

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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What Christ Is Doing In This Present Age

Before we deal with what Christ is NOW doing, suppose we briefly consider what he is NOT doing. He is NOT seated on his own throne, but "at the Father's right hand" on the Father's throne. (Heb. 8:1; 12:2) Likewise Christ is not a "spiritual King" ruling over some kind of a spiritual kingdom, as is widely taught. Neither is He looking on while denominations by means of their ecclesiastical organizations build him a kingdom down here on this earth. The theory of "bring in the Kingdom" before the King comes back is one of the most senseless heresies that was ever coined anywhere.

ELD. ROY MASON
Tampa, Florida

time or place.

What Then Is Christ Now Doing During This Age?

1—HE IS PREPARING A PLACE FOR US. "I go to prepare a place for you." (John 14:2) That place, in the light of other Scripture, is evidently the New Jerusalem, the city that John saw descending from God out of heaven. Will that be our headquarters, even during the Millennium? We know it will follow the Millennium.

2—HE IS CARRYING ON AN INTERCESSORY WORK FOR US. (Heb. 7:25) "He ever liveth to make intercession for us." That is primarily why a saved person will never "fall from grace." Christ does not intercede by presenting our good deeds before the Father, pleading leniency for us upon that basis. No, he pleads his own sacrificial death, coupled with the fact that we have trusted in the merits of that death. For a saved person to lose salvation, would mean that Christ's intercession has proved to be in vain.

Christ is now "our great High (Continued on page eight)

Baptists are often misunderstood when they preach the truth as to the church. Because they offer both Biblical and historical proof that the Lord Jesus built a Baptist church and that all other so-called churches were founded by human beings, many people conclude that Baptists believe that only those who belong to a Baptist church will be saved. But Baptists are as far from teaching such an idea as the east is from the west.

There are two false teachings which are the basis of most people's false idea concerning Baptists and salvation: (1) The Catholic teaching, which teaching is also parroted off by Campbellites, that only those who belong to the church will be saved. (2) The universal, invisible church theory that all the saved belong to the church.

It is only logical that one who has heard that it is necessary to belong to the church (Catholic or Campbellite) in order to be saved, would conclude that Baptists, when they contend that they are the true churches of Christ, teach that you must be a Baptist in order to be saved. And it is only logical that one who believes that

all the saved make up the church should conclude that Baptists teach that they are the only ones who will be saved since they teach that they are the true churches of Christ.

But Baptists — that is, true Baptists — have never taught that they are the only ones who will be saved. Baptists do teach that they are the churches that the Lord Jesus built, that they only have the authority to administer the ordinances of baptism and the Lord's Supper, that their ministers only have Scriptural ordination, and that all other religious organizations were founded by men, as history testifies, and are without any Divine authority whatsoever for existence.

But concerning salvation, Baptists have always taught that there is but one Way, and that is by grace through faith in the shed blood of the Lord Jesus Christ. Baptists put the blood before the water and Christ before the church. Baptists do not teach that the church saves, but that the church is for the saved.

A person may be saved whether or not he ever knows what the (Continued on page eight)

A Scriptural Study Of The Doctrine Of The Trinity

By T. P. Simmons, President
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I. The Trinity Defined

Perhaps the meaning of the Trinity of God has never been better stated than by A. H. Strong—"In the nature of the one God there are three eternal distinctions which are represented to us under the figure of persons, and these three are equal" (Systematic Theology, p. 144).

The principles of the Southern Baptist Theological Seminary set forth the doctrine of the Trinity as follows: "God is revealed to us as Father, Son, and Holy Spirit, each with distinct personal attributes, but without division of nature, essence, or being."

In consideration of these definitions, note:

1. THE TRINITY CONSISTS OF THREE DISTINCTIONS. The doctrine of the Trinity does not mean that God merely manifests Himself in three different ways. There are three actual distinctions in the Godhead. The truth of this will appear more clearly later.

2. THESE THREE DISTINCTIONS ARE ETERNAL.

This is proved, on one hand, by the immutability of God. If there was ever a time when these distinctions did not exist, then when they came to exist God changed. It is proved again by the Scriptures which assert or imply the eternity of the Son and the Holy Spirit. See John 1:1, 2; Rev. 22:13, 14; Heb. 9:14.

"It is no reply to this, that the expressions 'begotten,' and 'proceedeth from,' involve the idea of the antecedent existence of him who begets, and from whom there is procession. For these are terms of human language, ap-

plied to divine actions, and must be understood suitably to God. There is no greater difficulty here than in other cases in which this principle is readily recognized" (Boyce, Abstract or Systematic Theology, pp. 138, 139). Just as there can be logical order without chronological sequence, and just as a cause and its effect can be simultaneous, so we have the eternal Father, the eternal Son, and the eternal Spirit. "If there had been an eternal sun, it is evident that there must have been an eternal sunlight also. Yet an eternal sunlight must have evermore proceeded from the sun. When Cyril was asked whether the Son existed before generation, he answered: 'The generation of the Son did not precede His existence, but He always existed, and that by generation'" (Strong, Systematic Theology, p. 165).

3. THESE THREE DISTINCTIONS ARE REPRESENTED TO US UNDER THE FIGURE OF PERSONS, BUT THERE IS NO DIVISION OF NATURE, ESSENCE, OR BEING.

The doctrine of the Trinity does not mean tritheism. When we speak of the distinctions of the Godhead as persons, we must understand that we use the term figuratively. There are not three persons in the Godhead in the same sense that three human beings are persons. In the case of three human beings there is division of nature, essence, and being; but it is not so with God. (Continued on page two)

My Open-Communion Member

Member. "I think, Pastor, that all Christians should come to the Lord's Table."

Pastor. "Do you, indeed? Let us see. Last week quite a number of persons were converted, and are now happy in Christ's love; would you invite them to the Lord's Table?"

M. "No; not until they are baptized."

P. "But they are good Christians, and you said all Christians ought to come."

M. "Well, I believe that the Bible order is that persons should be baptized first."

P. "I am very glad you have admitted this. In fact, nearly all the evangelical churches agree to this."

M. "But you do not invite to the Table members of other churches."

P. "You remember that you just said that only the baptized should come to the Lord's Supper. Will you tell me what baptism is?"

M. "Oh, I hold that it is the (Continued on page three)

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An Exposure Of Errors And Heresies Of Pentecostalism

What is Pentecostalism? As the name suggests, it is concerned with the Pentecostal gift of the Holy Spirit, but, as we shall seek to show, it involves a misrepresentation of the meaning of Pentecost and of the functions of the Spirit.

Pentecostalism has various contemporary forms, its largest organized body being the Assemblies of God. The errors and excesses we shall discuss are common to most of the Pentecostal groups.

I. Is there a second work of grace? Pentecostals say there is. Being "filled with the Spirit," they claim, is a separate and distinct experience from receiving the Spirit at the time of conversion. They use "baptism of the Spirit" and "filled with the Spirit" as interchangeable terms for the same experience.

The Scriptures clearly teach that the Holy Spirit is a Person. That being so, does he enter the heart piecemeal, coming once to bring salvation, a second time to bring sanctification (or sinless perfection, as Pentecostals interpret this), again to bring the "gift of tongues," and yet again to a chosen few to bestow the gift of "divine healing"?

We do not so understand the Scriptures. When the Holy Spirit enters the believer at conversion he comes to do anything with and for him that He sovereignly designs to do. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16). "I

will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16).

Most Bible scholars agree that one is "baptized with the Spirit" when he is converted and that being "filled with the Spirit" means to be controlled by the Spirit. E. Y. Mullins said: "Pentecost was the fulfillment of the promise of Christ. It is so interpreted by the early preachers in the book of Acts . . . He now abides continually in His fullness with the community of disciples."

P. B. Fitzwater said: "Since Pentecost, every saved person has experienced the baptism of the Spirit. This baptism is not something to be waited for or even sought after, for it is an act of the Holy Spirit which took place at the time of the new birth."

To claim, therefore, that the Holy Spirit comes once to bring salvation, again to baptize, again to fill, and so on in a series of comings, is unscriptural and contrary to Christian experience.

II. Is Sinless Perfection Scriptural? The teaching of Pentecostalism is that it is possible for the Christian to reach a state of perfection in which he does not sin. This teaching, we believe, is based upon the misinterpretation of Scripture and is against the facts of experience.

"If we say that we have no sin," reads I John 1:8, "we deceive ourselves, and the truth is not in us." The tense of the verbs is important here, and this is made plain in the Williams translation which reads: "If we claim, 'We are already free from sin,' we are deceiving ourselves and the truth is not in our hearts."

The same perfectionist attitude on the part of Christians is (Continued on page eight)

WOMEN PREACHERS

When Boswell told Johnson one day that he had heard a woman preach that morning at a Quaker's meeting, Johnson replied, "Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all." We will add that our surprise is all the greater when women of piety mount the pulpit, for they are acting in plain defiance of the command of the Holy Spirit, written by the pen of the Apostle Paul.—Charles H. Spurgeon.

The Baptist Examiner Pulpit

Election!

As Preached By
C. H. Spurgeon



Text: II Thes. 2:13, 14

If there were no other text in the sacred word except this one, I think we should all be bound to receive and acknowledge the truthfulness of the great and glorious doctrine of God's ancient choice of His family. But

there seems to be an inveterate prejudice in the human mind against this doctrine, and although most other doctrines will be received by professing Christians, some with caution, others with pleasure, yet this one seems to be most frequently disregarded and discarded. In many of our

pulpits, it would be reckoned a high sin and treason to preach a sermon upon election, because they could not make it what they call a "practical" discourse. I believe they have erred from the truth therein. Whatever God has revealed, He has revealed for a purpose. There is nothing in Scripture which may not, under the influence of God's Spirit, be turned into a practical discourse: for "all Scripture is given by inspiration of God, and is profitable" for some purpose of spiritual usefulness. It is true, it may not be turned into a free-will discourse — that we know right well — but it can be turned into a practical free-grace discourse; (Continued on page three)

HOW OLD IS PRE-MILLENNIALISM?

I am writing to you concerning the "Notes On Open Letters" in the issue of November 20, entitled "Tired of 'Dispensationalism,'" by a Pennsylvania reader. He quotes something from Lange's Commentary, concerning the theory of postmillennialism, which, he says, was until recently "the one theory most generally adopted by English-speaking Protestant theologians."

This was written in 1874. I have this commentary for fifty-

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THE BAPTIST EXAMINER

PAGE TWO

MAY 12, 1956

SUNDAY SCHOOL LESSON

LESSON FOR MAY 13, 1956

JESUS' ENTERING JERUSALEM

MEMORY VERSE: "Christ Jesus came into the world to save sinners."—I Tim. 1:15.

I. The Triumphal Entry. Mt. 21:1-11.

This entrance took place about one week prior to Christ's resurrection.

This was the fulfillment of Zech. 9:9. Matthew was writing for the Jews, and since they were familiar with the Old Testament, he quoted often therefrom, to prove that Jesus of Nazareth is really the Messiah of Jewish prophecy.

This was Jesus' official and final offer of Himself as King. The disciples are seen as Christ's co-workers (V. 1,2). He couldn't have gotten on without them. He needs our assistance today. Cf. II Cor. 6:1.

This royal procession revealed the character of the King. A strange king this was — He must even borrow a donkey to ride on. His followers were penniless, weaponless men. Instead of swords, His followers carried palm branches. It only shows the humiliation of Christ — how poor He made Himself for us that we might be saved. Cf. II Cor. 8:9; Phil. 2:5-8.

The honor Christ received (V. 9), is the honor we should pay Him today.

Here we see the fickleness of human nature. On this day the unthinking multitude declared Him the prophet (V. 11), while within a few hours, they shout, "Crucify Him."

