

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND 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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Our Suffering Substitute

"For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God." —1 Peter 3:18.

By C. H. Spurgeon

God is just, and a just God must punish sin. The great question is, "How can God be just, and yet the Justifier of the ungodly?"

False religions endeavour to answer this question, but they completely fail.

The poor heathen thinks he has found the answer in his own terrible sacrifices. He thinks he may give "his first-born for his transgression, the fruit of his body for the sin of his soul."

The deluded Papist thinks he has found an answer to the question in his daily mass he says; that there is in it "a propitiatory sacrifice for the quick and the dead."

It is not thus that God's justice is vindicated, neither is it thus that His mercy shines forth in its glory.

There is a cold, speculative the-

ology that seeks to put this question far away. There are a few men who scoff at the atonement, and reject the thought of sacrifice. These never will be more than a few; they never can be many. The heathen and the Romanist may impress the multitude; but that system which denies the doctrine of atonement by the blood of Jesus Christ, or which puts it in the background, never can succeed. Its adherents may profess to be intellectual, because they are ignorant; but they will never convince the masses. It is stamped on nature by God that every man feels in his conscience a craving after a reply to the question, "How can the just God justly forgive me the sinner?" If that question be not answered in some way, so that it may be seen how God can save, and yet maintain His justice, no system of theology can by any possibility suc-



CHARLES H. SPURGEON

ceed.

We must resist the tendency that seems to be in the minds of some, to keep back this vital truth, the fundamental truth of the Christian religion, namely, the doctrine of the substitutionary sacrifice of our Lord and Saviour Jesus (Continued on page eight)

JESUS CHRIST-- God In The Flesh

By ROY MASON

Buffalo Ave. Baptist Church
Tampa, Florida

The president of a large Jewish synagogue said to me recently, "We believe that Jesus was a prophet, but we don't believe, as you do, that he was God." In these words this friendly Jew stated the real issue. Back behind the Jewish dispersion and their wanderings over the earth for 19 centuries, is their rejection of Jesus as Messiah and God manifested in the flesh. A Mohammedan said to me, when traveling in the Holy land, "We believe in and accept Jesus as one of the prophets, but of course we do not believe that he was God." There is the great issue between Mohammedism and Christianity. The great issue between Modernism (which is no more Christianity than is Judaism or Mohammedism) and Biblical Christians is the question of the person of Jesus Christ. They deny the essential deity of Christ. They laud Him as a man—the greatest of men—but they make him to be different from other men only in DEGREE—not in KIND. They seem blind to the fact that a great man is not a liar. Jesus claimed to be deity, hence He was a falsifier if He was not what He claimed to be. Jesus was not even good, if not deity, for a good man is not an impostor, and He was an impostor if He was less than what He claimed

to be, namely deity.

What Are The Grounds For Receiving Jesus As Deity?

How well grounded is our belief that Jesus was God come down to earth? Others have attributed to their leader deity. The followers of "Father" Divine call him God. Do we have any better reason call Jesus God? Let us briefly consider this question:

1. The prophets foretold that the Messiah would be deity. How else interpret the words of Micah (5:2): "Whose goings forth have been from old, from everlasting." How else interpret Isaiah's words, when he called him the "Father of Eternity" (Isaiah 9:6—original).

2. The angel who announced His birth, ascribed deity to him. Note Luke 1:35, where he is called "Son of God." Note Matthew 1:23. He is there called "Immanuel—God with us." Did an angel from the very throne room of heaven know what he was talking about? Would he come from God in Heaven, to tell a bare-faced lie?

3. His deeds proved Jesus to be deity. (Continued on page eight)

The Fears Of The Saints

"Without were fightings, within were fears." —II Corinthians 8:5.

BOB L. ROSS

There are two kinds of fear mentioned in the Bible; that is, with respect to God. The first is clearly illustrated in the case of Adam. After he had sinned against the Law of God, he hid from God, when he heard the voice of the Lord. He was afraid of God because of his sin: this is Law-fear, or legal fear; a fear of punishment, without any mixture of love and filial reverence to the punisher. This is criminal fear. This is the fear John speaks of when he says, "Perfect love casteth out all fear." The man who fears God, looking upon Him as an enemy, has not yet passed from death to life, and has not had the love of God shed abroad in his heart. Legal fear is the fear that apostate angels have of God; it is the fear of demons and Satan; it is the fear that abides in reprobate souls. It is the fear that shall move the ungodly to cry out to the rocks and mountains to hide them from the face of Him whom they do not love and reverence. It is the fear that "believes and trembles."

The other fear may be called

Gospel-fear or evangelical fear. This fear is strictly peculiar to the saints of God. God Himself has implanted this fear within His people. Now this fear, I think, can best be described by the word reverence. The Scripture says, "Happy is the man that feareth always" (Proverbs 28:14). That is, happy is he who reverences God as the Person He is. This fear loves and respects the character of God, His sovereignty, His power, His entire Personage. This is a blessed fear. It is life and joy to have this fear. There is no such fear of God on the part of the ungodly. They hate Him and fear Him as their enemy and judge. But saints have a filial fear, a fear mingled with love for God. Oh, for more of this fear in our souls!

But saints are subject to another type of fear. This is not a fear with God as its object, but has to do with personal experience; fears that arise in a person who has been born of God.

You will note that Paul is the author of our text. He says, "Without were fightings, within were fears." I want to emphasize that

this is the personal testimony of Paul, an apostle of God, who was mightily used of God, more so, probably, than any other man who ever lived. Sometimes, when we have various fears come to us, we think it strange that such fears should exist, if we are truly saints. But we shouldn't think thusly. Here is Paul; hear the testimony of this man of God: "Without were fightings, within were fears."

As Christians, we are certain to have our spiritual distresses. It is only a part of our growth in grace. Paul had his; likewise, we must have ours. We must all tread the path of fears. Let us note some of these fears.

I. Weak Believers and Newly-born Saints Are Subject to Fears with Regard to the Doctrine of Election.

I will here cite my own experience. One can speak best from his own experience, for out of the abundance of the heart the mouth speaketh; and I have experienced fear with regard to election. I recall the first time the thought of this doctrine fell upon my ears. Actually, when I first heard of the doctrine, it was not from one who knew the doctrine and could present it clearly, so all I got was a smattering of what the doctrine is. Immediately, though, fear gripped me. It, I thought, was horrible to think of such a doctrine. I tried to dismiss the idea from my mind, but could not, and was driven to the Bible in search of the answer. Soon the light broke through to me, as I searched God's Book; fear, doubt, and dismay were replaced by a joy unspeakable and full of glory, as I beheld the mercy of (Continued on page two)

The Baptist Examiner Pulpit

"THE CITY OF THE LIVING GOD"

By PASTOR JOHN R. GILPIN

"For he looked for a city which hath foundations, whose builder and maker is God."

"But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." —Hebrews 11:10, 16.

Ordinarily, men are lovers of cities. There are notable exceptions; yet in the main, men move from forest and farm and mine to dwell in cities; thereby they become bigger and greater. Thus, London, New York, Chicago, Berlin, Paris, Tokyo, and Rome have been developed. These have become the greatest cities of the

world, all because men love cities.

Yet, great as these are, and wonderful as they are with opportunities, I want to talk to you of a greater city—the City of the Living God, as described by John in Revelation. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." —Revelation 21:10.

Even in our hymnology, we speak of Heaven as a city. "There's a holy and beautiful city, Whose builder and ruler is God; John saw it descending from heaven, When Patmos in exile, he trod;

Its high massive wall is of jasper, The city itself is pure gold; And when my frail tent here is folded, Mine eyes shall its glory behold.

"No sin is allowed in that city, And nothing defiling or mean; No pain and no sickness can enter, No crape on the doorknob is seen; Earth's sorrows and cares are forgotten, No tempter is there to annoy; No parting words ever are spoken, There's nothing to hurt or destroy. (Continued on page four)

ATTENTION

READERS OF "THE HARVESTER"



A. D. MUSE

Formerly Edited by A. D. Muse, and of Recent Date by Evangelist Luther Martin

"The Harvester," a monthly magazine which for years was edited by the late A. D. Muse, and for the past few years by Evangelist Luther Martin, has ceased regular publication at the present time, and Bro. Martin has given us "The Harvester's" mailing list.

To all of you "Harvester" readers, we are sending four issues of THE BAPTIST EXAMINER, over a four-week period, inviting you to subscribe. This paper is published every week, and the price is only 50c per year. So you will actually receive in four weeks the equivalent of what you would receive over a period of four months, were "The Harvester" still being published.

Now some of you may have "Harvester" subscriptions that do not expire for a longer period than four months. If so, we will send you THE BAPTIST EXAMINER long enough to cover this period, if you subscribe to this paper within the next four weeks. We feel that if you are not interested enough in this paper to subscribe to it, then it would be of no blessing to you for us to complete your "Harvester" subscription. But we will gladly send you this paper just as many times as you would have received "The Harvester," if you subscribe for it.

On the back page of this issue, we have a subscription blank especially designed for you. Simply fill it out, enclose your money, clip and mail to the address given.

OUR MAILING ADDRESS

Please send all your correspondence relative to this paper to this address: THE BAPTIST EXAMINER, Ashland, Ky

Our paper is mailed in Russell, Ky., and thus, that address appears on our paper because of mailing technicalities. However, we live in Ashland, our church is located in Ashland, and we print our paper in our printing shop in Ashland, so we would surely appreciate your sending all mail to us at our Ashland address.

Philadelphia Confession Not In Print

Many readers have requested copies of the Philadelphia Confession of Faith, which we have been publishing in TBE. As far as we know, this Confession is not now in print. If it is, and you know who publishes it, please inform us.

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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Examiner Editorials

By Bob L. Ross



Some Regular Articles Not In This Issue

Due to lack of space, some of the regular articles or series do not appear in this issue.

Look for them again in the next issue.

Exalting Christ

We are determined as never before to exalt the Person and Work of Christ before men. The doctrine that is under the attack of infidel religionists today, more than any other doctrine, is the doctrine of the substitutionary work of Christ. His Law-fulfilling, Law-satisfying work while here in the flesh is hated by a number of the teachers in the Baptist colleges and seminaries of the nation and world. Every attack against the Bible, against God's sovereignty, against the faith of our fathers, is an attack aimed at undermining this message—"Christ, and Him Crucified." The serpents hate substitutionary redemption. They are twisting every fiber of their being in order to cast it aside.

But all the demon-incarnated forces of Hell can't overcome the message of the blood. The smooth-mouthed serpents may easily deceive their own brood of vipers—the reprobate—but God's elect can't be deceived, and He shall call them to Christ—the crucified, buried, and risen Christ—for salvation by His blood and righteousness.

