud voice to the people of the city to come carry the gates back home?" It is the same man. Why is he in his present state? As a result of his sin, his eyes were gouged out. I say, beloved, sin destroys an individual's health.

When I think of this, I am reminded of Lord Byron, the English poet. History tells us that Lord Byron tasted all the joys and pleasures that sin had to offer. If you will read English literature, you will find that it is said that there was no pleasure that this world had to offer but what Byron drank that pleasure to its very dregs, and as a man thirty-six years of age, he wrote his own life's story in poetry, when he said:

"My days are in the yellow
leaf,
The flowers and fruits of love
are gone;
The worm, the canker and the
grief are mine alone."

I say, beloved, sin is a destructive force. It destroyed Israel. It destroyed the race. It destroys individuals. Furthermore, beloved, sin will destroy throughout all eternity. Listen:

"For the WAGES OF SIN IS DEATH: but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"And DEATH AND HELL WERE CAST INTO THE LAKE OF FIRE. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:14,15.

Beloved, if you want to see the final picture of what comes as a result of sin, then stand beside the pit of Hell and look down into that abyss where there is unquenchable fire and imperishable bodies, burning and suffering eternally. Sin is a destructive force. No wonder that Hosea said, "O, Israel, thou hast destroyed thyself." Beloved, what is true of Israel is true of you and me and everyone of us. If we sin, we destroy ourselves.

II

MAN IS HIS OWN DESTROYER.

Not only does my text tell us that sin is a destructive agent, but it tells us that man is his own destroyer, but it says, "Oh Israel, thou hast destroyed thyself."

Now most of us don't like to accept the responsibility for our sins and our condition. Take Adam, for example. We read in Genesis 3 that when God would rebuke Adam and make inquisition of him as to his sin, that Adam said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." He wanted, proverbially, "to pass the buck." It wasn't his fault, but it was the fault of the woman, so he said.

That is true, more or less, of us all. I remember, years ago, of seeing a little boy about four years of age. His mother had just finished giving him a bath and had put on him a clean, fresh suit, and he had come outside to play. Another little boy was playing with him, and this little boy who had been freshly dressed fell down. The other little boy wasn't within twenty feet of him, but when he jumped up, all dirty, he said, "Now see what you made me do." I thought when I heard him say that, how true of humanity. We are always saying it is

(Continued on page eight)

THE BAPTIST EXAMINER
PAGE SEVEN

FEBRUARY 18, 1956

"Man's Self Destruction"

(Continued from page two)

hanging of Mordecai.
I tell you, beloved, sin is a destructive force. It destroyed Israel as a nation. Eight hundred years after the nation became the apple of God's eye, they were destroyed. Sin destroyed the human family and sin destroys individuals. It destroyed Ahab and it destroyed Haman. It has destroyed every man and every human who in any wise at all has participated in sin from that time down to this.

I would remind you that sin actually destroys the physical appearance of an individual. If you don't believe it, I challenge you to walk out into the street and

in five minutes' time you will see evidence for yourself. You will see tacit sermons that what I am saying is true. You will see in the faces of individuals, evidence of sin without their lives. I have said through the years, again and again and again, that you can't divorce the way you live from the way you look. There is a tremendous relationship that exists between the way you look and the way you live day by day.

As the poet has said:

"You don't have to tell how you
live each day,
You don't have to say if you
work or play;
A tried and true barometer —

HAVE YOU?

(Continued from page one)
taught them of Him?

If so, you are one of the promoters of juvenile delinquency.



"I Should Like To Know"

(Continued from page one)
know that he has not been born again and still keeps him for pastor? The baptism of a church like that is worthless, for they are the worst of heretics themselves as to regenerated church membership. We will have to know more about the case.

6. What of a Baptist, who attends and supports a lodge, in which there are members who think it "a Divine institution, second to none" and are depending on it for salvation?

We think they are "blind leaders of the blind"—lots of them. We think the balance are "part-takers of other men's sins."

7. Were John the Baptist and John the Beloved members of the Masonic lodge?

No. Only the ignorant and the uninformed Masons say such false and foolish things as that. The informed know better.

8. How can a woman keep silent in the church, and yet make a public confession of her wrongdoing, if she is guilty of a public offense?

Most of them do it through the pastor or some other brother, who has been appointed by the church to see them about their sins. If not that way just like they made a public confession of their faith, when they first joined the church.

9. Should churches have B. T. U.'s where both sexes take part?

No. "We ought to obey God rather than men." I Cor. 14:34-47 and I Tim. 2:8-13 plainly forbid such.



Repentance

(Continued from page one)
pent and believe" to the sinner "dead in trespasses and sins," are equally as frivolous if the "coming forth" lies in any other power than God Himself.

II. Such Teaching Is Also Heretical In The Light Of The Scriptural Doctrine Of Repentance

The illustration says: "It is the work of Jesus and myself" and "I repented." But what does the Word of God say about repentance? We read in II Corinthians 7:10: "Godly sorrow worketh repentance to salvation." This verse simply means that God is the author of repentance, and this sorrow of repentance is toward God. We read in Jeremiah 31:18, 19: "Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after I was turned, I repented." The same prophet says again: "Turn thou us unto thee, O Lord, and we shall be turned."