Notice the part played by the ass. The ass is typical of the sinner.

1. The ass was tied (V. 2). The sinner is bound by sin. Cf. Rom. 3:10-18,23; Gal. 3:22.

2. The ass was not in a comfortable stable, but without (Mk. 11:4). So the sinner is without God and the blessings of salvation. Cf. Eph. 2:12.

3. The ass was in a place where two ways met (Mark 11:9). So is the sinner. Cf. Mt. 7:13,14.

4. The ass had never been ridden upon, and was of no use (Mk. 11:2).

5. The ass brought Jesus to His crucifixion. It was the sinner which crucified Jesus. Our sins nailed Him to the cross. Cf. I Cor. 15:3; I Pet. 2:24.

6. The ass was loosed by a power outside itself (V. 2). Every sinner must be loosed from sins by the power of God. Cf. Jn. 1:12,13; Jn. 6:44.

7. The ass was used by Christ (V. 7). Every sinner who comes to Jesus can be used of God. Cf. Jn. 4:29; Mt. 1:15.

II. The Temple Cleansed. Mt. 21:12-17.

One of the first acts of Jesus' ministry was to cleanse the temple. Cf. Jn. 2:13-25. This was one of His last acts. If He were here today, He would clean up many things which exist in all of our churches. All sales and suppers would be cast out if Christ were here. All unscriptural songs, and all heretical books would likewise go. Also, all hypocritical church members. May we pray for Him to cleanse our hearts and our churches.

III. The Barren Fig-Tree. Mt. 21:18-22.

1. The fig-tree represents the Holy City, Jerusalem, and the Jewish nation.

2. It produced nothing but leaves (V. 19). It bore no fruit. Christ meant that the Jews were fruitless. How true it is of many Christians.

3. The fig-tree withered as soon as cursed. The Jewish nation was completely abandoned of God when they rejected Christ.

4. The wonderful value of prayer (V. 21,22).

IV. The Question of Authority. Mt. 21:23-27.

The scribes and Pharisees were accustomed to give authority to the rabbis before they taught.

Doctrine Of The Trinity

(Continued from page one)

Such a conception of God is forbidden by the teaching of the Scripture as to the unity of God.

4. THE THREE MEMBERS OF TRINITY ARE EQUAL.

Many of the same attributes are ascribed to each member of the Trinity, and the attributes thus ascribed are such as could not be possessed without all other divine attributes. The equality of the members of the Trinity is further shown by the fact that each one is recognized as God, as we shall see later.

II. Scriptural Proofs Of The Doctrine Of The Trinity

1. THE FATHER, SON, AND HOLY SPIRIT ARE ALL RECOGNIZED AS GOD.

(1) The Father recognized as God.

This occurs in such a great number of passages that it is both unnecessary and impracticable to quote all of them. The two following ones will suffice:

"Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of Man shall give unto

you: for him the Father, even God, hath sealed."—John 6:27.

"Elect . . . according to the foreknowledge of God the Father."—I Pet. 1:1, 2.

(2) The Son recognized as God.

He Is Called God

John 1:1; Romans 9:5; I John 5:20.

Old Testament Passages Referring To God Are Applied In The New Testament To The Son

Matthew 3:3—alluding to Isaiah 40:3; John 12:41—alluding to Isaiah 6:1.

The Son Possesses The Attributes Of God

Eternity: John 1:1; Omnipresence: Matthew 28:20 and Eph. 1:23; Omniscience: Matt. 9:4 and John 2:24, 25 and John 16:30 and I Cor. 4:5 and Col. 2:3; Omnipotence: Matt. 28:18 and Rev. 1:8; Self-existence: John 5:26; Immutability: Heb. 13:8; Truth: John 14:6; Love: I John 3:16; Holiness: Luke 1:35 and John 6:39 and Heb. 7:26.

The Works Of God Are Ascribed To The Son

Creation: John 1:3; I Cor. 8:6;

Accordingly, they asked Jesus for His authority. 1. He had already told them He had authority from God. Cf. Jn. 12:44-50.

2. He replied by a counter question. This was a favorite method of rejoinder used by both Greek philosophers and the Pharisees.

3. The crowd was insincere in their answer (V. 27).

4. John's baptism was from Heaven. Cf. Jn. 1:33; Jn. 1:6. The chief priests know this.

5. This is the question for all Pedo-Baptists to answer (V. 25). All who deny that John's baptism (Baptist baptism) is from Heaven, line up with the Pharisees. This is a hard blow for the Campbellites and Methodists.

V. The Parable Of The Two Sons. Mt. 21:28-32.

1. The son who was called but who went not, represents the Jewish nation.

2. The Jewish nation was specifically called to service by John the Baptist, and by Christ, and yet they did not obey.

3. The other son who first refused to obey God, but later repented and turned from his wickedness, represents the Gentiles (the harlots and publicans of V. 31).

4. Sonship comes before service.

5. The second son was in the kingdom before he obeyed. (V. 31).

6. The kingdom is entered by repentance and faith (V. 32).

7. All who have been born again and are in the kingdom, are commanded to work (V. 28-30). Cf. Titus 3:8; Eph. 2:10.

8. Repentance comes before faith (V. 32). Cf. Acts 19:4; Mk. 1:15; Acts 20:21; Heb. 6:1.

9. This is a parable on repentance. Jesus knew what repentance is, and He emphasized it — namely, a change of mind about God, self, and sin.

10. All true repentance will lead to a change of conduct.

11. Natural descent, even from believing parents does not put us in the kingdom. The Jews (the natural descent of Abraham) had to repent before they could be saved.

VI. The Parable Of The Wicked Husbandmen. Mt. 21:33-46.

1. The householder represents God the Father.

2. The husbandmen represent the Jews.

3. The servants here spoken of are the prophets.

4. The son represents Christ.

5. The fruit God demands are service, obedience, tithes, and offerings.

6. God seeks fruit (V. 34,36,37).

7. These husbandmen (the Jews) denied God's ownership. Too many Baptists are doing that today.

8. This shows how much it cost to be a faithful prophet in Old Testament days (V. 34,36). Note the case of Jeremiah. Cf. Jers. 38:6. Also read Heb. 11:35-38.

9. It was a prophecy as to Christ's own end (V. 38,39).

10. The Jews as a nation were to be dispersed (V. 41).

11. The vineyard was to be let out to the Gentiles (V. 41). That is why missionary headquarters was moved from Jerusalem to Antioch. Cf. Acts 11:13.

12. Fruit-bearing is the vital test as to whether we are in the kingdom.

13. The kingdom was already set up (V. 43). Cf. Mt. 3:2; Mt. 11:12; Luke 17:29,21; Luke 11:20.

14. Destruction comes to those who reject Christ (V. 44).

Col. 1:16; Heb. 1:10. Preservation: Col. 1:7; Heb. 1:3. Raising the dead and judging: John 5:27, 28; Matt. 25:31, 32.

He Receives Honor And Worship Due To God Alone

John 5:23; Heb. 1:6; I Cor. 11:24, 25; II Pet. 3:18; II Tim. 4:18.

(3) The Holy Spirit is recognized as God.

The Attributes Of God Are Ascribed To Him

Eternity: Heb. 9:14. Omnipresence: I Cor. 2:10. Omnipotence: Psa. 139:7. Holiness: all passages that apply the term "holy" to the Spirit. Truth: John 16:3. Love: Rom. 15:30.

He Is Represented As Doing The Works Of God

Creation: Gen. 1:2; moved means "brooded." Regeneration: John 3:8; Titus 3:5. Resurrection: Rom. 8:11.

2. THE FATHER, SON, AND HOLY SPIRIT ARE ASSOCIATED TOGETHER ON AN EQUAL FOOTING.

This is done—

(1) In the formula of baptism.

Matt. 28:19.

(2) In apostolic benediction. II Cor. 13:14.

3. THE FATHER, SON, AND HOLY SPIRIT ARE DISTINGUISHED FROM ONE ANOTHER.

(1) The Father and Son are distinguished from each other.

The Father and the Son are distinguished as the begetter and begotten; and as the sender and the sent. The distinction between the Father and Son was manifested at the baptism of Jesus when God's voice from Heaven was heard saying: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Christ distinguished Himself from the Father when He prayed to the Father, as He often did. That the distinction thus implied was not a temporal one, continuing only so long as Christ was in the flesh, is proved by the fact that Christ still intercedes with the Father (Heb. 4:30; I John 2:1). He is a perpetual mediator between God and man (I Tim. 2:5), and thus is perpetually distinguished from God the Father.

(2) The Spirit is distinguished from the Father.

The Spirit is distinguished from the Father when He is said to proceed from and to be sent by the Father (John 15:26; 14:26; Gal. 4:6).

(3) The Son is distinguished from the Spirit.

Jesus referred to the Spirit as "another Comforter" (John 14:16). And Jesus spoke of Himself as sending the Spirit (John 15:26).

4. THE FATHER, SON, AND HOLY SPIRIT ARE ONE GOD.

Trinity means tri-unity, or three-oneness. We have shown that there are three distinctions in the Godhead. Now, in order to prove the doctrine of the Trinity, rather than the doctrine of Tritheism, we must show that the three, while being distinguishable from one another, are yet one. This is proved:

(1) By all passages teaching the unity of God.

The student is referred here to the chapter on the nature and attributes of God, where these passages are noted:

(2) By the fact that each one of the three is recognized as God.

We have already shown that the Father, Son, and Holy Spirit are severally recognized as God in the Scripture. This shows their unity, because God is represented as being the supreme being. For that reason there could not be three Gods. Supremacy is possible to only one.

(3) By the fact that the three are equal.

We have already discussed the equality of the members of the Trinity. Absolute equality is impossible without identity of essence, nature, and being.

II. The Doctrine Of The Trinity Is A Mystery Inscrutable And Insoluble To Finite Minds; But It Is Not Self-Contradictory

We make no attempt to deny or to explain away the mystery of the doctrine of the Trinity. It is a high mystery that human minds can never fathom.

Yet the doctrine of the Trinity is not self-contradictory. God is not three in the same sense that He is one. He is one in essence, nature, and being, but in this one essence, nature, and being there are three eternal distinctions that are represented to us in such a way that we call them persons. Who can say that such distinctions are impossible in the nature of God? To do that one would have to have perfect understanding of God's nature. So we do well to accept what the Scripture teaches, and leave the mystery for solution when we have further light, if such light as will enable us to explain and understand it is even given to us. The mystery comes because of our inability to understand fully the nature of God.

(This is Chapter VII of "A Systematic Study of Bible Doctrine," over 500 pages, \$4.00. Order from us.)

Open-Communion

(Continued from page one)

immersion of the believer in water, symbolizing his death to sin and resurrection to newness of life."

P. "But many members of these churches that you would have us invite have not been immersed."

M. "But they are good Christians."

P. "Very well, so are the young converts that were converted last week; but you were not willing that they should come on the ground that they were Christians; you said, 'they should be baptized first.'"

M. "But I feel as though all Christians should come freely to the table of the Lord."

P. "Yes, you feel so, but when you go to God's Word, you find, according to your own admission, that the baptism there taught is immersion. Now your feelings ought to agree with the Bible teaching. God's commands are to be obeyed; they are of more importance than your feelings."

M. "But, Pastor, wouldn't it be so pleasant to see all churches together at the table of our common Lord? I wish you would invite members of all churches to come."

P. "But you still believe that immersion is the only scriptural baptism?"

M. "Yes."

P. "Now, suppose I gratify your feelings in this matter. We will suppose that the ordinance occurs next Lord's Day, and I come forward and invite as follows: 'All persons who are Christians are cordially invited to partake with us.'"

M. "Oh! I would not have you say that, for I don't think that the young converts who have not been baptized should be invited, though they are Christians."

