

When you give till it hurts, it makes you feel good.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

"I SHOULD LIKE TO KNOW"

# 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

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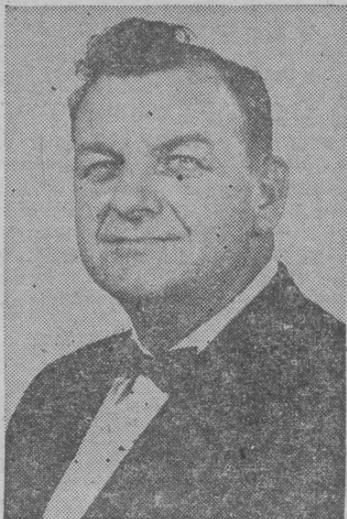
RUSSELL, KENTUCKY, JULY 20, 1957

WHOLE NUMBER 995

## SANCTIFICATION

Elder C. N. TAYLOR  
Arlington, Texas

Brother Taylor, who used to be pastor of my home church, and who is most definitely loved by your editor, in a recent letter states that TBE is being well received by the members of his church, for which we are indeed grateful. In every revival and Bible Conference that he holds, Brother Taylor secures a number of subscriptions in our behalf. "Go, and do thou likewise."



Elder C. N. TAYLOR

Sanctification in the Bible Dictionary means, "To make, declare, or regard holy"—nothing more, nothing less.

God commands men to sanctify. Ex. 13:2: "Sanctify unto me all the firstborn . . . both of man and of beast; it is mine." The word is

used many times in this same manner. Cf. Ex. 10:10-22; Ex. 28:41; Ex. 29:27, 33, 36, 44 also many others too numerous to mention.

God commands us to sanctify lifeless objects. Moses was to sanctify the mountain (Ex. 19:23); the altar (Ex. 29:37); the tabernacle (Ex. 29:44); the laver (Ex. 40:11).

The Lord sanctified. Ex. 31:13: "I am the Lord that doth sanctify you." Cf. Lev. 20:8.

There are those who teach that sanctification is a second work of grace and necessary to salvation. This is refuted by Jer. 1:5. Notice, Jeremiah was sanctified before he was born.

To be sanctified is to live above sin is refuted by Rom. 3:10.

Others use different terminology and call it the "baptism of" (Continued on page eight)

### 1. Explain I Tim. 5:23.

I don't know that this needs explanation, but rather acceptance. Paul is recommending wine for stomach disorders. You will notice that the quantity suggested was that of a "little" wine. There are lots of folk who say that temperance is wrong and that the only way to handle the alcohol question is by absolute abstinence. This is not true. I do not know of any place in the Bible where absolute abstinence is taught, but rather a limited temperate use of wine is recommended for stomach disorders.

There is no doubt that the wine recommended was fermented wine, for that was the type wine that was known in New Testament days.

### 2. Does God cause everything that He predestinated?

Even our most absolute brethren say that He does not cause the sin which they say He predestinates, but He allows or lets or leaves His creatures to sin, while He is the efficient cause, by His Son and Spirit, of all salvation from sin—of the holiness of all whom He chose in Christ before the foundation of the world, and whom He predestinated or ordained to eternal life.

### 3. Explain Matthew 26:28.

The only way that sins may ever be remitted is by the bloodshedding of the Lord Jesus. There

can be no remission of sins or forgiveness of sins apart from His blood-shedding. Read Eph. 1:5, which tells us that there is no forgiveness apart from redemption.

It is highly conspicuous that it does not say that Christ died for everybody and that through His death all may have remission of sins, but rather it says that His blood was shed for "many." There is no verse that teaches a limited atonement more strongly than this.

### 4. In I John 2:2, are we to believe that Christ's death was for the whole world?

Yes, for the whole world of God's elect. To interpret this verse otherwise would make Scripture contradict Scripture. His death was for all of God's elect—the whole world of them.

### 5. Is there any Scripture which commands us to fraternize with the Negroes in our churches and schools? Should we practice segregation or integration?

Many times through this paper I have said that for both the good of the white and the black races, segregation is the only answer. I believe that God segregated the races in the day of Noah. Read Gen. 9:20-27. Integration is nothing short of man's attempt to thwart the purposes of God. There are many Negroes whom I love in (Continued on page eight)

# Election and Reprobation

By J. M. PENDLETON

Outstanding Baptist Scholar, Now Dead; Author of "Church Manual," "Christian Doctrines," "Distinctive Baptist Principles," etc.

While there is nothing in predestination which forbids its use in the sense of the foreordination of all events, it is commonly employed with reference to human beings. It comprehends the purpose of election, and also, as will be shown, the purpose of "reprobation," as it has been called, which, as has been well said, "is nothing more than withholding from some the grace which is imparted to others." These two purposes may be expressed thus:

"That 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 foreseen faith and good works, or any conditions performed by them;" and that from the rest of mankind He withheld His grace and left them to dishonor and the just punishment of their sins.

The ideas brought to view in this statement need and deserve expansion. I may therefore say—

### I. ELECTION IS PERSONAL

The choice exercised is a choice of persons. It is a choice of persons as distinguished from nations. The Jews were in one sense an elect nation, but their election from among the nations had no special reference to eternal life, to which persons are elected; and in addition to this, they were the only elect nation the world ever saw. But to see that election is not national, we need only turn to Revelation 5:9:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and

hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

Here we are plainly taught that salvation is not national deliverance, but that the saved are redeemed out of every nation. An eclectic operation is referred to—persons selected out of nations. The theory of national election cannot be maintained as the doctrine of the New Testament.

Election is not only personal as distinguished from national, but it is of individuals as distinguished from individuals. The line of discrimination runs between persons. When Paul says in Romans 16:13, "Salute Rufus, chosen in the Lord," the reference must be to personal election, as also when he writes to the members of the Thessalonian church,

"God hath from the beginning chosen you to salvation."—II Thess. 2:13.

Peter, in writing to the "strangers scattered abroad," addressing them as "elect according to the foreknowledge of God the Father," must have meant personal election.

If it is said that the election of some is the rejection of others, it may be remarked: Rejection is a term needlessly strong, and it is preferable to say that God has

left others as they were. The decree of election leaves them where they would have been had there been no election of any. No injustice is done them. The truth is, election is injustice to none, while it is an unspeakable blessing to some. It takes a multitude which no man can number but which God can number, out of the fallen race of Adam, and raises them up to hope and Heaven.

### II. ELECTION IS ETERNAL

In proof of this, the following passages may be quoted:

### OUR RADIO MINISTRY

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Ashland, Kentucky  
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- WNRG—1250 ON THE DIAL  
Grundy, Virginia  
Sunday—8:30-9:00 A. M.
- WDXI—1310 ON THE DIAL  
Jackson, Tennessee  
Sunday—7:30-7:45 A. M.
- WMLF—1230 ON THE DIAL  
Pineville, Kentucky  
Sunday—8:30-9:00 A. M.
- WKIC—1430 ON THE DIAL  
Hazard, Kentucky  
Sunday—8:30-9:00 A. M.

"According as he hath chosen us in him BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love."—Ephesians 1:4.

"Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus BEFORE THE WORLD BEGAN."—II Timothy 1:9.

"God hath FROM THE BEGINNING chosen you to salvation through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

After what has been said concerning the eternity of God, and the consequent eternity of His purposes, it is not necessary to enlarge on a point so plain as that His election of His people is from eternity. Election, being inseparable from the divine purposes, is as eternal as they. As it has to do with eternal life, it is eternal, as going back to the unbeginning past and forward to the unending future.

### III. 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 be-

cause 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.

The purpose of election contemplates the sanctification of the elect, and therefore regards them as sinners needing sanctification. The same truth is suggested by the words,

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son."—Romans 8:29.

Here evidently the predestination, including election, did not find its basis or reason in the conformity of the predestinated to the image of Christ, but the conformity is the result of the predestination.

As to 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.

### IV. THE PURPOSE OF ELECTION IS IRREVERSIBLE

This is the only view of the matter that is worthy of God. Changeable purposes would detract from His glory as an infinitely perfect Being. The purpose (Continued on page six)

## The Baptist Examiner Pulpit

### "THE WINDS OF GOD"

By PASTOR JOHN R. GILPIN

"He . . . createth the wind."—Amos 4:13.

I don't know whether cyclones, windstorms, tornadoes, twisters, and hurricanes were as common when I was a boy as they are today, or not. It may be that they were and I have forgotten, and again, it may be that they were not reported in the paper and by radio and television as they are today, and we just didn't hear about it. Again, it could be, beloved, that they were not as com-

mon as they are today. However, today cyclones and tornadoes and twisters of various types are a very, very common occurrence in America. I suppose they have been that way all down through the years, for we read in the book of Job that his children were killed when a tornado struck their home, but it seems to me that they are just a little more common, and a little more prevalent today.

There are a lot of people who

think that these things just happen. I am sure if you would go out on the streets that a great number of people with whom you meet and talk, would tell you that cyclones and twisters just happen. Beloved, I don't agree with them at all. I have a very, very definite feeling that cyclones, tornadoes, hurricanes and windstorms come to pass because of a Sovereign, Omnipotent God that is guiding your destiny and mine, (Continued on page two)

### SEEING JESUS

"Then were the disciples glad when they saw the Lord," not when they looked at each other. He is not real in our churches. If He were, we would not sit so lifelessly on Sunday, content with our formal up-risings and down-sittings, and go out as though we had met to honor a corpse instead of to hail a conqueror. —VANCE HAVNER.

### HYPOCRITICAL?

We sing SWEET HOUR OF PRAYER and content ourselves with 10-15 minutes a day. We sing ONWARD CHRISTIAN SOLDIERS and wait to be drafted in His service. We sing OH FOR A THOUSAND TONGUES and we don't use the one we have. We sing THERE SHALL BE (Continued on page eight)

Money-raising devices are crutches on which a church may hobble along; tithing enables a church to "run and not grow weary."

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BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

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"God's Winds"

(Continued from page one) and that those terrific winds come by the power of God.

I

GOD CONTROLS THE WINDS.

I want to give you a number of Scriptures from God's Word to show you that God controls the winds.

"And Moses stretched out his hand over the sea; and the LORD CAUSED the sea to go back by A STRONG EAST WIND all that night, and made the sea dry land, and the waters were divided."—Ex. 14:21.

This is speaking about the time when the children of Israel were encamped on the edge of the Red Sea, getting ready to leave Egypt for their forty years wandering. It says that with the sea before them, God caused it to be parted, and to become dry ground as a result of a strong east wind which God caused to blow that night.

Beloved, you can't read this without realizing that God controlled the wind back there. Well, if God controlled the wind in this instance, surely the same God is controlling the winds today.

We read again: "He STAYETH his rough wind in the day of the east wind."—Isa. 27:8.

This would indicate that God controls both the rough wind and also the east wind. We usually are inclined to think of the east wind as being a gentle, moderate, delightful wind, and it would seemingly be implied by this verse that God controls both the east wind, which is mild and gentle and temperate, and the rough wind, that might blow to cause destruction.

Notice again: "He BRINGETH THE WINDS out of his treasuries."—Psa. 135:7.

The Lord has treasuries far beyond our comprehension and He brings the wind out of his treasuries, as if to say that God controls the wind.

We turn to the book of Jonah to find that God sent two winds, which affected Jonah, for we read:

"The LORD SENT OUT a great wind into the sea."—Jonah 1:4.