Considering the Bible teaching of man's depravity — spiritual inability — and the fact that repentance is an absolute necessity to salvation — "except ye repent, ye shall all likewise perish." — God's sovereignty is clearly and unmistakably apparent. We read: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Romans 9:15, 16.

III. Such Teaching Is Blaspheinous To the Work of Christ

When the Lord Jesus died on the cross, He not only satisfied justice, but He also — as a nat-

ural consequence — purchased something other than a mere "way of salvation." The Bible plainly teaches that Christ paid the sin-debt of all the elect, that they are His, and that He purchased for His elect all the graces and gifts which are necessary for their salvation. As we read in Acts 5:31: "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." The same truth is expressed in Ephesians 4:8: "When he ascended up on high, he led captivity captive and gave gifts unto men." If it were not for this fact — that "He hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to His good pleasure which He hath purposed in Himself" — we should never have known Him as Lord and Saviour.

Who but God Himself granted repentance unto Paul? Here we see a striking contrast. Paul says: "BY THE GRACE OF GOD, I AM WHAT I AM." And of faith which is inseparable of repentance, the Apostle says that it is "not of yourselves: it is the gift of God." Paul says: "We are HIS workmanship." But the Arminian illustration from The Sunday School Times puts all the emphasis upon the big "I," and makes salvation a half-and-half proposition.

The Word of God offers an abundance of testimony in the Biblical conversions recorded in the New Testament. For instance, of the household of Cornelius, we read that God "granted repentance unto life." Of the repentance and faith of certain Gentiles in the city of Antioch, the Bible points us to the truth that only as many repented and believed as were "ordained to eternal life." Of Lydia and her repentance and faith, we are reminded that the source was the Lord. We read: "Whose heart the Lord opened, that she attended unto the things which were spoken of by Paul."

IV. Repentance Can Not Be The Work Of The Sinner

Repentance is a holy act; it is spiritual. It is clean and undefiled. In the light of this fact, it could come from none other than God. Job asked the question: "Who can bring a clean thing out of an unclean?" And he answers it: "Not one."—Job 14:4.

Jesus said of the unregenerate one that he is of his father the Devil, "and the lusts of his father he will do."—John 8:44. Since when has the Devil repented! Since when has he exercised godly sorrow! If this passage is true, and it is, no unsaved child of the Devil can do anything but follow after "the lusts of his father."

If repentance could be drawn from the old nature, then Paul's statement under the inspiration of the Spirit, in Romans 7:18 is not true. We read: "For I know that in me (that is, in my flesh) dwelleth no good thing." This passage is consistent with others of the Word of God such as John 6:63: "It is the spirit that quickeneth; the flesh profiteth nothing." It is also consistent with verse 65 of this same chapter of John. "No man can come unto me except it were given unto him of my Father."

In the light of these passages, one is led to believe that those who boast, "I repented," "I accepted Christ," "I made a decision for Christ," etc., are either lost, or else they are mere babes in Christ who need to be fed with the milk of the Lord. The theme of the Bible is: "Salvation is of the Lord."

No, the old carnal nature of man will never love anything but the world, the flesh, and the Devil. The fact that sinners repent is on account of being born "not of blood, nor of the will of the flesh, nor of the will of man, but of God."



New Subscriptions

(Continued from page one)
Santa Rita Baptist Church of Santa Rita, New Mexico, that if Pastor Howell would provide a list of names that they would pay for the subscriptions.

Naturally, Brother Howell was glad to do this and in writing to Brother Jarrell to send these subscriptions, says:

"Thank you for your offer to send in the twelve subscriptions to THE BAPTIST EXAMINER. I have carefully selected the following names and addresses for you. I have recommended the paper already from the pulpit as one of the very few Baptist periodicals which defends the faith once delivered. Here are the families and their addresses: (list of names).

We have a fine letter, also from Bro. Jarrell, at the same time, in which he says:

"I trust that it is the will of God for THE BAPTIST EXAMINER to spread over the land. Keep calling for subscriptions and more Bible lovers will get busy. If we can get 100 folk to work, a year from now you should have 50,000 new subscriptions. . . . My wife says "It helps me to understand the Bible when I read it."

Surely we rejoice for the new subscriptions that we are receiving. We urge everyone who loves the Lord and His Word to send us at once at least a dozen subscriptions. To show our appreciation, we will send to you one copy of "Mabel Clement."



"Man's Self Destruction"

(Continued from page seven)
not our fault; someone else is to blame.

Here is a fellow who is given over to drink. He says, "I just got in with the wrong crowd. They are the ones who have caused me to do it."

Or here is a fellow who gambles. He says, "I didn't intend to gamble. I just got in with the crowd, and they led me on."

