

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 25, NO. 32



RUSSELL, KENTUCKY, SEPTEMBER 15, 1956

WHOLE NUMBER 951

C. H. SPURGEON'S COMMENTS ON ELECTION

(Culled from His Works)
By BOB L. ROSS

The biggest piece of Phariseism being enacted in our day is being performed by many who wear the name "Baptist." Practically every Tom, Dick, and Harry under the sun who claims to be a Baptist preacher has praised the late British Baptist preacher Charles Haddon Spurgeon to the high heavens. Yet this same crowd of preachers hate the Bible doctrine of election with a hatred worse than bitter, and they denounce us who preach it as being heretics and accuse us of preaching the doctrine of the devil.

I say that this is Phariseism, for it is the very same deed prac-

ticed by the Pharisees of Jesus' day. The Pharisees garnished the sepulchre of the prophets and praised them highly. Yet they rejected those who preached the same truth that the prophets preached and bitterly persecuted them. Read Matthew 23:29-32.

So those who garnish the sepulchre of C. H. Spurgeon and yet reject us who preach the same truth that he preached, are only re-enacting the deeds of the Pharisees. If we are heretics, then so was Spurgeon. Below we have

copied a few of his comments so that you might do one of two things: (1) Accept the doctrine of election with him; or (2) Quit quoting from Spurgeon as if you are of his tribe, thereby gaining respect for thyself. When you denounce the doctrines which he preached, you denounce him. And as you will see below, the subject of God's Sovereignty was Mr. Spurgeon's "long suit."

God's People Always Stood For This Truth

"It is no novelty, then, that I am preaching; no new doctrine. I love to proclaim these strong (Continued on page two)

1. What is the meaning of the word "election"?

It means choice. In fact, the words "chose" and "chosen" are used interchangeably with the words "elect" and "election" in the Scriptures, when referring to this doctrine. The word "election" is used in the Scriptures six times, "elected" once, and "elect" twenty times. Roughly looking through a concordance, I find that the word "chosen" is used at least twenty-one times in reference to the doctrine of election. So the word "election" simply means choice.

2. I would like for you to list the Scriptures which teach that God elected individuals to salvation before the world began.

Romans 8:29, 30; Ephesians 1:4; II Thessalonians 2:13; II Timothy 1:9; and Revelation 17:8. These are the basic Scriptures.

3. How can you reconcile election with "whosoever will"?

It is very simple. If God had not elected individuals to salvation, no one would have ever responded to "whosoever will." Only the elect respond to this call. Jesus said that none would

come, except those to whom God gave the will to come. (John 6:44, 65. Men do not come to God simply of their own will. But the elect come to God since God works in them both to will and to do of His good pleasure. (John 1:13; Romans 9:16; Philippians 2:13).

4. I think that election is too mysterious to be understood. Do you not agree with me? If so, why do you preach election?

That election is mysterious I do not deny. And I hasten to add that so is the rest of the Word of God and the doctrines therein to the natural man and unspiritual Christian. But that election cannot be understood so far as the Scriptures teach, I deny. If we have the Spirit of God, we can understand the doctrine because it is revealed throughout the Bible. The thing about election that can not be understood is why God elected such ungodly wretched sinners to salvation when they deserved Hell. The only thing I can say to this is that it pleased God to do so. I preach election because it is taught in the Bible and because from it I draw the blessings of God.

What The Bible Doctrine Of Election Definitely Is Not

By BOB L. ROSS

Much abuse has been done to the doctrine of election by those who have represented it to be something which it is not. Here are just a few of the things which election is not.

1. Election is not salvation. Election and salvation are two altogether different things. Election took place in eternity past: "God hath from the beginning chosen you" (II Thess. 2:13). Salvation takes place in time: "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). Election is God's eternal appointment of His elect to salvation. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (II Thess. 2:13). Salvation is the effecting of that which God has elected or appointed His elect to. For instance, the President of the United States will be elected this fall, but he will not be inducted into that office until January. Likewise, God's elect were chosen to salvation "in the beginning," but they are saved in their lifetime. So election is not salvation, but is unto salvation.

2. Election does not mean that the elect are or will be saved apart from the gospel. Some have accused us who preach election of believing that the elect will be saved irrespective of the gospel, and that there is no need of preaching to lost sinners. But this is not true at all. We do not hold that the elect are simply elected

to go to Heaven, but that the elect are elected to be saved: "God hath not appointed us to wrath, but to OBTAIN SALVATION by our Lord Jesus Christ." (I Thess. 5:9). Paul's testimony was: "I endure all things for the elect's sakes, that they may also OBTAIN THE SALVATION which is in Christ Jesus with eternal glory." (II Tim. 2:10). And how do the elect obtain this salvation? Listen to Paul again: "Whereunto he called you BY OUR GOSPEL, TO THE OBTAINING OF THE GLORY OF OUR LORD JESUS CHRIST." (II Thess. 2:14). The preaching of the Gospel is the ordained means of God for the calling of His elect to salvation. That is why we preach the gospel; that is why we do missionary work; that is why we distribute tracts and other literature; that is why we preach over the radio—to call out God's elect by the preaching of the gospel of Christ. The person who dies unsaved, disbelieving the gospel or never hearing the gospel, was never chosen of God to salvation, else God would have seen to it that he heard the gospel of Christ, and would have made the gospel effective by the power of the Holy Spirit.

3. Election does not prevent the salvation of anyone who wants to be saved. We have also been accused of teaching that God will not save anyone who wants to be saved, unless the person is one of God's elect. Oh, no, we do not teach such. We simply teach what the Bible teaches, that "except (Continued on page six)

Yes, Eminent Baptist Scholars Believed Doctrine Of Election

J. M. PENDLETON

Author of Baptist Church Manual
"God chose in Christ certain persons of the fallen race of Adam, before the foundation of the world, unto eternal glory, according to His own purpose and grace, without regard to their foreseen faith and good works, or any conditions performed by them; and from the rest of mankind He withheld His grace and left them to dishonor, and the just punishment of their sins." (page 105 of Christian Doctrines)

"Election was not in view of foreseen faith and good works. There are some who make faith and good works the ground of election. That is, they suppose that God elected His people because He foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works, whereas faith and good works are scripturally dependent on election. When we read, 'chosen . . . that we should be holy,' it is obvious that the election is not because of holiness, but in order to holiness. As to (Continued on page eight)

Have You Departed From The Faith Of Our Fathers?

READ THESE BAPTIST CONFESSIONS OF FAITH AND THEN ANSWER THIS QUESTION

THE WALDENSIAN CONFESSION (1120 A. D.)

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

THE LONDON CONFESSION (1689 A. D.) AND THE PHILADELPHIA CONFESSION (1742 A. D.)

"Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass on certain conditions. 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 sin to their just condemnation, to the praise of His glorious justice." (Chapter II).

PARTICULAR BAPTISTS OF ENGLAND (1697 A. D.)

Article III:
"We believe that, before the world began, God did elect a certain number of men unto ever-

lasting salvation, whom He did predestinate to the adoption of children by Jesus Christ, of His own free grace, and according to the good pleasure of His will; and that, in pursuance of this gracious design, on the behalf of those persons, wherein a Saviour was appointed, and all spiritual blessings provided for them; and also that their persons, with all their grace and glory, were put into the hands of Christ, and made His care and charge."

Article VI:

"We believe that that eternal redemption which Christ has obtained, by the shedding of His blood, is special and particular, that is to say, that it was only intentionally designed for the elect of God, and sheep of Christ, who only share the special and peculiar blessings of it."

Article VII:

"We believe that the justification of God's elect is only by the righteousness of Christ imputed to them, without the consideration of any works of righteousness done by them; and that the full and free pardon of all their sins and transgressions, past, present, and to come, is only through the blood of Christ according to the riches of His grace."

Article VIII:

"We believe that the work of regeneration, conversion, sanctification, and faith, is not an act of man's free will and power, but of the mighty, efficacious, and irresistible grace of God." (Continued on page six)

OUR RADIO MINISTRY

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

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

ANY ARMINIANS IN HEAVEN?

I have been informed that, when the news of John Goodwin's death was brought to his uncle, Thomas Goodwin, the latter cried out, "Then there is another good man gone to Heaven." "Gone to Heaven, Sir?" answered the person; "Why, your nephew was an Arminian." Thomas Goodwin replied: "True, he was an Arminian on earth, but he is not an Arminian now."

Whether John Goodwin went to Heaven or not (which is a question too high for sublunary decision), certain it is as I have already observed, that not one inhabitant of the celestial city ever carried a single particle of Arminianism with him into the Gates of that Jerusalem. Of every Arminian now living, whose name is in the Book of Life, it may be (Continued on page six)

The Baptist Examiner Pulpit

"THE BOOK OF REVELATION"

(Read Revelation 2:1-7).

We have a divinely-given outline of the book of Revelation.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."—Rev. 1:19.

"The things which are" refer to the seven churches which are discussed in chapters two and three.

I want to discuss these under the general theme, "What's Wrong With The Church?" Human judgment would give a varied answer to this question. In fact, if I were to ask each of my audience individually, in all

probability you would give me as many different answers as there are individuals listening to this broadcast.

One man would say that sectarianism is sin. Therefore, do away with all denominationalism and let everybody unite in one great religious denomination.