Jonah was fleeing from God. This was at the time when God was sending a wind to cause the ship to be rocked backward and forward, and make the mariners think that they were going to sink and be destroyed. This was the wind that came whereby the mariners were sure that there was a "Jonah" on board that was causing a lot of difficulties to come unto them. It was God, beloved, that whipped up the wind and caused the waves to become boisterous so that it looked as though the ship was going to meet destruction. If you will read this, you can't help but realize that God controls the winds.

Then a little later we read how Jonah and the entire city of Nineveh was saved, and then Jonah went outside the city and the Word of God tells us that the sun beat down so strongly upon him that it looked as if he was going to die with a sun-stroke. Beloved, God caused a vine to grow up

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over him as a matter of shelter and then we read that God prepared a vehement east wind.

Here is a wind, beloved, that is spoken of as being prepared by God. You can't read how that God, in the first chapter of Jonah, stirred up the winds to the extent that it looked like the windstorm was going to send the ship to the bottom of the ocean, and neither can you read the story of this vehement east wind that God stirred up in the fourth chapter of Jonah, without realizing that the winds are controlled definitely by Almighty God.

Listen again: "The LORD HATH HIS WAY in the whirlwind and in the storm."—Nahum 1:3.

The first time that this Scripture was definitely impressed upon me was a few years ago when a big cyclone struck in Texas and a school building, housing several hundred children, was destroyed, and more than three hundred of those children were killed. I remember at that time that there were lots of people who wondered why such a thing as that would come to pass, and I remember that one man asked me if God had anything at all to do with the cyclone. When I began to find an answer for him, I came across this Scripture, "The Lord hath his way in the whirlwind and in the storm," and I told this man that I was definitely convinced as a result of this Scripture that that cyclone came and blew that school building down and killed those three hundred children as a result of God's own planning. Beloved, He has his way in the whirlwind and in the storm.

Let's notice another Scripture: "What manner of man is this that EVEN THE WIND and the sea OBEY him?"—Mt. 4:41.

Jesus was asleep. His disciples awakened Him when they were crossing the Sea of Galilee, thinking that there was a possibility that they all might be drowned within the sea. When they awakened the Lord Jesus Christ, He spoke peace unto the waves, and the waves became still and the ocean became calm. Then it was that the disciples said, "What manner of man is this that even the wind and the sea obey him?" Beloved, God controls the winds.

Notice again: "Who hath gathered the wind in his fists?"—Prov. 30:4.

This question which is asked would indicate that God just gathers the winds up into His fists, and when God wants to turn on a cyclone, or a whirlwind, or a twister, He can do so; or if He wants to give us a gentle east wind, He can do that. In other words, God has gathered the winds into His fists.

So, I say, beloved, from the various Scriptures which I have given you, you can see that God controls the winds.

II

FROM HISTORY WE GET THREE ILLUSTRATIONS.

I want to give you three illustrations from history to show you how God controls the winds and how God, by His control of the winds, has changed the destinies of the world thereby.

The first illustration which I want to use was that which took place between 300 and 400 years ago when Philip of Spain, as a Catholic monarch, decided that he was going to sail against England and crush Protestantism once and for all. I am sure that some of you will recall how that Philip, king of Spain, got together that mammoth fleet of ships that was known as the "Invincible Armada" and sailed toward England. History tells us that the Invisible Armada was the best furnished, with both men and provisions that the ocean had ever seen, and furthermore, that this Armada was such an arrogant something in its appearance that they even nicknamed it the "Invincible Armada" as it was on its way from Spain to England. There was in this Armada, so the historians say, 180 ships, which was a tremendous fleet; there were 19,290 soldiers, there were 8,350 mariners, there were 2,080 galley

Examiner

Editorials

BY BOB L. ROSS



PREDESTINATION AND ELECTION BELIEVED BY SPURGEON

A LETTER FROM TENNESSEE has just been opened, and it reads as follows: "Just a note to say that I enjoy THE BAPTIST EXAMINER very much. Many of the articles are a real blessing to me. Especially those by C. H. Spurgeon. I have heard many preachers quote Spurgeon but I never knew he believed in predestination until I read it in T. B. E."

How true this is of most lay people and many preachers today—they know not what Spurgeon believed. Arminians boast and brag about Spurgeon; yet they gnash their teeth when the sovereignty of God, the truth Spurgeon loved, is proclaimed. But that is the way of Arminianism; it is like Pharisaism; it garnishes the sepulchres of the prophets, yet despises those who preach the message of the prophets (Matthew 23:29-32).

Yes, many preachers supposedly quote from Spurgeon. But anything that is on the Calvinistic side is either omitted or distorted. For instance, John R. Rice recently added words to Spurgeon's sermon, "Heaven and Hell," in order to pervert Spurgeon's statement affirming the Limited Atonement. (Incidentally, Rice hasn't yet offered any sort of an explanation for his distorting that sermon).

Well, we are set for the defense of the truth and the prophets of God. People who read this paper shall know what Spurgeon believed and preached.

ARMINIANISM

A CERTAIN PREACHER who is an enemy of the Truth writes and sarcastically asks "why we don't say something about election" in TBE. Suffice it to say that if it were left to this preacher and his Arminian mourner's bench brethren to proclaim the truths of Divine Sovereignty, the world would never once hear of the Doctrines of Grace.

ARMINIANISM thrives on ignorance and distorted truth. The mind of the Arminian is a remarkable monument to the truth of man's total depravity. The Arminian is set against the truth, and he tries to twist everything so as to make his ideas appear valid. When an Arminian begins to handle the Scriptures, he exposes his ignorance; and some do the same when the attempt to give us historical facts.

For instance, E. G. Sisk, in his booklet, "Calvinism is Fatalism," states: "John Calvin and James Arminius were just men—they fought each other until both went to the uttermost extremes." This shows the ignorance of Sisk as to the history and doctrines of Calvinism and Arminianism. How could Calvin and Arminius fight each other when Calvin died in 1564 and Arminius was not born until six years later! This is a sample of the unbridled hastiness with which the "know-it-all" Arminians oppose the truth. Some of them are so ignorant that they spell Calvinism with an "a"—("Calvanism"), and Arminianism with an "e"—("Armenianism.")

Arminius himself would probably denounce the modern-day free-willers, for he was much nearer to the truth than Arminians of today. In fact, he said of John Calvin's commentaries: "Next to the perusal of the Scriptures, which I earnestly inculcate, I exhort my pupils to peruse Calvin's commentaries, which I extol in loftier terms than

slaves to man those ships; and there were 2,630 heavy guns on the ships.

Can you imagine, beloved, a little less than 400 years ago that 180 ships so heavily manned, sailing across the ocean, with better than 2,600 heavy guns on board? No wonder they called it the "Invincible Armada." No wonder that they anticipated that without difficulty at all they would be able to crush the country of England and wipe Protestantism off the map of England. They sailed in the shape of a half moon and from one tip of the half moon to the other tip, it was seven miles. As they sailed, it seemed as though the ocean groaned beneath their very weight, and proudly did they fly their flags as they embarked from Spain to go to England. Of

course, those Spanish people knew England would be no match for them. They just naturally felt that they would have an easy time with their 180 ships in destroying the country of England. But, beloved, there was one thing that the Spanish government didn't take into consideration—they didn't take into consideration the fact that God controls the winds. Even though England was outnumbered and outmaneuvered so far as these ships were concerned, just after the battle was begun, God sent such a vehement wind among those 180 vessels, with the result that many of those vessels were blown into the English Channel and far up into the cold North Sea. Out of those 180 vessels, 127 of them met their destruction upon the rocks of England, and only 53 of the vessels, with broken spirited men, were able to creep back home, wiser but sadder, realizing that God controls the winds.

Beloved, listen, the history of the world would have been far different if the Invincible Armada had succeeded. It would have meant that Protestantism would have been stamped from

Helmich himself; for I affirm that he excels beyond comparison in the interpretation of Scripture, and that his commentaries ought to be more highly valued than all that is handed down to us by the Library of the Fathers."

ARMINIAN J. CULLIS SMITH continues to lift up his hoary head against the truth of God's Word concerning election. In his recent sputter of Arminian miasma, he states: "I affirm without fear of successful contradiction that there is no such thing taught in the Bible as unconditional election of sinners to salvation." Perhaps he never read Romans 11:5-7, which says:

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise thou art tained that which he seeketh for; but the election hath obtained it, and the rest were blinded."

Mr. Smith also needs to ponder the queries of Paul in I Corinthians 4:7:

"For who maketh thee to differ from another, and what hast thou that thou didst not receive, and now if thou didst receive it, why dost thou glory as if thou hadst not received it?"

A POEM FOR HOLY ROLLERS

Brother Edwin Settle of Ewing, Illinois, has sent us the following poem relative to the Holy Roller folks, and we appreciated it so much we are printing it herewith.

I saw a man with eyes aflame, who tossed his head and shook his mane. He stamped the floor and screamed aloud and made amusement for the crowd. The perspiration on his face ran down his cheeks like a millrace, With foam flecked lips and cheeks aglow, he acted like a monkey show. He shook his fists and jumped around, as if a bumblebee he'd found Inside the bosom of his jeans and gave some maniacal screams. 'Twas in a church in Egypt land, and he had occupied "the stand" Because he was so wondrous wise his revelations did surprise, His hearers on this wintry night he said in order to be right, A second work we must obtain or we'd be "lost" just the same, As other sinners vile who serve the Devil all the while. So while I gazed upon his face, insanity could there be traced. And then I thought of how Christ came in this world and gave his life A ransom for the sins of all who heed the Spirit's welcome call. His blood He shed on Calvary, applied to sinners makes them free From humbug, swindle, cheat or fake; this second blessing takes the cake. For if we are freed by Jesus blood, we need no second work humbug. Dedicated to, "your friend, i s hardtufule"

the country of England. It would have meant that the Catholic flag of Spain would have flown over (Continued on page three)

THE SOVEREIGNTY OF GOD



320 Pages \$3.00

By ARTHUR W. PINK

If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

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# From Spurgeon's Pulpit



## THE BLOOD

By C. H. SPURGEON

### IV. Its Preserving Power

Another property of the blood of Christ is ITS PRESERVING POWER. You will rightly comprehend this when you remember the dreadful night of Egypt, when the destroying angel was abroad to slay God's enemies. A bitter cry went up from house to house as the firstborn of all Egypt, from Pharaoh on the throne to the firstborn of the woman behind the mill and the slave in the dungeon, fell dead in a moment. The angel sped with noiseless wing through every street of Egypt's many cities; but there were some houses which he could not enter: he sheathed his sword and breathed no malediction there. What was it which preserved the houses? The inhabitants were not better than others, their habitations were not more elegantly built, there was nothing except the bloodstain on the lintel and on the two side posts, and it is written, "When I see the blood I will pass over you."

There was nothing whatever which gained the passover for Israel but just the sprinkling of blood. The father of the house had taken a lamb and killed it, and while the lamb was roasted that it might be eaten by every inhabitant of the house, he took a bunch of hyssop, stirred the basin of blood and went outside with his children and began to strike the posts, and to strike the door, and as soon as this was done, they were all safe; no angel could touch them, the fiends of hell themselves could not venture there.

