

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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Baptism—A Great Distinctive Between Baptists And Others

By C. H. SPURGEON

Charlemagne, canonized as Saint Charles by Paschal II, when he had subdued the pagan Saxons in his zeal for their conversion issued the decree containing this law: "If any person of the Saxon race shall contemptuously refuse to come to baptism, and shall resolve to continue a pagan, let him be put to death." Thousands submitted and were christened. Many refused and were slaughtered. The course of the king was approved

by the reigning pontiff of Hard-ran, and the dogma of **through Baptism to faith and to Christ and to salvation** was exemplified, as it is in the "Christening" of every unconscious or unwilling child.

The whole British population as represented by its national church and by the queen, who is the head of that church, are "members of Christ and inheritors of the kingdom of heaven." Dissenters are (Continued on page four)



CHARLES H. SPURGEON

Submission And Rest

The camel, at the close of day,
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

Else how couldst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

—Selected.

The Heresy of Sinlessness in the Flesh

By Bob L. Ross

There is a teaching in the world, chiefly advocated by the Church of the Nazarene, the Church of God, and other "holiness" groups, that Christians can become sinless in the flesh. This notion is called "the second blessing," "entire sanctification," "second work of grace," "living above sin," and several other such terms. The theory gained widespread endorsement during the ministry of Arminian John Wesley, and the majority of the many sects that are Wesleyan in theology, hold to this theory.

The whole theory is founded upon a false idea relative to sanctification. One will read the Bible in vain to find any such notion as sinlessness in the flesh advocated. True, the Bible teaches sanctification, holiness, and Christian perfection, but these terms do not mean what "holiness" folk teach. When these folk say, "The Bible teaches sanctification," they mean that the Bible teaches the "second work of grace," etc. But it does not teach this notion.

I have just finished reading a book entitled, "The Second Work of Grace," in preparation for the writing of this article. The book is a collection of articles written by "twenty-nine representative ministers of the Church of the Nazarene." There is very little attempt to present the doctrine of sanctification as it is taught in the Bible, but these writers simply take it for granted that sanctification means "the second work of grace," then proceed to write. They refer to a number of verses which contain the words sanctification, holiness, etc., but none of the verses teach the notion of the "second work of grace." The verses do teach much truth about sanctification, but not the idea of these Nazarene ministers.

So we say, the Bible definitely teaches

sanctification, but not the idea of sinlessness in the flesh, as set forth by the "holiness" people. The Bible teaches that we are made perfect, but not in the manner advocated by "second blessing" advocates.

"Sanctify" Defined

The Bible is replete with references to sanctification, and anyone can easily determine the meaning of the word by simply studying these references. We say that the one who studies the usage of the term "sanctify" will find that it means "set apart," or "to separate." It never refers to the "second blessing," as taught by the "holiness." Here is proof of these statements:

Throughout the Bible, there are many things referred to as being "sanctified." Here are just a few of them:

(1) The seventh day was sanctified (Gen. 2:3). Now, this doesn't mean that this day became sinless. It means that this day was set apart as a day of rest.

(2) The first born, both human and beast, were sanctified. (Exodus 13:2). Compare this to the "holiness" notion.

(3) Mt. Sinai (Exodus 19:23). Did "sanctifying" this mountain make it sinless? When did it ever sin? Read Exodus 19, and you will clearly see that the mount was set apart.

(4) The Tabernacle (Exodus 27:43). It was never sinful; but was sanctified, set apart.

(5) The altar (Exodus 29:36, 37). Neither did this altar need "holiness" sanctification.

(6) Aaron and sons (Exodus 29:44). They were set apart, the Word says, "to minister to me (the Lord) in the priest's office."

(7) The vessels used in the tabernacle (Exodus 30:29). They were set apart, not "second blessed."

(8) Israel was sanctified, but not made sinless (Exodus 31:13). The nation was set apart from other nations to serve God.

(9). Houses and fields (Lev. 27:14-26). These, as the other inanimate objects, were never in need of a "second work of grace."