Another would say, "We have had too much preaching. Let's have a moratorium on preaching. Let's have no more preaching for several years, and see if spiritual conditions don't get better."

Still another would suggest that we have failed to get together on the Bible. Therefore,

let's get together around Christ.

All three of these are wrong. To the first, I would say that we don't need a union of denominations, rather, we need a unity of spiritual Truth. We can only have this by every one accepting the statements of the Scriptures.

To the second, I would declare that we have not had enough preaching of Scriptural variety, although I am perfectly ready to agree that we have had entirely too much of certain kinds of preaching. When any one preaches Arminianism, modernism, feminism, unionism, or any heresy even (Continued on page six)

ONE OF AUGUSTINE'S RETRACTIONS

Augustine, in his book of Retractions, ingeniously acknowledges his error in having once thought that faith foreseen was a condition of election. He owns that that opinion is equally impious and absurd, and proves that faith is one of the fruits of election, and consequently could not be, in any sense, a cause of it. "I would never have asserted," says he, "that God, in choosing men to life, had any respect to their faith, had I duly considered that faith itself is His own gift." And in another treatise of his, he has these words: "Since Christ says, 'Ye have not chosen me, etc.,' I would fain ask whether it be scriptural to say we must have faith before we are elected, and not rather that we are elected in order to our having faith?"—Top-lady.

THE BAPTIST EXAMINER
JOHN R. GILPIN — EDITOR
PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)
One Year in Advance 50c

Send Remittance to Russell, Ky.

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

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

Paid circulation in every state and many foreign countries.

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

B. H. Carroll's Comments John Bunyan's Confession On Acts 13:48 As To His Belief In Election

By The Author of "The Pilgrim's Progress" (1628-1688)

holy and without blame before him in love." (Ephesians 1:4, Ephesians 2:10).

1. I believe that election is free and permanent, being founded in grace, and the unchangeable will of God. (Romans 11:5, 6; II Timothy 2:19).

2. I believe that this decree, choice, or election, was before the foundation of the world; and so before the elect themselves, had being in themselves: For "God who quickeneth the dead, and calleth those things which be not as though they were" (Romans 4:17), stays not for the being of things, to determine His eternal purpose by; but having all things present to Him, and His wisdom, He made His choice before the world was. (Ephesians 1:4, II Timothy 1:9).

3. I believe that the decree of election is so far off from making works in us foreseen, the ground or cause of the choice: that it containeth in the bowels of it, not only the persons, but the graces that accompany their salvation. And hence it is, that it is said; we are predestinated to be conformed to the image of his Son (Romans 8:29), not because we are, but "that WE SHOULD be

4. I believe that Christ Jesus is He in whom the elect are always considered, and that without Him there is neither election, grace, nor salvation. (Ephesians 1:5-7, 10; Acts 4:12).

5. I believe that there is not any impediment attending the elect of God, that can hinder conversion, and eternal salvation. (Romans 8:30-35, Romans 11:7, Jeremiah 51:5; Acts 9:12-15).

6. I believe that no man can know his election, but by his calling. The vessels of mercy, which God afore prepared unto glory, do thus claim a share therein. (Romans 9:24, 25).

7. I believe therefore, that election doth not forestall or prevent the means which are of God appointed to bring us to Christ, to grace, and to glory; but rather putteth a necessity upon the use and effect thereof; because they are chosen to be brought to Heaven that way; that is, by the faith of Jesus Christ, which is the end of effectual calling. (II Peter 1:10; II Thessalonians 2:13; I Peter 1:12).

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.

"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. Every one 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."

Election Is Not What Some Represent It To Be

"The other thought is 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 wresting 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 cannot 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.

"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 commandment, doubt not that your name has been written in the Lamb's book of life from before the foundation of the world."

Spurgeon Was Not Afraid To Preach This Doctrine!

"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.' This is very bad, because the poor soul is not to be silenced like that. If you could silence him so might be well, but he will think of it, he can't help it. Say to him then, if you believe on the Lord (Continued on page three)

MABEL CLEMENT

by J. M. SALLEE

A book written simply enough that a child can understand it. The very best refutation of the heresies of Campbellism of kind.

The story of a young girl's deliverance from and experience with the Campbellite church.

217 pages — cloth binding \$2.00

Order From:
THE BAPTIST EXAMINER
Russell, Kentucky

The last clause of verse 48, which reads thusly: "As many as were ordained to eternal life, believed," needs some explanation. When I was a young fellow and had not imbibed the doctrine of predestination, I wanted that to read, "And as many as believed were ordained to eternal life." Perhaps that is the way you want to interpret it. Brother Broadus said, "Let the Scripture mean what it wants to mean," and you

let that passage stand—ordination to precede eternal life. Ordination to eternal life takes place in eternity. Paul, in Romans 8, gives us the order. Many modern people do not believe it. We seldom ever hear anybody preach a sermon on it. I heard a strong preacher once say, "I just can't believe it." Romans 8:29 reads, "For whom he foreknew, he also foreordained to be conformed to the image of his Son . . . and whom he foreordained, them he also called; and whom he called, them he also justified." Justification comes at believing. So unless that passage reads, "As many as were ordained to eternal life, believed," it would break Paul's chain all to pieces.

Settle it in your mind that salvation commences with God, and not man.—Commentary On Acts.

God? Shall the thing formed say to him that formed it, Why has thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honour and another unto dishonour? (Rom. 9:20, 21). Who is he that shall say unto his father, 'What begettest thou?' Or unto his mother, 'What hast thou brought forth?' 'I am the Lord. I . . . form the light and create darkness. I the Lord do all these things.' (Isaiah 45:6, 7). 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!"

Spurgeon Said That Men Were Not Elected On Account Of Works Or Foreseen Faith

"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 cannot be justified by works of the law, it seems to us pretty clear that they cannot be elected by the works of the law. If they cannot be justified by their good deeds, they cannot 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 any one 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 cannot 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. What though a saint should be as holy and devout as Paul; what though he should be as bold as Peter, or as loving as John, yet he would claim nothing from his Maker. I never knew a saint yet of any denomination who thought that God saved him because He foresaw that he would have these virtues and merits."

Spurgeon Preached That God Chose Persons

"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

ELECTION - THE THEME OF THIS ISSUE

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 church.

"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."

Spurgeon Accused Arminians Of Defying God's Word

"Me thinks, 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, O rejector! cast it out of the Bible? Canst thou take the pen-knife 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

The majority of material used in this issue is devoted to expounding the Bible doctrine of election. You will find in this issue expositions, confessions of faith, testimonies, refutations—all concerning election.

This is a most valuable issue in the light of all the testimony that it contains. We suggest that you guard it carefully for future reference, and if you would like copies to pass along to friends, then feel free to write us since we are publishing a few hundred extra copies.

We consider the doctrines of election and predestination to be the foundation of every doctrine taught in the Word of God. If one knows these truths, he has a solid foundation to stand upon and to build upon. But if he is ignorant of these truths, then he is at sea, not knowing the first principles as to God's grace.

We would like to hear from you and to have your testimony as to this particular issue of THE BAPTIST EXAMINER. May the Lord bless these truths to your heart.

Spurgeon's Comments

(Continued from page one)
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

Author Of "Amazing Grace" Was A Preacher Of Election

EDITOR'S NOTE: John Newton was born in 1722 and died in 1807. He was the son of a sea captain, and he grew up a wild and disobedient youth. His early life was filled with wickedness of every sort as he went on voyages and other escapades. He became a slave trader and was even later traded as a slave himself. But the grace of God brought John Newton to Jesus Christ for salvation. He became a preacher of the gospel and a writer of hymns without peer. It was John Newton who penned the words of the hymns, "How Tired and Tasteless," "He Died For Me," "How Sweet The Name of Jesus," and that beloved hymn, "Amazing Grace."

It has always been my contention that only believers in the sovereignty of God can truly appreciate God's grace. If I had not read the following statement and other statements by John Newton as to his belief in the sovereignty of God, I would know for sure that he believed thusly by simply reading the words of the hymn, "Amazing Grace." No Arminian could have penned this hymn. Only a Calvinist could have done so. Now read the following article by this great hymn writer, and see just what he believed about God's grace.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

If because the death of Christ is here said to take away the sin of the world, or, (as this evangelist expresses it in another place) the whole world (I John 2:2), it be inferred, that he actually designed and intended the salvation of all men, such an inference would be contradicted by fact. For it is certain that all men will not be saved (Matt. 7:13, 14). It is to be feared, that the greater part of those to whom the word of His salvation is sent, perish in their sins. If, therefore, He cannot be disappointed of His purpose, since many do perish, it could not be His fixed design, that all men should be finally and absolutely saved.