May you be awakened to the need of the message of "Christ, and Him Crucified," and may you help us get this Gospel to others.

Russia's "Moon"

The "moon" that Russia has sent out into outer space has caused the biggest stir in the world since the atom bomb. But this little instrument is just the beginning. In a few years, people will look back on "Sputnik" and consider it as a mere mole hill. In other words, "we ain't seen nuthin' yet."

The Bible prophecies clearly tell us that such things shall come in the latter days. We don't know when Christ will come back to earth, but one fact is sure: we who live at this moment are closer to His coming than any generation before us. Listen to God's Word:

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven."—Luke 21:11.

"And there shall be signs in the sun, and in the moon, and in the

stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring."—Luke 21:25.

"And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke."—Acts 2:19.

Speaking of the powers of the second beast, the Word says: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."—Revelation 13:13, 14.

The "flying saucers," the Russian "moon," and the such like, are miniature compared to that which is to come on the earth.

God's people are at comfort, however, for they are in Christ. Listen: "Be not dismayed at the signs of heaven; for the heathen are dismayed at them."—Jeremiah 10:2.

What Kind Of Churches Are These Monsters?

Practically everyone today measures Christianity by the rod of numbers. If a church has a lot of joiners, if a revival meeting has a lot of "decisions," or if some other activity has a lot of supporters, then glory hallelujah! the thing is of the Lord.

Certainly, we should expect the blessing of God upon our efforts when we faithfully proclaim His Word. We should expect to see souls saved, saints revived and more fully consecrated to the Lord. But numbers is no measuring rod by which to measure a church, preacher, or servant of the Lord. If it were, poor Noah was a horrible failure. God has a purpose, and it is not always to convert a city. In fact, that only happened one time, and the preacher wasn't expecting it to happen then.

We hear much today about the big churches which have thousands of members. Yet we wonder what is actually happening in these churches. We are thinking now of a church which has over 15,000 on the church roll. Yet the church auditorium only seats 4,000 or more, and one who used to be a member of this church told us that even on Sunday mornings those seats are not all filled, not to mention other services. Also, we know of another big church, having well over 12,000 members. In the case of this church, its auditorium will

The Five Points of Calvinism

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

IV

Irresistible Grace

(Read John 10:1-30.)

"Now of the things which we have spoken (thus far) this is the sum" (Heb. 8:1):

First, all mankind is totally depraved and therefore deprived of all good in God's sight (Rom. 3:10-12). Helpless and hopeless (Psa. 49:7). Men have no desire for the true God (Job 21:14).

Secondly, had God left them in this terrible state to go to "everlasting punishment" (Matt. 25:46) it would have been altogether just and right. This, however, God did not do. Out of His great grace He has elected some of the fallen race of men to "everlasting salvation" (Isa. 45:17), "to the praise of the glory of His grace" (Eph. 1:4-6). The rest He leaves in their sins to the praise of the glory of His justice.

Thirdly, for these elect ones Jesus Christ came into the world and died (Rom. 5:8), for their sins (I Cor. 15:3), as their Substitute (I Pet. 2:24). Christ took all of their sins and gives them His righteousness (II Cor. 5:21).

Thus everything up to this point is ordained in orderly fashion by an all-wise, all-powerful God, who does as He pleases (Psa. 115:3). Now shall we stop here and say from here on everything is left to the will and whims of fickle man? The remainder, then, is uncertain. Accordingly, if sinful man will have this salvation so determinately and delicately wrought by God, he may; if not, God is denied and defeated! God's hands are tied. He has failed. We will not say such blasphemy!

God has not begun to build a tower, so that after He has carefully laid the foundation He "is not able to finish it" (Luke 14:28-29). God has not gone charging against the proud citadel of rebellious man with election and foreknowledge and predestination and the blood-soaked cross of Calvary with its bruises and blood and pains and perdition, only to discover that man refuses to be regenerated and will not be converted (Luke 14:31-33). God has not built a bridge half way across to salvation and has now done His part, and the rest is up to sinners. "dead in trespasses and sins" (Eph. 2:1), to do their part. The God who decreed salvation to His elect ones, and died in their place, will also "save his people from their sins" (Matt. 1:21).

not seat half of these members.

We are by no means being critical of a big church just because it is big. The Jerusalem church was a big church, blessed of God. But when churches have more on the church roll than the auditorium can seat, and still can't fill up the building, we wonder about the spiritual condition of the church membership. Such a church must be in a horrible back-slidden condition, as a whole, when not even half of its membership is in regular attendance.

Fears Of The Saints

(Continued from page one.)
elective grace. I no longer looked upon election as the horrible decree, as the old Puritan Charles Wesley called it, but I looked upon election as the undergirding foundation of my salvation. I saw that were it not for elective grace, I should yet be dead in trespasses and in sins with the rest of lost mankind.

Now, many who are newly-born, as I was, have the same experience. Many who are weak believers, not strong in the Word, not diligent Bible students, also have this fear, when they hear of this glorious doctrine. To all such persons who fear that they perhaps are not of the elect number, let me comfort you with a thought or two.

So you fear that you are non-elect. Well then, if you do so fear, you are the first non-elect person who has ever so feared. The world that I have met is not concerned with this matter; they scoff at this truth, mock it, ridicule it, denounce it, and play up the powers of man. Frankly, then, I fear that you are wrong

in your fears, and I am most happy that you are. I am even happy that you do have these fears, for it is an evidence of your election of God. If you truly desire to be among the elect number, if you desire salvation by free grace, then I believe you are of the elect remnant, and may the gracious God of election even now, at this moment, visit your soul with this assurance.

II. Saints Are Subject to the Fear that They Are Not Truly Converted.

Ah, here is a fear that even the best of the saints have not escaped. Even those who seemingly are the holiest of God's holy people will readily confess to experiencing fears with regard to salvation.

Fear is characteristic of the

OUR RADIO MINISTRY

WCTR-1420 ON THE DIAL

Ashland, Kentucky

Sunday-8:30-9:00 A. M.

WNRG-1250 ON THE DIAL

Grundy, Virginia

Sunday-8:30-9:00 A. M.

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.

"He will save" (Zech. 3:17). The fact that He will save, we here call irresistible grace.

I. THE MEANING OF IRRESISTIBLE GRACE

The word resist comes from the Latin language through the French, *resisto*, *re* meaning back, and *sisto* meaning set; to set back. The prefix *ir* means not. Thus we have, not to set back. Irresistible, then, would mean not to oppose, strive against, or obstruct (either an act or its agent) whether by inertness or active force, physically or mentally (Desk Standard Dictionary, Funk and Wagnalls).

The word grace is from the Latin meaning favor (*Ibid.*). In theology it means the love and favour of God in Christ which is irresistible in the elect when it pleases God to reveal His Son in them (Gal. 1:15-16). "It will of course be admitted that, if efficacious grace is the exercise of almighty power it is irresistible" (Chas. Hodge, *Systematic Theology*, Vol. II, p. 687). "The power of grace is the power of God. This makes it fitting to speak of irresistible grace. Surely we can speak of an irresistible God" (C. D. Cole, *Definitions of Doctrines*, p. 84). "Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth" (Rom. 9:18).

II. THE MINISTRY OF IRRESISTIBLE GRACE

We are living in a day of superficial evangelism when the "glorious gospel of the blessed God" (I Tim. 1:11) is simmered down and "simplified" to be only (in its primary or initial use) a Divine anticipation of salvation and not an application; as potential salvation and not the powerful salvation that it is (Rom. 1:16), the power of God unto salvation; note it is the Gospel, not the faith of the believer, that brings salvation to the elect believer (Jas. 1:18; I Pet. 1:23). I repeat, the Gospel of Christ is the power of God unto salvation! Nothing can stop it. If a man preach any other Gospel let him be accursed (Gal. 1:6-9). If God's grace can be successfully resisted then God can be overcome, and your god is no greater than the fictitious, failing, faltering, fainting, feeble god of Prof. Vergilius Ferm, when he writes: "It is even possible for God to experience Hell. God is in Hell each time His frustrations stand over against His purposes. . . . God can no more save a man from evil than He can save Himself from it" (Ernest Gordon, *An Ecclesiastical Octopus*, p.p. 152-153, quoting from the Crozier Quarterly, Jan. 1946).

To the opposite, our risen Redeemer declares: "All power is given unto me in heaven and in

(Continued on page five)

flesh. Doubting is likewise. So, as long as saints are in this body of sinful flesh, doubts and fears shall be our portion. Until you have been made perfect, expect nothing by way of assurance from the flesh. Today, your fleshly spirits may be high; so you say, "I have such wonderful evidences; I am saved, I know." But lo, the day passes, and you awake the next day, and your spirits are not quite as lively as at yesterday. "Well, now," you surmise, "am I truly His? I felt so yesterday, but it seems that evidences of such have taken wings." Ah, my friend, your flesh is unstable, and if you look therein to find assurance and comfort, you may be certain that you shall be as a sailboat in a tempest.

Let me remind you that the ungodly do not trouble themselves with such doubts and fears. The ungodly have other interests, worldly interests that they are set upon. I do not believe that the ungodly experience such doubts and fears. An old Puritan well said, "He who cries out, 'I am dead,' proves himself, by that very cry, to be alive."

But why these doubts and fears? Because spiritual distresses kindle in us longing aspirations for communion with God, for the witness of His Spirit, for the assurance He only can give. This drives us to the throne of grace, where God would have us ever be. Oh, how we should thank Him for our distresses, for they cause us to seek His face the more often and earnestly. May "without were fightings, within were fears" be our experience. Remember, it was in the dark dungeon that Jesus appeared to Paul, and said, "Fear not." In the dungeon, He comes to us. In

(Continued on page five)

U'all Come!

TO LITTLE ROCK — NOV. 12, 13, 14

Lord willing, we'll be there

"I Should Like To Know"

can't be removed by any but God, and He has never removed it. If we are subjects of the Sovereign, then let us not try to undo His acts. Do they seem harsh to us? It is because we are finite, and do not know their purpose or end. If God has spoken, let us abide by His Word. Those who propagate the "equality" notion disregard the government of God, His acts, His curse, and His Word. To endeavor to put the descendants of Canaan on the same plane as the other races is opposition to God's curse upon them. It will cause them trouble and us trouble. Let us do all we can for them, but let us not try to undo what God has done.

Devil, disregards the curse of God on Adam's race, as well as Canaan's descendants. We observe that most of the religious integrationists preach a modernistic "gospel," and make little effort to win the Negro to Christ. It is usually the segregationist who truly helps the Negro spiritually.