(10) Priests (Exodus 19:22). They were set apart, but not made sinless in the flesh.

Now, these examples show us that sanctification does not mean that one becomes sinless through a "second work of grace." Let anyone apply the "holiness" idea to the foregoing, and he will soon see how senseless it is.

Baptists Falsely Represented

Often have we heard "holiness" preachers blast Baptists because Baptists deny that sanctification is what "holiness" people teach. They say that we teach "a sinning religion," and that our religion is one that allows people to "sin a little every day."

I would be charitable toward such people, and say that they misunderstand Baptists. But after much experience with them, after having clearly expressed to them what we believe and teach, I no longer think that the average "holiness" preacher has misunderstood us, but deliberately and maliciously and satanically misrepresents the Baptist position. This they inherit from their spiritual forefather, Mr. Wesley, for he was an expert in the unholy art of misrepresentation (witness his misrepresentation of Calvinism).

Baptists do not teach what the "holiness" folk falsely accuse them of teaching. We teach that we are to live "soberly, righteously, and godly, in this present world," bringing forth the fruits of the Spirit, and crucifying daily the old man (Titus 2:12; Gal. 5:22; Col. 3:5). No one

knows that we teach this any better than the "holiness" preacher. The same Baptists who teach salvation by grace (Eph. 2:8) teach that good works follow in all who are truly saved (Eph. 2:10).

What Baptists deny is that the old flesh ever gets one whit better than it was before salvation. This does not mean that a saved person still commits the wicked sins that he once did, but it means that the fleshly nature — the fountain-head of all outward acts of sin — is not changed. Grace will cause us to put down the flesh, but it does not in this life eradicate the old nature.

What Happens When One Is Saved?

Before a sinner is saved, he is "dead in trespasses and in sins." He has only one nature — a sinful nature. Both his soul and his flesh are in nature sinful. When he is saved, the soul is quickened to life, regenerated, born again. Now he has two opposite natures — the flesh and the "divine nature" given at the new birth. "That which is born of flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). It is our fleshly body that is born of flesh, but it is our spiritual man that is born of the Spirit. Thus, when a person is born again, he has two opposite natures: one, fleshly; the other, divine.

The Two Natures

The two natures just referred to are in every Christian that is living. We have a fleshly nature and a spiritual nature. One is from Adam, the other is from Christ. Paul tells us of these two natures in Galatians 5:17, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Here, then, we are (Continued on page eight)

Good Advice

Do not jump overboard from the staunch Great Eastern of old-fashioned orthodoxy until there is something ready to take you up stronger than the fantastic yawl which was painted on its side "Advanced Thought," and which leaks at the prow and leaks at the stern, and has a steel pen for one oar and a glib tongue for the other oar, and now tips over this way, and then tips over that way, until you do not know whether the passengers will land in the breakers of despair or on the sinking sand of infidelity and atheism. How much the Lord must be obliged to these Doctors of Divinity for fixing up the Bible so as to make it right! I have two wonders in regard to them: the one is, how the church got along without them before they were born, and the other, how we shall get along without them after they are dead. —Talmadge

The Baptist Examiner Pulpit

"WHAT TIME IS IT?"

(Sermon Preached by Pastor John R. Gilpin; Mechanically Recorded for Publication.)

"It is time to seek the Lord." — Hosea 10:12.

I have often been impressed by the fact that God's people are so dillatory, so careless, so unconcerned, and just do not show any zeal relative to the cause of Christ.

I remember years ago when I heard a great preacher, who was then living, say that one day he went to see an actor. He said that he wasn't interested in seeing the man act on the stage, but he was interested in seeing the man himself. He said that when he saw him, he wasn't particularly impressed — that the actor wasn't any unusual individual, that he

didn't have a magnetic personality which he imagined that he would have, and that there was nothing dynamic about this actor that he could ascertain. He said in view of his disappointment he asked the actor this question: "How is it that I have the greatest blessing in the world to offer to men by way of my message and yet so few people come to hear me, whereas you have nothing to offer to people that will be of any value or benefit to their souls, yet hundreds pay to attend your performances?" He said this actor said to him, "I think I can give you the answer very quick-

ly. You preach your facts as though they were fiction, but I act my fiction as though it were facts."