The exceeding great number, once dead in trespasses and sins, who shall be found on His right hand, at the great day of His appearing, are frequently spoken of in appropriate and peculiar language. They are called His sheep (John 10:11, 16), for whom He laid down His life; His elect (Mark 8:27), His own (John 8:11); and cast yourself on Jesus Christ,

those to whom it is given to believe in His name (Phil. 1:29); and concerning whom it was the Father's good pleasure to predestinate them to the adoption of children (Eph. 1:5). By nature, they are children of wrath, even as others (Eph. 2:3); and no more disposed in themselves to receive the truth, than those who obstinately and finally reject it. Whenever they become willing, they are made so, in a day of divine power (Psalm 110:3); and wherein they differ, it is grace that makes them to differ (I Cor. 4:7). Passages in the Scripture to this purpose are innumerable, and though much ingenuity has been employed, to soften them, and to make them speak the language of an hypothesis, they are so plain in themselves, that he who runs may read. It is not the language of conjecture, but of inspiration, that they whom the Lord God did foreknow, he also did predestinate to be conformed to the image of His Son (Romans 8:29). And though some serious persons perplex themselves with needless and painful reasons, with respect to the sovereignty of God in His conduct towards mankind, they all, if truly spiritual and enlightened, stand upon this very ground in their own experience. Many, who seem to differ from us in the way of argumentation, perfectly accord with us, when they simply speak of what God has done for their souls. They know and acknowledge, as readily as we, that they were first found of Him when they sought Him not; and that otherwise, they neither should, nor could, have sought Him at all; nor can they give any better reason than this, why they are saved out of the world, than that it pleased the Lord to make them His people. (I Sam. 12:22). —John Newton.

Spurgeon's Comments

(Continued from page two)

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 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 believed not because ye were not of my sheep, and ye would not come to me that ye might have life.'"

THE CHURCH THAT JESUS BUILT

by ROY MASON

A history of Baptists from the time of Christ their Founder to the present day. Greatest book on Baptist church history in print.

136 pages

\$1.00 Postpaid Per Copy

Larger Quantities

Per Dozen \$ 9.00
For Fifty \$32.50
For One Hundred \$55.00

Order From:

THE BAPTIST EXAMINER
Russell, Kentucky

THE BAPTIST EXAMINER
PAGE THREE

SEPTEMBER 15, 1956

Belief In Election—The Cause of Spurgeon's Humility

"I know, 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."

(Continued on page eight)

TOPLADY'S TESTIMONY

By AUGUSTUS TOPLADY,
Author of "Rock Of Ages"
(1740-1778)

It pleased God to deliver me from the Arminian snare before I was quite eighteen. Antecedently to that period there was not (with the lowest self-abasement I confess it) a more haughty and violent free-willer within the compass of the four seas. One instance of my warm and bitter zeal occurs just now to my memory. About a twelve-month before the divine goodness gave me eyes to discern, and a heart to embrace the truth, I was haranguing one day in company (for I deemed myself able to cope with all the predestinarians in the world), on the universality of grace, and the powers of human free-agency. A good old gentleman (now with God) rose from his chair, and coming to mine, held me by one of my coat-buttons while he mildly addressed me to this effect: My dear sir, there are some marks of spirituality in your conversation, though tinged with an unhappy mixture of pride and self-righteousness. You have been speaking largely in favour of free-will. But from arguments let us come to experience. Do let me ask you one question. How was it with you when the Lord laid hold on you in effectual calling? Had you any hand in obtaining that grace? Nay, would you not have resisted and baffled it, if God's Spirit had left you in the hand of your own counsel?

I felt the conclusiveness of these simple, but forcible, interrogations, more strongly than I was then willing to acknowledge. But blessed be God, I have since been enabled to acknowledge the freeness and omnipotence of His grace, times without number; and to sing (what I trust will be my everlasting song when time shall be no more), Not unto me, O Lord, not unto me, but unto thy name, give all the glory.

We never know so much of Heaven in our own souls, nor stand so high upon the mount of communion with God, as when His Spirit, breathing on our hearts, makes us lie low at the footstool of sovereign grace, and inspires us with this cry, O God, be mine the comfort of salvation, but Thine be the entire praise of it!

JOHN GILL'S

COMMENTARY ON THE WHOLE BIBLE

Six Massive Volumes Averaging A Thousand Pages Per Volume

A Verse-by-Verse Commentary

Others Say:

Charles Spurgeon: "A very distinguished place is due to Gill... his great work on the Holy Scriptures is greatly prized at the present day by the best authorities... For good, sound, massive, sober sense in commenting, who can excel Gill?"

Arthur Pink said of Gill: "A man deeply taught of God."

Toplady, author of "Rock Of Ages," "Perhaps, no man, since the day of Austin, has written so largely, in defence of the system of Grace; and, certainly, no man has treated that momentous subject, in all its branches, more closely, judiciously; and successfully... His writing will live, and be admired, and be a blessing to posterity, when his opposers are forgotten, or only remembered by the refutations he has given them."

Price:

\$47.50, a 15% Discount to Ministers

Order From:

THE BAPTIST EXAMINER
ASHLAND, KENTUCKY

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 MIRACULOUS POWER OF THE BIBLE SHOWS FORTH THAT ITS INSPIRER IS THE ALMIGHTY

Some thirty years ago, there resided in one of the temples of Thibet a Buddhist priest who had conversed with no Christian missionary, had heard nothing about the cross of Christ, and had never seen a copy of the Word of God. One day while searching for something in the temple, he came across a translation of Matthew's Gospel, which years before had been left there by a native who had received it from some traveling missionary. His curiosity aroused, the Buddhist priest commenced to read it, but when he reached the eighth verse in the fifth chapter he paused and pondered over it: "Blessed are the pure in heart: for they shall see God." Although he knew nothing about the righteousness of his Maker, although he was quite ignorant concerning the demands of God's holiness, yet he was there and then convicted of his sins, and a work of Divine grace commenced in his soul. Month after month went by and each day he said to himself, "I shall never see God, for I am impure in heart." Slowly but surely the work of the Holy Spirit deepened within him, until he saw himself as a lost sinner; vile, guilty, and undone.

After continuing for more than a year in this miserable condition, the priest one day heard that a

"foreign devil" was visiting a town nearby and selling books which spoke about God. The same night the Buddhist priest fled from the temple and journeyed to the town where the missionary was residing. On reaching his destination he sought out the missionary and at once said to him, "Is it true that only those who are pure in heart will see God?"

"Yes," replied the missionary, "but the same Book which tells you that, also tells you how you may obtain a pure heart," and then he talked to him about our Lord's atoning work and how that "the blood of Jesus Christ His Son cleanseth us from all sin." Quickly the light of God flooded the soul of the Buddhist priest, and he found the peace which "passeth all understanding." Now what other book in the world outside of the Bible contains a sentence or even a chapter which, without the aid of any human commentator, is capable of convincing and convicting a heathen that he is a lost sinner? Does not the fact of the miraculous power of the Bible, which has been illustrated by thousands of fully authenticated cases similar to the above, declare that the Scriptures are the inspired Word of God, vested with the same might as their Omnipotent Author? — Arthur W. Pink.



Our Bible Study

STUDIES IN GALATIANS

By A. M. Overton
(Now in Glory)

CHAPTER V

WHO IS "FALLEN FROM GRACE?"

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law" v. 3.

Circumcision was a Jewish "ordinance," which the legalizers preached as "necessary to salvation." To submit to any ordinance, or observance, for salvation is to become likewise obligated to keep all of the system of law. That's what we learned in chapter three, verse ten: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." The commonly heard expression, "I'm doing the best I can" will not do. In no place does the Lord place His approval on anyone for "doing the best he can." Through James (James 2:10), He says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" v. 4.

This verse contains the expression muchly used by those who preach salvation by human works. They make much of "falling from grace," but always give it the opposite meaning from the way the Holy Spirit uses it here. They al-

ways make it mean that one falls from grace if he does not work for salvation. Here the Lord makes it plain that every one who does work for salvation is fallen from grace.

But, let us face the plain facts of this and all other portions of God's Word. The lost man may fall away from grace in that he neglects or refuses to listen to the Word of God, which alone is able to make him "wise unto salvation through faith which is in Christ Jesus." The child of God may "fall away from grace" or "fall out of grace" as this expression says literally, in that he may, like these Galatians, become ensnared and enslaved in the error of legalism and lose the advantages, or effects, of grace in his life. However, in no case is it ever possible for the believer in Jesus Christ to so fall that he may become lost. He is dead to the penalty of sin and is "hid with Christ in God" (Colossians 3:3), and he is "kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5). Nothing and nobody can possibly pluck him out of either the Son's or the Father's hand (John 10:28, 29). The Lord gives His solemn word, "They shall never perish."

The very idea that any child of God can ever cease to be a child of God absolutely denies the truth of the spiritual rebirth. It is too well known to admit discussion that nature is received in birth and not by conduct, and (Continued on page five)

What Kind Of God Do You Serve?

By RUTH GILPIN

First of all, are you serving the Lord? Are you really living for Him? Is your life counting wholly for Him?

If you are serving the Lord, is your Lord one who acts according to the desires of your own will, or does He do according to His Sovereign will in the army of Heaven and among the inhabitants of the earth?

This is an important question. Many people, and even some professing Christians, think that the Lord, especially in the realm of salvation, works with respect to man's "free" will. Actually, this is a great sin to accuse the Lord of putting aside His own matchless purposes, His own Kingly will, and His own infinite wisdom, to submit Himself to man's puny insufficiency.

Friends, do we have a will of

our own? Yes, we have a will, and here is just what the Lord tells us of our will: "And ye WILL NOT come to me, that ye might have life."—John 5:30. Yes, we left to our own will only fulfill the natural desires of our flesh.

But what about our Lord? Let's consider for a moment: "... Him who worketh all things after the counsel of his own will."—Ephesians 1:11.