When I think of this, I am reminded of the time when Moses went upon Mount Sinai to get the law, as recorded in the book of Exodus. While he was gone, he left his brother Aaron in charge. The people said, "Aaron, make us some goods." He said, "Give me some gold." They gave

to him their earrings and Aaron put the gold into the pot and fashioned the gold into a calf for them. When Moses came down out of the mount and asked Aaron concerning the golden calf, he said:

"Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and THERE CAME OUT THIS CALF."—Ex. 32:22-24.

In other words, Aaron, not willing to accept the responsibility for his own sin, put the blame on the people, and even on the calf, for he indicated that it just walked out of the melting pot.

Let me remind you, beloved friends, that man is his own destroyer. Adam might say, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat," but after all was said and done, Adam was his own destroyer.

You can't blame your heredity for your sins. I grant you that heredity has a great deal to do with a man's life. I grant you that you inherit tendencies and traits from your parents, but you can't blame heredity for your life.

You can't blame environment. A lot of people say, "Well, it is just my environment." I grant you, beloved, if a boy grows up around a beer joint or a pool room, you can expect that he will not develop into the greatest Christian in the world, in view of an environment like that.

Neither can you blame the Devil. Some people say, "The Devil tempted me," but you can't blame the Devil, for man is his own destroyer.

Some people go so far to say that they blame God for what they did. I have actually heard people in my ministry who were not willing to take the responsibility for their own sins. They were not willing to say that they had destroyed themselves. I have heard them say, "It is God's fault. He made me like that." I tell you, beloved, the only person who can give the glory or the credit to God, is the man that is saved. Listen:

"But by the grace of God I am what I am."—I Cor. 15:10.

A saved man can say, "I am what I am by the grace of God," but, beloved, a sinner can't blame God for his condition.

Let me show you one man who really took the blame and blamed himself. Do you remember those two sons that are spoken of in the story that is ordinarily known as the story of the prodigal son? One was a worker; the other a waster. The waster, as you may recall, secured his allotment from his father and went into a far country and there wasted his substance with riotous living. After a while, as he stood by the hog pen, he realized what he had done. When he came back home, he didn't blame his father by saying, "Father, you were too easy on me. You had no business giving me the money." He didn't blame his father, and he didn't blame his associates. Rather, he blamed himself, for he said, "I have sinned."

Oh, brother, sister, listen, I am saying that sin is a destructive force in your life and in mine, and that man destroys himself.

III

ONLY GOD CAN SAVE THE SINNER.

My text says: "O Israel, thou hast destroyed thyself; but in me is thine help."

Beloved, sin destroys — physically, spiritually, mentally, morally, and materially. In every respect, sin destroys, but in contrast God says, "But in me is thine help." Doesn't it make you happy to know that after all that man does, God offers him help? Doesn't it make you happy to know that after you have sinned,

when you ought to have gone to Hell, that God says, "But in me is thine help?" There isn't any help within you. You can't save yourself. Don't think for one moment that there is any salvation for you in your own self? Don't think for one moment's time that you can do one thing to save yourself. Listen:

"For by grace are ye saved through faith; and that NOT OF YOURSELVES: it is the gift of God: NOT OF WORKS, lest any man should boast."—Eph. 2:8, 9.

I'll go further and say that there is no help for any man in his friends or in his associates, for we read:

"Neither is there salvation any other: for there is NO OTHER NAME under heaven given among men, whereby we must be saved."—Acts 4:12.

Beloved, you can't save yourself, the church can't save you, and your friends can't save you. There is no help for you in any other, for God says, "But in me is thine help."

Let's notice some other Scriptures which tell us the same truth:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED for our sins according to the scriptures."—I Cor. 15:3.

"And almost all things are by the law purged with blood; and WITHOUT SHEDDING OF BLOOD IS NO REMISSION."—Heb. 9:22.

"For Christ also hath once suffered for sins, the just for the unjust, that HE MIGHT BRING US TO GOD, being put to death in the flesh, but quickened by the Spirit."—I Pet. 3:18.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN."—I John 1:7.

Beloved, it thrills my heart and blesses my soul to know that after all I have done to destroy myself in this life, and in the life to come, that I have help, and that this help is in the Lord Jesus Christ.

We read: "For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

Thank God, our help is in Him. I was thinking about the matter of how people destroy themselves physically—in other words self-destruction. Every few days we read in the paper about somebody drowning himself, or maybe somebody takes an over-dose of sleeping pills, or maybe somebody shoots himself. We always feel sorry for such an individual usually giving him the benefit of the doubt that such a one has lost his mind. Beloved, self-destruction is a terrible thing.

Even though self-destruction is a terrible thing, there is something ten thousand times worse and that is destruction of the soul. What was true of Israel is true of every individual who dies without the Lord Jesus Christ. He has destroyed himself. But there is hope and there is help, and that hope and that help come only by Calvary in the Lord Jesus Christ.

As the song says:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

May God help you to receive the Truth and be saved.
May God bless you!



Baptist History

(Continued from page six)
of Common Prayer, in the reign of Edward VI. Not so with the Baptists. There is no personal cause of this side of Jesus Christ, who is a satisfactory explanation of the origin . . . they acknowledge founder but Christ."

—Handbook of All Denominations

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