Beloved, see, we are preserved in Christ Jesus. Did not God see the blood before you and I saw it, and was not that the reason why He spared our forfeited lives when like barren fig trees, we brought forth no fruit for Him? When we saw the blood, let us remember it was not our seeing it, which really saved us; one that it gave us peace, but it was God's seeing it that saved us. "When I see the blood I will pass over you."

And today, if my eye of faith is dim, and I can scarce see the precious blood, so as to rejoice that I am washed in it, yet God can see the blood, and as long as the undimmed eye of Jehovah looks upon the atoning sacrifice

of the Lord Jesus, he cannot smite one soul that is covered with its scarlet mantle. Oh, how precious is this blood-red shield! My soul, cower thou down under it when the darts of hell are flying: this is the chariot, the covering whereof is of purple; let the storm come, and the deluge rise, let even the fiery hail descend, beneath that crimson pavillion my soul must rest secure, for what can touch me, when I am covered with His precious blood.

The preserving power of that blood should make us feel how precious it is. Beloved, let me beg you to try and realize these points. You know, I told you before, I can not say anything new upon the subject, neither can I embody these old thoughts in new words. I should only spoil them, and be making a fool of myself, by trying to make a display of myself and my own powers, instead of the precious blood.

Let me ask you to get there, right under the shelter of the cross. Sit down now beneath the shadow of the cross and feel, "I am safe, I am safe, O ye devils of hell; or ye angels of God—I could challenge you all, and say, 'Who shall separate me from the love of God in Christ Jesus, or who shall lay anything to my charge, seeing that Christ hath died for me?'"

When heaven is on a blaze, when earth begins to shake, when the mountains rock, when God divides the righteous from the wicked, happy will they be who can find shelter beneath the blood. But where will you be who have never trusted in its cleansing power? You will call to the rocks to hide you, and to the mountains to cover you, but all in vain. God help you now, or even the blood will not help you then.

### "God's Winds"

(Continued from page two)

England. It would have meant that the country of England would have been a Catholic country, and that the world itself would have been thrown back into the throes of Catholicism, if God's wind had not blown.

Let me give you a second illustration that is even more phenomenal from the stand-point of the wind.

Most of you, I am sure, could

recite that little jingle:

"In fourteen hundred ninety-two, Columbus sailed the ocean blue."

Well, you can remember from history that Columbus set sail to find a new route to the Indies, and when he sailed, he sailed due west. I was amazed sometime ago with this thought, that if you will look at a map you will find that had Columbus sailed entirely due west, that he would have landed on the shores of New Jersey, because New Jersey is on the same parallel latitude with Spain; and the Catholic flag would have flown over New Jersey and the Catholic flag would have flown on the North American continent. But what was the result? History says that a strong wind blew Columbus off his course and he landed in the West Indies instead, and the Catholic flag was planted in the West Indies, and from the West Indies Mexico was later settled under Cortez in his conquest. South America was explored and settled by the Catholics, but the Catholic flag of colonization never did fly in North America. Why? Because God's wind blew Columbus off his course.

I ask you, how much different would America be today if that wind hadn't blown? Do you realize that our religious liberty that we cherish today, might never have been a reality if the Catholic flag of colonization had been planted on the shores of New Jersey?

I was impressed by one letter which we received from Ruth this week from Mexico. In part, she said: "My, we surely do appreciate being Americans after being down here, and it is only and really God's grace in ever saving us, when He could have shown His grace to Mexico."

Beloved, that is true. Suppose God hadn't seen fit to blow Columbus to the West Indies. Suppose God had allowed the United States to be colonized by Catholic Spain in this first effort on the part of Spain in a new world. Suppose God had seen to it that it was colonized by the Catholics. Do you know what the result would have been? We would be in the same condition spiritually as Mexico and South America and the West Indies are today. I tell you, beloved, God controls the winds and our destiny is fixed thereby.

I want to give you a third illustration.

I don't know how many of you folk can remember World War I, or how many of you may have participated therein. In World War I, the German army brought out a deadly poison gas and used it for the first time that it was ever used in warfare. It was released on April 22, 1915, at Ypres, France. The German meteorological department, working in co-operation with the German army, said, "This is the day to release the poison gas on the Allies. The winds are fixed, and will remain so for thirty-six hours." That poison gas was released on April 22, 1915, and the German officials were all set for a tremendous celebration. The word was passed along the line that the war would be over in a few hours and that the Allies would be on their knees begging for peace. Would you believe me that that first wave of poison gas was hardly in the air until the wind suddenly turned and blew it back on the Germans themselves. Just enough of the gas came over on the Allies to make them realize that it had been released, and before the wind could change so that the Germans could release it again, the Allies were prepared with gas masks to save their lives.

Sometime ago I read where the German meteorological department said that in forty years of records, that the winds never acted as peculiarly as they did on that particular day. How do you account for it, beloved? I tell you God controls the winds.

### III

### WHY DOES GOD SEND THE WINDS OF DESTRUCTION?

If these Scriptures are true, which say that God controls the winds, and if these three illustrations taken from history are true, I ask you, why does God

send these destructive winds? Why does God send tornadoes, twisters, cyclones, and hurricanes that will pick up maybe a whole city, or a great portion of the city, and destroy it and destroy the people therein? I ask you, beloved, why does He do it?

I think I can give you the answer. God would rather speak to His people out of the Bible, but sometimes people won't hear what God says in the Bible and He has to speak in some other way.

Take, for example, in Amos 4, we find that God spoke in ten different ways to the people in the days of Amos. He gave them cleanness of teeth, He withheld the rain from them, He caused them to have a drought so that they did not have enough water supply, He smote their gardens with blasting and mildew, the palmerworm destroyed their fruits and their crops, He sent pestilence upon them, He caused the young men to be slain in war, He caused the horses to be taken away captive, He caused the stink of their camps to almost overcome them, and He overthrew some of the cities just like He overthrew Sodom and Gomorrah. Here are ten different things that God sent upon His people, because they wouldn't hear His voice.

I tell you, beloved, the God who dealt with the people of Israel in the days of Amos is the same God that brings to pass every cyclone, every twister and every tornado that comes today, and He is dealing with His people today in precisely the same way that He did in the book of Amos, because folk will not hear His voice through the Word. I tell you, if you won't listen to what God says in His Book, He will speak to you in some other way, in order that His voice might be heard.

Do you mean to tell me that people can go on as they are at the present time and God will never speak to them or deal with them? Just notice how people desecrate God's Day. Notice how people, even professing Christians, live worldly, ungodly, selfish lives. Notice how people spend money on themselves and let God's mission treasuries practically go bankrupt—at least allow them to suffer. Notice how people fail to tithe and use the tithe that belongs to God for themselves, yet expect God to bless them. Notice how people hate the Word of God and how they refuse to listen to the Word of God. Do you mean to tell me, beloved, that when people treat God like this, that God will allow things to go on and not speak to them? He is the same God yesterday, today and forever, and the God that dealt with Israel in the days of Amos is the God that we have in the skies above us today. God, beloved, speaks through cyclones, tornadoes, hurricanes and whirlwinds just like God spoke in the days of Amos. I say again, if men won't hear God's voice out of His Word, they can expect to hear God's voice as He speaks to them through more impressive ways.

We have a remarkable illustration in the Bible in the case of Absalom. When he came back home after he had slain his brother, his father refused to see him for two whole years. Absalom desired to see his father and he sent for Joab, the commander-in-chief of the army. When Joab didn't come to see him, Absalom sent for him a second time, and when he still didn't come, he sent for him a third time. When Joab failed to come, Absalom said to

his servants, "My barley field is alongside of the barley field that belongs to Joab. You go there in a pretense to work my part of the field, and you set fire to Joab's field and let it burn." His servants did as Absalom told them and when the smoke began to roll and the barley field began to burn, Joab came running to see what Absalom wanted. Absalom said, "I sent for you three times and you didn't come, so I burned your barley field to be sure that you would come to see me."

Let me tell you, beloved, sometimes God has to burn up your barley field to get you to do what He wants you to do. Sometimes He has to reach down and burn up your barley field when you won't listen to Him otherwise. When you won't listen to Him in His Word, He has to use sterner measures to get His message to you.

Listen, beloved, God's people can't stay away from church and expect to be blessed. God's people can't desecrate God's day and expect to be blessed. There are some people who stay away from the house of God and desecrate God's day and they go off on picnics and they have family reunions and do everything in this world except go to the house of God on Sunday, and yet they expect God to bless them. People despise the Word of God. The Word of God says to "bring ye all the tithes into the storehouse." People, many times, allow their tithes to accumulate in their own pocketbook, saying, "I had better save this for a rainy day," or "I had better use this on myself." I say to you, you had better spend your money as God gives it to you, with one-tenth of it belonging unto God. You had better bring the one-tenth unto the Lord and trust God to take care of you with the other nine-tenths. I tell you, beloved, when God speaks and you don't listen, you can expect Him to speak in sterner measures. I have a feeling that many, many heartaches and difficulties come to us just because we refuse to hear God's voice.

A few weeks ago Brother John Ross of Tullahoma, Tenn., preached for us. Brother John Ross is a good man. He is one of God's greatest. Do you know the thing that caused a change so far as his life is concerned? He was living in western Tennessee and had no place for God in his life. God was ruled out so far as he was concerned. One day God sent a cyclone—His wind, across the section where John Ross lived. When the wind had subsided and they began to search around in the debris, they found that his own father had been killed in the cyclone and his little girl was so severely injured that she died a short time afterward. Beloved, God spoke through that cyclone to John Ross' heart and said to him what He couldn't say to him through His Word, because John Ross wouldn't read the Word of God.

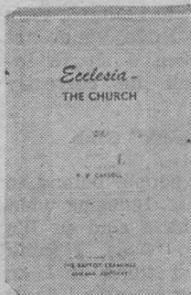
Yes, beloved, God controls the winds. I believe that all the winds that blow are controlled by God. If a cyclone comes along and blows my house off the hill, or if a cyclone blows your house away, you can say one thing, God is having His way, for "the Lord hath his way in the whirlwind and in the storm."

### CONCLUSION

Here is one other Scripture relative to the wind:

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John 3:8.

You hear the wind blow, but you can't tell where it is coming from, or where it is going. I can go out before a tornado comes and I may see a black funnel off in the distance. I may be able to see something that would indicate that there is a storm off yonder before me, but I can't see the (Continued on page six)



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# Baptist Youth Witness

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

## "DESIRE"

Preached at Annual Business Meeting March 14, 1956

PASTOR FRANK B. BECK  
P. O. Box 184  
Millerton, New York

Scripture reading: Psalm 37.

Without true desire we can do nothing aright. We may do this or that, but without the true desire to do it, it is artificial. There will be a discord in the symphony, a discolor on the painting, a loose thread in the cloth, a line out of metre in the poem somewhere.

Was there a Levite in Old Testament times who would come up to the temple to minister unto the Lord? Here is how he was to come: "And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the Lord shall choose; then he shall minister in the name of the Lord his God."—Deuteronomy 18:6, 7. Blessed was such a Levite!

Was there ever, and is there a revival anywhere? It is not a revival of religion worthy the name if it was or is not like the revival in the days of Asa, king of Judah, when Judah sought the Lord "with their whole desire; and He was found of them; and the Lord gave them rest round about."—(2 Chronicles 15:15).

There must be true, heart-felt desire in the worship of the Almighty! That religion without a longing after God is like a purse without coins of gold, or a plate without food to suffice hunger, or like a house without a roof. It is useless. But blessed is he who can say: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God."—(Psalm 42:1-2).