"Him"—Oh, this is a different, wonderful Him. This is the Him that elected a remnant of people to salvation (Ephesians 1:4). This same Him took the punishment and death for our sins on Calvary's Cross that was due us (II Corinthians 5:21). This Him quickens and brings His elect to repent and to trust in Him for salvation (Ephesians 2:1, John 6:44). And, thank God, this same Him is coming again some day to take us to Glory with Him (John 14:

3). "Him who worketh"—The Lord is always working, controlling the affairs of this world and universe. He never slumbers or sleeps (Psalms 121: 3, 4). He continually works within the lives of His children, doing His own good pleasure each day in the lives of His own (Philippians 2:13). His work is perfect and complete (Isaiah 28:29b).

"All things"—Yes, everything. From the making of a pearl by a grain of sand; the growing of a coconut on a coconut tree as food for the African; the making of the huge Amazon River in South America for navigation; the creating of trees for lumber; the creating of us as individuals, to His great work in the miraculous saving of one dead soul, creating life within the dead sinner. All this is part of the "all things" which He worketh, thereby getting all glory to Himself. Truly, friends, "of Him and through Him and to Him, are all things: to whom be glory for ever. Amen."—Romans 11:36.

"After the counsel"—or advice. "Of his own will"—Thank the Lord that it is by His own will He works all things. It is His will that motivates and controls the events of the universe. The Lord's will ordains every single event and produces its fulfillment. In every discouragement, sorrow, trial, and joy of our lives, the Lord's will is being performed, and He is receiving glory unto Himself.

Now, let's join all the fragments of this verse: "Him who worketh all things after the counsel of his own will." What kind of a God are you serving? Well, friends, my Lord is all-sovereign, all-powerful, everywhere present, and all-knowing. He sovereignly rules all things.

May we remember this truth as we live and work each day in the service of our Lord.

DECAYING FAITH

Twenty years ago, George H. Betts, professor of religious education at the Northwestern Methodist University, published the finding of a questionnaire sent to 1300 ministers and ministerial students. Seven hundred replies revealed the following state of affairs: 13 per cent declared that God was not omnipotent; one-third denied that God or Christ ever performed a miracle; 45 per cent refused to believe in the inspiration of the Bible. Only one-fifth of the Congregational, three-fifths of the Methodist, and three-fourths of the Baptist clergy believed that Jesus is the Saviour of mankind. Less than two-thirds believed in the resurrection and only 57 per cent believed in Hell.

In reply to the question: "Do you believe in the resurrection of the body?" 24 per cent of the ministers said "No," while 64 per cent of the ministerial students said "No." In reply to the question concerning belief in the Virgin Birth, 19 per cent of the ministers voted no, while 64 per cent of the students voted no. Today these same students of twenty odd years ago are now pastors of churches. What can one expect in a harvest of such sowing? The most startling thing about it is the unawareness and the naïveté (Continued on page five)

THINGS JUST DON'T HAPPEN

Things just don't happen to us who love God,
They're planned by His own dear hand.
Then moulded and shaped, and timed by His clock,
Things just don't happen, they're planned.

We just don't guess on the issues of life,
We Christians just rest in our Lord.
We are directed by His Sovereign will,
In the light of His Holy Word.

We who love Jesus are walking by faith,
Not seeing one step that's ahead.
Not doubting one moment what our lot might be
But looking to Jesus, instead.

We praise our dear Saviour for loving us so,
For planning each care of our life.
Then giving us faith to trust Him for all,
The blessings, as well as the strife.

Things just don't happen to us who love God,
To us who are in His hand,
No matter the lot, the course, or the price,
Things just don't happen, they're planned.

—Author Unknown

THE RICH MAN AND LAZARUS

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

But Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but

now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

Then he said, "I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment."

Abraham saith unto him, "They have Moses and the prophets (the Bible): let them hear them."

And he said, "Nay, father Abraham: but if one went unto them from the dead, they will repent."

And he said unto him, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." —(Luke 16:19-31).

The Little Baptist

(Chapter VI Continued)

Frank Brown had been three years at college, but was now at home for a few weeks, when he would return one more year before graduating. He had grown to be a man, and was much improved in appearance. Mrs. Brown felt that no mother was ever blessed with a nobler son, or a more sprightly daughter. Except little Anna, who was then prattling around her knees, these were her only surviving children. Death had taken several in their infancy, and it is not strange, therefore, that her affections were set, almost to idolatry, on the surviving ones.

Col. Brown, being a man of business, spent much of his time away from home. The chief responsibility of training the children, therefore, devolved upon his wife. She was, however, aided much by his counsels; and her course with them was mainly in accordance with their mutual convictions and plans. Yet, from a greater intimacy with their mother, and her sympathies agreeing at all time more fully with theirs, the children looked almost exclusively to her for counsel. Therefore, the first impressions were made by the mother. She instilled into their minds principles of the strictest virtue and morality, and labored to arm them with courage against everything of a dishonorable character. She admonished them to always have the courage to do right, and to resist every temptation to any act low or dishonorable. Thus she moulded the characters of her offspring while their minds were tender and easily impressed.

Frank had not been long at home, until Mellie told him how distressed she was on reading the Bible that he gave her the day before he started to college; and how she thought that he had made a mistake and had given her a Baptist Bible; and how that Mother had convinced her that it was just like any other Bible. She told him that the school girls had called her a little Baptist, because she told them that the Bible was a Baptist book, and many other things that had transpired during his absence. Then she told him that "Mamma" was going to help her, and they were intending to examine every place in the New Testament where any account was given of persons' being baptized, and she would find out for herself whether the New Testament people were Baptists or Presbyterians.

"But, Mell, suppose that you should find that the New Testament people, as you call them, were Baptists," said Frank, "what then?"

"Why, then," replied Mellie, "I'll be a Baptist myself—that's what!"

"Pshaw," said Frank, "you surprise me!"

"Now, don't you remember, Buddie," said Mellie, "that when you gave me my Bible, you told me to read it, and you said that it would tell me how to be saved, and that I should obey all that it said. And now, Buddie, don't you want me to do whatever it tells me?"

"O, yes, Mell," said Frank, "but I rather think that you are too young yet to set yourself up as a judge of Bible doctrines, notwithstanding, I must confess that you reason like a philosopher. But as it is Sunday, we will not enter into any further discussion. When you and Mother begin your investigation of baptism, I will join you, and maybe between us, we can arrive at a correct conclusion. I hope that we will at least get these Baptist notions out of your head."

"All right, Buddie, we'll begin on Monday morning," said Mellie, in a gleeful mood, seeming wholly indifferent as to what the result should be, just so that she arrived at the truth.

The ringing of the bell at the Baptist church caused Frank to start from his seat. He remarked to his mother that he would go to church. Since Dr. Farnsworth was sick, and the Methodist minister was away, all the people would go to the Baptist church. And since he wished to see all his friends after his long absence, "going to the Baptist church was the very idea."

Mellie came running to ask "Mamma" to let her "go with Buddie to the Baptist meeting." And Mrs. Brown said that she would go along too, "For," said she, "Mr. Coleman preaches some very good sermons, and I would like to hear him, if he is a Baptist."

Arriving at the church, they found a large congregation. The house could not seat all the people, and some stood up while others were forced to go away.

(Continued Next Week, D. V.)

Our Bible Study

(Continued from page four)

also that conduct can never bring about a change of sonship. Those who are born of God may be enslaved in error, lose every blessing that grace may bestow in daily life, and bring great dishonor upon Him that brought them into His family, but they

can never be any other than children of God.

"For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" vv. 5, 6.

Although every believer in Jesus Christ who knows anything about himself, or of the Word of

HUDSON TAYLOR'S SELF-EFFORTS

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:10. When Hudson Taylor was in his teens, he drifted into a worldly life, but he had a good mother, and at times felt drawn to be a Christian. At such times, he would try to make himself a Christian by turning over a new leaf. But it didn't work, and soon he was back where he had been.

But his mother kept praying, and one day Hudson Taylor read a tract entitled, "It Is Finished." By it he learned that at the cross our Lord did all the work needed for us to be saved, that all we need is to trust the Saviour and rejoice in Him. This by God's grace he did, and from then on he knew he was a Christian, not by any works of righteousness which he had done, but by His Saviour and His work on his behalf.—The Sunday School Times

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." — James 1:5.

"For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." — Prov. 2:6.

For Little Children

THE LORD GIVES HIS HOLY LAW TO MOSES

Read Exodus 19 and 20

As Moses and the children of Israel traveled through the wilderness, they came to Mount Sinai, and the Lord called Moses to come upon the mountain. The Lord told the people to stay down in the valley because He wanted to speak to Moses alone.

So, boys and girls, while Moses was with the Lord, the Lord gave Moses His holy Law. He gave Moses the Ten Commandments and other instructions and judgments as to how the children of Israel were to live each day and treat each other. The Lord gave Moses many commandments to tell to the children of Israel.

So when Moses came down from Mount Sinai, he gathered all the people together and read them the commandments and instructions of the Lord's Law that the Lord had given to Moses. After Moses finished reading the Law to them, the people said to Moses, "All the words which the Lord hath said will we do."