P. "I will try again, and this shall be my invitation: 'All persons who have been sprinkled, poured, or immersed are cordially invited to the Lord's Table.'"

M. "I don't quite like that, for I don't really think pouring or sprinkling can be called baptism; but I want these friends to partake with us."

P. "I see what you want. Perhaps you now see more clearly that you want what your Bible views will not let you have. But please let me give this liberal invitation, so you can see what results come from it. The invitation is this now: 'All persons who are members of evangelical churches are invited to partake of the Lord's Supper with us.'"

M. "I can't help liking that."

P. "I am glad to see you satisfied. We will now suppose that a great many from these churches come to the Table. The week after this liberal movement, a person is converted in our meetings, and desires baptism; but insists that the Pastor perform the ordinance by sprinkling. What should I do? Should I sprinkle the candidate?"

M. No, I would not have you do that for the world."

P. "Please don't get frightened, but calmly tell me why."

M. "Because sprinkling is not baptism."

P. "But only last Sunday you insisted that I should invite to the Lord's Table those who had only been sprinkled. I did so to please you, and of course when I invited them, I acknowledged that their baptism was as genuine and as scriptural as immersion, for we have agreed that baptism should come before the Supper. Please reconsider your position. You wanted me to invite all Christians; then when you thought it over you would have me leave out the Christian young converts, as they had not been baptized. Then you wanted me to invite all members of evangelical churches. I did so. Those who had been sprinkled and poured were cordially invited. Then I had a person make application to be sprinkled, and you lifted up both hands in alarm — you would not let me sprinkle, because you said it was not baptism; yet, at the Lord's Table, you just the same as made me say it was, for you had said that baptism must come before the Supper, and you would have me invite the sprinkled to the Supper. Now you will not let me sprinkle."

M. "Oh, but it would be so pleasant if it could be so."

P. "Be how?"

M. "If all could sit together at the Lord's table."

P. "Do you see any reason why they cannot?"

M. "I begin to see that it is wholly because some are not baptized according to the Bible."

P. "That is just it. We fellowship the young converts as a Christian before he is baptized. We fellowship those who are in Christ Jesus as Christians, but cannot believe that all have received the scriptural baptism. I think there is a point we have overlooked, which it will be well for us to speak of at this time. Saying nothing now of the way in which a person should be baptized, who do you think should receive baptism?"

M. "Why, those who have believed in Christ; those who have been converted."

P. "No others?"

M. "No. For the Bible is plain on this point. Jesus said: 'He that believeth and is baptized shall be saved.' And in the second chapter of Acts, Peter demanded that those who had been convicted of sin should repent, then be baptized. And I remember that when the eunuch wanted to be baptized, Philip said to him: 'If thou believest with all thine heart, thou mayest.' I also believe that baptism is the expression of the believers' faith and hope in Christ, and would have no meaning if applied to one who had never intelligently believed."

P. "Do you think that in all cases a person should believe on Christ before baptism?"

M. "Most certainly I do."

P. "I think I agree with you, and am glad you now begin to quote the Bible to prove your position, and do not say quite as much about your feeling in the matter, and how you would like to have things. Now, if you will hold to your position, I think you will discover another reason why we cannot invite all members of evangelical churches to the Lord's Table. Now please mark well what I say: **Because a large portion of their members have not been baptized in any way since they believed on Christ.**

"Now, you have said that baptism, in order to have meaning, must be applied only to believers."

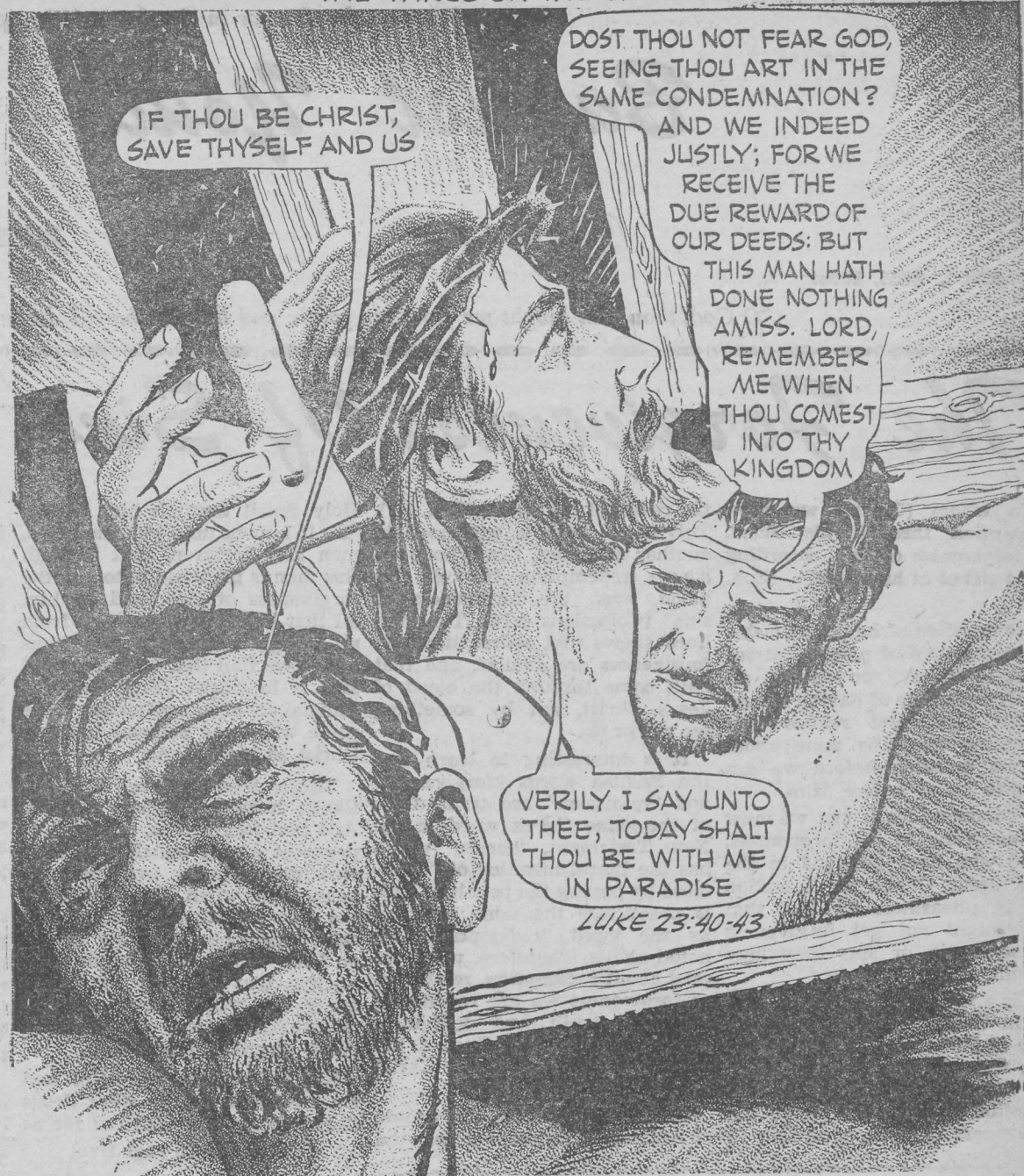
(Continued on page eight)

Election!

(Continued from page one)

and free-grace practice is the best practice, when the true doctrines of God's immutable love are brought to bear upon the hearts of saints and sinners. Now, I trust this morning some of you who are startled at the very

THE THREE ON THE CROSSES



sound of this word, will say, "I've ever hear things contrary will give it a fair hearing, I will lay aside my prejudices; I will just hear what this man has to say." Do not shut your ears and say at once, "It is high doctrine." Who has authorized you to call it high or low? Why should you oppose yourself to God's doctrine? Remember what became of the children who found fault with God's prophet and exclaimed, "Go up, thou bald-head; go up, thou bald-head." Say nothing against God's doctrine, lest haply some evil beast should come out of the forest and devour you also. There are other woes besides the open judgment of Heaven—take heed that these fall not on your head. Lay aside your prejudices; listen calmly, listen dispassionately: hear what Scripture says; and when you receive the truth, if God should be pleased to reveal and manifest it to your souls, do not be ashamed to confess it. To confess you were wrong yesterday, is only to acknowledge that you are a little wiser today; and instead of being a reflection on yourself, it is an honor to your judgment, and shows that you are improving in the knowledge of the truth. Do not be ashamed to learn, and to cast aside your old doctrines and views, but take up that which you may more plainly see to be in the Word of God. But if you do not see it to be here in the Bible, whatever I may say, or whatever authorities I may plead, I beseech you as you love your souls, reject it; and if from this pulpit

men of what they utter concerning election, so that if you believe them, you can not avoid receiving election. I will read a portion of the 17th Article, upon Predestination and Election: "Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season, they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity."

I. The Doctrine of Election Is True

First, I must try and prove that the doctrine is true. And let me begin with an *argumentum ad hominem*: I will speak to you according to your different positions and stations. There are some of you who belong to the Church of England, and I am happy to see so many of you here. Now, I know you are great believers in what the Articles declare to be sound doctrine. I will give you a speci-

First, I must try and prove that the doctrine is true. And let me begin with an *argumentum ad hominem*: I will speak to you according to your different positions and stations. There are some of you who belong to the Church of England, and I am happy to see so many of you here. Now, I know you are great believers in what the Articles declare to be sound doctrine. I will give you a speci-

Now, I think any churchman, if he be a sincere and honest believer in the Church of England, must be a believer in election. True, if he turns to certain other portions of the Prayer Book, he will find things contrary to the doctrines of free grace, and altogether apart from scriptural teaching; but if he looks at the Articles, he must see that God hath chosen His people unto eternal life. I am not so desperately enamored, however, of that book as you may be, and I have only used this article to show you, that if you belong to the Establishment of England, you should at least offer no objections to this doctrine of predestination.

Another human authority whereby I would confirm the doctrine of election, is the old Waldensian creed. If you read the creed of the old Waldenses, emanating from them in the

(Continued on page six)

Conventionism—Right or Wrong?

If conventionism is right, why cannot it be found in the Bible? If you have been taking for granted that it was in the Bible why not give it up because the Bible does not teach it? I sincerely believe that you would enjoy reading my little book on this subject.

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?? WHAT ??
will be your answer to our appeal relative to our obligation of June 27?

?? WHAT ??

THE BAPTIST EXAMINER

PAGE THREE

MAY 12, 1956

Baptist Youth Witness

P. O. BOX 7

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

The Forgiveness Of Sins

"AFTER THE BALL," CHAPTER II

DEADLY DYNAMITE

"In whom (Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—(Eph. 1:7).

The question of having our sins forgiven is one of paramount interest to us all, for we are all keenly conscious of having sinned against God, and realize that something must be done about the sin question before we can hope to stand before Him.

A common idea is that we must do something to get forgiveness. Some who have believed in the Lord Jesus Christ for salvation live in uneasiness for fear that they might not get forgiveness for some sin or sins they may commit.

It is a joy to know that all who are in Christ Jesus, all who believe in Him, have forgiveness of sins; they do not have to get it. "In whom (Christ) we have redemption through his blood, the forgiveness of sins, according to

the riches of his grace" (Eph. 1:7). This same truth is expressed in another scripture, "In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:14). Thus the Lord shows that **redemption** and **forgiveness** are similar, and that both come through the blood of Jesus Christ, not by something we say or do.

It is interesting to learn that the English words "forgiveness" and "remission" are translations of the same Greek word in the New Testament, "ahesis," which has the literal meaning of "to release by paying the penalty." This is practically the same meaning as the word "redemption," as noted above. Therefore, when we read about **redemption**, **remission**, or **forgiveness** we are reading of the same truth, and neither is apart from the shedding of the blood of the Lord Jesus Christ (Hebrews 9:22).