7. When did God put a curse upon the red man and yellow man?

If any of them are the descendants of Canaan, it was when God cursed Canaan.

8. Because we do not belong to the Southern Baptist Convention, we have been told that our church is a "Fundamental" church and that Frank Norris is "the daddy" of it. What and who are they?

Well, we don't belong to the Convention either, but Frank Norris wasn't "the daddy" of our church, and it is not a "Fundamentalist" church. There are many good churches, people, and preachers that affiliate with the groups called "Fundamentalists." We don't think that their mission machines are Scriptural, but we certainly love many of them for their stand. However, there are many in these groups that are all warped, just as there are in any group. As to your own church, I suggest that you compare its practice to the teaching of God's Word, and if the church stands

for the Word, just forget about the remarks of the programites. It is not a man-made Baptist Convention that determines whether or not a church is Baptist; in fact, the majority of the Convention churches are unbaptistic themselves. However, there are many good Convention churches and preachers that still stand for a lot of truth, despite the unscriptural program that is yoked on their necks.

9. I notice that Graham is popular with most all the different denominations. Do you not think that he deliberately keeps quiet about many things in order to get favor with all groups?

Very definitely so. The only way that any unionist can gain favor with all groups is to soft-peddle the truth. How long would Graham or any unionist last if he preached the whole counsel of God?

10. Also, don't you think that Graham's popularity is due to the fact that he helps break down the so-called "barriers" between the denominations? I note that the National Council of Churches is particularly favorable to him, for no doubt, he is a great assistance to the ecumenical movement to unite all groups.

Your observations are most pertinent. You have definitely hit the nail on the head. The modernists of the NCC would have nothing to do with Graham were it not for his spirit of ecumenicalism. Note how he has succeeded in getting many fundamentalists to yoke up with modernists. A few years ago, neither a fundamentalist nor modernist would be caught together in any wise at all. But Graham has them on his platforms, united in a common effort. We look for Graham to have even greater success at this in the future, especially after some of the "older heads" of interdenominational fundamentalism are gone.

(Answered by Bob Ross.)

A Better Than Ever Week Of Your Life

CENTRAL BAPTIST CHURCH, LITTLE ROCK, ARK.

ANNUAL BIBLE CONFERENCE PROGRAM — NOVEMBER 12, 13, 14

TUESDAY, NOVEMBER 12, 1957

9:15—10:10: **The Church: Her Nature and Origin**
WAYNE COX
Woodlawn Terrace Baptist Church—Memphis, Tennessee

10:15—11:10: **The Church and Her Head**
J. D. JOHNSTON
Friendship Baptist Church—Fort Worth, Texas

11:15—12:10: **The Church and the Baptism of the Holy Spirit**
M. L. MOSER, SR.
Central Baptist Church—Little Rock, Arkansas

12:15—Lunch

1:30—2:25: **The Church in Ephesians: "A Habitation of God in the Spirit."**
R. NELSON COLYAR
Mountain View Baptist Church—Denver, Colorado

2:30—3:25: **The Church and Worship**
HARVEY BYNUM
Antioch Baptist Church—Kaufman, Texas

7:15—8:00: **The Church in Ephesians: "A Repository of Divine Revelation by the Spirit."**
R. NELSON COLYAR
Mountain View Baptist Church—Denver, Colorado

8:15—9:00: **The Church and Evangelism**
JOHN R. GILPIN
Calvary Baptist Church—Ashland, Kentucky

WEDNESDAY, NOVEMBER 13, 1957

9:15—10:10: **The Church and Her Training**
CABEL ROBERTS
Ross Avenue Baptist Church—Fort Worth, Texas

10:15—11:10: **The Church and Her Teaching**
RAYMOND B. KAYS
Calvary Baptist Church—Richmond, Kentucky

11:15—12:10: **The Church and Her Baptism**
FRED HALLIMAN
Macedonia Baptist Church—Chicago, Illinois

12:15—Lunch

1:30—2:25: **The Church in Ephesians: "Endeavoring to Keep the Unity of the Spirit."**
R. NELSON COLYAR
Mountain View Baptist Church—Denver, Colorado

2:30—3:25: **The Church and Close Communion**
BOB ROSS
The Baptist Examiner—Ashland, Kentucky

7:15—8:00: **The Church in Ephesians: "A Militant Body Fighting 'The Good Fight of the Faith' in the Spirit."**
R. NELSON COLYAR
Mountain View Baptist Church—Denver, Colorado

8:00—8:15: Song Service

8:15—9:00: **The Church and Her Financing**
CHARLES THOMAS
Rodgers Independent Baptist Church—Garland, Texas

★ ★ ★

THURSDAY, NOVEMBER 14, 1957

9:15—10:10: **The Church and Her Mission**
C. N. TAYLOR
Victory Baptist Church—Arlington, Texas

10:15—11:10: **The Church and Her Enemies**
CHESTER GROUNDS
Bethel Missionary Baptist Church—Ardmore, Oklahoma

11:15—12:10: **Separation of Church and State**
M. E. WRIGHT
Harmony Baptist Church—Tupelo, Mississippi

12:15—Lunch

1:30—2:25: **The Church in Ephesians: "Bearing the Fruit of the Spirit."**
R. NELSON COLYAR
Mountain View Baptist Church—Denver, Colorado

2:30—3:25: **The Church and the Bride of Christ**
C. M. PREWETT
First Orthodox Missionary Baptist Church
Arkansas City, Kansas

7:15—8:00: **The Church in Ephesians: "Giving Glory to God the Father in the Church and in Christ Jesus Unto All the Generations of the Ages. Amen!"**
R. NELSON COLYAR
Mountain View Baptist Church—Denver, Colorado

8:00—8:15: Song Service

8:15—9:00: **The Church and the Second Coming of Christ**
E. R. HENDERSON
New Liberty Baptist Church—Verona, Mississippi

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Seven Rules For Preaching The Word

(II TIM. 2:15)

HOW TO SUCCESSFULLY PRESENT THE MESSAGE OF THE GOSPEL

1. **PREACH IT AS AN INSPIRED BOOK**—II Tim. 3:16.
Contrast with other books.
Ref. I Pet. 4:11; II Pet. 1:21.
2. **PREACH IT AS FINAL AUTHORITY**—Acts 17:11.
Not what some church teaches.
Ref. Luke 10:26; Isa. 8:20.
3. **PREACH IT RIGHTLY DIVIDED**—II Tim. 2:15.
As a key to proper understanding.
Ref. Neh. 8:8; Luke 24:44.
4. **PREACH IT WITHOUT ALTERATION**—Rev. 22:18, 19.
Some so called "Keys" do not unlock.
Ref. Ps. 119:105; II Tim. 3:16, 17.
5. **PREACH IT AS A LIVING POWER**—Heb. 4:12.
Under its preaching sinners fell.
Ref. Acts 2:37; Acts 6:10.
6. **PREACH IT BY DISPENSATIONS**—Acts 15:14-17.
The Book becomes new to you.
Ref. Col. 2:14; Gal. 4:9-11.
7. **PREACH IT AS A GUIDE TO GOD**—II Tim. 3:14-17.
Revealing God's way of salvation.
Ref. Rom. 5:12-21; Rom. 10:9, 10.

C. C. Maple

"The City Of God"

(Continued from page one)

"No heartaches are known in that city;

No tears ever moisten the eye;
There's no disappointment in Heaven,

No envy and strife in the sky;
The saints are all sanctified wholly,
They live in sweet harmony there;

My heart is now set on that city,
And some day its blessings I'll share.

"My loved ones are gathering yonder,

My friends, too, are passing away;
And soon I shall join their bright number,

And dwell in eternity's day;
They're safe now in glory with Jesus,

Their trials and battles are past;
They overcame sin and the tempter,

They've reached that fair city at last.

"In that bright city, pearly white city,

I have a mansion, an harp, and a crown;

Now I am watching, waiting, and longing

For that white city that's soon coming down."

I

IT IS MOST INTERESTING TO NOTICE THE SIZE OF THE CITY OF GOD.

There is nothing small about it. In fact, it is of tremendous proportions and gigantic magnitude. Listen:

"And he that talked with me had a golden reed to measure the city, and the gates thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."—Revelation 21:15, 16.

It is thus pictured as being twelve thousand furlongs long, broad, and high. Yet, to the average person, to speak of this city as measured in furlongs offers but little information as to the size. When we remember that a furlong is approximately six hundred feet and that this city is twelve thousand furlongs on each side, and when this is reduced to miles, it would mean that the city is approximately—

FOURTEEN HUNDRED MILES on each side. Still again, this doesn't mean a great deal to the majority of people; for the average person has no conception of the length of fourteen hundred miles. To illustrate, if we might go to Vancouver, Washington, and put down a cornerstone, and then

come across southern Canada through British Columbia, Alberta, Saskatchewan, and Manitoba to the waters of Lake Superior, we would have approximately fourteen hundred miles. Then, if we might turn south and follow the course of the Mississippi River to New Orleans, we would have approximately the same distance again. Then, turning west to the Pacific Coast and back up the west coast to our starting point, we would have a complete square of approximately fourteen hundred miles on each side. In other words the whole western half of the United States from the Mississippi River westward comprises a square of about fourteen hundred miles on each side.

This gives us some little idea as to the size of the City. In addition the City is surrounded by a wall of jasper which is in itself two hundred sixteen feet high. Listen:

"And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is of the angel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass."—Revelation 21:17, 18.

Beneath that wall are foundations which are garnished with all manner of precious stones.

"And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysothasus; the eleventh, a jacinth; the twelfth, an amethyst."—Revelation 21:19, 20.

Even the twelve gates of that City are made of a complete pearl.

"And the twelve gates were twelve pearls; every gate was of one pearl; and the street of the city was pure gold, as it were transparent glass."—Revelation 21:21.

Yet, even this does not give us a complete description of the size of the city.

650,000 STORIES HIGH

Although it is fourteen hundred miles long and broad, the City itself towers above the gates of the walls of jasper for another fourteen hundred miles, since it is just as high as it is broad and long. If it were built as a modern skyscraper, it would rise six hundred fifty thousand stories in the air.

Imagine then a city covering the entirety of the twenty-two western states, or covering two-thirds of the total area of the United States, and at the same time, six hundred fifty thousand stories in height.

Surely the City of the Living God is to be a place of tremendous size. This is the prophecy of all of God's Word.

"In my Father's house are MANY MANSIONS: if it were not so, I would have told you. I go to prepare a place for you."—John 14:2.

"And I say unto you, THAT MANY SHALL COME FROM THE EAST AND WEST, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Matthew 8:11.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke 13:29.