Boys and girls, most of you have read the Ten Commandments sometime in your life. And probably many of you can say them. And it is good to live by them each day because they are God's Words and we should obey the Lord and do what He says. But, boys and girls, lots of people think they can be saved just by obeying the Ten Commandments and treating everybody well. But we who read our Bibles know that we can't be saved by just living well. Our good living won't wash away our sins. Only the blood of the Lord Jesus Christ can wash away our sins.

And how can we be saved and have the Lord Jesus's blood wash away our sins? Well, the Bible says: "Believe on the Lord Jesus Christ, and thou shalt be saved." Yes, boys and girls, if you will truly believe in your heart that the Lord Jesus died on the cross and shed His blood to pay for your sins, and if you trust Him alone as your ONLY Saviour, then you will be saved. The Lord says:

"Look unto me, and be ye saved."—Isaiah 45:22.

Can Children Pray? Is It Right For Parents To Teach Them To Pray? Whose Is The Privilege Of Prayer?

Recently, a lady wrote to us and asked if she should teach her children to pray. She said that she had come to doubt that it was right and the Scriptural thing to do. Of course, all of her children are young, and none of them are Christians. Now what does the Bible say about prayer in regard to children? Can they pray and should they be taught to pray?

Most people never give this matter a thought as to whether or not it is right to teach children to pray. Many parents have taught their children "prayers" and little rhymes to say before

God, knows that he does not have to do so in order to be saved, or to stay saved, yet he has an inner desire and yearning to attain unto God's perfect standard of righteousness that He may be honored and pleased. He also knows, as is so clearly set forth in the Word, that this "hope of righteousness" will never be fully attained in this life, but that insofar as it is attained it will always be "through the Spirit," and "by faith." Growth in grace, sanctification, and separation from the world, is produced as the child of God listens to and follows the Holy Spirit of His Word.

One thing is definitely certain and that is, circumcision, or any observance of any kind, has nothing to do with the attainment of this "hope of righteousness." It comes only by, and in proportion to, our knowledge of and submission to the "faith that worketh by love," or a "faith energized by love."

bed and before meals, without thinking what their action means. Of course, this common, seemingly harmless practice is done by people who in general are not Bible students, and thus do not know much about prayer. But it is also done by many people who are students of the Scriptures.

First, let me say that parents should very diligently teach their children the Bible. This should be done daily, and children should be catechised concerning Bible truth, since this is one of the very best ways of teaching them. They should be taught about the creation and other of God's creative works. They should be taught the Ten Commandments and the fact of man's guilt. They should be taught of Christ's Virgin birth, His sinless life, His blood atonement, bodily resurrection, ascension, and second coming. In short, they should be taught all the things of the Bible. The Scripture promises: "Train up a child in the way he should go; and when he is old, he will not depart from it."—Proverbs 22:6.

Furthermore, parents should take their children to church every time the doors open, so that their children might be taught the Word of God. They should not merely send the children, but they should take the children. They should pray for their children, asking God's blessings upon His Word as they hear it taught and preached, that they might come to know Christ as Saviour.

But children should not be taught to pray. Prayer is the exclusive privilege of the children of God. None others can call God their Father. The model prayer which begins with the words "Our Father," should never be taught to children to pray because God is not their Father. The Scripture teaches that we become the children of God by faith in Christ Jesus. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). Galatians 3:26: "For ye are all the children of God by faith in Christ Jesus." These verses teach that children are not born naturally into the world as sons and daughters of God, but that they become such

when they believe on Jesus Christ as Lord and Saviour. The Scriptures teach that man's nature is the same as that of the Devil. "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). And again in Ephesians 2:3 we read: "By nature the children of wrath."

Instead of teaching children to pray to God, calling Him their Father, they should be taught of their depravity by nature and how that they can become children of God and thus call God their Father. They should be taught of their need of the atonement of Christ and that only by faith in Him as their Saviour can they have "an advocate with the Father."

I think that much harm has been done by parents to children in this regard as result of: (1) a sentimental attitude and view of prayer to God by children; (2) their lack of spirituality to face and fulfill their responsibility; and (3) the false teaching that all men are the children of God (universal fatherhood of God and brotherhood of man). But sentiment by the parent does not mean that God sets aside His Divine Laws and hears a child's prayer. And I doubt not that some parents coax their children to "say grace" because they themselves are so void of spirituality that they are ashamed to pray.

I plead with you to take your Bible, if you are a parent, and to teach your children how that they may know God and have the privilege of prayer, instead of teaching them that God will already hear their prayers.

—Bob L. Ross

Decaying Faith

(Continued from page four)

acceptance of the subtle working of the leaven of the Sadducees in our midst on the part of many who profess loyalty to and faith in apostolic Christianity.

As long as this trend continues, we should not be surprised or shocked to hear of the grossest crime and immorality, for infidelity in religion, that is, disbelief of the inspiration and teachings of the Word of God, has always produced immorality in society.

SINNERS IN THE HANDS OF AN ANGRY GOD

By JONATHAN EDWARDS (1703-1758)

The most famous sermon ever preached in America.
Single Copy.....20c postpaid
Six Copies.....\$1.00 postpaid

(Write for special prices on 50 or more copies)

Order From:

BAPTIST YOUTH WITNESS
P. O. Box 7
Russell, Kentucky

If Total Depravity Is True, Election Is A Necessity

By T. T. SHIELDS
(Now With His Lord)

I knew a preacher when I was in Hamilton, a very popular preacher. One day we had a discussion in a ministerial association (before Modernism had become as rampant as it is now), and there was one man who read an essay on the divine spark in man, and the development of the best that is in us—of course, entirely repudiating the doctrine of total depravity; and this popular brother took him to task. He did not agree with the speaker at all. The popular preacher was thoroughly orthodox, as I thought. He said that we are a bad lot, and he quoted Scripture to show that every faculty of the mind was biased, and that we were totally depraved. Somebody suggested, "Perhaps Mr. So-and-So will give us a paper on the other side of this question. At the next meeting I suggest that Mr. So-and-So address us on the subject of Total Depravity." This was agreed, and the brother accepted the task.

Now this man who preached the doctrine of total depravity was an Arminian in theology. He shrank from the doctrine of election, and could not agree with it at all. He was great on free will, but not very strong on divine sovereignty.

The next time the brethren met, there was a good attendance, and this brother read his paper—he went all the way from A to Z. Calvin could not have outdone him. We were a bad lot beyond all peradventure. When he had finished the paper, he said he hoped the brethren would excuse him, because he had an appointment and would not be able to

remain for the discussion. But we had one man there who was as keen as a razor, but who was a Modernist. He would be called a Conservative now, but we thought he was pretty far gone then. He said, "Just a moment. I should like to ask Mr. So-and-So a question before he leaves."

Turning to the brother who had delivered the address he said, "I should like to ask you whether there is anything in man in his natural state which can respond to the appeal of the Spirit of God from without?" He thought a moment, and then said, "Certainly there is." "Well," said the Professor, "is that thing that can respond to the Holy Spirit good or is it evil?" He said, "If it responds to the Holy Spirit, it cannot be evil." "I should think not," said the Professor; "then it is good." "I suppose it must be." "Then your whole argument fails, sir, and we are not totally depraved."

You see, that brother had not learned to think relatively. He had not learned that if one certain doctrine be true, another cannot be true. There cannot be an upper without a lower, an east without a west, nor a north without a south.

Now if a man is totally depraved, there is nothing in him that can possibly respond to the Divine Spirit. If he is dead in trespasses and sins, he has no power of himself to deliver himself, or even to assist to deliver himself out of his natural state. If he be altogether evil, then he must remain forever altogether evil unless God in sovereign mercy touches him into life. And if that be true, we must have the principle of election.—(From "The Doctrines of Grace.")

What Election Is Not

(Continued from page one)
the Lord of Sabaoth had left us a remnant, we had been as Sodom, and been made like unto Gomorrah." (Rom. 9:29). We teach that no man ever wanted to be saved but that God put such a desire in him, and that those in whom God puts this desire are God's elect, those chosen in the beginning. The Bible teaches us that "whosoever will may come," but it also teaches that "it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:13). God gives the will to come, else no man would come. As Jesus said, "no man can come unto me, except it were given unto him of my Father." (John 6:65). And the Bible likewise teaches that "whosoever believeth" shall be saved, but it also teaches that those who believe do so "through grace" (Acts 18:27), and that were it not for the fact they are the "sheep" or elect of God, they would not believe. "But ye believe not, because ye are not of my sheep, as I said unto you, My sheep hear my voice . . ." (John 10:26, 27). Christian, examine your own experience: did you come to Christ on your own, or did God's Spirit conquer your stubborn will and give you grace to come? If He gave you the will to come, then give Him the glory of making you "to differ from another" (1 Cor. 4:7), and do not ascribe your salvation to yourself. Give Him the praise for choosing you to salvation.

4. Election is not the cause of anyone's going to hell. Arminians falsely represent our position by saying that we teach that the elect will be saved irrespective of how wicked they may live, and that the non-elect will be damned despite their efforts to obey God's commands. In other words, they represent us as teaching that mere election saves and non-election

damns. But we have already seen that election is not salvation, but is unto salvation. As for the non-elect, they are not damned because of God's not choosing them, but they are damned because of their sins. Sinners would go to hell for their sins anyway, if there were no such thing as election, and for that matter, non-election. Sin is that which damns. "The wages of sin is death." (Rom. 6:23). Because all men are sinners, all deserve hell. God's choice of some of the race does not in the least cause the rest to go to hell; they go to hell because of their sin. It is sin that damns, not election. Election damns no one, but it blesses a great number which no man can number (Rev. 7:9). If sinners could only get a glimpse of their depravity and God's holiness, they all would cry out to God in praise that He would even save one sinner.