In Paul's message to the people of Antioch of Pisidia, we hear the

Holy Spirit through him saying, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things" (Acts 13:38,39). Thus again, we find that forgiveness of sins is in Christ Jesus, and the judicial act of its application takes place when one believes in Jesus Christ as his Saviour.

Those who believe in Jesus Christ have forgiveness of sins. And that forgiveness, or complete payment of our penalty, actually took place nearly two thousand years ago when He died upon the tree of Calvary. But we receive forgiveness when we believe on Him. "To him all the prophets testify, that through his name every one who believes on him receives remission of sins (Acts 10:43, Worrell's Translation).

Sin is forgiven, remitted, and we are redeemed by what Jesus Christ the Son of God did for us (Continued on page five)

Dancing is deadly dynamite, and the person who engages in it is playing with moral TNT.

This deadly dynamite is loosened on five counts, any one of which is sufficient to wreck the average youth of his moral integrity.

The late hours of dancing are dynamite. Daytime dancing lacks some of the fire-arousing capacity of night dancing. There's something about late hours that relaxes the body. The nerves are undone. The muscles lack something of their power to resist. The muscles of the body turn the partner over to the control of the other person.

Ask immoral girls (and but a scant few, one-tenth of one per cent, are in rescue homes nowadays), "What time was it when you first committed adultery?"

Few ever yielded before midnight — unless, of course, the background was laid the night before. And from midnight on until four o'clock in the morning is the harvest time of immorality. This is when the body lacks the power to say no.

After midnight the mind becomes groggy, and with stirred passions it is unable to exercise its power to inhibit a suggestion

of immorality.

Low lights are deadly dancing dynamite. Dance halls are poorly illuminated, for partners cannot yield so readily when the lights are blazing. Go to Tia Juana, Juarfez, Ensenada, Mexico, or Havana, Cuba, or Panama Canal Zone where American tourists and sailors are preyed upon by hords of immoral devotees, and you will always find that the prey-houses are dance halls where the lights are dim.

Go to night clubs out on the highway, or dance halls a few (Continued on page five)

What A Chinese Boy Did

A boy was admitted into a missionary school in China. His mother had died. He remained several years, and not only learned the truth, but received Jesus into his heart. When he was fourteen years of age, he went to his friends during the Christmas holidays. One afternoon he went into a village temple. As he looked at the idols, an old man, sixty-five years of age, came in with tottering steps, and laying a few incense sticks before an idol, knelt down and began to pray; then he passed to the next idol, and so on the whole round of them.

The little boy thought to himself, "Here's an old man who has not long to live, and he does not know the true way to Heaven. But I'm only a boy; I can't tell him." The young people in China are taught to treat the aged with very great respect, and it would have been very impertinent for the little boy to attempt to teach the old man.

"What is to be done? He has no one to teach him," thought the boy, as he saw him pass from idol to idol. As the boy thought,

the tears ran down his cheeks. These tears were eloquent, and the boy felt forced to go to the aged man and say: "Would you mind a boy speaking to you? I am young; you are very old."

"What are you crying for?" said the old man, "Can I help you?"

"Sir, I am crying because I am so very sorry for you."

"Sorry for me! What about?" "Because you are aged and can- (Continued on page five)

Women In Shorts

(This article is available from us in tract form.)

Last summer, and for the past several summers, our nation was plagued by sex maniacs. The number of rapes in our nation has literally skyrocketed. One judge in one of our largest cities, being wearied and bewildered with so many cases of child-molesting, with hot tears streaming down his cheeks, laid his head on his desk and sobbed, "What can we do to protect our children?"

"In Her Shorts"

I have before me a newspaper article headed, "Taxi Driver Admits Killing Sister - In - Law, Daughter." The story is of a 26-year-old man who visited his brother's home, played monopoly for awhile with his sister-in-law, also 26, and then the article says, "As he was preparing to leave, he looked at her 'standing there in her shorts' and 'I just smacked her before I even knew myself I hit her.' He said he raped both mother and child after beating both unconscious." The child was only 19 months old. All this took place while the husband of the murdered woman was at work.

Such incidents as this are now everyday happenings in our nation. The time has come when it is dangerous for women and young girls, yea, even baby girls, to get out of the house. The above case is by no means an isolated

one, all who have eyes to read and ears to hear know. I recently was tuned in to one of the nation's leading radio news commentators, who, incidentally, is a professed Christian. He, being disgusted with this wave of beastly sex crimes, suggested some very severe action be taken against such criminals. Also, the editor of a local newspaper recently had a very lengthy editorial concerning "Sex Perverts," in which he suggested stiffer prison terms as a cure. But in the same paper, an ungodly nudist film, "The Garden of Eden," was advertised, featuring a side-view scene of a naked woman walking in a garden. Some consistency!

Shorts (All Kinds) Of The Devil
"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." I Tim. 2:9, 10.

Lady, if you are one of these "Christians" who strut around like a peacock in your shorts and chopped-off hair, after the manner of the modern TV and movie styles, with your face all painted up like Jezebel (II Kings 9:30), then you are not dressing as one "which becometh women professing godliness." (Continued on page five)



Our Bible Study

STUDIES IN GALATIANS

by A. M. OVERTON
(now in Glory)

Chapter Two

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" v 20.

This verse presents a problem to anyone who does not understand the two natures existent in all saved people. There are two "I's" in this verse. One is Saul of Tarsus, the old man, and the other is Paul the apostle the new man. The old man, Saul of Tarsus, is reckoned as having been crucified with Christ (Rom-

ans 6:6-13). As we see clearly from Romans 7:15-25, the old Adamic, fleshly man is actually very much alive, although God in His reckoning counts him dead. These two natures are ever in conflict with each other, as every child of God well understands.

The spiritual life, the new life, of the believer in Jesus Christ is not the old natural man made over. It is "Christ living in us," the very life of the Lord Jesus. The new birth is the inborning of Christ. That's an unshakable proof that our spiritual life is eternal — it is the very life of the Son of God Himself. That's what the Lord said also to the Corinthians, "The first man is of the earth, earthy: the second man is the Lord from heaven" (I Co-

(Continued on page five)

WHAT THINK YE OF CHRIST?

Youth: Too happy to think — time enough.
Manhood: Too busy to think — more money first!
Maturity: Too anxious to think — worry over work.
Declining Years: Too aged to think — fixed habits.
As Death Approaches: Too ill to think — weak and suffering.
Death: Too late to think — the spirit has flown.
Eternity: Forever to think — God's judgment day.



Young People? Ask

Q. Was Christ a Jew?

A. Yes. Read Romans 1:3, 9:5; Hebrews 2:16; John 4:9,22; Matthew 27:11; etc.

Q. What could Mary have given Christ but a human nature?

A. Christ was begotten of the Holy Spirit. Matthew 1:20, Luke 1:35. He was "made" of a woman, not "begotten" by man. The virgin birth is a mystery we admit; yea, a miracle. But our God is a God who doeth "great things which we cannot comprehend." (Job 37:5). The answer to this question is God. Christ had a fleshly body, yet it was of God. See Hebrews 10:5. Christ is the God-Man.

Q. Will you please show me in the Bible where it says that Abraham was a Jew?

A. This question is in connection with a recent article in the

For Little Children article. The word "Jew" is first used in application to the descendants of Judah, the son of Jacob, the son of Isaac, the son of Abraham. After the captivity under the new state, "Jews" applied to all Israelites. The term is used in somewhat the same sense as "Israelite" and "Hebrew." Although we have no record that Abraham was ever called a Jew, it is not wrong to do so. The Bible does not say that Paul was a Baptist, but we know that he was by his doctrine and practice and by historical proof of Baptist church continuity. Paul regarded the Jews of his day as being "of the stock of Abraham" (See Acts 13:26, Romans 4:1; II Cor. 11:22; Phil. 3:5).

Q. Do you think it is right

(Continued on page five)

Our Bible Study

(Continued from page four)

inthians 15:47).

When one believes in Jesus Christ as His Saviour, he is then and there reckoned to be dead under the penalty of the law, having died in his Substitute, Jesus Christ, and his eternal life is "hid with Christ in God" (Colossians 3:3). In the new birth, which takes place the moment we believe in Jesus Christ as Saviour, the life of Jesus Christ is inborn in us, and our spiritual life is "Christ, Who is our life" (Colossians 1:4). This is the life that Paul says "I now live in the flesh by the faith of the Son of God."

The expression, "The Son of God, who loved me, and gave Himself for me," is one of expressible joy to every believer in Jesus Christ. "For God so loved the world" (John 3:16), is wonderful truth, but there are a lot of people in the world, and we may not get the full sense of God's wonderful love from that statement. But, here we find a personal and individual truth—"Who loved ME, and gave Himself for ME." No one can possibly know Who Jesus the Christ is in all of His glory, power and work, and then learn this truth that He, Himself, with all that He is, means and does, "loved ME, and gave Himself for ME," and fail to rejoice in the blessed assurance of peace and safety. Just to know that such as we are could be the objects of the love, attention, and dying devotion of such an One as He is, is truth that shall ring joyously in our hearts for all eternity.

Young People Ask

(Continued from page four)

for a woman to preach?

A. Absolutely not. See I Corinthians 14:34,35; I Timothy 2:11,12.

Q. Explain Proverbs 10:10—"He that winketh with the eye causeth sorrow: but a prating fool shall fall."

A. Two persons are referred to in this verse: the deceitful and the loud-mouthed. The deceitful person causes sorrow by his schemes and hypocrisy. The man who is quick with his tongue has never yet shown himself to be anything but a fool. The Bible says, "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." Proverbs 21:23. What proceeds out of the mouth is evidence of the condition of the heart (Matthew 12:34). A person who is always "prating" is set for a fall in this life and in the life hereafter. See Proverbs 10:14. Note that "he that hath knowledge spareth his words: and a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is esteemed a man of understanding." Proverbs 14:27,28.

A Chinese Boy

(Continued from page four)

not live long, and you do not know the way to Heaven."

"What! Do you know the way to Heaven?"

"I know that Jesus has saved me, and He will save you."

"Who is Jesus?" asked the old man.

The boy told him the story of God's love, and the man's heart melted as he listened.

"Boy," he said, "I am over sixty years of age, and I never heard such words. Have you had dinner?"

"No, Sir, not yet."

"Come home with me then, and you shall tell my wife the story you have told me."

The boy went home with the old man, and told the story of the love of God, while the aged couple listened with great interest.

He was invited again, and stayed

in their house nearly the whole of his holiday; and the result was that through this youthful servant of Christ, they were both led to the Saviour before they ever saw or heard of a missionary.

Four years after, Mr. J. Hudson Taylor, who related this story, accompanied the youth to the home of this aged couple, and found them truly devoted Christians, and naturally, warmly attached to the lad. Said the old man: "But for this boy, my wife and I would have died in darkness."

Such an incident is full of promise for the future service of China's young Christians.

Women In Shorts

(Continued from page four)

ing godliness."

Regardless of how high on your legs your shorts strike, they are not "modest apparel." The Devil brought shorts on for one purpose: to promote immorality. And the fact that two of every five marriages end in divorce proves that he's having success.

"But I just wear shorts to keep cool." Yes, and God says an adulterous woman commits adultery and then says, "I have done no wickedness."—Prov. 30:20. Your lips may say one thing, but your lusty lascivious countenance betrays your abominable heart. Besides, it doesn't matter if you are blistering, God still says, "modest apparel."

"But everybody wears them." Yes, and there will be more people in Hell than in Heaven, too. (Matt. 7:13, 14). If you are following the crowd you'll wind up in Hell. God's people are a peculiar people (Titus 2:14), and not wearing shorts even though the rest of the world is wearing them is one of their peculiarities. God says wear "modest apparel" regardless of who or how many wear shorts.