I realize that there are those who would object to the size of the City, stating that the majority go to Hell and but very few go to Heaven. In fact, there is a Scripture which is usually interpreted as thus teaching:

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matthew 7:13, 14.

But, beloved, this is spoken of those who have to find the way to Heaven. Scientists tell us that at least four-fifths of the human family die before they reach the age of accountability. There is no question but that four-fifths of the human family then go directly to Heaven; unless you believe the God-dishonoring heresy that there are babies in Hell, then you must admit that at least four-fifths of the human family go to Heaven.

BABIES ARE THERE

It might be interesting to notice that the Word of God explicitly states that all children who die in infancy go immediately to Heaven.

"Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest."—Job 3:11-13.

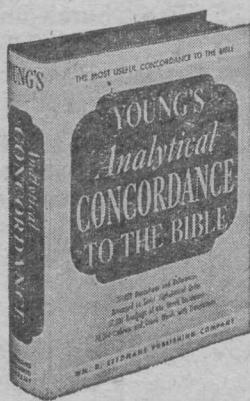
In the light of this Scripture, we are assured that all babes go at once into the immediate presence of the Lord Jesus. Certainly a portion of the remaining one-fifth will be saved, too. Then this means that the majority will go to Heaven and a very small number proportionately will go to Hell. In fact, the largest word that is used in the Bible to describe Hell is that of a lake, and the second largest is that of a ditch.

There is a second objection that is often brought concerning the size of Heaven in that it is alleged that the Bible teaches that only one hundred forty-four thousand will be saved, and in proof of this, the following Scripture is often cited:

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."—Revelation 7:4.

If you will notice the context of this Scripture carefully, you will see that it is speaking only of those that are saved during the

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Since each Bible Conference offers opportunity to meet readers of our paper, and since such fellowship is one of the greatest blessings that comes from our Bible Conferences, then your editors especially invite you to meet them at Little Rock on November 12, 13, and 14.

tribulation period. It is not speaking of those that have been saved from the day of Abel down to the present time or of those who shall be saved on down until Jesus comes; it merely talks about those who will be saved during the days of the Great Tribulation. Even this one hundred forty-four thousand is a reference only to the Jews who are to be saved during that period. The verse itself says "... and there were sealed an hundred and forty and four thousand of all the tribes of Israel." Following, the writer enumerates that there were twelve thousand saved out of each tribe. Then after mentioning these Jews that are saved, he goes on to tell of the great multitude of the Gentiles who are saved during this tribulation period.

"After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands."—Revelation 7:9.

Thus, you see, that instead of Heaven being a place only large enough for one hundred forty-four thousand persons, even in the Great Tribulation period—between the rapture and the revelation—there will be at least one hundred and forty-four thousand Jews saved and a great multitude of Gentiles which no man can number. In addition to all these, there will be those who have been saved since the days of righteous Abel unto the time of the rapture and in addition all those who shall be saved during the Millennium. Certainly Heaven will be considerably larger than that of one hundred and forty-four thousand.

THIS IS A CITY OF INCOMPARABLE BLESSINGS. NO CITY IN ALL THE WORLD IS SO RICHLY BLESSED AS IS THE CITY OF GOD.

IT WILL NEVER HAVE A PAVING PROGRAM, FOR ITS STREETS ARE PAVED WITH GOLD.

"And the twelve gates were twelve pearls; every several gate was of one pearl: and the STREET OF THE CITY WAS PURE GOLD, as it were transparent glass."—Revelation 21:21.

This is, ordinarily, one of the big problems which any city faces—the paving program. Whether the cost is met in one lump sum or a bond issue over a period of years makes very little difference—the paving program is always a problem. This is not true of the City of God, for its streets are paved with pure gold.

MEN MUST BE SAVED

This is one reason why men will have to be saved before they

A great time is in store for the saints of God in this Conference, as evidenced by the program printed in this issue. All out-of-town guests will be entertained freely and gladly by the church. Come and enjoy a spiritual feast and rich fellowship in the Lord. Both editors are to speak.

go there. Otherwise, through the covetousness of their unsaved nature, they would dig up those golden streets. In fact, I doubt if any unsaved man could be in Heaven twenty-four hours without finding a pick-axe and start in to amass the wealth of the City. I tell you, men have to be born again to be fit subjects for that city.

"Jesus answered, verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Marvel not that I said unto thee, ye must be born again."—John 3:3, 5, 7.

THE CITY OF GOD WILL NEVER HAVE A WATER SHORTAGE, for it is supplied by water from the river of the water of life.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—Revelation 22:1.

Water satisfies as nothing else will. In reality, there is no drink that will take the place of water in bringing satisfaction. Then, since Heaven is to be supplied by water from this wonderful stream, we are thereby assured that it will be a place of complete and everlasting satisfaction.

IT WILL NEVER HAVE A SCARCITY OF FOOD, for the tree of life yields fresh fruit every month.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Revelation 22:2.

What a blessing that there shall never be hungry children—or for that matter, what blessing that no one shall ever be hungry; for all will find complete happiness and satisfaction with the longings of their appetites satisfied by the fruit from the tree of life.

THIS CITY WILL NEVER HAVE ANY LIGHTING PROBLEMS; for the Lamb Himself is the light of it.

"And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God

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The Five Points Of Calvinism

(Continued from page two)

earth" (Matt. 28:18). Evil men, demons, and the Devil himself have no power except as God in His sovereign purpose gives it to them, which they misuse to their own evil end. "Thou couldst have no power at all against me," our Saviour said to Pilate, "except it were given thee from above" (John 19:11). I once heard Arvis Fields say that the Devil could not blink his eye unless God gave him the power to do so.

Since the Son of God has all power, see how His saving grace to all of His chosen ones is triumphant. Christ will bring His sheep into His fold (John 10:16). Not try to bring them, but bring them! He suffered for sins that "He might bring us to God" (1 Pet. 3:18). He said: "And I, if I be lifted up from the earth will draw all men unto me" (John 12:32). Christ will do it! Not attempt to do it, but accomplish it. Since not all men without exception are drawn to the Saviour, the inference is to all men without distinction of race, class, condition or color; or to all of the elect (the word men is not in the Greek). The sheep shall hear Christ's voice (John 10:16, 27). All that the Father giveth to Christ shall come to Him (John 6:37). Every one of them. No one, nothing, can stop them. "The nature of the Divine goodness is not only to open to those that knock, but also to cause them to knock and ask" (Augustine).

"Blessed is the man whom thou chooseth (election) and causeth to approach unto thee" (irresistible grace, Psalm 65:4).

As many as were ordained to eternal life believe (or shall believe, Acts 13:48); "this ordination is an act of God. The Greek has the passive voice and not the middle. It cannot, therefore, refer to an act of those who believed. And the act is an effectual one, since all that were ordained believe . . . Thayer says the passage refers to 'as many as were appointed to obtain eternal life, or to whom God had decreed eternal life'" (Thomas Paul Simmons, *The Bible Doctrine of Election*, p. 18).

God calls everyone whom He has predestinated, and every one of them He justifies (Rom. 8:29-30), which also means that Christ shed His blood for them, for they are "justified by his blood" (Rom. 5:9), and that they (everyone without fail) will believe in Christ, for otherwise they would not be justified (Rom. 5:1).

This irresistible grace of God is illustrated even in Christ calling His disciples to apostleship. "He calleth whom he would (election) . . . and they came unto him" (irresistible grace, Mark 3:13). Whom God calls He empowers.

But, does not the sinner receive Christ by his own will? In his own natural will? No. Not "of the will of the flesh, nor of the will of man" (John 1:12-13). That is all the sinner is--flesh! (Rom. 8:7-8). Until he is born again by the will of the Holy Spirit (John 3:6-8), he has only one nature. Until that time he is but flesh, willing this or that. According to John 1:13 he cannot will his birth of God or will to receive Christ as his Saviour, seeing he is nothing but flesh until born of God. When Christ called Zacchaeus down from the tree, "he made haste and came down and received him joyfully" (Luke 19:5-6). Christ gives eternal life to as many as the Father gave Him (John 17:2). He does not merely "offer" it to dead sinners (Eph. 2:1), for that would be senseless and useless. Rather, the Redeemer quickens them, or makes them alive, according to His will (John 5:21). Christ does not stand outside their sinful hearts, baffled, beaten, begging. The Lord opens their hearts (as with Lydia, Acts 16:14). Revelation 3:20 is addressed, not to sinners, but to churches (verse 22). Christ does it and does it all! *Soli Deo Gloria!* To God alone be the glory (1 Cor. 10:31).

II. THE MISUNDERSTANDING OR MISREPRESENTATION OF IRRESISTIBLE GRACE

The correct view. Irresistible grace takes not away that natural liberty which the will hath by creation, but the depravity of it only, knocking off its fetters, but not destroying its nature" (Christopher Ness, *An Antidote Against Arminianism*, p. 85). No fatalism here. "According to the Augustinian scheme, the non-elect have all the advantages and opportunities of securing their salvation, which, according to any other scheme, are granted to mankind indiscriminately" (Charles Hodge, *Systematic Theology*, Vol. 2, p. 643).

It is objected that the grace of God can be resisted. This we admit, for Scripture itself teaches it. We have never said otherwise. Stephen was not mistaken when he said to the Christ-rejecting Jews: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did . . ." (Acts 7:51). But we maintain that the Holy Ghost cannot be resisted successfully. "God's saving grace and effectual calling are irresistible, not in the sense that they are never resisted, but in the sense that they are never successfully resisted" (A. H. Strong, *Systematic Theology*, p. 793).

The contrary view. That "saving grace is universal grace" (F. Pieper, *Christian Dogmatics*, Vol. II, p. 21). Then it is not saving grace, for it does not save all, and if it is not saving grace it is no grace. Then call it offered grace, or potential grace, but not saving grace! This Pieper admits (*Ibid.*, p. 32): "Scripture, however, teaches that grace not only makes it possible for man to believe, giving him the power to believe, but that it creates the very act of faith (Phil. 1:29: 'Unto you it is given . . . to believe on him')." If grace does this, and it is universal (and not only to the elect) then why does it not create saving faith in all men?

But, it is argued, "When God works through means, He can be resisted . . . When God deals with men through His Word and says to them: 'Come unto me' (Matt. 11:28), resistance is possible; so Christ reports: 'Ye would not' (Matt. 23:37). But when Christ will appear on Judgment Day in His uncovered majesty ('in His glory'), all resistance is excluded, for 'before him shall be gathered all nations,' etc. (Matt. 25:31-32)." (Pieper, *Ibid.*, p. 30). See where this lands you? When Christ calls, "Come unto me," in salvation, He can be resisted, for He is using the means of His Word; but when Christ calls, "Stand before me and be judged," in the last day, He cannot be resisted, for He is using the means of His Word! Suppose it can be said of the wicked then, "Ye would not"? Is Christ's call to judgment any greater and intense than His call to salvation? Shall we exalt the power of His justice over and above His power to save? If Christ's call to salvation can be resisted, why not His call to judgment?