Many, many times down through the years since that day as a young preacher when this older man in the ministry told me this story, I have thought of the truthfulness of that statement. I am afraid, beloved, that the greatest pronouncement against churches and preachers today is this: we are unconcerned, we are careless, we are indifferent, we are dillatory, we are not interested, and we just allow things to drag on and on praising your great (Continued on page four)

"I would not feel right if I did not help you a little. I have been blessed so greatly by 'the dere ole Baptist jernal.'"

"I sure do get quite a blessing out of Bro. 'I. S. Hardtufule.' What a sense of humor the Lord blessed him with. There's nothing like good old country humor, is there?"

"Every article in your fine paper is tops with me. I like especially your sermons, Bro. Roy Mason's and C. H. Spurgeon's. Brother Bob Ross' editorials are wonderful, too, and the young folk's page — well, I could go on and on praising your great (Continued on page six)



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Editor

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Examiner Editorials

By Bob L. Ross



There Was No November 9 Issue

We got mixed up on our dates a few weeks ago, and the paper that should have borne the date of November 9 bore November 16. We caught the error about a week later, and then had to have two papers bearing the date November 23, in order to get back in the right order. You didn't miss an issue, however, you only received a couple of papers with the wrong date. The November 16 issue should have been dated November 9, and the first November 23 issue should have been dated November 16.

Tract On 'Christmas'

The article entitled, "Christmas Is Coming," which was recently published in THE BAPTIST EXAMINER, is now in tract form and available for distribution. There is no cost for the tract itself, but we are asking that you pay the cost of postage and other mailing expense. The approximate costs are as follows:

100 - 25c, 300 - 50c, 500 - \$1.00

Will Southern Baptists Coerce "Designated" Offerings?

Pushers of the Southern Baptist "Cooperative Program" have evidently become rather restless over the continued increase in "designated" offerings, (offerings not sent to the common pool, but "ear-marked" for specific causes). If I am reading the right figures from the Southern Baptist Convention Annual, the Cooperative Program receipts for 1956 were not quite 2 to 1 over "designated" offerings.

There are a number of reasons why many churches are not sending all offerings to the common pool. But whatever the reasons, the program "pushers" don't like the practice. So in the last Convention meeting in Chicago, Clifton W. Brannon of Texas, offered an amendment to Article VII of the Business and Financial Plan of the Convention. Before quoting this proposed amendment, I wish to quote the Article:

"The Convention binds itself and its agencies faithfully to apply and use all such gifts as designated by the donor."

Now, here is Mr. Brannon's amendment:

"The Convention binds itself and its agencies faithfully to apply and use all such gifts as designated by the donor, provided that in the case of member churches of this Convention the designated gift must be preceded by a bona fide contribution to the work of this Convention through its Cooperative Program during the fiscal year of said designated gift." (My emphasis—B.L.R.)

Thus, if this amendment is

adopted at the next Convention, no Southern Baptist Convention church may give "designated" offerings through the Convention set-up, unless the church first gives a "bona fide contribution to the work of this Convention through its Cooperative Program."

Again we see how this man-made machine exerts itself to lord it over the churches. The churches must pay homage to the Program, or else. They must crack their skulls before this idol and cry, "Great is the Cooperative Program of the Convention," or suffer the consequences.

We seriously doubt that Mr. Brannon's proposal will be successfully opposed. The Convention is no more interested in New Testament church principles than Moscow and the Supreme Court are interested in free government. Anything the Convention can do to tighten its grip on churches, it will do it.

Greatly Blessed Of Recent Date By These Books

I don't know when I have been more pleased with a book or books than of recent date. My soul has been made happy by reading and studying these books, and even more happy because they are available to the Christian public.