"But I see no harm in wearing shorts." One day you will call for little Susie and she won't answer. The police will find her off somewhere in the thickets, mutilated and mangled and murdered by some sex pervert. And it may possibly be that your nudeness was the very thing that aroused the beastly lust which got hold upon the maniac. The Bible says, "Can a man take fire in his bosom, and his clothes not be burned?" Lady, you are an adulteress and a murderer if you arouse the fire of lust in the heart of a man and he then rapes and murders some woman or child. And wearing shorts will do it as you very well know.

I'm convinced that in the Judgment it will be revealed that the majority of these rape cases will be charged against women who by their manner of dress aroused the passions of men to commit such crimes. Christian lady, you should be very careful how you dress. God says, "modest apparel, with shamefacedness, and sobriety; not with braided hair, or gold, or pearls, or costly array." "Modest apparel" rules out shorts, sweaters, off-the-shoulders, low necks, swim suits, and anything else that glorifies the figure or exposes the flesh, which of course includes those ungodly "see-more" blouses, etc.

"Shamefaced"

The word means extremely modest, bashful, shy; showing a feeling of shame or guilt—Webster.

The modern woman's appearance is far from being shamefaced. Her eyes are those of a Delilah. Her face is like that of Jezebel. (Ever since Jezebel, that wicked adulteress, painted her face and primped up, women have been following in her steps.) Her appearance is that of a harlot. She is past feeling any sense of shame or guilt. Let the preacher say something about her ungodly shorts, paint, short hair, etc., and like old Jezebel herself, she says, "carry him out, and stone him, that he may die." I Kings 21:10.

The modern woman dresses in as few and as small pieces of

"clothing" as possible. She sets herself where all the passers-by may get an eyeful (Prov. 11:14, 15). In this day of gross immoral dressing, thinking, and living, "Who can find a virtuous woman?" Truly, "her price is far above rubies." Prov. 31:10.

All we hear about today is an ungodly beauty contest. American men have set up a bathing beauty as their goddess. And American women are broken-hearted if they are not that goddess. It seems to be the chief concern of modern women to catch the eye and arouse the passions of men. Perfumes bear the name of "My Sin." Lipstick is "No-smear." Clothing is designed and advertised as being the knockout outfit.

These ungodly Paris bathing suits ruined France and they are doing their part to ruin America. Swimming pools are nothing more than open-air adultery houses. Jesus Christ said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. The woman who dresses in such a manner as will cause a man to lust after her, whether she does it intentionally or not, is guilty of adultery as much so as if she had actually committed the act.

France

At the very naming of the nation of France we immediately identify her with the sins of immorality. France is literally drunk with the sins of immorality. Years ago, France made her choice between God and lust. A Bible was tied to the tail of an ass and driven out of the city of Paris. A nude harlot was carried and set on the Cathedral, and the French by their actions said, "This be our god."

Rome

Historic Rome is also identified with gross sins of immorality. The time would fail us to recall the wickedness which preceded her downfall. Suffice it to say that no nation ever yet fell but what nudeness, lust, immorality, etc., played a heavy part. God hates immorality, and will send His wrath upon any nation which bows the knee to this sin. Sodom and Gomorrah were destroyed because of their sinful lusts. The old world was destroyed by the flood for the same reason. Babylon for the same reason, etc.

America

America is on the same road to destruction. Infidelity in religion and immorality in society are proving to be her downfall. Christians are "the salt of the earth." Christian lady, don't lose your savour by getting into shorts, etc. Stand for the right and God will reward you on that day. I Cor. 3:11-15.—Editor

The Forgiveness Of Sins

(Continued from page four)

on the cross. When we learn the truth of Who He is, and what He has done, we see that our sins are paid for, and that we are redeemed. Then we have forgiveness of sins, through His blood.

So far, we have been studying the truth that the child of God, the one who believes in the Lord Jesus Christ has forgiveness of the eternal, or hell penalty of his sins. We have that **once and for all** in Christ Jesus when we receive Him as our Saviour, which is to believe on His name (See John 1:12). There is nothing left for us to do to get this forgiveness. It is ours by the riches of His grace through the blood of Jesus Christ.

There is another phase of forgiveness, that of the father toward his child, which is not a court matter, but a family matter between father and child. This is spoken of in I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God's child **does not have to ask for forgiveness**

For Little Children

JOSEPH'S BROTHERS COME TO EGYPT TO BUY CORN

After Joseph learned from Pharaoh's dream that there were to be seven years of famine in Egypt, he went throughout all the country gathering up food. He wanted to be sure that all the people would have enough food on which to live. For seven years Joseph gathered food. Then the famine came, and the people began to call for food.

You remember that Pharaoh, the king of Egypt, had put Joseph in charge of gathering the food. So when the people came to Pharaoh for food, Pharaoh said, "Go unto Joseph; what he saith to you, do." So all the people and countries around Egypt which were suffering from the famine came to buy corn.

Joseph's father, Jacob, heard that there was corn that could be bought in Egypt. So Jacob sent his sons, all except Benjamin, from their home in Israel to Egypt to buy corn. But they did not know that Joseph was in charge of the food in Egypt. They had sold their brother, Joseph, years ago and did not know where he was now.

When Joseph's brothers came to buy corn from him, he recognized them and knew who they were. But Joseph had changed so much since he had grown older that his brothers did not know him. So Joseph acted as if he did not know his brothers. And when they asked him for corn, he would not sell them any until they brought his brother, Benjamin, there from Israel. He said he was doing this to prove that these men were not spies. But really, what

he did it for, was so that he could see and be with his younger brother, Benjamin, again. He had not seen Benjamin for many years.

Joseph wanted one of them to stay in Egypt and the others to go back and to bring Benjamin to Egypt. Simeon was the one who stayed in Egypt, and the other brothers went back to bring Benjamin. But before they left, Joseph filled their sacks with corn, and he also put the money which they paid him for the corn into their sacks. On the way home, Joseph's brothers found the money and were very much afraid. They thought that they would be accused of stealing the money and the corn.

When they arrived home, they told their father Jacob about their experiences in Egypt. They told him that the man who was in charge of the food would not sell them any corn until they brought Benjamin, their brother, into Egypt with them. This made Jacob very sad because one of his sons, Joseph, he thought was dead. And another one, Simeon, they had left in Egypt. And now they wanted to take Benjamin to Egypt, too.

At first, Jacob would not allow young Benjamin to be taken to Egypt. But after awhile, all the corn which they had was eaten up, and there was nothing for them to eat. Then, Jacob let his sons take Benjamin with them into Egypt, so that they might buy corn.

Next week, we will have the story of how Joseph made a feast for his brothers in the land of Egypt.

of his sins. When he confesses them, he is **forgiven**. If he does not confess them, he will be chastened, but not condemned. Failure to confess does not affect relationship, but it does affect fellowship.

—A. M. OVERTON

Deadly Dynamite

(Continued from page four) miles from town, and you will find poor illumination, soft lights—bluish of cast so one can hardly see what is going on.

Immorality is not a product of daylight, hence dancing is done where the lights are low.

Swing music is dynamite. Ask the missionary from heathen lands where immorality is rampant whether swing music is that of the immoral dance or not. They will tell you that in the heart of Africa, American swing music, blues music, ragtime music, or whatever name it might go under, is sown in the jungles where the natives give themselves over to heathenish orgies of lust and passion and sinful debauchery.

Swing music beats a rhythm that puts fire into a youth's blood. It is calculated to arouse passion. It is beaten out to the tempo that awakens lust and evil. It is suggestive and swaying. It is brewed in Harlem for black girls and boys who are debased. When it strikes American youth it does so with the effect of fire in the blood.

The close embrace of the dance is dynamite. Dancing is promiscuous hugging. Dancing is being hugged by some other woman's husband or sweetheart to music.

Take the passion out of dancing, and the dance hall will die. You cannot hug any woman and feel as calmly composed as though "you were sitting on a block of ice in the back pasture busy whittling a stick horse," said a recent evangelist.

The nearby cocktail bar is dynamite. Night clubs and dance halls are run in conjunction with bars. For when passion is flam-

ing, drink is called for.

These five counts make dancing deadly. It will blast morals to smithereens . . . dig a pit for the girl to fall into, around which the imps of hell dance their hellish waltz of doom.

(Reprinted from **After The Fall** by U. E. Harding, by permission of the Zondervan Publishing House, Grand Rapids, Michigan.)

MY WEAVER

My life is but a weaving
Directed by my Lord;
I cannot choose the colors,
He worketh steadily.
Oft times He weaveth sorrow,
And I in foolish pride
Forget He sees the upper
And I the under side.

Nor till the loom is silent,
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why,
The dark threads are as needful
In the weaver's skillful hand,
As the threads of gold and silver
In the pattern he has planned.

—Author Unknown.

CHASTISEMENT PROOF OF LOVE

Mr. Rutherford, writing to a lady who had lost five children and her husband, says to her, "Oh, how Christ must love you! He would take every bit of your heart to Himself. He would not permit you to reserve any of your soul for any earthly thing." Can we stand that test? Can we let all go for His sake?

THE BIBLE ALWAYS RIGHT

If my compass always points to the north, I know how to use it; but if it veers to other points of the compass, and I am to judge out of my own mind whether it is right or not, I am well without the thing as with it. If my Bible is right always, it will lead me right, and as I believe it is so, I shall follow it.

Election!

(Continued from page three)
midst of the burning heat of persecution, you will see that these renowned professors and confessors of the Christian faith did most firmly receive and embrace this doctrine as being a portion of the truth of God. I have copied from an old book one of the articles of their faith:

"That God saves from corruption and damnation those whom He has chosen from the foundations of the world, not for any disposition, faith, or holiness that He foresaw in them, but of His mercy in Christ Jesus His Son, passing by all the rest, according to the irreprehensible reason of His own free-will and justice."

It is no novelty, then, that I am preaching; no new doctrine. I love to proclaim these strong old doctrines, that are called by nickname Calvinism, but which are surely and verily the revealed truth of God as it is in Christ Jesus. By this truth I make a pilgrimage into the past, and as I go, I see father after father, confessor after confessor, martyr after martyr, standing up to shake hands with me. Were I a Pelagian, or a believer in the doctrine of free-will, I should have to walk for centuries all alone. Here and there a heretic, of no very honorable character, might rise up and call me brother. But taking these things to be the standard of my faith, I see the land of the ancients peopled with my brethren. I behold multitudes who confess the same as I do, and acknowledge that this is the religion of God's own people.

I also give you an extract from the old Baptist confession. We are Baptists in this congregation — the greater part of us at any rate — and we like to see what our own forefathers wrote. Some two hundred years ago the Baptists assembled together, and published their articles of faith, to put an end to certain reports against their orthodoxy which had gone forth to the world. I turn to this old book — which I have just published, and which you will soon be able to have — and I find the following as the—

3rd Article: "By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or foreordained to eternal life through Jesus Christ, to the praise of His glorious grace; others being left to act in their sins to their just condemnation, to the praise of His glorious justice. These angels and men thus predestinated and foreordained, are particularly and unchangeably designed, and their number so certain and definite, that it can not be either increased or diminished. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any other thing in the creature as a condition or cause moving Him thereunto."