5. Election is not Hardshellism. We believe that God's choice in the beginning comprehends all the means in connection with the end. God has foreordained that every last one of His elect hear the gospel of Christ, be convicted of their sins, be given the graces of repentance toward God and faith in the Lord Jesus Christ and perseverance unto the end. No one who dies unsaved is God's elect. The elect are chosen to salvation, as we have seen, and they will be effectually called by the gospel during their lifetime. None of the elect shall die unsaved. As Toplady once said, "God would sooner perish than one of His elect die unsaved."

6. Election is not anti-missionism. Nay, for election is the very foundation of missions. We are encouraged to preach the gospel to every creature, for we know not who are God's elect. We are encouraged to preach everywhere, in every nation, for the elect of God are scattered in all the world. If we preach the gospel of Christ, then we can expect God's blessing, for it is by the gospel that the elect are called unto salvation. Let us go forth preaching the gospel, sowing beside all waters (Isa. 32:20). Let us pray for wis-

"The Book Of Revelation"

(Continued from page one)
in the least amount, then this is entirely too much preaching. Yet, as to Bible preaching, we will never have enough of that.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—(1 Cor. 1:21).

To the third I would ask, "Which Christ is it that we are to get together around?" If it is the Christ of modernism, please excuse me. If it is the Christ which is preached by those who believe in falling from grace, then excuse me again. In fact, if it be any other than the Christ of the Bible, please leave me out.

I say then, beloved, that human judgment would give various answers to the question as to "What's Wrong With The Church," but human judgment is not to be accepted. Heaven's judgment alone is to be trusted and accepted.

It is because of this, that we turn to this book of Revelation and study these seven churches of Revelation to get God's answers as to "What's Wrong With The Church?"

I

In the first of these churches of Revelation, that of Ephesus, Jesus REVEALED HIMSELF in a startling manner.

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven candlesticks."—(Rev. 2:1).

You will notice that He revealed Himself to this church as holding the seven stars in His right hand, and walking in the midst of the golden candlesticks.

dom, courage, and grace to preach this gospel that we might have the high and distinguished honor of being the instrument in God's hand in the reaching of God's elect.

I trust that the foregoing has removed some of the false representations of Arminians who so bitterly oppose this glorious truth.



Have You Departed?

(Continued from page one)
Article IX:

"We believe that all those who are chosen by the Father, redeemed by the Son, and sanctified by the Spirit, shall certainly and finally persevere, so that not one of them shall ever perish, but shall have everlasting life."

THE NEW HAMPSHIRE
CONFESSION (1833 A. D.)
Article IX:

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



Any Arminians?

(Continued from page one)
truly said, that if grace does not go so far as to make him a Calvinist on earth, glory (i.e. grace made perfect) will certainly stamp him a Calvinist, in the kingdom of God, at farthest.—Toplady.

GILL ANSWERS A FREE-WILLER

John Gill was preaching some years ago, on the natural depravity and spiritual inability of man. A gentleman who heard the sermon was greatly offended, and, taking an opportunity some time after, called on Bro. Gill, told him that, in his opinion, he had degraded that noble being, man, and laid him much too low. "Pray, sir," answered Bro. Gill, "how much do you think men contribute towards their conversion and salvation?" Man can do such and such things, replied the gentleman, reckoning up a whole string of free-will abilities. "And have you done all this for yourself?" said Bro. Gill. "Why no, I can not say I have yet, but I hope I shall begin soon." "If you really have these things in your power," replied Bro. Gill, "and have not done them for yourself, you deserve to be doubly damned, and are but ill qualified to stand up for that imaginary free-will which, according to your own confession, has done you so little good. However, after you have made yourself spiritually whole (if ever you find yourself able to do it), be kind enough to come and let me know how you went about it; for at present I know of but one remedy for human depravation, namely, the efficacious grace of Him who worketh in men both to will and to do of His own good pleasure."—A. Toplady

The stars represent the pastors of and His preachers.

the churches, and the candlesticks represent the churches. Therefore, Jesus reveals Himself as walking in the midst of His churches and holding His preachers in His hand.

I rejoice that the Lord Jesus still does this today. I am happy to know that He still walks in the midst of His churches, and that He still holds His preachers in His hand.

So far as the Lord Jesus was concerned relative to the city of Ephesus, it was a concern for His preachers and His churches. I think, in the main today, the concern of Jesus Christ for this town, and any town, is the concern that He has for His churches and His preachers. He is not interested in the world's financial centers, such as New York or London. He is not interested in the political affairs of this world.

While it may make a great deal of difference to us, I don't believe the Lord Jesus is concerned a bit as to whether a man is a Democrat, a Republican, a Socialist, or a Communist. He is not interested in the fashions of this world, nor is He interested in the civic organizations. Many seem to think that the Rotary, the Kiwanis, and the Lions Club are great civic organizations. Perhaps they may do some good. Personally, I'm not a member of any of them—the only thing I'm a member of is a Baptist Church. Yet regardless of how much or how little good may be accomplished by these civic organizations, the Lord Jesus is not interested in them. Then we have great educational centers such as Harvard, Yale, and Columbia, but the Lord Jesus is not interested in these. In the last book of the Bible, He reveals Himself as being interested primarily in His churches

In the light of this truth, then a preacher and a church should be mighty careful as to what they do, and their attitude toward one another. Sometimes a little group gets together and attempts to fire the preacher. That group should remember that that preacher as God's true servant, is being upheld in the very hand of God. Sometimes a preacher candidates for a job. That is, he attempts by some hook or crook or some underhand manner, to get before some pastorless church that he might be considered for the pastorate. Many times he will write letters himself, and oft times have his friends write letters for him, and will work like a politician who is seeking an office, to become pastor of such a pastorless church. Even churches candidate too in securing a pastor. As the poet has said:

"A church there was, and it needed a Preacher;
So here's what it did—a ridiculous feature;
Each Sunday it 'tried out' a different man;
Brought in from Beersheba or maybe from Dan.

"And we who observe this affair from afar,
Would think they are buying a second-hand car.
Much depends on the age and the freedom from Knocks:
Yes, we pick out our Pastors as we shop for 'Used Crockets'.

"To us has been given the Spirit to guide:
Then why run the chance that the Church may divide
Over John or Apollos or Cephas or Paul:
The Spirit is willing: why cheapen the call?"

(Continued on page seven)

Undoubtedly, the richest and soundest work on Romans ever written is . . .

ROBERT HALDANE'S

EXPOSITION OF THE EPISTLE TO THE ROMANS

FIVE VOLUMES, \$7.95

"Thomas Chalmers, whose own work on Romans has been highly used of God, made the statement that he was ashamed to mention his exposition with this one by Robert Haldane."

"Yet another said that he who desired to master the subject of justification must repair either to this work by Haldane, or to John Calvin—preferably to both."

The reprinting of this commentary is truly one of God's greatest blessings upon this generation. It was first published in 1835, and it still lives to expound this great epistle.

ORDER YOUR SET TODAY!

THE BAPTIST EXAMINER

ASHLAND, KENTUCKY

Some people get their promotion but they rattle around in it.

No Arminianism In Heaven

What do you think your song will be when you come to Heaven? Blessed be God, that He gave me free will; and blessed be my own dear self, that I made a good use of it? O no, no. Such a song as that was never heard in Heaven yet, nor ever will be, while God is God, and Heaven is Heaven. Look into the Book of Revelation, and there you will find the employ of the blessed, and the strains that they sing. They cast their crowns before the throne, saying, "Thou art worthy for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, people and nation." There is discriminating grace for you! "Thou hast redeemed us out of every kindred, etc." that is, from among the rest of mankind. Is not this particular election and limited redemption?

I will venture to assert that not one grain of Arminianism ever attended a saint into Heaven. If those of God's people who are in the bonds of that iniquity, are not explicitly converted from it while they live and converse among men; yet do they leave it all behind them in Jordan (i. e. in the river of death) when they go through.

—Toplady

"The Book Of Revelation"

(Continued from page six)

Such a preacher or church needs to realize that Jesus is walking in the midst of His churches, and that He is holding preachers in His hand, and therefore, He is able to lead the church and preacher, and will bring both together in His appointed time.

I rejoice in this revelation of Jesus at Ephesus, in that He revealed Himself as walking in the midst of the churches, and holding the preachers in His hand. I rejoice to know that He is the same yesterday, today, and forever, and that all of Jesus' churches, and all of Jesus' preachers still occupy this relationship to Jesus Christ today.

II

Our Scripture further shows that there were several things for which Jesus **COMMENDED** this church at Ephesus. We read, "I know thy works." (vs. 2). This verse would indicate that this was not an idle church, but it was one of persevering service. Every church ought to be of this type. Every Christian ought to be a working Christian. Jesus could not commend lots of churches and lots of Christians today like He did this church at Ephesus, for there are a lot of churches and a lot of Christians who have no works worthy of commendation.

Furthermore, a lot of them that are doing works are not doing works that are pleasing whereby that they might be commended. The Apostle James says:

"Be ye doers of the word."—(James 1:22).