**WE MUST POSSESS A DESIRE FOR THE SCRIPTURES ENOUGH TO MAKE US READ AND HEED THEM.**

Such a burning desire will make us read the Word of God personally, systematically, and daily. "More to be desired are they than gold, yea, than much

fine gold; sweeter than honey and the honeycomb."—(Psalm 19:10). The Apostle Peter urges the new converts to Jesus Christ "to desire the sincere milk of the Word, that ye may grow thereby,"—(1 Peter 2:2).

Such a holy hunger will cause us to read good scholarly books, and magazines, and papers with sermons and studies on the Holy Bible. We will want to learn all we can from those God-ordained pastors and teachers and prophets. Has Christ called them to preach



ELDER FRANK B. BECK

and teach? Then are they to be heard, or read (Ephesians 4:11-12).

Such a driving desire will make us attend a Bible believing, Bible preaching Church, to hear God's Word preached. According to 1 Peter 1:12 angels desire to look into the truths of the preached Gospel, and must wonder why we do not sit on the edge of the seats in church as the Word is proclaimed.

Where this is not done there is no such desire! The Bible is not read because there is not enough desire to read it. The church is not attended because there is not enough desire to hear the Word preached there. That holy desire

is not there!

**WE MUST ALSO POSSESS A DESIRE FOR THE CHURCH TO MAKE US:**

First, join it, come into it. If a man is for the church, if a man is in fellowship with the church, he ought to join it, and prove it. When Saul of Damascus was converted to Christ he had a God-given desire to glue himself (for so the word can mean, kollao from kolla—Dr. James Strong's Greek Lexicon) to the disciples, and he did join them wherever he was; in Damascus (Acts 9:19), in Jerusalem (Acts 9:26-28), and in Antioch (Acts 13:1-4).

Second, that holy desire will make us attend the church services regularly, and all of them. When you joined the church you did not just join the Sunday morning service did you? If your desire is like that of the Psalmist's then such things as a tired body, or company, or the weather, or unnecessary work will not be able to keep you from attending the church every Sunday morning, Sunday night, and Wednesday night prayer service. "One thing have I desired of the Lord, that I will seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."—(Psalm 27:4).

Thirdly, such a holy desire will make us support the church. How can the church continue if we do not support it with our money? If we do not support it, if its friends will not support it, who will? Who else should? How much of our income shall we give? "The tenth shall be holy unto the Lord."—(Leviticus 27:32). This law of tithing has never been abolished in the New Testament. (Continued on next page)

## The Candle And The Sun

There once lived an old gnat, who, when he was about to leave the world, called the young gnats round him, and spoke as follows: "Dear children, I shall soon die; but before leaving you I must give you my last advice. Live in the sunbeams, and when the great sun goes down, go home; for in the abodes of men there is a false sun, which has destroyed many a deluded gnat. It caused the death of your poor uncle. Ah! I have never forgotten the day I saw him perish. Lay to heart my last warning, dear little gnats, and beware of the false sun." Having said this, he wrapped himself in his wings and died.

The gnats presently flew away. They danced round the head of a ploughboy returning from his work, and when he threw up his cap to get rid of them, they spun round the cap. They figdeted a cow grazing in the meadow till she swished her tail so furiously they were glad to get out of the way. So they spent the evening flying up and down and round about in the sunbeams that streamed over the hills, till the sun went dawn, and the gnats went home.

But it happened that one of them strayed away from his brothers, and flying into an open window, alighted on the red curtain. After admiring its bright colour and surveying the things in the room, he fell asleep, and was presently awakened by the sound of voices and music. Looking up, and rubbing his eyes, "Hey-day," said he, "is the sun up already?" and away he flew in the direction of the light. The next moment he was astonished to find he had reached it. Then the thought struck him, "This is the false sun father spoke of," and he retreated to the curtain to think. "I wonder if there is any danger?" he said to himself; "old folks are always over-cautious, and father was old. Perhaps he wanted to keep us from the fine things. I hate those envious creatures that are afraid lest somebody else should see more than they have seen. At any rate, I want to explore it, and that is enough for me."

So saying, he flew once more towards it, and went round and round. Poor dizzy gnat! soon, with

a headlong rush, he dashed into the flame, and fell to the table on the other side, his wings and legs burnt off. Spinning round in agony, he gasped out, "Ah me! I perish! I die!"

Far away in the country there was a shady wood; the ground was carpeted in patches with velvet moss or long grass; here and there a bank of fragrant primroses and violets peeped into view, and tall trees held their arms aloft to protect the flowers from the blustering wind. Hidden away in a tuft of grass, in the middle of the wood, was a nest, where lived a lark and his family. Every morning, before it was light, the old lark jumped out, ran along in the grass, and flew up through the tree-tops to sing his morning song to the sun.

Now the little ones were petulant and discontented, and therefore unhappy, as such people always are. They often quarrelled they complained when their father went out of a morning; they would not fly with him, but chose to run about on the ground, saying they would much rather have a caterpillar to eat than go and see the sun rise.

One day the father called them, and said, "My little larks, what is the matter with you?"

They shook their shoulders, and looked cross.

The father continued, "You were not meant to be always on the ground: if you would be happy, you must come with me for a morning flight."

They said they did not want to get up so early.

"How is it," said the father, "that I never hear you sing?"

"We cannot sing."

"You never will till you try," said the father; "larks are always dull if they neglect the sun: come with me tomorrow morning."

"But it is cold and dark."

"You will find it neither when you catch sight of the sun."

"But we can not fly so high."

"You mean you will not," said the father, and springing up, he flew off, and was soon out of sight.

When he was gone, the larks began to talk together. "Why does father want us to go and see the sun?" said one.

"Well," said his brother, "I don't know, but it always makes him cheerful."

Said another, "We are never so happy as father is."

The fourth suggested, "Suppose we do as father says."

This caused a general shiver, when they thought of the warm nest and the cold morning air; but, nevertheless, they resolved to do so. Accordingly, the next

(Continued on next page)

(Continued on next page)

## BEWARE OF MARRIAGE WITHOUT CHRIST

Heaven save you, young man of the church, from linking your fortunes to those of a gay and godless woman; for she will be shackles to your feet, palsy to your hands, a thorn to your side, and a dagger to your heart. The same caution is needful to our Christian young women. In the present demoralized condition of society, they cannot be too careful. A true husband will be a wife what the sturdy forest oak is to the tender, dependent vine—a support. He will encourage every holy desire and pious longing of her soul, and thereby assist her to perform what in the love of God she believes is the mission of her life.

The loneliness of the unmarried state is not the worst desolation. Better, ten thousand times better, for a Christian woman to bear life's battle alone than to bind herself to a scoffer, miser, drunkard, gambler, or any one whose spirit and life are not in sympathy with her own, and whose influence would quench the ardor of her devotion to that Being to whom she has publicly vowed eternal fidelity.—Western Recorder, 1874.

## SAM AND THE STAR

By WILLIAM LUFF

Sam was up the river sailing:  
Massa, he had gone below,  
Just as evening light was failing,  
And the stars began to show.

"Sam," said he, as he was leaving,  
"Steer by yonder star: good night!"  
Sammy such advice receiving,  
Kept the shining orb in sight.

But a passing cloud arising  
Hid the object from his view;  
Sammy, not a fear surmising,  
Hoped to steer the vessel through.

Softly o'er the waters gliding,  
He had brought her fair and far,  
When, the gathered clouds dividing,  
Far behind he saw the star.

Pleased, he went below with gladness,  
"Massa, we progressing fast:  
Passed dat star." "Why, Sam, what madness!  
Stars are not so quickly passed."

Massa came on deck, and Sammy  
Pointed proudly far astern,  
"Dar de star." "Why, Sam, you granny,  
You have let the vessel turn!"

Men there are who once were steering  
By the Gospel Star of Truth;  
But the clouds of doubt appearing,  
They have missed that guide of youth.

They have passed it, older, wiser  
Than their aged fathers are.  
Inspiration! They despise her;  
They must have another star.

Fools! progressing but the farther  
From the one unerring Guide.  
Ye advancing? Nay, ye rather  
Drift but with the passing tide.

## Some False Notions That People Know The Bible Whether They Study Or Not

By Roy Mason, Tampa, Florida

It is generally assumed that a person must go to school or take some kind of training in order to be informed along specific lines. To this end billions of dollars are spent on educational equipment and educational effort. One does not go to practising law just because he happens to take a notion, nor does one go to sawing bones and prescribing for diseases without training. To be sure, some try this business of "do it yourself" around their household as they become their own electrician or their own carpenter. Even here, it is often that a man starts a fire or falls off a roof, after which he realizes his lack of knowledge.

But while it is understood that one must study in order to be informed along all the different lines that might be mentioned, there is ONE THING that people don't seem to think they need to study in order to know, and that is RELIGION AND THE BIBLE.

Newspaper and magazine writers often write articles telling what "the church" ought to do, or what the church is "failing" or what ministers ought to be doing, etc. Such writers assume a knowledge of the Bible and often quote it, but in nearly every instance they misquote. For instance, Arthur Brisbane, during his lifetime the highest paid newspaperman in the world, so it was claimed, very often quoted the Bible. We do not recall having seen a single instance in which he correctly quoted it.

### The "I Think" Club

Thousands of people belong to the "I think" club. Ignoring what the Lord may have said in His Word, they say, "Now, I think thus and so." "I think if I do the best I know how and treat people right it will be all right with me." Some when crowded by the Scriptures, become angry and (Continued on next page)

"THOU SHALT NOT STEAL!"

Two young men were one day looking earnestly at a large factory in a certain town. They had come hundreds of miles to see it, and to get into it. There was a secret there which they wanted to find out—a machine which a clever man had invented, which was doing work nothing else could do so well. And these young men had resolved to obtain a sight of this machine, and find out its secret, and make drawings of it, and then come home and make a similar machine for themselves. And their plan was this: they put aside their fine clothes and put on the clothes of mechanics, and in that dress meant to ask for work at this factory, and work until they found out the secret. But they had just arrived, and they did not mean to apply till next day.

One of the young men had the habit of reading a chapter of the Bible every morning. And next day the chapter happened to be that one in Exodus where the Ten Commandments are. He had read it many times, and always to the end; but this morning, when he got to the Eighth Commandment, he could go no further. A great light flashed up from it and smote his conscience. Right up it came out of the words, "Thou shalt not steal!" He read them again, and every word seemed to

kindle into fire—"Thou shalt not steal!"

He laid the Bible on his knees, and took himself to task. "Is it not stealing I have come here to do? I have come all this weary way to search out a clever man's invention, and make it my own by stealing it." His agitation was very great.

But he turned to his companion and said, "What we have come here to do, if we do it, will be a theft—theft of another man's thoughts, and skill, and honour, and bread."

Then he took up the Bible again, and opened it in the Gospel of Matthew, and read: "All things whatsoever ye would that men should do to you, do ye even so to them."

And he said, "If this machine were ours, if we had spent years inventing it, and had succeeded in getting it to work, should we think it right if some stranger were to steal into the factory on a false pretence and rob us of the fruits of our labour?"

His companion was angry at first. But by-and-by he acknowledged that it would be wrong. And they came back to their home without the secret. God's Word was a lamp to their feet to help them to depart from that evil.