As for these human authorities, I care not one rush for all three of them. I care not what they say, *pro or con*, as to this doctrine. I have only used them as a kind of confirmation to your faith to show you that whilst I may be railed upon as a heretic and as a hyper-Calvinist, after all I am backed up by antiquity. All the past stands by me. I do not care for the present. Give me the past and I will hope for the future. Let the present rise up in my teeth; I will not care. What though a host of the churches of London may have forsaken the great cardinal doctrines of God, it matters not. If a handful of us stand alone in an unflinching maintenance of the sovereignty of

our God, if we are beset by enemies, ay, and even by our own brethren, who ought to be our friends and helpers, it matters not, if we can but count upon the past; the noble army of martyrs, the glorious host of confessors, are our friends; the witnesses of truth stand by us. With these for us, we will not say that we stand alone; but we may exclaim, "Lo, God hath reserved unto himself seven thousand that have not bowed the knee unto Baal!" But the best of all is, *God is with us*.

The great truth is always the Bible, and the Bible alone. My hearers, you do not believe in any other book than the Bible, do you? If I could prove this from all books in Christendom; if I could fetch back the Alexandrian library, and prove it thence, you would not believe it any more; but you surely will believe what is in God's Word.

I have selected a few texts to read to you. I love to give you a whole volley of texts when I am afraid you will distrust a truth, so that you may be too astonished to doubt, if you do not in reality believe. Just let me run through a catalogue of passages where the people of God are called elect. Of course if the people are called *elect*, there must be *election*. If Jesus and His apostles were accustomed to style believers by the title of elect we must certainly believe that they were so, otherwise the term does not mean any thing. Jesus Christ says, "Except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days." "False Christs and false prophets shall rise, and shall show signs and wonders to seduce, if it were possible, even the elect." "Then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven."—Mark 13:20, 22, 27. "Shall not God avenge his own elect, who cry day and night unto him, though he bear long with them?"—Luke 18:7. Together with many other passages which might be selected, wherein either the word "elect," or "chosen," or "foreordained," or "appointed," is mentioned, or the phrase "my sheep," or some similar designation, showing that Christ's people are distinguished from the rest of mankind.

But you have concordances, and I will not trouble you with texts. Throughout the epistles, the saints are constantly called "the elect." In the Colossians we find Paul saying, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies." When he writes to Titus, he calls himself, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect." Peter says, "Elect according to the foreknowledge of God the Father." Then if you turn to John, you will find he is very fond of the word. He says, "The elder to the elect lady;" and he speaks of our "elect sister." And we know where it is written, "The church that is at Babylon, elected together with you." They were not ashamed of the word in those days; they were not afraid to talk about it. Nowadays the word has been dressed up with diversities of meaning, and persons have mutilated and marred the doctrine, so that they have made it a very doctrine of devils, I do confess; and many who call themselves believers, have gone to rank Antinomianism. But notwithstanding this, why should I be ashamed of it, if men do wrest it? We love God's truth on the rack, as well as when it is walking upright. If there were a martyr whom we loved before he came on the rack, we should love him more still when he was stretched there. When God's truth is stretched on the rack, we do not call it falsehood. We love not to see it racked, but we love it even when racked, because we can discern what its proper proportions ought to have been if it had not been racked and tortured by the cruelty and inventions of men. If you will read many of the epistles of the ancient Fathers, you will find them

always writing to the people of God as "the elect." Indeed the common conversational term used among many of the churches by the primitive Christians to one another, was that of the "elect." They would often use the term to one another, showing that it was generally believed that all God's people were manifestly "elect."

But now for the verses that will positively prove the doctrine. Open your Bibles and turn to John 15:16, and there you will see that Jesus Christ has chosen His people, for He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." Then in the 19th verse, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Then in the 17th chapter and the 8th and 9th verses, "For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Turn to Acts 13:48: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." They may try to split that passage into hairs if they like: but it says, "ordained to eternal life," in the original as plainly as it possibly can; and we do not care about all the different commentaries thereupon. You scarcely need to be reminded of Romans 8, because I trust you are well acquainted with that chapter, and understand it by this time. In the 29th and following verses it says: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect?" It would also be unnecessary to repeat the whole of the 9th chapter of Romans. As long as that remains in the Bible no man shall be able to prove Arminianism; so long as that is written there, not the most violent contortions of the passage will ever be able to exterminate the doctrine of election from the Scriptures. Let us read such verses as these: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger." Then read the 22nd verse: "What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Then go on to Romans 11:7: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." In the 5th verse of the same chapter: "Even so then at this present time also there is a remnant according to the election of grace." You, no doubt, all recollect the passage in I Cor. 1:26-29: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things

of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things which are: that no flesh should glory in his presence." Again, remember the passage in I Thess. 5:9: "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." And then you have my text, which methinks would be quite enough. But, if you need any more, you can find them at your leisure, if we have not quite removed your suspicions as to the doctrine not being true.

Methinks, my friends, that this overwhelming mass of Scripture testimony must stagger those who dare to laugh at this doctrine. What shall we say of those who have so often despised it, and denied its divinity, who have railed at its justice and dared to defy God and call Him an almighty tyrant, when they have heard of His having elected so many to eternal life? Canst thou take the penknife of Jehudi and cut it out of the Word of God? Wouldst thou be like the woman at the feet of Solomon, and have the child rent in halves, that thou mightest have thy half? Is it not here in Scripture? And is it not thy duty to bow before it, and meekly acknowledge what thou understandest not?—to receive it as the truth even though thou couldst not understand its meaning? I will not attempt to prove the justice of God in having thus elected some and left others. It is not for me to vindicate my Master. He will speak for Himself, and He does so: "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor?" Who is he that shall say unto his father, "What hast thou begotten?" Or unto his mother, "What hast thou brought forth?" I am the Lord thy God, I create light and I create darkness. I the Lord do all these things. Who art thou that repliest against God? Tremble and kiss his rod; bow down and submit to his scepter; impugn not his justice, and arraign not his acts before thy bar, O man!

But there are some who say, "It is hard for God to choose some and leave others." Now, I will ask you one question. Is there any one of you here this morning who wishes to be holy, who wishes to be regenerate, to leave off sin and walk in holiness? "Yes, there is," says someone, "I do." Then God has elected you. But another says, "No, I don't want to be holy; I don't want to give up my lusts and my vices." Why should you grumble, then, that God has not elected you to it? For if you were elected you would not like it, according to your own confession. If God, this morning, had chosen you to holiness, you say you would not care for it. Do you not acknowledge that you prefer drunkenness to sobriety, dishonesty to honesty? You love this world's pleasures better than religion; then why should you grumble that God has not chosen you to religion? If you love religion, He has chosen you to it. If you desire it, He has chosen you to it. If you do not, what right have you to say that God ought to have given you what you do not wish for? Supposing I had in my hand something which you do not value, and I said I shall give it to such-and-such a person, you would have no right to grumble that I did not give it to you. You could not be so foolish as to grumble that the other has got what you do not care about. According to your own confession, many of you do not want religion, do not want a new heart and a right spirit, do not want the forgiveness of sins, do not want sanctification, you do not want to be elected to these things: then why should you grumble?

II. The Decree Of Election Is Not Based On Works Nor Any Foreseen Goodness In Man

Thus I have tried to say some-

thing with regard to the truth of the doctrine of election. And now briefly let me say that election is *absolute*; that is, it does not depend upon what we are. The text says, "God hath from the beginning chosen us unto salvation;" but our opponents say that God chooses people because they are good; that He chooses them on account of sundry works which they have done. Now, we ask, in reply to this, what works are those on account of which God elects His people? Are they what we commonly call "works of law" — works of obedience which the creature can render? If so, we reply to you: if men can not be justified by the works of the law, it seems to us pretty clear that they can not be elected by the works of the law; if they can not be justified by their good deeds, they can not be saved by them. Then the decree of election could not have been formed upon good works. "But," say others, "God elected them on the foresight of their faith." Now, God gives faith; therefore He could not have elected them on account of faith, which He foresaw. There shall be twenty beggars in the street, and I determine to give one of them a shilling; but will anyone say that I determined to give that one a shilling; that I elected him to have the shilling, because I foresaw that he would have it? That would be talking nonsense. In like manner, to say that God elected men because He foresaw they would have faith, which is salvation in the germ, would be too absurd for us to listen to for a moment. Faith is the gift of God. Every virtue comes from Him. Therefore it can not have caused Him to elect men, because it is His gift. Election, we are sure, is absolute, and altogether apart from the virtues which the saints have afterward.

Our only hope, our only plea, still hangs on grace, as exhibited in the person of Jesus Christ. And I am sure we must utterly reject and disregard all thought that our graces which are gifts of our Lord, which are His right-hand planting, could have ever caused His love. And we ever must sing:

"What was there in us that could merit esteem,
Or give the Creator delight?
'Twas even so Father, we ever must sing,
Because it seemed good in Thy sight."

"He will have mercy on whom He will have mercy;" He saves because He will save. And if you ask me why He saves me, I can only say, because He would do it. Was there anything in me that should recommend me to God? No, I lay aside everything. I have nothing to recommend me. When God saved me, I was the most abject, lost, and ruined of the race. I lay before Him as an infant in my blood. Verily, I had no power to help myself. Oh, how wretched did I feel and know myself to be! If you had something to recommend you to God, I never had. I will be content to be saved by *grace*, unalloyed, pure grace. I can boast of no merits. If you can do so, I can not. I must sing:

"Free grace alone, from the first to the last,
Hath won my affection and held my soul fast."

III. Election Took Place In Eternity

Then, thirdly, this election is eternal. "God hath from the beginning chosen you unto eternal life." Can any man tell me when the beginning was? Until we go to the time when all the universe slept in the mind of God, as yet unborn, until we enter the eternity where God, the Creator, lived alone everything sleeping within Him, all creation resting in His mighty gigantic thought, we have not

(Continued on page seven)

Election!

(Continued from page six)

guessed the beginning. We may go back, back, back, ages upon ages. We may go back, if we might use such strange words, whole eternities, and yet never arrive at the beginning. Our wing might be tired, our imagination would die away. Could it outstrip the lightning's flashing in majesty, power, and rapidity, it would soon wear itself ere it could get to the beginning. But God from the beginning chose His people; when the unnavigated ether was yet unfanned by the wing of a single angel, when space was shoreless, or else unborn, when universal silence reigned, and not a voice or whisper shocked the solemnity of silence; when there was no being, and no motion, no time, and naught but God Himself, alone in His eternity; when without the song of an angel, without the attendance of even the cherubim; long ere the living creatures were born, or the wheels of the chariot of Jehovah were fashioned; even then, "in the beginning was the Word," and in the beginning God's people were one with the Word, and "in the beginning He chose them unto eternal life." Our election, then, is eternal. I will not stop to prove it; I only just run over these thoughts for the benefit of young beginners, that they may understand what we mean by eternal, absolute election.

IV. God Elected Persons, Not Nations To Salvation

And, next, the election is *personal*. Here, again, our opponents have tried to overthrow election by telling us that it is an election of nations, and not of people. But here the apostle says, "God hath from the beginning chosen you." It is the most miserable shift on earth to make out that God has not chosen persons, but nations; because the very same objection that lies against the choice of persons lies against the choice of a nation. If it were not just to choose a person, it would be far more unjust to choose a nation; since nations are but the union of multitudes of persons; and to choose a nation seems to be a more gigantic crime — if election be a crime — than to choose one person. Surely, to choose ten thousand would be reckoned to be worse than choosing one; to distinguish a whole nation from the rest of mankind does seem to be a greater extravagance in the acts of Divine sovereignty than the election of one poor mortal, and leaving out another. But what are nations but men? What are whole people but combinations of different units? A nation is made up of that individual, and that, and that. And if you tell me that God chose the Jews, I say, then, he chose that Jew, and that Jew, and that Jew. And if you say He chooses Britain, then I say He chooses that British man, and that British man, and that British man. So that it is the same thing after all. Election, then, is personal: it must be so. Everyone who reads this text, and others like it, will see that Scripture continually speaks of God's people, one by one; and speaks of them as having been the special subjects of election.