As you can see, this theology of universal saving grace is a theology of contradictions. It is regrettable that such a good and godly man as Martin Luther did not see it, when he wrote a letter in 1528 to an unknown person saying that God Almighty "knows all things and that all actions and thoughts in all creatures must come to pass according to His will." But then he adds: "It is nevertheless His earnest will and purpose, indeed, His command, decreed from eternity, to save all men . . . (Ezek. 18:23)." (F. Pieper, *Ibid.*, p. 43). Here is a glaring contradiction. If it is God's earnest will and purpose and command and decree from eternity to save all men, then all men shall be saved, for "all actions and thoughts in all creatures must come to pass according to His will." Yet this is not done. The fault lies in the universal grace theory of resistible grace. In order to obliterate this Luther demands that we believe this contradiction to be only a seeming one! (Dorner, *Geschichte der protestantischen Theologie*, p. 206).

As you must be aware by now, the Lutheran Church embraces this universal resistible grace idea. How does the church explain it? The Lutheran Church does not explain it. "Why, then, are not all men converted and saved? . . . The Lutheran Church refuses to answer the question." Indeed it casts reflection on anyone else who can or would answer the question, saying, "No mature theologian will indulge in such speculation!" (Pieper, *Ibid.*, p. 32-33).

The calamity of this view. It makes God say: "I will that every last sinner be saved, but not as I will, but as they will" (Lorraine Boettner, *The Reformed Doctrine of Predestination*, p. 171). "I would in truth gladly help them, says God; therefore I send them my Son; but their hardened heart is opposed to my will and their salvation" (Luther, St. L., VII:195). This is to turn the Scripture upside down, making it declare: "So then it is not of God that sheweth mercy, for His mercy stands powerless and resistible and means very little; but it is of him that willeth and runneth" (Rom. 9:16). And since all men "oppose God's will and salvation" by nature, none of them will come to Christ and live (John 5:40). If God's grace is not irresistible, and all men by nature resist God's overtures of mercy, how are the elect saved? This view would answer (or should) by allowing the saved person to pray: "God, I thank Thee that Thou gavest me power to will (yet Thou gavest that the Judas as well as to me), but I thank myself for the act of willingness, seeing I receive from Thee no more than Judas did" (Christopher Ness, *Ibid.*, p. 82). We would say to all who hold to the view of universal, resistible grace, no longer pray to God: "Open thou mine eyes, that I may behold wondrous things of thy law" (Psalm 119:18); open your own eyes!

"Let us hear the conclusion of the whole matter."

Jack and Joe are alike sinners. Jack believes and Joe remains an unbeliever. The popular view of the fundamentalism of our day is, Jack willed to believe and Joe willed to reject; or, Jack commenced to strive and was helped, and Joe made no effort; or, Jack cooperated with God's grace, and Joe did not; or (as the Lutherans) both were utterly unable to cooperate, but Joe persistently resisted grace, and Jack ultimately yielded. The Calvinist says, it is because Jack was regenerated by the saving grace of God in God's sovereign will, and Joe was not (A. A. Hodge, *Outlines of Theology*, p.p. 447-448). Amen.

Current Events

IN THE RELIGIOUS WORLD

UNIONISTS GET TOGETHER IN DALLAS, TEXAS

DALLAS, Tex. (RNS).—More than 300 Protestant churches of ten denominations have agreed to cooperate in an evangelism crusade here next March 23-28.

Representatives of the denominations met here and approved a plan under which each church will have its own minister or a visiting preacher participate in the crusade. Services will be held daily at 7:30 p. m. in each church.

Participating churches are Southern Baptist, Assemblies of God, Congregational, Disciples of Christ, Episcopal, Evangelical and Reformed, Lutheran, Free Methodist, Church of the Nazarene, and Presbyterian, U. S.

A census committee will arrange a city-wide canvass during January and February to determine church affiliations.

AMERICANS SPEND THE LEAST ON RELIGION

NASHVILLE, Tenn.—According to the *Southern Baptist Handbook*, "Mr. Average American" spends only 5c a day for religious and welfare causes. In contrast to this nickel, each day, he spends 9c for tobacco, 15c for alcoholic

beverages, 22c for recreation, 58c for transportation, including foreign travel, 59c for taxes, \$1.12 for food and \$2.30 for other household expenses such as rent, clothing, savings, medical and miscellaneous expense.

LIQUOR IS 3 TO 1 OVER RELIGION

WASHINGTON, D. C.—Americans spent three times as much on alcoholic beverages last year as they contributed to churches, religious bodies and welfare organizations, the Methodist Board of Temperance reported here.

It gave Department of Commerce figures showing that \$10,500,000,000 was spent for liquor in 1956. The amount given for religious and welfare activities was \$3,460,000,000.

Last year's liquor expenditures were \$410,000,000 higher than the 1955 figure.

The statistical report also said Americans spent \$2,416,000,000 for books, magazines and newspapers last year; \$3,269,000,000 for physicians; and \$1,173,000,000 for medical care and hospitalization insurance.

A total of \$5,681,000,000 was spent for tobacco.

Fears Of The Saints

(Continued from page two)
the assurance of the flesh, we have not His fellowship. Self-security drives Him from us, but oh, in the dungeon, in the castle of doubt and despair, He comes near, and says, "Fear not." So these distresses are for our profit and growth.

III. Saints Often Have Fears That the Work of Sanctification in Their Souls Is Not Progressing.

Do you never say to yourself, "I have not grown in grace, I am not progressing in spirituality, I fear that God is not working in me any longer?"

Do you never look inward at your mass corruption, and say, "Oh, I am such a vile creature?" Do you not mourn for your sinfulness?

Even in prayer, do you not feel that your prayers are not clean, but filthy, insincere, and unacceptable? Can you not see sin in even the best of your efforts?

When the saint sees his sinfulness, his short-comings, his meanness, and unworthiness, his sinful thoughts and deeds, he often concludes that such is an evidence of his lack of progress in being sanctified (set apart to God). But the very opposite is the truth. It is a blessed sign

when we mourn over our sinfulness, for were it not for God's light we could not see that evil. It is truly an evidence of spiritual growth when we abhor even our prayers and best works. The best prayers are those we abhor most. The majority of folk pride themselves on their prayers and works, but not so the saint. He can only see the evil that is mingled therein; his prayers are full of evil, so he abhors them. I say, when we are experiencing such spiritual insight, we are having deeper truth revealed to us. We are experiencing sanctification.

Toplady once told his congregation to beg the Lord to show them the depth of their sin. Then, free grace, imputed righteousness, atoning blood, and the whole of blessed grace would become infinitely more precious to their souls. The godliest see most of their sinfulness. I was reading an article by Bro. C. D. Cole a few days ago, and I want to pass on to you this statement of his:

"The holier a man is the more he realizes what sin is. The acts of sin are fewer on the part of those who grieve over the state of sin. A. J. Gordon, the great Baptist preacher of Boston, was a godly man, and yet just before he died, he asked to be left alone. He was overheard confessing his sins so extravagantly that it was thought he was in a delirium. Luther was wont to cry out, 'Oh, my sins, my sins.' Jonathan Edwards was said to be the holiest man of his day, and yet his diary contains such abhorrence of himself as would make one think he was the most wicked of all."

Even after years of service to God, Paul wrote: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Timothy 1:15.

May we have progressed that far, when we come to the end of this pilgrimage.

IV. The Fear of Temptation Holds Many Saints in Bondage.

Saints know not what they are nor what they are capable of performing by way of sin. Our flesh is all the same. All the sin the world has ever known has been performed by the one flesh. Thus, our flesh is capable of any sin. Why, what if some of the evil thoughts and suggestions of our minds were put into action? Do you not fear what this world

(Continued on page six)

The Trinity

By E. H.

BICKERSTETH

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THE BAPTIST EXAMINER

PAGE FIVE

NOVEMBER 16, 1957

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

Baptist Youth Witness

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

Russia And Segregation

There is strong evidence that world communism is stirring the segregation problem in America. These forces seek to divide and destroy, giving communism a chance to come in and take over. Many innocent individuals succumb to these plans of attack and act hastily when there is need for patient solutions.

It has often occurred to us that we have never seen any races in high positions among the communists except the white. We do not recall ever seeing a picture of a Negro or Chinese, or any other race in leadership in Russia. If these things are true we never read about them in the paper.

It was most interesting to read Mr. David Lawrence's article in the *Birmingham News* for September 18. He states that a system of rigid segregation of the races in the schools of Central Asia, a Soviet Union stronghold, is kept in force. Mr. Lawrence reports that Soviet Russia defends her segregation policies by saying they are desirable to maintain certain cultural levels. It was fur-

ther reported that the Russians move into a territory and have one school for their children and one for the children of the local people. The Russians explain this by saying the local people like their own schools. Those who have traveled in Central Asia declare that all of the schools are segregated, that the Russian children go to their own, and local natives go to their own.

We have men of all nations prominent in our way of life, religiously, politically, culturally, and from other viewpoints. We would like very much to know if any Negro or Mongolian holds as high an office in the Soviet Union as we have in our Congress and diplomatic service. Although conditions in America are not altogether ideal, our progress is so far superior to those nations which would aggravate our citizens that it would behoove all of us to consider how fortunate we are in the wise and sane progress we have made through the years. Haste in anything produces more waste than success.

—Alabama Baptist

Fears Of The Saints

(Continued from page five) would be like, if even the thoughts that come to Christians' minds were put into action?

Well, when saints realize what they are; when they know the sinfulness of heart and flesh, they become afraid that they might be tempted to the point of committing gross sin. And such has happened to many, and the Bible records such cases, as does human experience. Certainly, we should fear our flesh; but not to the point of being in bondage to this fear. Instead, this fear should drive us to the throne of grace for God's help. After all, that is the purpose of God's permitting us to be tempted — He wants to drive us to the throne, so that we can receive His grace and learn to depend upon Him. One

of old has said:

"A believer cannot trust in himself too little; and blessed be God, he cannot trust too much in the all-sufficiency of divine grace."

So, let us live with this truth in mind. Let us not be in bondage to the fear of temptation, but always seeking God's grace to help us overcome.