Desire

(Continued from preceding page) ment. Tithing existed before the ceremonial law. If it did not come in with that law should it go out with that law? Christ commanded it (Matthew 23:23). But a stingy, covetous, greedy, tight spirit lacks the heaven-born desire to give the tenth to the church. (Malachi 3:8-10).

Where these things are not done it is because we lack any desire to do them. We do not join the church, we do not tithe into the church because we do not want to do it. The desire is not there.

WE MUST POSSESS A DESIRE FOR SERVICE, ENOUGH TO MAKE US:

First, serve Jesus Christ our Saviour and Lord. "Whatsoever he saith unto you do it" (John 2:5). What does that mean? It means that "whether therefore ye eat, or drink, or whatsoever ye do, (ye will) do all to the glory of God" (1 Corinthians 10:31).

And your guide will be the precepts (what is written) and the principles (what is not written, but inferred) of sacred Scripture.

Secondly, such a desire to make us serve the Church of Jesus Christ. Well, what can you do? God has not called you to preach? Perhaps He is calling you to teach a Sunday School class. Perhaps you can sing, or play a musical instrument for the glory of God. Will you pray fervently for the church every day? It may be that the church needs a good cleaning, or even needs a janitor. Maybe the roof leaks, or some of the rooms need painting or plastering. Are you above that for the sake of Jesus Christ the carpenter's son (Matthew 13:55)? Most certainly all of us should show "vehement desire" to keep the church pure (2 Corinthians 7:11).

Thirdly, we ought to possess such a desire to make us serve others. Read Saint John, chapter thirteen. See the humble Jesus kneeling and washing the disciples' feet. Why does He do this?

Why not one of His disciples? They all thought themselves superior to this. As one has said, applying it to ourselves: "Most of us are reaching for the top, very few for the towel." Every pastor could give his members names and addresses of lonely (and sometimes hungry) people who would appreciate just a visit of Bible reading and prayer from someone once and again. What do you desire? "If any man desire to be first," says Christ, "the same shall be last of all, and servant of all" (Mark 9:35). If he just desires to be first! The Apostle Paul had a desire for others. Hear him as he says: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."—(Romans 10:1).

Where Jesus Christ is not served, where the church is not served, where others are not served, it is because we lack the desire, we have no desire to do it.

FINALLY, IF I AM SPEAKING TO ONE WHO HAS NO DESIRE FOR THE MATTERS I HAVE MENTIONED, MAY GOD GIVE YOU THE DESIRE FOR SALVATION; AND SUCH A DESIRE TO BE SAVED THAT IT WILL FORCE YOU TO:

Repent with godly sorrow over sin (2 Corinthians 7:10), for "except ye repent, ye shall all likewise perish" (Luke 13:3). To repent means to change your mind and manner about your sin, your self, and your Saviour! It means to be willing by God's power to forsake the world and sin and follow Christ.

Believe. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Believe on Jesus Christ in such a way that you come to Him believing that He meets you and receives you (Saint John 6:37). Believe that your sins are forgiven you for Christ's sake (1 John 2:12). Christ is the "Desire of all nations" (Haggai 2:7). Make Him your one desire.

Obeys. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (1 John 2:4). Do you call Christ your Lord? "And why call ye me, Lord, Lord (says Jesus Christ) and do not the things which I say?" (Luke 6:46). And again, "Ye are my friends, if ye do whatsoever I command you" (John 15:14).

Where one does not repent of his or her sins, and believes only in Jesus Christ, and obeys His commandments, it is because the desire is not there. Where such desire does not exist there is death! (Ephesians 2:1). That person is dead to God.

What can I tell you to do? If you do not have that desire for salvation, service, for the church, and the Scriptures, can you not desire that desire? (Nehemiah 1:11). Then, lo, you have already the beginning of the true desire after God! God cause you to say to Him now and ever and increasingly so, through Christ: "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Psalm 73:25). Without such desire we are lost! Amen.

False Notions Of The Bible

(Continued from preceding page) say, "I don't care what the Bible says—I think . . ." There are thousands of people who rest in a false sense of security because they have worked out a little scheme of salvation all their own—and one that has no Scripture justification whatsoever. When it comes to their income tax report they want to know facts. When it comes to the Social Security laws, they want to know that they understand the government's terms, but when it comes to the all important matter of salvation and where they shall spend eternity, they are willing to go on a self-made assumption of some kind. Nearly every unsaved person will tell you, "Now I think—" Then they will give you their own little way of salvation, through which they expect to get into heaven. Do they back it up with



For Little Children

MARY WIPES JESUS' FEET WITH PERFUME

John 12

Boys and girls, one day Jesus was in Simon's house for dinner.

teachings of the Bible? No. They just work out something which seems satisfactory to them.

When people get sick and need to know what's the matter with them, they go to a doctor. When they face legal complications and don't know what to do, they consult a lawyer. When they are in spiritual need, do they consult the minister? Very seldom. They assume that they know all they need to know along that line. They get the information they need out of thin air. And a man can study the Bible for years, and people who know nothing about it, will presume to inform him. We have gotten many letters from radio listeners designed to inform us concerning what the Bible teaches, when the person writing couldn't even spell correctly. Where did they get all of that information which was designed to set right the minister who had studied the Bible for a lifetime? They didn't have to study—they didn't have to be taught—they just KNEW! (But they didn't know).

The Bible Is Not Understood By Inspiration, But Through Perspiration

To know the Bible a person must assiduously study, working just as hard as he would at anything else. To be sure, there needs to be the aid of the Holy Spirit, but the Holy Spirit will not illumine the mind of a person who is too lazy or to egotistical to study.

What Does The Bible Say?

How are we to learn Bible truth according to the Scriptures? Note the following: II Tim. 2:15, "Study to show thyself approved unto God." I Tim. 4:13-16. Romans 10:1-3. (Here we have the example of people who were ignorant of God's way, despite their confidence in themselves). John 5:39, "Search the Scriptures." Acts 17:11. Here the Bereans are commended because they "searched the Scriptures daily" to see if Paul's teaching was correct. They didn't go on "I think," and it is not safe for anybody else to do so. Above all things on earth, we need to KNOW when destiny is at stake.

Candle And Sun

(Continued from preceding page) morning off they started with the old lark, as soon as it was light, and flew up above the trees, higher and higher still, wondering at what they saw. The moon was fading in the violet sky behind them, and the east was bright rose-colour and yellow. The fresh air made them feel so strong and cheerful that when at last they saw the sun's face smiling at them, as if to say, "Good morning," they all struck up a merry song to greet him. After that they flew up to welcome him every morning, and were as happy as any larks in the wood.

Guess now, little friends, what my stories mean. Do you not think those who trifle with sin are likely to meet with a fate like that of the wilful gnat? Sin may sometimes seem bright and alluring; but it is always ruinous. Do you not think those are happiest who love Jesus best? Aye, happier a great deal than the cheerful birds that greet the sunrise. If you think so, you are not far wrong. Sinful pleasure is false pleasure and real ruin. It is our Saviour who gives us true happiness. Avoid sin, dear little friends, and seek Jesus.—C. A. DAVIS.

All the disciples were with Him, and were sitting around Him. Lazarus, Mary, and Martha were there also, and Martha was helping to serve the dinner.

Mary, though, stayed close to Jesus. She wanted to worship Him, and she wanted to learn more from Him. And Mary had a large bottle of perfume for the Lord Jesus. She loved Him so much that she washed His feet in the perfume, and then dried His feet with her hair.

The perfume cost much money, and Judas Iscariot, one of the disciples, didn't like for Mary to put the perfume on Jesus' feet. He said that Mary just wasted the perfume, and that it should be sold, and then the money should be given to the poor people.

But Mary loved her Lord, and wanted Him to have the perfume. And the Lord was pleased with Mary's love for Him.

Boys and girls, we can never love the Lord Jesus Christ too much. He died on Calvary's Cross to save His people from their sins, and surely we can never love Him too much for all that He has done for us. We owe Him our bodies to serve Him during our lives — to tell others of our Lord and Saviour. Are you telling your unsaved friends about the Lord Jesus?



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READ THE BIBLE BY SYMBOLS

Remember now thy Creator in the days



while the evil days come not, nor the years



nigh when thou shalt say,



have no pleasure

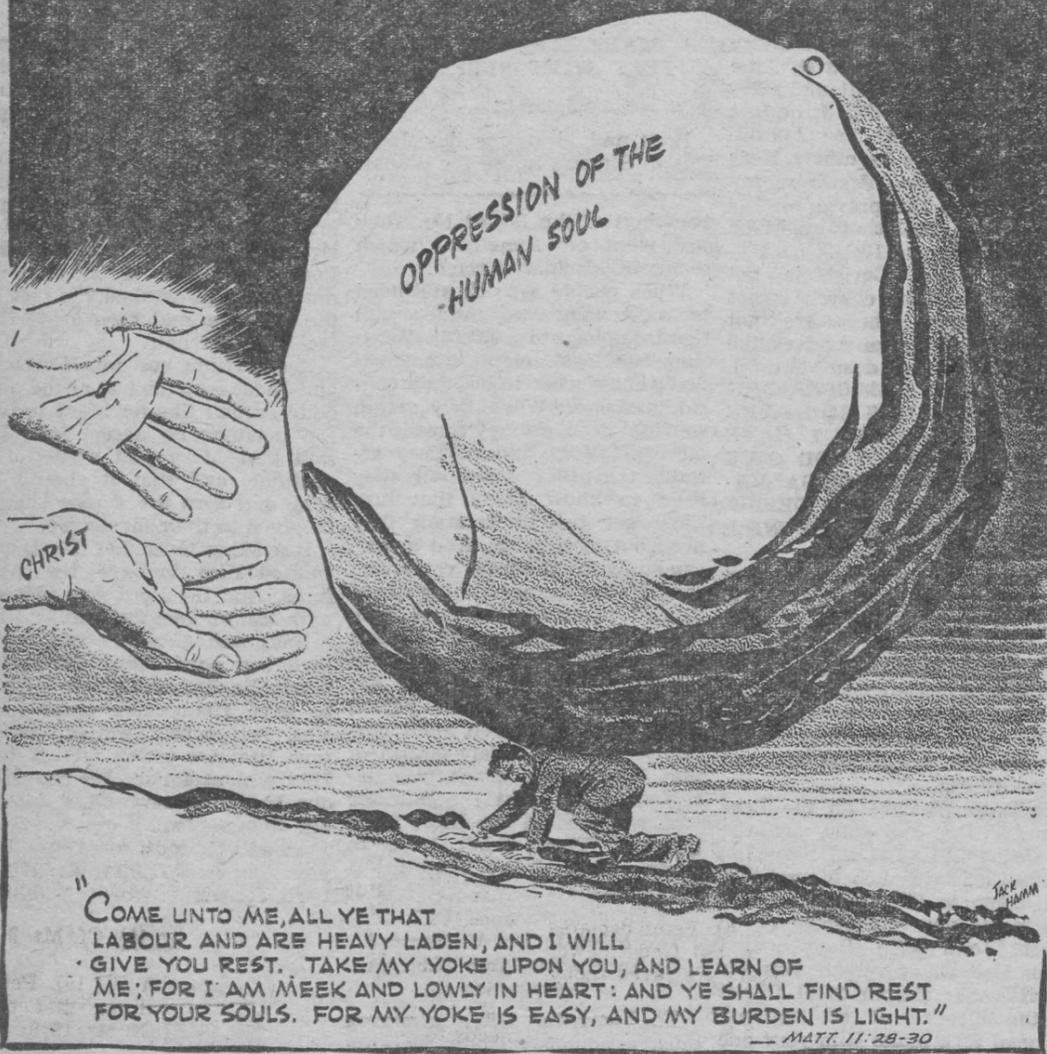


them;

"Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them." —Eccl. 12:1.