In the original language, this is an interesting Greek word, for James literally said, "Be ye word-doers." It isn't just enough to be a doer, but you are to be a word-doer—a doer according to the Word of God. This church at Ephesus was this type, and therefore Jesus commended it because of its works.

The second thing for which Jesus commended this church was its patience. We read, "I know thy works, and thy labor, and thy patience." Just like every other Christian ought to be a patient Christian, so every church ought to be a patient church. Listen to the Apostle Paul:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1).

The Apostle Peter would also exhort us to be patient:

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness."—(2 Peter 1:5, 6).

In the third place, He commended them because they had been practicing church discipline. We read:

"Thou hast tried them which say they are apostles, and are not; and hast found them liars."

Every church ought to practice church discipline today. Listen:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—(1 John 4:1).

All the heretics and those who hold false doctrines should be excluded.

"A man that is an heretic after the first and second admonition reject."—(Titus 3:10).

All those who refuse to walk in the light of God's Word should be excluded from the fellowship of our churches today.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

—(II Thess. 2:6, 14).

All those who live lives of immorality should likewise be disciplined.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an extortioner; with such an one do not eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore, put away from among yourselves that wicked person."—(I Cor. 5:11-13).

This church at Ephesus was just that kind of a church—it believed in discipline, and it practiced discipline. They would not allow evil characters to remain in their fellowship. Even those who seemed to be apostles, and who were prominent in the church, were tried and were discovered to be deceivers. Is it any wonder then since church discipline is taught throughout the Word of God, that Jesus commended this church at Ephesus because they practiced discipline.

There are mighty few churches today who would receive Jesus' commendation on this ground, for our churches are filled with heretics, and those who live immorally, and contrary to God's Word. Exceedingly few churches even try to practice old-fashioned church discipline. It isn't any wonder then that the average church does not have Jesus' commendation. Yet this church at Ephesus was commended because of its discipline.

Again, Jesus commended this church because it did everything from the right motive—that is, they did everything for Christ's sake. We read, "And for my name's sake hast labored." Everything this church has done, they did it in the name of, and for the sake of Christ.

Lots of churches could not get this commendation today, for many of them do things without any thought of Christ or Christ's glory. Churches will hold so called revival meetings, and by using unscriptural methods, will drag great numbers of folk up to the front of the church, and have them make a profession, just in order to have a big report to present to the Association. Churches build buildings just in order to keep up with some other church that has built one recently. Preachers often preach for the praise of men, and choirs and choir singers entirely too often sing for the praise of men, rather than for the glory of God. No one ever gets the commendation of Jesus when he thus serves God. If you want Jesus to commend you, you want to do like the church at Ephesus—you want to do everything from the right motive—namely, for the sake of Christ.

This is what Paul taught the church at Corinth.

"For the love of Christ constraineth us."—(II Cor. 5:14).

I can imagine three young men courting a young woman. The first declares openly that he is courting her because her father has a big pocketbook, and since she is the only child, she will get all the money. The second declares that he is courting her because the doctors told him that he has tuberculosis, and since the father has lots of money, he knows he will take care of her, and won't allow him to suffer. The third is courting her because he loves her, and if the father were to lose every penny he has, he would still want to marry her. He is truly in love with the lassie. These three represent three professing Christians. The first is serving God because he wants to go to heaven when he dies. The second is serving God because he does not want to go to hell. The third is serving Him because he loves Him. Every Christian ought to serve God in the light of this

last named motive. You have no business to give God your hell-scarred service, nor have you any business to serve Him from a selfish hope of heaven. You ought to do everything for Him because you love Him.

Jesus commended this church at Ephesus just because they served Him out of love.

A fifth thing for which Jesus commended this church was the fact that they were not quitters. The third verse finishes by saying, thou "hast not fainted." Personally, I hate to see anybody start anything and then quit. I particularly hate to see a Christian that is a quitter, and especially to find a church that is of that class. As Christians and churches, we are in the army of the Lord Jesus Christ, with Him as our captain. We are not to be in service for a few weeks nor for a few months, but for life. Lots of days are dark, and much of the time we have to walk by faith. The road gets rough, and the load is tough oftentimes. The Devil and all his adversaries are against us, but we are not to quit. Listen to this Scripture:

"Finally, brethren, be strong in Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."—(Eph. 6:10-18).

Sometimes the Devil tempts me just the same as he does you. He tells me that there is no need standing for the things of the Bible. He tells me that I might as well give up and just let the world believe as it wishes; but, beloved, I cannot quit, I must not quit—I must stand for the things of the Bible though all the world may turn against me—I must not quit. I pray God in your behalf that you will not be a quitter, but having put your hand to the plow, may you press on. May you ever continue to serve the Lord, and thus earn the commendation which Jesus gave to this church at Ephesus.

There was still another thing for which Jesus commended them, namely, they hated false doctrine. In verse six we read, "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." This church at Ephesus had always hated false doctrine. Paul visited this church, and found some folk there that were not saved, and had been improperly baptized. He led these to Christ, and then baptized them. We read this in Acts 19:1-7. So we see that on the question of false baptism, and even concerning the Nicolaitanes, this church at Ephesus actually hated false doctrine.

Well, I hate it, too, beloved. I hate to hear any man preach or testify anything which I know is contrary to the Word of God. I hate to hear a preacher say that you have to join the church to be saved, for this is false doctrine.

I hate to hear anybody say there is something man can do in the realm of salvation, since this is false doctrine, for the Word of God declares:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."—(Eph. 2:8, 9).

I hate to hear preachers talk about sinners praying through,

for the Word of God says:

"We know that God heareth not sinners."—(John 9:31).

I hate to hear women testifying, praying, and preaching, for they are out of their God-given sphere. God said that their place was one of silence.

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, or to usurp authority over the man, but to be in silence."—(I Tim. 2:11, 12).

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law."—(I Cor. 14:34).

I hate to hear men talking about unionism, and urging everybody to unite; for though I love unity, I despise a false union which is based on fraternalism rather than upon Scripture. In fact, beloved, I am just like the folk at Ephesus—I hate false doctrine. How I would to God that every one of us might also come to the place where we literally hate false doctrine. To do so means that you have the same commendation which Jesus gave the church at Ephesus.

III

While Jesus commended this church at Ephesus, He also **CONDEMNED** it. Though there was much about this church which was worthwhile and which deserved commendation, there were also some things which Jesus condemned. Now when we come to this particular church at Ephesus, we ask, "What's wrong with this church?" We haven't far to search, for the Word of God directly reveals that which was wrong. In verses four and five we read:

"Nevertheless I have somewhat against thee, because THOU HAST LEFT THY FIRST LOVE. Remember therefore from whence thou art fallen and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Here then was that which was wrong with this church—it had left its first love. Though it was zealous in its discipline, it had left its first love. Though in patience this church had served God, it had left its first love. Though it was doing things from the right motive, and though they were not quitters, and though they were strong for the doctrines, they had left their first love.

I can imagine a woman with gnarled hands showing evidences of hard work in days gone by. There she stands with gray hair and pale face, with her eyes having lost their lustre through scalding tears. Actually today she has everything she might hope for, humanly speaking. She has everything that a husband can give but love. That is gone, and her home is but a hell. Her eyes literally blaze when she would say, "What do I care about your silks, your diamonds, your silver, or your china, your automobiles, and your mansions? I would go back to the cottage where you found me, and would put on the calico I used to wear, and I would walk the bare floors like a queen if I could only have again the love you gave me, which made earth a heaven to my soul."

That which is true of many a home, is true of many a church. Though churches still stand for the doctrines, and though they work zealously and patiently, and are not quitters, if that church leaves off its first love for Christ, and that love cools and wanes, all else becomes but hollow mockery.

This is a serious condition for any church to drift into. So serious was it here at Ephesus that it even threatened the very existence of the church.

Jesus said, "Repent or else." If this church did not correct this trouble, the Lord Jesus actually declared that He would remove the church's candlestick, for He said, "I will remove thy candlestick out of its place, except thou repent."

I would to God that every one

(Continued on page eight)

THE SOVEREIGNTY OF GOD

By ARTHUR W. PINK

320 Pages — \$2.75

The doctrine of God's sovereignty is by far the most eminent doctrine of the Word of God. Yet, it is the most misunderstood and most hated doctrine, and most abused and perverted than all the rest of the Word of God combined.

The Christian who knows nothing of this doctrine is truly still a babe as to the knowledge and grace that is to be found in Christ Jesus. And by far, this book is the very BEST on this subject. Every preacher should master the contents of this book, and every Christian should study it most thoroughly. If this were done, I dare say that we would have revival the like of which the world has never seen.

Don't Fail To Purchase And Thoroughly Digest This Book!

Order From:

THE BAPTIST EXAMINER

ASHLAND

KENTUCKY

THE BAPTIST EXAMINER

PAGE SEVEN

SEPTEMBER 15, 1956

Spurgeon's Comments

(Continued from page three)
Election Made Spurgeon The
Bold Man That He Was

"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 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 smil-eth at all his enemies; and when they come too near him, he moveth himself and dasheth them to pieces. What careth he for them? He walks about 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."