V. The Fear of Death Causes Many Saints Uneasiness.

We may rightly say, I am not afraid to die, for Christ has saved me. But there is a sense in which we fear death. We dread to face it, and only by grace do we do so, in a manner that is expected of saints. Bro. Gilpin often says, "I don't have 'dying grace' now; I don't need it. I need 'living grace' now, and when I die, God will then give me 'dying grace.'" Surely, if God has given us evi-

A Mouth And Wisdom

Some people seem to be all mouth and no wisdom; some have much wisdom and little mouth. One class can tell all they know, but they know very little that is worth telling; the others are deep in thought, but slow of speech; rich in knowledge, but poor in expression.

The promise of God to His people is to give them a mouth and wisdom "which all their adversaries shall not be able to gainsay or resist." They were to have knowledge, and the ability to declare it; they were to have power to speak, and something to say.

The servants of God should claim these things as their right. The Lord, who is the fountain of all wisdom, can give them wisdom; the Lord, who has taught men to speak, can give them speech. He who made man's mouth, He who can control man's tongue, He by whose will even the dumb ass rebuked the madness of the prophet, He under the outpouring of whose Spirit men spoke with new tongues, can give us a mouth to declare the wonderful works of God; and He in whom are hid all the treasures of wisdom and knowledge, can give us wisdom so that we may speak as we ought to speak, the truth as it is in Christ Jesus. "If any man lack wisdom, let him ask of God" (James 1:5); and if any man needs the ability to speak, this, too, is a divine gift. Let us pray that these good gifts may be granted to us, that we may speak the words of truth and soberness, with the Holy Ghost sent down from Heaven.—The Christian.

dences of regeneration, then we may expect His faithfulness to follow us all the days of our lives. Listen to Psalm 116:15: "Precious in the sight of the Lord is the death of his saints."

If the death of His saints is precious in His sight, He will surely comfort them in the hour of death.

Look how gloriously the martyrs have died. Some of them shouted and praised the name of God, even when the hot flames were licking up and consuming their flesh. Look at Stephen — God opened Heaven and let Stephen see its glory, and his sufferings then meant nothing to him; why, he just forgot about them. Beloved, in the hour of death, Christ was forsaken — He was there for us, that we might not be forsaken.

Read the glorious eighth chapter of Romans, the last few verses; read I Corinthians 15; then tell me, will not God be with us in death? Beloved, if you are clothed in the righteousness of Christ, you needn't fear death. As one has said, "Christ's righteousness is law - proof, death-proof, and judgment - proof."

I exhort you to live upon what Jesus Christ is made unto you, and then you shall find comfort and joy, and deliverance from fear.

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Cigarettes Cause Cancer

It is now an established fact that cigarette smoking causes lung cancer. The study took four years, during which time 188,000 cases were examined. Britain, America and Australia have now pronounced on their findings and they all agree. What fools men are to smoke!

One in every 8 cigarette smokers may die of lung cancer. So says Britain's Medical Research Council. In non-smokers it is one in 300. That is the sober conclusion of a body that can speak with expert knowledge possessed in the same degree by none other.

The attempts of tobacco manufacturers to evade the evidence would be ludicrous if they were not so pathetic. But the facts are plain enough for an impartial observer to see for himself.

In less than 50 years a million smokers are likely to die of the disease. During 1956 it killed 18,000 in Britain. In America 27,000 die each year of lung cancer caused by cigarettes. Any talk

about a filter that will eliminate the danger of cigarette poison is sheer nonsense. It just isn't possible, in spite of what the tobacco companies say.

Heavy cigarette smokers die seven years before they would if they did not smoke, declares The American Cancer Society. Deaths from cancer are 1,000 per cent higher among smokers than non-smokers. Cigarette smoking also boosts the chance of a fatal heart attack by 50 per cent. Out of 5,297 deaths from heart failure 3,361 were smokers.

Those who smoke cigarettes commit slow suicide. It takes from 10 to 29 years for the disease to develop.

For years preachers and evangelists alone condemned smoking. Now it is condemned by science. Hence if you want to commit suicide go on and smoke.

Cigarettes destroy millions of dollars worth of timberland. They set fire to buildings. They are a stench in the nostrils of non-smokers.—Peoples Magazine.

A CAUSE FOR CONGRATULATION

A certain Baptist merchant of Richmond became seriously embarrassed in his business. The report went out that he had failed, and caused much painful surprise. A few days after the suspension of his business, Pastor J. B. Jeter, in passing down the aisle of the church one Sunday morning, met him.

He grasped his hand with unwonted warmth, and said, "How are you, brother? I have heard fine news about you."

Just about that time the sad brother was feeling that all the news concerning him was of the worst sort. With mingled surprise and curiosity he asked the pastor what he had heard.

"Why, I heard that you had failed in business, and failed honestly. It is nothing to lose your money if you have been able to retain your integrity."

The kind word went far to reconcile the brother to his misfortunes. He did "fail honestly," and not long after started again, and rose to high prosperity.—From the Life of J. B. Jeter.

WHY THE BIBLE?

An exchange tells of a Mohammedan trader in India who once asked a European whether he could secure a Bible for him.

"What for?" he asked in sur-

prise. "You would not be able to read it."

"True," replied the Mohammedan. "What I want is a European Bible."

When the European asked, "What for?" he answered:

"Well, when a ship brings a trader who is unknown to me but who wishes to trade with me, I put the Bible into his way and watch him. If I see that he opens it and reads it, I know that I can trust him. But if he throws it aside with a sneer, or even with a curse, I will have nothing to do with him, because I know that I cannot trust him."—Watchman-Examiner.

THINK IT OVER

God made the sun—it gives.
God made the moon—it gives.
God made the stars—they give.
God made the air—it gives.
God made the clouds—they give.
God made the earth—it gives.
God made the sea—it gives.
God made the trees—they give.
God made the flowers—they give.
God made the fowls—they give.
God made man—He . . . ?
—Your Good Neighbor.

READ THE BIBLE BY SYMBOLS

There shall be signs in the



and in the



and in the



and upon the



distress of nations, with perplexity; the



and the waves roaring;



's hearts failing them for fear, and for looking after those things which are coming on the



"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring."—Luke 21:25. (Do you know the rest?)



For Little Children

THE LORD DELIVERS PETER FROM JAIL

Acts 12

Boys and girls, the Lord was blessing the church at Jerusalem. It was a big church by now, and had many members.

But Herod the king didn't like the church and its preachers. He even killed one of the preachers—James — and he put Peter into prison. He probably thought that he would get rid of Peter, too.

But the Lord who takes care of His children, took care of Peter in that prison. One night, Peter was bound with chains and was sleeping between two soldiers besides. All of a sudden, an angel awoke Peter, and told him to follow him out of the prison. Peter got up quietly, and followed him out through all of the gates that were locked, and finally to the outside of the prison. Peter knew that the Lord had delivered him from Herod, and so he hurried to the house of Mary, one of the ladies of the church. Many people were there praying for Peter, and so when he came

to the gate of the house, they could hardly believe that he was really out of prison. But they were all happy that the Lord had protected Peter and delivered him out of King Herod's hands.

Boys and girls, there was Somebody else whom King Herod did not like, and he tried to kill Him. Do you remember who this was? Well, it was the Lord Jesus Christ. And later on in His life, there were others who tried to kill the Lord Jesus. But men were unable to kill Him. Then the time came for the Lord Jesus to go to Calvary. There it was that He willingly gave up His life and suffered the punishment due us for our sins, so that we might be saved.

Is the Lord Jesus Christ your Saviour? I trust that He is. But if not, then you look to Him and trust Him for salvation from sin. "Christ died for our sins."—I Corinthians 15:3.

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

"The City Of God"

(Continued from page four)
did lighten it, and the Lamb is the light thereof."—Revelation 21:23.

I imagine there is someone who might object saying that we will be unable to endure the intensity of Heaven's light. I imagine someone will recall Paul's experience on the roadway to Damascus when he saw that light from on high and, as a result, was blind for three days following.

"And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus."—Acts 9:8.

However, let me remind you that when that day comes, we will not have the same bodies that we now have, nor will we see through the same natural eyes that we use today. Then we will have bodies like the Lord Jesus and, as a result, we ourselves will shine with the same intensity of brilliance.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonour; it is raised a spiritual body. There is a natural body, and there is a spiritual body."—I Cor. 15:42-44.

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, 'In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which giveth us the victory through our Lord Jesus Christ.'"—I Cor. 15:49; 51-57.

IN THIS CITY THERE WILL BE NO HOUSING PROBLEM. This is one of the big problems which affects and confronts most cities today. Yet this will never be a problem in the City of God. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."—John 14:2.

Every inhabitant of Heaven will have his own mansion, and every mansion will have its own inhabitant.

FURTHERMORE, THERE IS NO UNEMPLOYMENT PROBLEM. Of course, today this is no problem among the nations of the world; yet most of us can remember those terrible days of the depression when both jobs and positions could not be had even at a premium. In Heaven there will be no unemployment. God's people will continually and forever serve Him.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."—Revelation 22:3.

ANOTHER BLESSING OF THIS CITY IS THAT THERE WILL BE NO UNDESIRABLE NEIGHBORS THERE. Both the neighborhood and the neighbors are continual problems in the average city. Yet, not so in the City of the Living God. All of the undesirables will be shut out. Listen:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Revelation 21:8.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Revelation 22:15.

Everyone in Heaven will have the same nature—and that na-

ture will be the nature of God Himself.

THERE WILL BE NO DEATH IN THAT CITY. No hearse shall ever creep along its golden streets. There will be no crape on the doorknob, and, as the old songs says:

"No graves on the hillsides of Glory."

There will be no parted loved ones left behind to weep and sorrow over the going of some friend or relative.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation 21:4.

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of the resurrection."—Luke 20:35, 36.

Death comes to all of us here, but to none yonder. How we do rejoice that we can sing—

"My Heavenly home is bright and fair,

"I'm going home to die no more."

THERE WILL BE NO SORROW IN THAT CITY—AT LEAST, NO ABIDING SORROW.

It is highly possible and very definitely probable that when we get to Heaven, tears will cloud the eyes of many of us when we see Jesus and realize what He has done for us and how little we have done for Him. It is certainly probable then that tears will start from our eyes. How marvelously God's Word tells us, though, as to the disposal of them, for we are assured that they will be wiped away by Jesus Himself.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall WIPE AWAY ALL TEARS from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Revelation 21:3, 4.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall WIPE AWAY ALL TEARS FROM THEIR EYES."—Revelation 7:17.

ANOTHER INCOMPARABLE BLESSING WHICH IS OURS WITHIN THIS CITY IS THAT THERE IS NO CHURCH BUILDING THERE.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."—Revelation 21:22.