"Sons we are through God's election,
Who by Jesus Christ believe;
By eternal destination
Sovereign grace is here received."

We know it is personal election.

V. Election Is Not Salvation, But To Salvation; Produces A Holy People

The other thought is—for my time flies too swiftly to enable me to dwell at length upon these points — that election produced *good results*. "He hath from the beginning chosen you unto sanctification of the Spirit, and belief of the truth." How many men mistake the doctrine of election altogether? And how my soul burns and boils at the recollection of the terrible evils that have accrued from the spoiling and the wrestling of that glorious portion of God's glorious truth! How many are there who have said to themselves, "I am elect," and have sat down in sloth, and worse than that! They have said, "I am the elect of God," and with both hands they have done wickedness. They have swiftly run to every unclean thing, because they have said, "I am the chosen child of God, irrespective of my works, therefore I may live as I list, and do what I like." O beloved! let me solemnly warn every one of you not to carry the truth too far; or, rather not to turn the truth into error, for we can not carry it too far. We may overstep the truth; we can make that which was meant to be sweet for our comfort, a terrible mixture for our destruction. I tell you there have been thousands of men who have been ruined by misunderstanding election, who have said, "God has elected me to Heaven, and to eternal life," but they have forgotten that it is written, God has elected them "through sanctification of the Spirit and belief of the truth." This is God's election — election to sanctification and to faith. God chooses His people to be holy, and to be believers? How many of you here then are believers? How many of any congregation can put their hands upon their hearts and say, "I trust in God that I am sanctified?" Is there one of you who says, "I am elect" — I remind you that you swore last week. One of you says, "I trust I am elect" — but I jog your memory about some vicious act that you committed during the last six days. Another of you says, "I am elect" — but I would look you in the face and say, "Elect! thou art a most cursed hypocrite! and that is all thou art." Others would say, "I am elect" — but I would remind them that they neglect the mercy-seat and do not pray. O beloved! never think you are elect unless you are holy. You may come to Christ as a sinner, but you may not come to Christ as an elect person until you can see your holiness. Do not misconstrue what I say — don't say, "I am elect," and yet think you can be living in sin. That is impossible. The elect of God are holy. They are not pure, they are not perfect, they are not spotless; but, taking their life as a whole, they are holy persons. They are marked, and distinct from others; and no man has a right to conclude himself elect except in his holiness. He may be elect, and yet lying in darkness, but he has no right to believe it; no one can see it, there is no evidence of it. The man may live one day, but he is dead at present. If you are walking in the fear of God, trying to please Him, and to obey His commandments, doubt not that your name has been written in the Lamb's Book of Life from before the foundation of the world.

And, lest this should be too high for you, note the other mark of election, which is faith, "belief of the truth." Whoever

believes God's truth, and believes on Jesus Christ, is elect. I frequently meet with poor souls, who are fretting and worrying themselves about this thought — "How, if I should not be elect!" "Oh, sir," they say, "I know I put my trust in Jesus; I know I believe in His name and trust in His blood; but how if I should not be elect?" Poor dear creature! You do not know much about the Gospel, or you would never talk so, for *he that believes is elect*. Those who are elect, are elect unto sanctification and unto faith; and if you have faith you are one of God's elect; you may know it and ought to know it, for it is an absolute certainty. If you, as a sinner, look to Jesus Christ this morning, and say —

"Nothing in my hands I bring,
Simply to Thy cross I cling,"

you are elect. I am not afraid of election frightening poor saints or sinners. There are many divines who tell the inquirer, "election has nothing to do with you." That is very bad, because the poor soul is not to be silenced like that. If you could silence him so it might be well, but he will think of it, he can't help it. Say to him then, if you believe on the Lord Jesus Christ you are elect. If you will cast yourself on Jesus, you are elect. I tell you — the chief of sinners — this morning, I tell you in His name, if you will come to God without any works of your own; cast yourself on the blood and righteousness of Jesus Christ; if you will come now and trust in Him, you are elect — you were loved of God from before the foundation of the world, for you could not do that unless God had given you the power, and had chosen you to do it. Now you are safe and secure if you do but come and cast yourself on Jesus Christ, and wish to be saved and to be loved by Him. But think not, that any man will be saved without faith and without holiness. Do not conceive, my hearers, that some decree, passed in the dark ages of eternity, will save your souls, unless you believe in Christ. Do not sit down and fancy that you are to be saved without faith and holiness. That is a most abominable and accursed heresy, and has ruined thousands. Lay not election as a pillow for you to sleep on, or you may be ruined. God forbid that I should be sewing pillows under armholes that you may rest comfortably in your sins. Sinner! there is nothing in the Bible to palliate your sins. But if thou art condemned, O man! if thou art lost, O woman! thou wilt not find in this Bible one drop to cool thy tongue, or one doctrine to palliate thy guilt; your damnation will be entirely your own fault, and your sin will richly merit it. Because you believe not you are condemned. "Ye would not come to me that ye might have life." Don't fancy that election excuses sin — don't dream of it — don't rock yourself in sweet complacency in the thought of your irresponsibility. You are responsible. We must give you both things. We must have Divine sovereignty, and we must have man's responsibility. We must have election, but we must ply your hearts, we must send God's truth at you; we must speak to you, and remind you of this, that while it is written, "In me is thy help;" yet it is also written, "O Israel, thou hast destroyed thyself."

VI. The Effects Of This Doctrine Upon The Saved And Unsaved

Now, lastly, what are the true and legitimate tendencies of right conceptions concerning the doctrine of election. First, I will tell you what the doctrine of election will make saints do under the blessing of God; and, second, what it will do for sinners if God blesses it to them.

First, I think election, to a saint, is one of the most stripping doctrines in all the world — to take away all trust in the

flesh, or all reliance upon any thing except Jesus Christ. How often do we wrap ourselves up in our own righteousness, and array ourselves with the false pearls and gems of our own works and doings. We begin to say, "Now I shall be saved, because I have this and that evidence." Instead of that it is naked faith that saves; that faith and that alone unites to the Lamb, irrespective of works, although it is productive of them. How often do we lean on some work, other than that of our own Beloved, and trust in some might, other than that which comes from on high. Now if we would have this might taken from us, we must consider election. Pause, my soul, and consider this. God loved thee before thou hadst a being. He loved thee when thou wast dead in trespasses and sins, and sent His Son to die for thee. He purchased thee with His precious blood, ere thou couldst lisp His name. Canst thou then be proud?

I know nothing, nothing, again, that is more humbling for us than this doctrine of election. I have sometimes fallen prostrate before it, when endeavoring to understand it. I have stretched my wings, and, eagle-like, I have soared toward the sun. Steady has been my eye, and true my wing, for a season; but, when I came near it, and the one thought possessed me — "God hath from the beginning chosen you unto salvation" I was lost in its luster, I was staggered with the mighty thought; and from the dizzy elevation down came my soul, prostrate and broken, saying, "Lord, I am nothing, I am less than nothing. Why me? Why me?"

Friends, if you want to be humbled, study election, for it will make you humble under the influence of God's Spirit. He who is proud of his election is not elect; and he who is humbled under a sense of it may believe that he is. He has every reason to believe that he is, for it is one of the most blessed effects of election, that it helps us to humble ourselves before God.

Once again. Election in the Christian should make him very *fearless* and very *bold*. No man will be so bold as he who believes that he is the elect of God. What cares he for man, if he is chosen of his Maker? What will he care for the pitiful chirpings of some tiny sparrows when he knoweth that he is an eagle of a royal race? Will he care when the beggar pointeth at him, when the blood royal of Heaven runs in his veins? Will he fear if all the world stand against him? If earth be all in arms abroad, he dwells in perfect peace, for he is in the secret place of the tabernacle of the Most High, in the great pavilion of the Almighty. "I am God's," says he, "I am distinct from other men. They are of an inferior race. Am not I noble? Am not I one of the aristocrats of Heaven? Is not my name written in God's book?" Does he care for the world? Nay: like the lion that careth not for the barking of the dog, he smileth at all his enemies; and when they come too near him, he moveth himself and dasheth them like a Colossus; while little men walk under him and understand him not. His brow is made of iron, his heart of flint — what doth he care for man? Nay: if one universal hiss came up from the wide world, he would smile at it, for he would say,

"He that hath made his refuge God,
Shall find a most secure abode."

I am one of His elect. I am chosen of God and precious; and though the world cast me out, I fear not. Ah! you time-serving professors, some of you can bend like the willows. There are few oaken Christians, now-a-days, that can stand the storm; and I will tell you the reason. It is because you do not believe yourselves to be elect. The man who knows he is elect will be too

proud to sin; he will not humble himself to commit the acts of common people. The believer in this truth will say, "I compromise my principles? I change my doctrines? I lay aside my views? I hide what I believe to be true? No! since I know I am one of God's elect, in the very teeth of all men I shall speak God's truth, whatever men may say." Nothing makes a man so truly bold as to feel that he is God's elect. He shall not quiver, he shall not shake, who knows that God has chosen him.

Moreover, election will make us *holy*. Nothing under the gracious influence of the Holy Spirit can make a Christian more holy, than the thought that he is chosen. "Shall I sin," he says, "after God hath chosen me? Shall I transgress after such love? Shall I go astray after so much loving-kindness and tender mercy? Nay, my God; since thou hast chosen me, I will love thee; I will live to thee —

"Since thou, my everlasting God,
My Father, art to come,"

I will give myself to Thee, to be Thine forever, by election, and by redemption casting myself on Thee, and solemnly consecrating myself to Thy service."

And now, lastly, to the ungodly. What says election to you? First, you ungodly ones, I will excuse you for a moment. There are many of you who do not like election, and I can not blame you for it, for I have heard those preach election, who have sat down, and said, "I have not one word to say to the sinner." Now, I say you *ought* to dislike such preaching as that, and I do not blame you for it. But, I say, take courage, take hope, O thou sinner, that there is election! So far from dispiriting and discouraging thee, it is a very hopeful and joyous thing that there is an election. What if I told thee perhaps none can be saved, none are ordained to eternal life, wouldst thou not tremble, and fold thy hands in hopelessness, and say, "Then how can I be saved, since none are elect?" But, I say, there is a multitude elect, beyond all counting — a host that no mortal can number. Therefore, take heart, thou poor sinner! Cast away thy despondency — mayst not thou be elect as well as any other? For there is a host innumerable chosen. There is joy and comfort for thee! Then, not only take heart, but go and try the Master. Remember, if you were not elect, you would lose nothing by it. What did the four Syrians say? "Let us fall unto the host of the Syrians, for if we stay here, we must die, and if we go to them we can but die." O sinner! come to the throne of electing mercy. Thou mayest die where thou art. God to God; and, even supposing He should spurn thee, suppose His uplifted hand should drive thee away — a thing impossible — yet thou wilt not lose anything; thou wilt not be more damned for that.

But, ah, poor soul! not only think thus, that thou canst not lose anything by coming; there is yet one more thought — Dost thou love the thought of election this morning? Art thou willing to admit its justice? Dost thou say, "I feel that I am lost; I deserve it; and that if my brother is saved I can not murmur. If God destroy me, I deserve it; but if He saves the person sitting beside me, He has a right to do what He will with His own, and I have lost nothing by it." Can you say that honestly from your heart? If so, then the doctrine of election has had its right effect on your spirit, brought where you ought to be, where the Spirit wants you to be; and being so this morning, depart in peace; God has forgiven your sins.

JUNE 27

CAN BE A RED LETTER DAY —

IF YOU HELP US OUT OF THE RED!