Spurgeon Preached That Election Gives To The Sinner Encouragement To Come To Christ

"And now, 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 cannot blame you for it, for I have heard those preach election, who have sat down, and said, 'I have no 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

Things Don't Just Happen; God Predestinated Them

PROVIDENTIAL MEETING OF JESUS AND
THE WOMAN OF SAMARIA
(John 4)

The woman of Samaria, and many others of the city of Sychar were to be called to the knowledge of Jesus. But how was this to be brought about? In passing near the city Jesus was apparently about to proceed without entering it. His disciples went into the town to buy victuals, while He rested at Jacob's Well. How many chances, then, were there, that neither this woman nor any of the other persons should hear of Him! Had the disciples brought provisions with them, or been previously provided on the way, there would have been no delay, and the Lord would have passed before the woman came to the well. Now, when He is sitting at the well, why is it that at this moment the woman came? Why was she a woman of such a particular character? In this we have a specimen of the ways in which God opens an entrance for the Gospel into different places. How often is this by accidents which are all appointed by Providence to fulfill His purposes?—Alexander Carson.

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 lepers say? 'Let us fall unto the host of 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. Go 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 any thing; thou wilt not be more damned for that."

Arminians! Read What Spurgeon Said As To The Limited Atonement

"Some people love the doctrine of universal atonement because they say, 'It is so beautiful. It is a lovely idea that Christ should die for all men; it commends itself,' they say, 'to the instincts of humanity; there is something in it full of joy and beauty.' I admit there is, but beauty may be often associated with falsehood. There is much which I might admire in the theory of universal redemption, but I will just show what the supposition necessarily involves. If Christ on His cross intended to save every man, then He intended to save those who were lost before He died. If the doctrine be true, that He died for all men, then He died for some who were in Hell before He came into this world, for doubtless there were even then myriads there who had been cast away because of their sins. Once again, if it were Christ's intention to save all men, how deplorably has He been disappointed, for we have His own testimony that there is a lake which burneth with fire and brimstone, and into that pit of woe have been cast some of the very persons who, according to the theory of universal redemption, were bought with His blood. That seems to me a conception a thousand times more repulsive than any of those consequences which are said to be associated with Calvinistic and Christian doctrine of special and particular redemption. To think that my Saviour died for men who are in Hell, seems a supposition too horrible for me to entertain. To imagine for a moment that He was the substitute for all the sons of men, and that God, having first punished the substitute, afterwards punished the sinners themselves, seems to conflict with all my ideas of divine justice. That Christ should offer an atonement and satisfaction for the sins of all men, and that afterwards some of those very men should be punished for the sins for which Christ had already atoned, appears to me to be the most monstrous iniquity that could ever have been imputed to Saturn, to Janus, to the goddess of the Thugs, or to the most diabolical heathen deities. God forbid that we should ever think thus of Jehovah, the just and wise and good!"

Editor's Note: These quotations

are taken from the booklets, "Election" and "A Defence of Calvinism." You may order both of them from us. Prices 15c and 20c, respectively.

Yes, Eminent Scholars

(Continued from page one)
the much-controverted passage in Acts 13:48: 'And as many as were ordained to eternal life believed,' the only natural interpretation is that they believed because of their ordination to eternal life. The Arminian view is without foundation in the Word of God; for election is the source, the only source, whence spring faith, holiness, and good works." (pages 107 and 108 of Christian Doctrines.

J. R. GRAVES

Author of Seven Dispensations
And a Host of Other Books

"To say that all are not saved because God could not save all, as well as some, would limit His power. It must be because in the exercise of His own sovereign will, and in the purpose of His grace, He saw fit not to save all. He is no more under obligation to save any one of Adam's fallen race than He is to save the fallen angels. No reverent being in the universe will say that God is under any obligation to save the fallen angels, or any one of them. If He should see fit for reasons all His own to save one in each hundred, or one in each thousand of them, the rest would have no cause to complain. It would be an act of sovereign mercy in Him to save one sinner of Adam's race—and no one can justly charge Him with injustice should He save none . . . He did not contract for the lost angels, nor all men. He only took hold of the 'seed of Abraham,' not of Adam . . . We were made to love God because he first loved us. We elected or chose Him, because He first elected or chose us . . . It was the elect who were represented in the covenant of Redemption by Christ . . . They were the Father's choice, and that was enough for Christ, and should be enough for us. 'Even so, Father, for so it seemed good in thy sight.' (Matt. 11:26). Infidels may wrest this hard doctrine, more fully developed by Paul than any other apostle, to their own destruction, but a host of the best and clearest minds that ever lived on earth have advocated it—as Augustine, Calvin, Knox, Henry, etc.—and it is crystallized in the creeds of Presbyterians, Episcopalians, Methodists, as well as Baptists. We see here no universal Atonement or Redemption." (Quoted from *The Great Carrollton Debate*, pages 1128, 1136-1138).

A. H. STRONG

Former President of Rochester
Theological Seminary

"Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain out of the num-

ber of sinful men to be the recipients of the special grace of His Spirit, and so to be made voluntary partakers of Christ's salvation." (page 779, *Systematic Theology*).

B. H. CARROLL

Founder and First President of
Southwestern Baptist Theological
Seminary

"What is election? Choice toward individuals. When was this choice made? Before the world was. As we were not there then, in whom was it made? In Christ. To what end? That we should be holy and without blemish in love. He blessed us at that time in foreordination. What does that mean? To decree beforehand. Concerning whom? The particular individuals that were elected. Unto what? Unto adoption as sons. Through whom? Through Jesus Christ. According to what? According to the good pleasure of His will. To what end? To the praise of the glory of His grace. (page 79, *Commentary On Ephesians*).

J. P. BOYCE

Former President of Southern
Baptist Theological Seminary

"God of His own purpose, has from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any value to Him of them; but of His own good pleasure." (*Systematic Theology*, page 427).

JOHN A. BROADUS

One of the Founders of
Southern Baptist Seminary

"From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure." (page 450, *Commentary On Matthew*).

"The Book Of Revelation"

(Continued from page one)
of you might pause and take inventory and see where you stand before God this day. Regardless of how much you have for which the Lord Jesus might commend you—are you positive—are you certain that He would not condemn you, just like He did this church at Ephesus, because you have left your first love?

This then is that which was wrong with the church at Ephe-

sus—it had left its first love. It is that which is wrong with many churches today. It may be wrong with you, and with your church. I ask you to be certain, and be sure you have not left your first love. If you have, Jesus says, "Repent, or else."

IV

Even though Jesus found in this church at Ephesus that which he could commend as well as that which he did condemn, He also gave a **PROMISE** to those who might be overcomers. In verse seven we read:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

This is a marvelous promise. Even though the church might not repent, if there were even a few in it who continued in their first love, this then should be their reward, and a marvelous reward it is. It is His promise to the overcomers today.

I ask you, therefore, in closing, a simple but pointed question: "Have you lost your first love?" I know churches by the dozens, and so-called Christians by the hundreds who have lost their first love. Lots of churches don't even have Sunday night services. Lots of them compromise His Word. Lots of so-called Christians desecrate the Lord's Day, and are more at home in a place of worldly amusement than in the house of God. Oh, if you individually, or if the church of which you may be a member, has lost its first love, then in the name of God may I plead with you to "repent, or else."

It may be though that someone to whom this message comes has never been saved. You have never yet professed a love for Him. It may be that you actually know nothing about Him, and care nothing about loving and serving Him. Oh, that you might see the beauty of Jesus today, and receive Him as your Saviour, and come to love Him as every child of God should.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—(John 1:12).

There is no pew so vacant as the one without a spiritual worshipper.

BOOKS WHICH DEAL WITH SOVEREIGNTY, ELECTION, PREDESTINATION, ETC.

THE SOVEREIGNTY OF GOD by A. W. Pink,	320 pages. (An indispensable book!)	\$ 2.75
THE DOCTRINES OF GRACE by George Sayles Bishop.	509 pages	3.95
DEFINITIONS OF DOCTRINES by C. D. Cole.	179 pages	1.50
A SYSTEMATIC STUDY OF BIBLE DOCTRINE by T. P. Simmons. Over 500 pages		4.00
BODY OF DIVINITY by John Gill. Over 1000 pages		8.00
THE REIGN OF GRACE by Abraham Booth. 291 pages		2.50
PREDESTINATION by Loraine Boettner. 432 pages		4.50
THE SATISFACTION OF CHRIST by A. W. Pink.	313 pages. (On particular redemption)	3.95
THE ATONEMENT by A. A. Hodge. 440 pages		4.50
ANTIDOTE AGAINST ARMINIANISM by Christopher Ness. 110 pages		.75
THE BIBLE DOCTRINE OF ELECTION by T. P. Simmons. 78 pages		.25
THE BIBLE DOCTRINE OF ELECTION by C. D. Cole. 23 pages		.20
THE BIBLE DOCTRINE OF ELECTION by C. H. Spurgeon. 23 pages		.15
A DEFENSE OF CALVINISM by C. H. Spurgeon.	19 pages	.20
EXPOSITION OF THE EPISTLE TO THE ROMANS by Robert Haldane. 5 volumes		7.95
JOHN GILL'S COMMENTARY by John Gill.	6 volumes	47.50

Order From

THE BAPTIST EXAMINER

ASHLAND

KENTUCKY

THE BAPTIST EXAMINER

PAGE EIGHT

SEPTEMBER 15, 1956