Here, when we desire to worship, we usually go into some building; but there we shall go directly to the Lamb Himself.

THERE WILL BE NO EDUCATION PROBLEMS WITHIN THAT CITY, for everyone will have perfect knowledge.

"For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away."—I Corinthians 13:9-10.

Knowledge is an incomparable blessing either for earth or Heaven. There we will understand the things we have not understood down here—the tangled skein will be unraveled; the mysteries will all be made plain. Problems we failed to understand will all be solved. We will understand then the mysteries of life, the inequalities of human experiences, and the complex mystery of death.

"Not now, but in the coming years, It may be in the better land, We'll read the meaning of our tears, And there, sometime, we'll understand.

We'll catch the broken threads again, And finish what we've here began;

Heav'n will the mysteries explain,

SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, NOVEMBER 16, 1957

PAUL EN ROUTE TO JERUSALEM

Memory Verse: "Take heed therefore unto yourself and to all the flock, over the which the Holy Spirit hath made you overseer, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28.

I. Paul In Macedonia. Acts 20:1-5.

When Paul left Ephesus he spent three months (V. 3) in Macedonia. We are led to believe that he preached the same doctrine here as he preached elsewhere, even though such preaching had always brought many difficulties to him. These difficulties were repeated, for here they laid wait for him (V. 3). This was his experience many times in his ministry. Cf. Acts 9:23; Acts 23:12; Acts 25:3; II Cor. 11:26.

II. Paul At Troas. Acts 20:6-11.

From this experience at Troas, we get a hint as to the proper day for Christian worship. Paul spent seven days at Troas (V. 6). He might have chosen any one of these seven days in which to preach. Since he chose the first day of the week and passed by the seventh, we are led to believe that this is a hint as to the proper day for religious worship. At the cross, the Sabbath was done away with and henceforth, all Christian worship is held upon the first day of the week. Cf. Hosea 2:11; I Cor. 16:2; Gal. 2:14-16.

This first day of the week was the same day the disciples came together for the observance of the Lord's Supper (V. 7). Here we have the Lord's Supper observed on the Lord's Day. There is a strong indication here that the disciples observed this ordinance every Lord's Day.

Paul was what the world would call a long-winded preacher (V. 9). Many today are only preaching sermonettes. The reason for this is that the preacher is only a preacherette. This always develops churchettes and Christianettes. There is no virtue in either long sermons or short sermons. However, if God's servant has a message, then listen to it regardless of the length.

One young man named Eutychus, went to sleep in church (V. 9). Many Christians today are doing the same thing spiritually, which he did physically. Cf. Eph. 5:14.

III. Paul's Journey From Troas To Miletus. Acts 20:13-16.

Part of this journey Paul made on foot—at least twenty miles of it from Troas to Assos (V. 13). Paul, doubtless, made this foot journey in order to spend the time in prayer and communion with God. He did this so as to be unhindered by his fellow laborers. How the heart of God's child yearns often for such an opportunity of intimacy

And then, ah, then, we'll understand.

"We'll know why clouds instead of sun

Were over many a cherished plan; Why song has ceased when scarce begun;

Tis there, sometime we'll understand.

"Why what we long for most of all,

Eludes so oft our eager hand; Why hopes are crushed and castles fall,

Up there, sometime we'll understand.

"God, knows the way, He holds the key, He guides us with unerring hand; Sometime with tearless eyes we'll see;

Yes, there, up there, we'll understand.

Then trust in God; through all our trying days; Fear not, for He doth hold thy hand;

Though dark thy way, still sing and praise.

Sometime, sometime, we'll understand.

IN THIS CITY, THERE IS PERFECT ENVIRONMENT.

Nothing unclean can enter there. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."—Revelation 21:27.

In that City, we ourselves will be transformed to look like Jesus. What wonderful days are out before us! All the scars and marks and imperfections of our physical body will be done away. We ourselves will be transformed and transfigured to look like Jesus. In each of us, His glory will shine through. No truth is more prominently taught in the Word of God than this.

"Who shall CHANGE OUR

with the Lord Jesus. Cf. Ps. 46:10.

IV. Paul And The Ephesian Elders. Acts 20:17-38.

When the ship stopped at Miletus, Paul sent to Ephesus and had the elders, or preachers of the church there to meet him in conference at Miletus. When they gathered with Paul at Miletus, he reminded them how he had served the Lord when among them (V. 19). He did not serve any board of missions, nor a group of preachers. His service was to the Lord.

With humility and tears (V. 19), Paul performed this service. No man can do aught for God apart from humility. Cf. James 4:10; II Chron. 7:14; Micah 6:8. It is likewise, impossible to serve God apart from compassion and tears. Cf. Mt. 23:37; Ps. 126:6. Paul had preached the whole counsel of God (V. 20). He had done this both publicly and from house to house. This gives us a hint that we need, not only public ministry, but also personal work on the part of Christians from house to house.

In his preaching he had ministered to both Jews and Gentiles and had preached two great doctrines, namely, **repentance and faith.** Cf. Mk. 1:15; Luke 13:1-5; Acts 16:30, 31. Notice also in this instance, as in all others, repentance toward God precedes faith in Jesus Christ. Cf. Mt. 21:32.

Paul was depressed in spirit as he journeyed thus toward Jerusalem (V. 22-25). There was a dark outlook of bonds and affliction awaiting him everywhere. However, none of these afflictions concerned him. His desire was that he might finish his course as a faithful servant of the Lord Jesus (V. 24). Cf. II Tim. 4:8. Since Paul had not failed to preach the whole Bible, he could say to his hearers that he was pure from the blood of all men (V. 26, 27). Cf. Acts 18:6; Eph. 3:17-19.

Thus far, Paul had held himself up as an example. Now he turns to the Ephesian elders and commands them that they take heed to themselves and to all the church at Ephesus (V. 28).

Paul thus states that each church is purchased with the blood of the Lord Jesus (V. 28). What a difference it would make in Christian living if everyone realized that he was purchased with the precious blood of Jesus. If we would only stop to consider the purchase price, our lives, henceforth, would be lived above the things of the world.

As Paul parted from these people, he warned them as to the future, concerning the entrance of grievous wolves, which shall speak perverse things and draw away believers from the Lord (V. 29-31). We are living in such days today. May we beware.

VILE BODY, that it may be FASHIONED like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Philippians 3:21.

"And as we have borne the image of the earthy, we shall **ALSO BEAR THE IMAGE OF THE HEAVENLY.**"—I Corinthians 15:49.

"For whom he did foreknow, he also did predestinate to be **CONFORMED TO THE IMAGE OF HIS SON,** that he might be the firstborn among many brethren."—Romans 8:29.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, **WE SHALL BE LIKE HIM;** for we shall see him as he is."—I John 3:2.

What wonderful fellowship there is in store for each child of

God throughout eternity. Just to think that we will associate with and have fellowship with the angels, the cherubim, the seraphim, the redeemed of all ages, and our own redeemed loved ones whom we have both loved and lost long since awhile. We will walk along the celestial avenues—avenues paved with gold—throughout the eternal ages, enjoying the fellowship of the citizens of Heaven and the redeemed saints of the earth. "For now we see through a glass, darkly; but then face to face; now I know in part, but then I shall know even as also I am known."—I Corinthians 13:12.

What a blessing to know that we will see and know and associate again with those of our loved ones who have gone on before. It is this fact which comforted David when his child had

(Continued on page eight)

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Worry, like a rocking chair, will give you something to do, but it won't get you anywhere.

Our Suffering Substitute

(Continued from page one)

Christ. Let us not argue against this tendency; but let us rather destroy it by our own personal determination to preach more earnestly and more constantly "Jesus Christ, and Him crucified." The quickest way to slay error is to proclaim the truth. The surest mode of extinguishing falsehood is to boldly advocate Scripture doctrine upon Scripture principles. Scolding and protesting will not be so effectual in resisting the progress of error as the clear proclamation of the truth in Jesus.

Let me now try to preach the doctrine of substitution, which is the Scripture answer to the questions, "How can God's justice have its full dominion, and yet God's mercy exercise its sway?"—"How can there be a full-orbed justice and a full-orbed mercy, and neither of them eclipse or cast a shadow over the other?"

I. Behold The Person Of The Suffering Substitute

"CHRIST also hath once suffered for sins, the JUST for the unjust, that He might bring us to God."

(1) The Substitute was of complex nature. He was truly man, and yet He was truly God. Christ Jesus who "suffered" in the room, place, and stead of God's chosen people, was man, man of the substance of His mother, most surely man. He partook of all the weakness of humanity, and was in all respects, sin only excepted, tempted as we are; yea, He became "bone of our bone, and flesh of our flesh." He was the perfect man, the only man in whom there never dwelt sin. There was no sin in His nature. No taint of original depravity ran in His veins. In His human nature He was "without spot or blemish." Conceived in a miraculous manner, He partook not, in any degree, of that transgression which is transmitted to us; for we are born in sin, and shapen in iniquity.

Christ did not receive any of that imputed sin which has fallen upon the race from Adam. Christ never fell in Adam. He was "the seed of the woman," but He never lay in the loins of Adam.

As a private person, Christ never fell by nature. He was not in any sense a participator or partaker in Adam's sin. Though, on the part of His people, Jesus took upon Himself Adam's transgression, and bore it right away, He Himself was, in His original, without the shadow of a spot, the immaculate, the perfect Lamb of God's passover.

(2) The life of the man Christ Jesus was in every respect blameless. From His eye no fire of unhallowed anger ever flashed. On His lips the word of deceit never rested. His pure mind never knew an imagination of sin. Satan's sparks fell on Christ's soul like fire dropping into the ocean, and were quenched for ever. Hell's quiver of temptations was emptied upon Him, but no single arrow ever stuck in His flesh and blood. He stood invincible and invulnerable. He could not be wounded by temptation. "The prince of this world cometh, and hath nothing in Me," was His triumphant declaration.

Not only did Christ not sin,

but He could not sin. "He knew no sin." He had not acquaintance with sin, He was a stranger to sin, sin had no commerce with Him, He had no dealings with sin personally. His head turned not dizzy when upon the pinnacle of the temple. When down in the depths of humiliation, no grief found expression void of completest resignation. He was ever pure, perfect, spotless, holy, acceptable unto God.

The sufferings of Jesus have power to bless others, seeing they were not necessary for Himself. He had no need to suffer as the result of sin, nor yet that, by the discipline of suffering, He might be purged from its evil. There was no reason in Himself why He should ever know pain, or heave a sigh. His sufferings all had reference to His people. His object in suffering, bleeding, dying, was to secure the salvation of His chosen. Our souls may now trust Jesus, the perfect man, with the utmost confidence.