Pre-Millennialism

(Continued from page one)

two years, and E. R. Craven, was the American editor (of the volume on Revelation). He sets before us the Preterist theories and the Futurist theories. Of the Futurist theories he states something concerning the premillennial and also the postmillennial theory. The Pennsylvania reader failed to quote anything of the premillennial theory. I will quote a few lines concerning it:

"This theory, as to its general features, is the most ancient. It was held by the primitive Fathers, and has been taught with various specific modifications in all ages of the church. Amongst its most prominent English-speaking advocates, in modern times, are Mede, Caryl, Gill, Noell, Elliott, the Bickersteths, the Bonars, Alfred, Lord, etc." The Pennsylvania reader did not finish the quotation, which states that the postmillennial theory "was first fully developed by Whitby."

I will state that we know that in the latter part of the nineteenth century and in this twentieth century so far, the greatest Bible preachers and evangelists and Bible expositors believe in the premillennial coming of the Lord Jesus Christ. Thank God for the blessed hope. I believe His coming is near.

—SUNDAY SCHOOL TIMES

Which Church Saves?

(Continued from page one)

inside of a church building looks like. He may be saved and go to Heaven without ever being dipped in water by anybody. It is not the church that saves; it is not the water that saves. It is the blood that saves. This is the message that Baptists preach. And whether one is a Baptist, Catholic, or Protestant, or nothing, he is a saved person if he has repented of his sins and has trusted the blood of the Lord Jesus for salvation.

We do not believe that church membership or works have the least thing to do with the justification of the sinner. But we do believe that the church and good works are to follow salvation, and that the Lord will reward us according to our faithfulness in these serious matters. And we believe that if the person who is saved will prayerfully study his Bible, he will come to see the truth as taught by Baptists, and he will become a Baptist. As Brother H. Boyce Taylor, Sr. used to say: "The Bible was written to make Baptists, and it will do the work in every regenerate heart if they will only read it and obey it. The same Bible that will make Christians will make Baptists if faithfully taught."

Adoniram Judson and Luther Rice were sent out to the foreign field as Congregational missionaries. Realizing that they would have to contend with William Carey, the famous Baptist missionary, on the question of baptism, they studied their New Testaments en route across the Atlantic and were made Baptists by so doing. They renounced their previous "baptism" and submitted to Baptist baptism.

This will be the case with all who are saved and studious and honest.

—BOB L. ROSS

What Christ Is Doing

(Continued from page one)

Priest," exercising a high priestly ministry for us in the heavens. 3—CHRIST IS NOW SEATED AT THE FATHER'S RIGHT HAND, WAITING FOR THE TIME WHEN HIS ENEMIES SHALL BE MADE HIS FOOTSTOOL. (Heb. 10:12-13) This is

in accord with the prophecy of David, where the Father is represented as saying, "Sit thou at my right hand until I make thine enemies thy footstool." Note that men shall not do this by "bringing in the kingdom," for the Father says, "Until I make—." God the Father prepares the time when the enemies of his Son shall be vanquished.

4—CHRIST IS NOW AWAY TO "RECEIVE A KINGDOM AND TO RETURN." (Luke 19:12-19) He is to be invested with the authority to return to this earth, and to take over a kingdom. That investiture is described by Daniel. (Dan. 7:13-14) There is the picture of One brought before the "Ancient of Days," and he is given a kingdom. This evidently is a picture of what happens in heaven just before Jesus returns to this earth. What happens on earth just following this is revealed to us in Rev. 11:15-19. How absurd is the theory of men bringing in the kingdom, in the light of these Scriptures.

5—CHRIST IS NOW CALLING OUT FROM AMONG THE GENTILES "A PEOPLE FOR HIS NAME." He has an elect people, given him in the Covenant of redemption, before the foundation of the world was laid, and these he is busy calling out during this age. (See Acts 15:14-18). This is not the age of the "bringing in of the kingdom"—it is the age of out-calling. Thus churches and Christians should be concerned about missionary and evangelistic endeavors—not about bringing in the kingdom, which is a thing that will be done by the Lord himself in his own good time.

The devil wants to get churches and Christians to forget the real purpose of God in this age, and he succeeds in doing it. He gets churches to build immense church plants, spending tens of thousands of dollars on recreational equipment. He gets them to spend great sums on hospitals and educational institutions—something that has no authorization in the Scriptures whatsoever. The Lord never commissioned us to give people secular education, or to go into the business of healing the sick. The mission of Christianity is to the soul, and the message of Christianity is a message which when received results in people obtaining eternal life.

The faithful, called out, during this age, will rule and reign with Christ over this earth in the Millennial age just ahead. "If we suffer with him, we shall also reign with him." Do you believe that, or do you seek to spiritualize it away? Paul said, "Know ye not that the saints shall judge (rule) the world?" Most people don't know it!

This age is not an end in itself—it is preparatory to the glorious age ahead during which Christ shall sit upon the "throne of his father David," and shall have his faithful ones associated with him in the rulership of this world.

Pentecostalism

(Continued from page one) rebuked two verses later: "If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:10). Phillips' translation (Letters to Young Churches) is helpful here: "If we take up the attitude, 'we have not sinned,' we flatly deny God's diagnosis of our condition and cut ourselves off from what he has to say to us."

Paul's position on this matter is of importance. Again quoting Phillips: "Yet, my brothers, I do not consider myself to have 'arrived,' spiritually, nor do I consider myself already perfect. But I keep going on, grasping ever more firmly that purpose for which Christ grasped me" (Phil. 3:12). If Paul did not claim to have reached a state of sinless perfection, who are we to make such a claim?

Pentecostals use I John 3:

6-9 in an attempt to make the Scriptures support their teaching. "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him... He that committeth sin is of the devil... Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Whatever these words mean, we must bear in mind that they were written by the same inspired hand that wrote I John 1:8-10 referred to above. How, then, may the two passages be harmonized? Williams translates the verses from John's third chapter as follows (my italics): "No one who continues to live in union with Him practices sin. No one who practices sin has ever seen Him or come to know Him... Whoever practices sin belongs to the Devil because the Devil has practiced sin from the beginning... No one who is born of God makes a practice of sinning, because the God-given life-principle continues to live in him, and so he cannot practice sinning because he is born of God."

How reasonable it is that no person who professes to be united with God through faith in His Son can continue in the practice of sin! There must be a separation from sin, a new principle of behavior which avoids sin and strives after sinlessness. But this is a very different thing from the claim of the Pentecostals that "sinless perfection" is possible and that it is the mark of the true Christian.

The fact is, as others have pointed out, that the claim to perfection has two principle causes: first, ignorance of God's Word, to know and understand which would be to avoid such foolish pretensions; and second, the stifling of conscience, which is the grave danger of this erroneous teaching. As John says, we can only claim sinlessness by deceiving ourselves, that is, blinding ourselves to the fact of our sin. Of course, I can live above sin if you will let me fix my own standards. But nobody has ever lived above sin when measured by the standards set by Christ.

We reject, then, the claim of the Pentecostals that the Holy Spirit comes, after regeneration, in what is usually termed the "second blessing," the result of which is to make the Christian sinlessly perfect. Again we say: it is contrary to Scripture and it is against experience.

III. What of "the gift of tongues"? Pentecostals emphasize "the gift of tongues" as a sign that the believer is "filled" with the Holy Spirit. This we deny.

It is admitted that the believers "began to speak with other tongues" on the day of Pentecost (Acts 2:4) and that "tongues" are referred to in a few other places in the New Testament. But nobody of unprejudiced judgment would claim that the phenomenon of Pentecost was other than a divinely-given ability to speak other languages. "How hear we every man in our own tongue, wherein we were born?" asked the mixed multitude.

If "speaking in tongues" after this sort is still a gift to be sought from God, why is it that no missionary sent to a foreign field has acquired the gift of language without having first learned it? If a man turns his back upon home, country, and friends to serve God in a foreign land; if he has enough faith in God and enough love for God to do that; if by grace the Holy Spirit takes possession of him to this extent—why, then, if God is performing such miracles still, does he not endow this consecrated servant of his with this necessary gift? And why, since He does not do this, should "the gift of tongues" manifest itself in certain individuals as a confused voice which means nothing to anybody on earth?

For Paul's opinion on "tongues" read I Corinthians 14. When he wrote: "I thank my God, I speak with tongues more

than ye all" (v. 18) it is probable that he referred to his mastery of foreign languages. Think of the nationalities to which he ministered as apostle of the Gentiles! But he went on to say: "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (v. 19).

Whatever interpretation is placed upon the phenomenon of "tongues" as discussed in this chapter by Paul, it offers no comfort to those who seek to elevate "tongues" as a present-day evidence of spirituality. The chapter was written as a corrective for those who had gone overboard on this business of "tongues" and rebukes conditions which are exactly paralleled today by those who would magnify this so-called gift of the Spirit.

Hence we say that the teaching of Pentecostalism on "tongues" cannot be supported by the Word of God or by sound reason.

IV. Does the Holy Spirit work through so-called "divine healing"? That there is such a thing as divine healing every instructed Christian will admit. All healing is divine. But this does not commit us to believe in "divine healers" whom we reject for the following reasons:

(a) They place the emphasis in the wrong place. Whether they will acknowledge it or not, their main objective is to persuade people that their bodies are healed rather than to make sinners know they have been born again. This is evidenced in their advertising, their preaching, the amount of time devoted to healing services, the spectacular element in their healing techniques, and in their appeal for money.

(b) They fail to produce satisfactory evidence to support their claims. This writer has observed their work for more than forty years and has yet to see the first proof that their claims are true. One reason why "healing" evangelists can not remain in one place for long is that the results of their ministry will not stand the test of time. I have challenged them repeatedly to produce one case where it can be proved that the eyes of the blind have been opened, the ears of the deaf made to hear, or the cripple made to walk, and the case has not yet been produced.

(c) Their claims are inconsistent with the healings of New Testament days. They say there

is no limit to God's power through them and yet they turn away the most difficult cases. They assert if you are not healed that it is always due to lack of faith on your part; yet it is repeatedly stated concerning our Lord that He healed all who came to Him (Matt. 4:24; Luke 4:40). The fact that the Master's healings were never arranged for public exhibition should be contrasted with the program of present-day "healing" evangelists.

These then, are some of the errors and heresies of an unbalanced doctrine of the Holy Spirit promoted under the name of Pentecostalism. Such unbalanced doctrines make for unbalanced people and do not grow New Testament churches which are the divinely-appointed institutions for the advancement of Christ's cause in the earth.

Open-Communion

(Continued from page three)

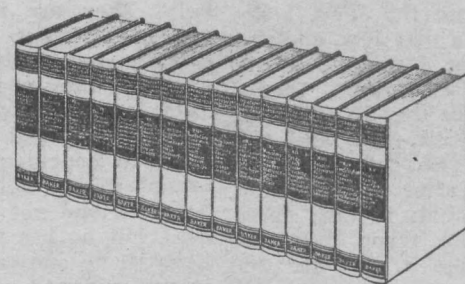
But in all these denominations there are a great many to whom baptism (as they call it), was administered in their infancy, and they grew up and believed; their baptism was not repeated; therefore they are in the church as members, and yet have not been baptized at all since they believed. Now, when you ask me to invite these to the Lord's Table, you ask me to recognize the validity of infant baptism; and, of course, to be consistent, after I had invited these infant-sprinkling friends to the Table, I must sprinkle infants if the parents wish it. It sounds very liberal and sweet, I know, to invite all members of all churches to the Lord's Table. But as soon as I do it, I must acknowledge: 1. That sprinkling is just as scriptural as immersion. 2. That infant baptism is just as valid and scriptural as believers' baptism; and consequently, I must commend to sprinkle if any converts make the request.

M. "Oh, I would not have you do this."

P. "Then if you still request me to give the liberal invitation you propose, you want me to become an inconsistent man. How much respect would you have for me as your pastor after that?"

M. "I think you had better not give that liberal invitation at present; I want to think a little more on the question."

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