If your treasure is on earth, you are going from it; if it is in heaven, you are going to it.

## HIS HANDS ARE AVAILABLE



### "God's Winds"

(Continued from page three) wind. I can go out after the storm is over and I can see the remains of the town that was standing there before the storm comes. I can't see the wind as to where it comes from, or where it is going, but I can see the effects after it has blown.

The Word of God says, "So is every one that is born of the Spirit." I can't tell you how the Spirit of God works in the heart of man, for I can't see the Holy Spirit, but I see an individual that is living for the Devil and later I see him living for the Lord. How does it happen? The Holy Spirit invisibly works. He works the same way as the wind—in an invisible operation. The Holy Spirit has operated upon that man's heart and made him a new creature, a child of God, a changed person—changed because of the regenerating work of the Holy Spirit.

Oh, might it please the Lord to let the Holy Spirit, pictured by the wind, to blow into your heart and cause you to be saved and become a child of God today! May God bless you!



### Election

(Continued from page one) of election is not arbitrary, is not without reason. God does nothing without reason, but the reason or reasons of His action, He is not always pleased to reveal. Why He chose some persons to eternal life in preference to others, we do not know. But if the reasons of His choice were satisfactory to Him when the choice was made, they will be satisfactory forever, unless better reasons should present themselves to His mind—a supposition which the perfection of His character does not for a moment tolerate.

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In short, there can be no philosophic belief that God will reverse His purpose of election, and the Scriptures confirm the teachings of sound philosophy.

Jesus says of His disciples, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

Here the security of believers is strongly asserted; but whence arises the security? Chiefly from the fact that the Father gave them to the Son in the purpose of election. If, however, the purpose is reversible, there is no security.

We are also taught that "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation."—Hebrews 6:17, 18.

The "strong consolation" grows out of the immutability of the divine counsel, which is confirmed by an oath; and the purpose of election, being included in the divine counsel, is as immutable as the counsel itself. It is not necessary to enlarge. Surely the purpose of election is irreversible.

### V. ELECTION AND MEANS

It is well at this point to answer an objection that is often made to the doctrine of predestination. It is said that while the economy of Nature and grace illustrates the use of means, predestination renders their use unnecessary. Why unnecessary? Because the objector supposes a predestinated end will be accomplished without means.

There is nothing, however, to justify such a supposition. We can find nothing in the realm of Nature to countenance it. God said to Noah, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Genesis 8:22.

The object in view requires me

to refer only to "harvest" as included among the purposes of God. It will not be denied that God has decreed the production of harvests while the earth remains; but has He decreed the production of miraculous harvests, that is, harvests without the sowing of seed? Manifestly not. "Seed-time" is mentioned as before "harvest," and clearly preparatory to it. No harvest is predestinated apart from seed-sowing. The means are appointed equally with the end.

Let the nations practically adopt the philosophy of the objection under consideration—namely, that predestination supersedes the use of means—and what must follow? Universal starvation. But we need not anticipate this worldwide calamity, for men exercise common sense on every subject except that of religion.

### An Illustration Of This Truth

Paul's voyage to Rome is often referred to as illustrative of the connection between means and ends. The apostle had been assured by an angel of God that of the two hundred and seventy-six persons on board the ship, not one should be lost. But when he saw that "the shipmen were about to flee out of the ship," he "said to the centurion and to the soldiers, Except these abide in the ship ye cannot be saved."

The safe deliverance of all on board the storm-tossed vessel was



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the predestinated event, but it could not be accomplished unless the "shipmen" remained in their position and performed their duty. Thus in the natural world, on the land and on the sea, we see that means are predestinated as well as ends, and that ends cannot be accomplished without the use of means.

How is it in the realm of grace? The principle is the same, showing the God of Nature to be the God of grace.

### God's Eternal "Chain"

"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Romans 8:30.

In this verse we have, if I may call it, a golden chain of four links, and this chain reaches from eternity to eternity. The first link is predestination, and the last glorification, while the two intervening links are calling and justification. The first link has no connection with the last, except through the intermediate links. That is to say, there is no way in which the purpose of God in predestination can reach its end in glorification, if calling and justification do not take place. But calling and justification are inseparable from "repentance toward God and faith toward our Lord Jesus Christ."

Repentance and faith, then, not to name other things, are means through which the purpose of God in election is accomplished. (Editor's note: Repentance and faith are termed by Arminians to be "conditions" of salvation. This is in harmony with the Arminian scheme; but repentance and faith are not conditions of salvation, but rather, means to salvation, as Bro. Pendleton here points out. If the two were conditions of salvation, then the sinner would be the one to perform the conditions of himself, and salvation would be, in part, the work of the sinner. But since repentance and faith are means to salvation, not conditions of salvation, and since the means are the gifts of God, salvation is wholly of God's efficacious, irresistible grace.)

God, therefore, in predestinating the salvation of His people, predestinated their repentance, and faith, and all other means necessary to their salvation. If any inquire, as is sometimes the case, what will become of those elected to eternal life if they do not repent and believe, it is best to answer by asking what would have become of the persons in the ship with Paul if the "shipmen" had not remained at their posts of duty. If it is said that the "shipmen" did remain, I say, those chosen to salvation will repent and believe.

The following passages teach the use of means in connection with the purpose of God in election:

"God hath from the beginning chosen you to salvation THROUGH SANCTIFICATION OF THE SPIRIT AND BELIEF OF THE TRUTH."—II Thessalonians 2:13.

"Therefore I endure all things for the elect's sake, that they may also OBTAIN THE SALVATION which is in Christ Jesus with eternal glory."—II Timothy 2:10.

"Elect according to the foreknowledge of God the Father, THROUGH SANCTIFICATION OF THE SPIRIT, UNTO OBEDIENCE AND SPRINKLING OF THE BLOOD OF JESUS CHRIST."—I Peter 1:2.

"For we are his workmanship, created in Christ Jesus UNTO GOOD WORKS, WHICH GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM."—Ephesians 2:10.

From the first of these Scriptures, we learn that election to salvation is indicated by "sanctification of the Spirit and belief of the truth;" from the second, that Paul's many trials as a minister had an instrumental connection with the salvation of the elect; from the third, that election is not only through sanctification of the Spirit, but unto

obedience and sprinkling of the blood of Jesus Christ; and from the last, that the purpose of election embraces foreordination to good works. In view of these passages, it is plain that the doctrine of predestination does not supersede the use of means, but requires them.

### VI. ELECTION ONLY KNOWN BY CALLING

Before dismissing this topic, it should be said that as God's purpose of election is "in Himself," we can know nothing about it till it is disclosed in the "calling" already referred to. Paul, for example, when he preached in Thessalonica, knew nothing of the election of any of its citizens to eternal life, but after the grace of God was displayed in "effectual calling," he did not hesitate to write, "Knowing, brethren, beloved, your election of God."—I Thess. 1:4).

Hence, too, Peter wrote to his brethren, "Give diligence to make your calling and election sure."—II Peter 1:10. It is observable that he puts calling before election. God begins with election, but man cannot. He must begin with the calling, and when he makes that sure, the election is sure. The calling is the only attainable proof of the election.

It will be seen, therefore, that the question of election is, in the hands of a sinner, the most unmanageable of all questions. The reason is, it is none of his business, and he can do nothing with it.

The time has been when in some places sinners, becoming serious on the subject of salvation, instead of repenting and believing in Christ, employed themselves in efforts equally earnest and fruitless to ascertain whether they were elect or non-elect. This was, is, and ever must be, an absurdity. That which is required of sinners is expressed in the words of Peter: "Repent ye, therefore, and be converted, that your sins may be blotted out."—Acts 3:19.

### REPROBATION

In closing, I make a brief reference to what is often called God's purpose of "reprobation," by which, as we have seen, He meant His purpose to leave some to themselves, to give them over "to a reprobate mind" (Rom. 1:28). That there is such a purpose is as evident as that God has threatened His incorrigible enemies with everlasting destruction. His threatenings are in pursuance of His purpose, and in the absence of purpose, there would be no threatenings.

That God has purposed to leave to dishonor and the just punishment of their sins any of human race, is a tenet which many regard as both incredible and cruel. This tenet has been often misrepresented, and placed even in an odious light. How many have said with a semblance of holy horror, "Does God make men to damn them? Is He not too good to punish His creatures?"

In both of these questions, there is a deceptive ellipsis. In the first, the words "for their sins" are omitted; and in the second (Continued on page seven)

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Ashland, Kentucky

# COMFORT IN THE DARK HOUR

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JULY 28, 1957

## THE FIRST APOSTOLIC MIRACLE

Acts 3

MEMORY VERSE: "Repent ye therefore, and be converted, that your sins may be blotted out."—Acts 3:19.

INTRODUCTION: Pentecost was the greatest protracted meeting ever held. The disciples continued in its power for days. Daily the Lord Jesus saved the lost and added the saved to the church (Acts 2:47). Thus, a short time after the Holy Spirit filled the church Jesus had established, their miracle took place.

### I. The Condition Of The Sick Man.

1. Lame from birth. So every sinner is spiritually lame from birth. Cf. Psa. 51:5; Psa. 58:3.
2. Beggar. Every sinner is a spiritual beggar. He possesses nothing of his own. He is dependent upon the charity of God.
3. He was beyond man's reach. Every sinner is in need of help other than what man can give.
4. He was outside the Temple. Every sinner is alienated from God. Cf. Eph. 4:18.
5. He was surrounded by religious influence. The Jewish Temple with its ritual and priesthood was near. Religious worshippers passed him constantly. Even though he was in a religious environment, this couldn't help. Religion can't save. Cf. Mt. 7:21-23; Rev. 20:15.
6. He had doubtless even seen Jesus. Due to the fact that his infirmity was of life-time duration (Cf. Acts 4:22), he had probably seen Jesus pass in and out at the Temple many times. Just beholding Jesus won't save. One must receive Him by faith. Cf. Jn. 5:4. Every sinner should pray: "Pass me not, O gentle Saviour, Hear my humble cry, While on others thou art calling, do not pass me by."

### II. The Healing. Acts 3:6, 7.

Peter and John possessed no gold, but they did have God in their hearts. Accordingly, in the Name of Jesus, they healed this man. What he asked for was for temporary use. That which he received was permanent and eternal. Cf. John 10:28, 29; John 6:37. What he asked for was for the physical body. That which he received was for his eternal spirit, since the healing of his body typifies the healing of his soul. He was healed through the power of Jesus (V. 6). Peter declares that it was not his own power, but God's power (V. 12, 13). The only way sinners are saved today is through the power of God.

### III. Scripture Fulfilled. Acts 3:8.

One of the Jewish prophecies of the Old Testament was that the lame would leap. Cf. Isa. 35:6. Here we see its fulfillment. This argues the fulfillment of all other prophecies as well. If God kept His promise concerning this one, He will do the same concerning all others.