(3) Let us also ever bear in mind that, while Christ was truly man, yet was He also very God. We believe and must ever teach that the perfect humanity of Christ did not lower His perfect Deity; His Divinity was undiluted and infinite. He was "Very God of very God," possessing all the attributes of the eternal Jehovah. He, who did hang upon the cross, was the same God who made all worlds. The very Word, who did bear our sins in His own body on the tree, was that Word by whom all things were made, and without whom "was not anything made that was made."

We know nothing of a human atonement apart from the Deity of Christ Jesus. We dare not trust our souls upon a saviour who is but a man. If all the men that have ever lived, and all the angels that exist, could have wrought together, and striven throughout eternity to offer a sacrifice that should be a propitiation for the sins of a single man, they must have failed. None but the shoulders of the Incarnate God could bear the stupendous burden. No hand but that which set fast the spheres could shake the mountains of our guilt, and bear them away. We must have a Divine Sacrifice, and it is our joy to know that we have this in the person of our Lord Jesus Christ.

As for those who do not believe in the Deity of Jesus Christ, let them go their way, and preach what they will, we cannot stay to enter into controversy with them. We would speak of them as Mr. Gadsby did. A building where Unitarianism was taught was erected opposite the chapel in which William Gadsby preached the gospel of the grace of God. One asked Mr. Gadsby, "Do you not feel sad about this opposition?"

He replied, "Opposition, man! I do not know of any opposition." "No opposition?" "No, brother, none whatever. Suppose I kept a baker's shop, and sold good wheaten bread, and some man came and opened an ironmonger's shop opposite, would that be opposition?"

"No, that would be quite a different line of business."

"So," said Mr. Gadsby, "the Unitarian Chapel is no opposition to us; it is a different line altogether. It is a different article

they have to deal out. We deal with the gospel of our Lord and Saviour Jesus Christ, and on that a soul may rest for eternity; but they deal with 'another gospel, which is not another,' with that which can never bring peace on earth, or blessedness in the world to come. There is no opposition."

Of course, in another meaning of the word, there is the greatest possible "opposition" between us and Unitarians; and we will pretend to no manner of union with them, for we can never give up our belief in the Divinity or the Deity of our Lord and Saviour Jesus Christ, nor can we have any fellowship with those who reject that blessed truth.

Let us stand beneath the cross of Calvary, and behold our Lord Jesus hanging there, and remember that His bleeding body was in alliance with the unsuffering Deity. Those wounds of His, that streaming, spear-rent side, was taken into union with the nature of the living and eternal God. The infinite merit of the Godhead with imparted to the sufferings of the manhood. Neither your sins nor mine can ever exceed the merit of the precious blood of Christ. If our sins be high as mountains, the ocean of His atonement, like Noah's flood, covers the utmost summits of the mountains. It prevails twenty cubits upwards, till all the highest mountains are covered. Though our sins be ever so crimson, the blood of Jesus Christ is more crimson, and the one washes out the other. Though our iniquities be ever so dark and bitter, His death was more bitter and dark, and the black bitterness of His death hath taken away the blackness and bitterness of our sins; and therefore it is that "He is able to save them to the uttermost that come unto God by Him."

Sinner, look at Jesus Christ! There is power in His atoning blood to wash away all thy sins. None can limit the efficacy of the precious blood of Christ. No sins can be too black or too numerous for that precious blood to cleanse. The blood of Jesus Christ is sufficient to accomplish all that God has purposed to accomplish by its shedding. Christ shall never fail in any respect. His cross is a battering-ram against which nothing shall stand. Before the cross of Christ, the stupendous ramparts of our condemnation must rock to and fro even to their fall; and not one stone shall be left upon another that shall not be thrown down. We need a greater confidence in the cross of Jesus Christ, a surer rest evermore on that Rock of Ages cleft for us. (No. 2 Next Week).

Christ—God In The Flesh

(Continued from page one)

deity. The turning of water into wine, walking on the waters, curing the humanly incurable, raising the dead, multiplying the loaves and fishes, and many other things. Jesus said, "Believe me for the very works sake." His deeds beyond human duplication, attested His deity.

4. His resurrection from the dead proves His deity. "He was declared to be the Son of God . . . by the resurrection from the dead." Other men have founded religions and have made big claims, but when they died they remained dead. Jesus arose as He said.

5. He received worship, after His resurrection. (Matthew 28:9). Also Thomas cried, "My Lord and my God." The disciples would have been gross idolaters had Jesus not been God, and He would have been unworthy to have let them worship Him, had He been less than deity.

6. Jesus claimed to be God come to earth. He said, "If ye believe not that I AM, ye shall die in your sins." That was the claim that He was the God who appeared to Moses.

Moreover, Jesus was crucified because He swore under oath that

He was the Son of God. (See Luke 22:66-71; also Matthew 26:63-66). If Jesus were not all He claimed to be, then why hold up His teachings—any of them—as worthy to follow? Modernists are the most inconsistent of all people.

7. Jesus was a true prophet. The fulfillment of His prophetic words are enough to prove His deity. Take for instance Luke 21:24. Part of this has been fulfilled beyond dispute. Take His promise "This generation ('genea' or race) shall not pass away." That was a bold statement, and its fulfillment has required an ethnological miracle as the Jews have been preserved as a race despite every effort to destroy them.

8. Paul saw Jesus after His ascension. This certainly proves His deity for it proves His resurrection. Indeed it was this that brought about the conversion of Paul. We know Paul's attitude toward the deity of Christ for he says, "Christ came, who is over all GOD."

9. John was given a vision of Heaven that reveals the deity of Christ. He heard the inhabitants of Heaven singing and praising Christ. (See Revelation 5:13. See also Hebrews 1:6).

10. The deity of Christ is shown in His supernatural influence on human lives. Thousands of sinful probates have turned in faith unto Him, and from Him have received power to live changed lives. It takes a living, divine Christ to do this. Christ's hand in human history has been made plain many times down through the centuries. The greatest event yet before this world is the personal return of the divine Son of God, who "must reign until he hath put all enemies under his feet."

"The City Of God"

(Continued from page seven)

died. He looked forward to seeing that child again.

"And he said, while the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I SHALL GO TO HIM, but he shall not return to me."—II Samuel 12:22, 23.

FINALLY, IN THIS ETERNAL CITY, WE OURSELVES WILL HAVE AN ETERNAL ASSOCIATION WITH HIM WITH NOTHING EVER TO SEPARATE OR HINDER THAT ASSOCIATION. We will be with him eternally.

"For I am in a strait betwixt two, having a desire to depart, and TO BE WITH CHRIST; which is far better. Nevertheless to abide in the flesh is more needful for you."—Philippians 1:23, 24.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight): We are confident, I say, and willing rather to be absent from the body, and to be PRESENT WITH THE LORD."—II Corinthians 5:6-8.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so SHALL WE EVER BE WITH THE LORD."—I Thessalonians 4:17.

III

MAY I ASK YOU A VERY PERSONAL QUESTION? "ARE YOU BOUND FOR THAT CITY?" You doubtlessly recall the Negro spiritual which says, "Eberbody talkin' 'bout Hebbin ain't going there."

In view of the statement of this song, I ask you this question, "Are you going there?"

There is only one way that you can have assurance of ever entering the gates, and that is through Jesus, and Jesus only.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

May God bless you, and may you make your calling and election sure in Him and know now that you are definitely bound for that City.

POSSUM RIDGE LETTER

dere bro. Gilpeens—

pri ter everybody in thes parts has ben sputnikized fer the past three weeks. yesterda i broke a pece on mi wagon and went to the settlemint tu git hit fixed, but the blaksmith wuz sik with this here flu and i had tu go on tu the kounty seet. at both places they wuz all yappin about the sputnik. at the kounty seet wuz of the teachers had his klas outside alukin up watchin fer hit. in every store they wuz a talkin about hit. korse i hav dun a litle lookin to. Samanthay and me both hav had the stif nek fer the past fu days from sittin on the verandy steps at nite lookin up into th ski.

korse i do a lot uf lukin at the sun and moon and obsurvin the wind out hear on mi farm. i no that if the wind is from the west hit is going to be fair and ef it is blowin from the east hit it goin tu be stormy and ef hit is changin from the east to the southeast that hit is going to rain soon. when i se a big halo around the sun er moon i no that we kan expekt rain. i no a red sunset with low klouds always meens rain. i no u kan kount the number of chirps a kriket maks in 14 sekonds and add 40 tu hit and be within 2 degres uf the temperature uf the day.

the Bible tels us about the kumin uf Jesus bak to this world agin. hit tels us tu watch and luk fer His komin. i have ben preechin hit all mi lif but i aint never seen enybody lukin up tu the skis fer Him yet. kow kum, bro. Gilpeens that we pas by the biggest event that kan tak plase and yet sit fur ours tu watch this litle bal up ther in the air? all of us what noes our Bibles, noes that the foakes what put this bal up ther air Gods names and that God has already sed that they air tu be destroyed. ef they and ther army with all its missiles air tu be destroyed then i dont see eny reesun fer us bein so all-fired up. u no we ort tu be lukin fer the kumin uf Jesus insted. but rite now, we air worse than hipnotized — we air sputnikized.

foakes hav always dun a lot uf lukin at the moon. that is how the date fer ester has ben kum by. the kounsil at Nicea in 325 dru up the Nicean kreed, and they deecided that the date fur ester shud be the fust sundy follering the Pascal Full Moon which kums upon or next after March 21. the reesun fur this wuz that the pilgrims needed moonlite tu travel on ther way tu the yerly easter festivities. that is why hit is that between now and 1965 ester will only kum twict in March and the rest uf the tim in April.

i aint wurried nun about sputnik and i no ester aint what hits kraked up tu be. i think we had all better git bak to the Bible lukin at hit and alukin up fer Jesus komin.

after i made a litle talk like this at church sum time ago mi pastur sed that i shoked peepke by talkin about Hell and the blood uf Jesus and His sekund komin. he sed that i wuz so fur behind that i wud never ketch up and that i wuz a flat tire stuk in the mud. when he got thru with his harangue i sed, did u say ketch up. why i kud not ketch up with i air going in differunt direkshuns. and tu tel u the truth bro. Gilpeens i dont want tu go in the same direkshun with an any sundy skuler what beleeves in unun meetings, open kommunun, alien immershun and unbridlin the wimmen foakes.

jist kepe on preechin the pre-millennial kumin uf Jesus lik u hav fer years. giv us all the teechins uf the old Book. tel us to kepe alukin uf fer His return and i wil kepe on alukin u and sup-portin u. I say this bekaws I am

yore frend,
i s hardtufule

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