### IV. The Lame Man Typically Considered.

This man lying at the temple gate was typical of the moral condition of the Jewish nation. With all of its religious ceremonies, Israel was helpless, unable to walk in the laws of God, and thus outside the power of God, like this man was outside the temple. Israel, since the rejection of Jesus, has been more powerless than even this man.

hearts of men to commune with creatures.

But how is it as to His purpose to damn men for their sins and to punish His sinful creatures? We must not suppose, because there is a purpose of election uninfluenced by foreseen holiness, that there is therefore a purpose of reprobation which has no connection with the sins of men. There is no such purpose as the latter, for the wages of sin is death. The lost earn the wages paid them — eternal death; but the saved do not earn eternal life, for it is the gift of God. It is a fact that every mouth is stopped and all the world is guilty before God. All the inhabitants of the world being guilty, deserve to be punished; that is, deserve to suffer the penalty of the law by a violation of which guilt has been incurred. God may justly punish the guilty — all the guilty — for their sins. If He chooses to save some of them to the praise of His glorious grace, and to leave the rest to suffer the consequences of sin to the glory of His justice, who shall find fault? Who shall charge God with unrighteousness? But some object to any purpose on the part of God to punish sinners. There is nothing valid in the objection. God does punish men for their sins. It is therefore right for Him to do so, for He cannot do wrong. If it is right, it cannot be wrong for Him to form the purpose to punish, for His purpose is only His intention to do right in vindication of His justice. Thus does it appear that this

### V. What The Disciples Gained. Acts 3:8.

By their act another worshipper was gained, since the healed man entered into the temple with them. Not only was he a worshipper, but a glad-some one. While their devotion was temporarily interrupted, who can doubt but that this happy addition to the company brought sincere joy to Peter and John as they went to pray.

### VI. The Healed Man's Response. Acts 3:8, 9.

He was so thrilled over his new legs that he leaped for joy. But note: He remembered the source of his strength. Many who have received some great blessing forget its source. Not so with this one. He praised God. Cf. I Thess. 5:18. His praise and leaping was his confession that he was healed. The one who is saved, will, like this one, let it be known. There will be no attempt to hide his faith, but a profession of it will follow. Cf. Luke 12:8; Rom. 10:9, 10; Psa. 107:2. The question is often asked: "Will a Christian dance?" Evidently some do. This man was so over-joyed he danced about, praising God.

### VII. The Response Of The Crowd. Acts 3:9-11.

It was with amazement the crowd watched this manifestation of God's power. The power of God always, though, causes the world to take notice.

### VII. Peter's Sermon. Acts 3:12-26.

While the crowd looked on with consternation and wonder, the Holy Spirit impressed Peter to preach to the assembled throng. This message was even more pungent than the one preached on Pentecost.

1. He reminded the crowd of its guilt and wickedness in crucifying Jesus (V. 13-15), even charging his hearers with denying and killing Him. This, when pressed home to their hearts by the Holy Spirit, brought about conviction.

2. He preached the resurrection (V. 15). If Jesus were not raised from the dead, this would have been a fine time for a denial. The very fact that the crowd did not contradict Peter shows they believed in the resurrection.

3. Peter reminds them of God's mercy (V. 17). He tells them that God is so great in mercy, that He is ready to treat their sin as one of ignorance. Cf. Josh. 20:3.

4. He preached repentance (V. 19). Cf. Mt. 3:2; Acts 17:30, 31; Luke 13:3, 5.

5. He also preached conversion (V. 19). Peter was old-fashioned enough to believe that one needs to have a change of heart. Cf. Mt. 18:3; Jn. 3:3.

6. Blotting out of sins (V. 19). That is what Jesus' blood does—it blots out our sins, so they are there no longer to be answered for.

7. He referred to the Second Coming of Christ. (V. 20).

8. He preached the coming Kingdom age or Millennium (V. 21).

9. Peter as a bold preacher, fearlessly proclaimed the doctrine of Hell-fire punishment for all who did not repent and turn to God (V. 23). Cf. II Thess. 1:7-9; Mark 9:43-47. Is it any wonder that 5,000 were converted? Cf. Acts 4:4. Such preaching perhaps would result thus today. Selah!

purpose of God is in full accord with the soundest principles of reason and righteousness. It is nothing more than His determination to treat those who live and die in impenitence as they deserve to be treated. There will be no departure from these principles in the miseries of Hell. No lost sinner will ever feel a pang which he does not deserve to feel. There will be no arbitrary infliction of pain. No groan will be capriciously wrung from the bosom. No tear will be causelessly drawn from the eye. The fires of perdition will glorify the perfect justice of God.

The wages of sin is death, and no more wages will be paid than have been earned. Justice will be done, and the sinner will feel that justice has him in custody. What anguish will this fact create!

Could the ruined sinner persuade himself that his damnation is his misfortune, and not his fault; that he is unjustly dealt with—how would his miseries be alleviated!

But there will be no such alleviation. The sorrows of Hell are unmitigated sorrows. The lost soul will know and feel that it suffers its deserts — no more, no less.

(Taken from Chapter VII of "Christian Doctrines" by Brother J. M. Pendleton.)

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"There never was such affliction as mine," said a poor sufferer, restlessly tossing in her bed in one of the wards of a city hospital. "I don't think there ever was such a racking pain."  
"Once," was faintly uttered from the next bed.  
The first speaker paused for a moment; and then, in a still more impatient tone, resumed her complaint.  
"Nobody knows what I pass through. Nobody ever suffered more pain."  
"One," was again whispered from the same direction.  
"I take it you mean yourself, poor soul! but"—  
"Oh, not myself; not me," exclaimed the other; and her pale face flushed up to the very temples, as if some wrong had been offered, not to herself, but to another.  
She spoke with such earnestness that her restless companion lay still for several seconds and gazed intently on her face. The cheeks were now wan and sunken, and the parched lips were drawn back from the mouth as if by pain. Yet there dwelt an extraordinary sweetness in the clear gray eyes, and a refinement on the placid brow, such as can only be imparted by a heart-acquaintance with him who is "full of grace and truth."  
"Oh, not myself! not me!" she repeated.  
There was a short pause; and then the following words, uttered in the same low tone, slowly and solemnly broke the midnight silence of the place.  
"And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head."  
"And when they were come unto a place called Golgotha, they gave him vinegar to drink, mingled with gall. And they crucified him. . . . And they that passed by reviled him, wagging their heads."  
"And about the ninth hour Jesus cried with a loud voice, saying, my God, my God, why hast Thou forsaken Me?"  
The voice ceased, and for several minutes not a syllable was spoken. The night nurse rose from her chair by the fire and mechanically handed a cup of barley-water, flavoured with lemon-juice and sugar, to the lips of both sufferers.  
"Thank you, nurse," said the last speaker. "They gave him gall for his meat; and in his thirst they gave him vinegar to drink."  
"She is talking about Jesus

Christ," said the other woman, already beginning to toss restlessly from side to side. "But," added she, "talking about his sufferings can't mend ours—at least, not mine."  
"But it lightens hers," said the nurse.  
"I wonder how."  
"Hush."  
And the gentle voice again took up the strain:  
"Surely he hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."  
The following day, as some ladies visiting the hospital passed by the cots, they handed to each a few fragrant flowers.  
The gentle voice was again heard: "If God so clothe the grass of the field which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith."  
A few days passed slowly away, when, on a bright Sunday morning, as the sun was rising, the nurse noticed the lips of the sufferer moving, and, leaning over her, she heard these words: "Going home, I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Her eyes closed, and the nurse knew that the hand of death was grasping the cords of life. A moment more and all was over; the soul had gone to dwell in that city where "there is no more death, neither sorrow nor crying; neither shall there be any more pain."—Sword and Trowel, 1872.

## Models Of Prayer

We have been interested in looking through the Scriptures for the purpose of comparing the prayers therein recorded with those which we hear from time to time in public, and we are astonished to see how they differ in point, expression, directness, and, above all, in length, from those heard in these days in the Christian pulpit. It is not exaggeration to say that we have listened to a single prayer longer than the whole ten that we find in the Bible put together.

The first is in Genesis 24:12-14, and contains one hundred and ten words, and it is not more than one minute in length.

The next is Exodus 33:12-15, and contains one hundred and eleven words, and is not over a minute long.

The third is in Joshua 7:7-9, and contains ninety words.

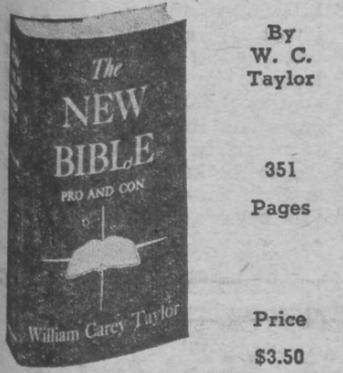
The fourth is in 2 Kings 19:15-19, the prayer of Hezekiah; it is composed of one hundred and thirty-four words, and two minutes would be ample time to repeat it.

Another is found in Nehemiah 1:5-11, and is about two minutes in length; another in Ezra 9:6-15, and is about three minutes long; another is in I Kings 8:23-61, an important dedicatory prayer, offered by Solomon himself, at the dedication of the temple, and it did not occupy more than six minutes; while that of Daniel 9:11-19 was probably four minutes long.

In the New Testament, the prayer of our Saviour (John 17) is well known; it is contained in twenty-six verses, and is five minutes long; while the model prayer is far briefer still.

Now here are ten prayers, from those who certainly knew how to pray, and they are all less than thirty-five minutes long, or an average of three minutes each; and yet we sometimes hear men pray for thirty minutes, and after wandering all over the moral universe, and wearying their fellow-worshippers with vain repetitions, utterly fail of the prime object of all public prayer, to lift up the

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## Election

(Continued from page six) the epithet "sinful" should qualify creatures. No intelligent believer in the divine purposes, will say that God has made any of the sons of men with a view to their damnation without respect to their sins, or that He is not too good to punish His creatures as

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## EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK  
North East Baptist Church  
Millerton, New York

Number Three.

Title: "FIVE OF THE MOST IMPORTANT QUESTIONS YOU WERE EVER ASKED."

Scripture reading: Acts 16:16-34.

INTRODUCTION: Some important questions in your life: "What vocation shall I choose in life?" "Will you marry me?" "Shall we buy this house?" "Shall we buy a new car?" "Shall I take this new job?" "Shall I invest my money in this business?"

The first question is simple enough. The remaining four may seem strange or unreal, but think them through. Be assured they can be answered with certainty and assurance.

**THE FIRST QUESTION—"ARE YOU CONCERNED ABOUT YOURSELF?"**

Of course. And you ought to be. Hence you hurry across the street, wear warm clothing in winter, eat substantial food, take medicine when sick, get sufficient rest and sleep.

1. This is not being selfish in a sinful sense. Not wrong to love one's self moderately and reasonably (see Matt. 22:39). Selfishness is sinful when it ignores God and fellowman.

2. Are you really concerned about yourself if not interested in salvation of your soul? (Mark 8:36-37).

**THE SECOND QUESTION—"ARE YOU SAVED?"**

Please do not dismiss from your mind. Be assured that you can know here and now that you are saved by God's Word. Opposite view of Roman Catholic Church: Only God knows if we are saved!

1. We must be saved (Acts 4:12), whether Protestants, Catholics, or Jews. Only saved shall enter the New Jerusalem (Rev. 21:24).

2. What is it to be saved? To be washed from our sin, all of it (Rev. 1:5). How powerful Jesus' blood! No future Purgatory needed. Our sin ever cleansed in Christ's blood (1 John 1:7). Thus at death believer goes straight to Christ in heaven (Luke 23:43). Purgatory is at the Cross (Heb. 1:3). Why do you not believe this?

3. How can we be sure that we are saved forever? By the Word of God. Through faith in Christ (including godly sorrow and repentance over sin—Luke 13:3). To such a repentant soul is the answer of Acts 16:31! Why do you not believe it? Explain repentance and faith. God give you grace to begin repentance and faith in Christ now! Repentance and faith are gifts of God (2 Tim. 2:25; Heb. 12:2).

**THIRD QUESTION—"WOULD YOU LIKE TO BE SAVED?"**

Surely. Am I an idiot?

1. Would you like to be saved from your sins? Salvation includes deliverance from your sins in this life, as well as from Hell in the future. Would you like Christ to save you from such sins as drinking intoxicants (Prov. 20:1; 23:29-35); use of tobacco (2 Cor. 7:1) and other narcotics which harm the body? (2 Cor. 6:16). Would you like Christ to save you out of worldliness such as the theater, the dance? (1 John 2:15-17; Gal. 1:4; 6:14). Would you like to be saved from influence and fellowship with ungodly friends in home, job, school, lodges, clubs, even unbelieving, man-made "churches"? (2 Cor. 6:14-7:1; Rev. 18:4). Like to be saved from self, pride, unrighteous anger? (Gal. 2:20). Christ not only saves from Hell, but from a sinful life (Matt. 1:21).

2. Would you like to be saved to a new life of love and labour

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PAGE EIGHT

JULY 20, 1957

for Christ? Salvation not only from but to. Saved to godly living (1 Pet. 1:16; Titus 2:12); Bible reading and study (Col. 3:16); unceasing prayer (1 Thess. 5:17); Church attendance (Psalm 122:1), and financial support with tithes for the church (Mal. 3:8-10; 1 Tim. 3:15). Summed up in Phil. 1:21. Also Luke 9:23!

**THE FOURTH QUESTION—"WOULD YOU LIKE TO BE SAVED RIGHT NOW?"**

1. The history of the New Testament. To the fallen woman (Luke 7:48, 50). Saved right then. Christ said so. To Zacchaeus (Luke 19:9). That very day. "Is" Dying thief on Cross (Lu. 23:43). Did not go to Purgatory but to Paradise. These were not favorites (Rom. 2:11).

2. The promises of Christ to repentant believers. John 5:24—"hath"—"shall not come"—"is passed." Important words. Also John 3:36; 6:47.

**THE FIFTH QUESTION—"ARE YOU WILLING TO ACT NOW?"**

Repenting of your sins with godly sorrow (2 Cor. 7:10) are you willing to forsake your own righteousness, merit, false religion, and come now by faith directly to Jesus Christ to be saved?

1. Christ means nothing to you unless you "come" to Him (John 6:37); "follow" Him (John 8:12); "enter" through Him (John 10:9); "call" upon Him (Rom. 10:13). Why do you linger? Act now! Do you now come to Christ and claim Him as your Saviour and Lord? "Believe and be saved" (Luke 8:12). Believe that Christ now receives you; that He saved you by His death in your place, for your sins on Cross (Rom. 5:8-11; note tenses here).

2. Being sure if your salvation by Christ begin now to make it known to others. Be "buried" with Christ in water baptism (Rom. 6:4), into Christ's body, the local church (1 Cor. 12:13, 27). Confess Christ as your Saviour and King by word (Rom. 10:9-10), and by life (Phil. 1:21). Follow Christ now and ever, regardless (John 21:22; 1 Pet. 2:21). Amen.

### Sanctification

(Continued from page one) the Holy Spirit," saying then, and only then, do you receive the Spirit of God. This is refuted by Rom. 8:9. Also Eph. 4:5 says that there is no such thing as Spirit baptism.

The New Testament teaches nothing more than a "setting apart."

John 17:17: "Sanctify them through thy truth. The Greek word here for "through" is "even," and denotes a fixed position in place, time, or state, according to Strong's "Exhaustive Concordance."

Eph. 5:26: "That he might sanctify and cleanse it with the washing of water by the word." Notice, sanctification first; then the washing of the water by the Word. This must be taken in the light of I John 1:7—the blood cleanses from all sin. He is the Word (John 1:14).

II Cor. 5:21: "Who knew no sin."

The Lord was sanctified by His Father (John 10:26); by Himself (John 17:9); by His people (1 Pet. 3:15). It is God's will for us (I Thes. 4:3). We find it has nothing to do with sin.

I do not believe in a progressive sanctification.

Heb. 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Notice, "sanctified through" (remember, "through" means "a fixed position"). Notice also the words "for all" are added, leaving the word "once."

Heb. 10:14: "For by one offering he hath perfected for ever them that are sanctified."

We can and we are commanded to grow in grace and knowledge (II Pet. 3:18).

—Eld. C. N. Taylor, Pastor, Victory Baptist Church, Arlington, Texas.

### "I Should Like To Know"

(Continued from page one) the Lord and I would not offend one of our Negro readers needlessly. Nevertheless, I must teach the truth on this as well as on all other questions. The greatest Negroes whom I know today are men who say that integration is a curse to America.

6. Why did God elect or choose some persons of the human race to everlasting salvation, and leave out others?

No human being in the world knows, because the reason is not revealed in the Scriptures. Christ says, "Even so, Father, for it seemed good in thy sight." (Mt. 11:25, 26). But the Scriptures plainly teach, and so does the Holy Spirit teach all His people in their hearts, that their election is of God's sovereign grace, and not because of their own works of righteousness (Deut. 9:4-6; Rom. 11:4-7; Eph. 1:2; II Tim. 1:9, 10; Titus 3:3-7). We may be perfectly sure that God cannot treat any of His creatures with the slightest injustice; the light of nature, reason, and conscience condemns all human beings (Rom. 1, 2, and 3) and the regenerated people of God feel the least worthy of even His natural and temporal, much less of His spiritual and eternal mercies (Isa. 66:6; I Tim. 1:15). Our sins, which destroy us, are of our own selves; but our salvation is of the Lord (Gen. 3; Jonah 2:9; Hos. 13:9; Rom. 6:23).

### Hypocritical?

(Continued from page one) SHOWERS OF BLESSING but do not come when it's raining.

We sing BLEST BE THE TIE THAT BINDS and let the least little offense sever it.

We sing SERVE THE LORD WITH GLADNESS and gripe about all we have to do.

We sing I LOVE TO TELL THE STORY and never mention it all year.

We sing CAST THY BURDEN UPON THE LORD and worry ourselves into nervous breakdowns.—Copied.

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## POSSUM RIDGE LETTER

dere bro. Gilpeens—

Jesus sed The kingdom of Heaven suffereth violence and the violent take it by force. I dont ever rikolekt that vurse bein preeched on, frum er at in mi hearin, but tother day as i set down on the beam of mi plow tu let mi white horse Bill blow a little, this vurse kam tu mi mind, and i jist set ther kogitatin fer quite sum spell.

ther is a Methudust precher not very fur away what pronounced durin his big meetin that the next nite he wud show the krowd sumpthin what they had never sean befor and wud never see agin. koarse hit kaused a lot uf komment and a lot uf foakes got interested and a hole passel uf kurocity seekers showed up the next nite. he held up a peanut and then et hit. hit seamed tu me that the kingdom by his akshun suffered much violence rite then.

then i herd a Baptist evangelist tel his audiense tu bow ther heeds after he had harranged them fer mite nigh an our. a fu of them got ahead uf him fer they had dun went and bowed ther heeds in sleep. then he sed Now ef i hav made hit plane tu u, rais yore hand. then when he got ther hands up he proposhined them agin tu perfes and sum uf them did. he had dun condemned deesishun kards in his sarmont, but i kud not see eny diferense. hit seamed tu me that when sum uf them walked down the ile without eny evidense uf the Spirit wurkin in them that the kingdom had shore suffered mor violence.

ther is a holy roller livin ner by who got shoutin happy at ther tent meatin last summer, but hit didnt last as long as a June frost. he bak slid jist as soon as the meatin wuz over. i hav notised that when he used tu do eny karpenter wurk on Sundy, that he always karried his saw and hammur over his shoulder, but now he karries them under his koat. i guess that that is wun evidense that he has jined the church. hit is fellers lik him that has kaused the kingdom tu suffer real violence.

Mose's pastur is a gude man i guess and i am shure he meens well but he has got a tremendous weekness fer chicken and watur-

bles of other articles, I began to read it all. It was quite a struggle, but the Lord helped me to understand His Word better, and now I look forward to getting the EXAMINER."—Mrs. James Hurlow, Ohio.

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mellun. tother day in his sarmont he bragged a lot on the peepul uf the kommunity—what fine honest nabors he had. after the meatin wuz over Mose sed, Parsun how kum ef u hav got sich gude nabors that u kepe yore chicken hous loked all the time? he wheeled around and blustured and flustared konsiderable and sed, u dont think that ise goin tu leeve that hen hous open and let all thos nise fat pullets go hoam, do u Mose? as i rikolekted Mose tellin me uf this, i think hit confusin but not amusin how the kingdom has suffured violence.

then i rikolekted how porely i served the Lord and how many times i had denied him lik Peter er run away frum mi duty lik Jonah er lied lik Abraham, as i set ther thinkin how the kingdom had shore suffured a lot on akount uf me, i herd Samantha ringin the supper bell.

i jumped up rite quik lik and wheeled around and started fer the hous. then hit dawned on me that insted uf givin old Bill a fu minits tu git his breeth, i had set ther fer 3 ours. Samantha had wurked all afternurn in her gardun and when she lerned that i had ben meditating, ponduring, thinking and kontemplatin fer 3 ours while she wuz wurkin in the gardun, she shore wuz vexed. the suppur she wuz koolin on the tabl and its heet went into her face. ther wuz sumpthin about her mannur that warned me uf a komin storm. whenever the korners uf her mouth go down like a barometer, it usually foretells a fall uf verbosity. and when she gits all wurked up she is shore kleever, apt, adroit, brite, kapabul, giftud, expurt, ingenus, intellektual, itelligunt, keen, quik-wited, sharp, smart, skilful, and talentud in her choice uf adjectives advurbs and synonyms that she uses. and she wurst part about hit is that she kan usually hurl them faster than i kan dodge. rite off she deklared, that i wuz lazy and triflin and gittin mor worthless than Mose every day. i didnt want her tu git all wurked up as a matrimonial adversary, so i deesided i had better do somethin quik.

she sed that ef i had ben on the ark with Noah i wud not be even ben eny help tu him, fer all i wud hav wanted tu do wuz jist set and kogitate and maby fished all the time. when she sed fish i saw mi chanct so i sed now Samantha u no i kud not hav dun eny fishin with only 3 wurms. that kaused her to smile a little and i noed i wuz winnin.

well aftur awhile we both had kooled down enuf to eat. the suppur had also kooled, but i never saw dandy-line greens taste eny better than they did after i sed i wuz sory and she sed she wuz too. i guess Samantha and me kaused the kingdom tu suffer sum mor violence. i hav writ this oxperiance so hit mite be a warnin tu u and tu all our readers, lest we be the kause uf the kingdom sufferin eny mor. and i hav writ this bekaws, i am,

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