(1) We recently received a book from a Lutheran publishing house (Concordia), entitled *The Flood*, by a Lutheran theologian, Alfred M. Rehwinkel. This is one of the greatest books we have ever read. The facts presented are so clear and convincing that I hardly see how the rankest of infidels could continue in unbelief, if they would read this book. The author believes that "archeology, excavation, and honest historical research have proved the Bible to be an absolutely reliable source book." In this day of skeptics and theorists who warp the Word to appease and please the skeptical, it is spiritually refreshing to sit at the feet of a scholar who is a stickler for the Word. The author shows that the flood account in the Bible is exactly correct, in the light of archaeological findings. I cannot recommend this book too highly to our readers, especially to young people who have been or are now subjected to the foolish notions of infidel, athiestic evolutionists. This book makes an evolutionist look like an elephant with a mosquito's head. We handle this book in our book shop.

(2) Another blessed book which I am studying, as I pause to write these lines, is *The Doctrine of*

Justification by James Buchanan. This is one of Baker Book House's Theological Reprint Library volumes. This book is filled with the kind of doctrine that this editor loves to feast upon. It exalts the righteousness of Christ — His Law-fulfilling life and Law-satisfying death, one work, yet twofold — as the sinner's justification before the Law of God. The doctrine that is being undermined most today is this doctrine of salvation by the substitutionary work of Christ. Those who hold to modernism deny His work altogether, and those who hold to Arminianism, though they believe in the need of Christ's death to atone for sin, they dishonor His true and unfailing substitutionary work on the cross, and never mention His substitutionary life, which is our positive fulfillment of the Law. Some who are supposedly Baptists (such as Piedmont Bible School) even deny that His life has anything to do with our justification.

Thus, we are grateful to God for this book by the late Mr. Buchanan. Certainly, every preacher should make it his life-consuming task to present the glorious doctrine of justification by imputed righteousness, and our study of this great truth must ever continue, so that we may comprehend more fully the Law and the Gospel and their relationship to Christ and our justification. We would give this book to preachers, if we had the money. However, we do try to help preachers by giving a fifteen per cent discount on all orders over a dollar. This is more than any book store we know of gives. We know that preachers, in general, especially the most faithful of them, are not too well-off financially. Thus, we do what we can to help them get good books cheaply. This book on justification retails for \$4.95. But to every preacher who wants a copy, we will send it to you at a special rate — 25 per cent discount — for only \$3.70. We want you to have it. This offer is to preachers only, and this week only. If you don't have the money now, yet want this book, write us, and we will make arrangements with you about the book.

The doctrine that is being panned off today as being "simple," the majority of preachers, including your writer, need to study deepest. We deceive ourselves by thinking we know so much about justification. The deeper I study it, the more I learn about it, and the more Jesus Christ — His Person and Work — become precious to my soul, and the more the Gospel becomes clearer to me. Arminians have "simplified" away this great truth. I know, for I was an Arminian, and I thought this truth was so simple, and I just took it for granted. Thank God, that has changed! I can't emphasize enough the need of exalting the work of Christ for our justifying righteousness. This doctrine saves us, and kills the heresy of salvation by human

"I Should Like To Know"

1. Do Baptists believe that they are the only ones going to Heaven?

Definitely not. All Baptists that we know, believe that all who are truly born again shall go to Heaven.

2. If Baptists don't believe this, why make so much fuss over things like baptism, the church, and so on?

Though these doctrines have nothing to do with the salvation of the soul, the saved soul wants to be obedient to the Lord. Therefore, a saved person wants to follow the teachings of his Lord and be in the church of the Lord. Jesus said, "If ye love me, keep my commandments." It is evidence of a lack of love for Christ, if we do not want to do as He says.

3. Aren't such things only minors?

You are separating salvation and obedience to the point that you would destroy obedience. Is obedience to Christ minor? No, it is major. The person who claims to be saved, yet persists in disobedience, is evidently not saved. The saved person was "created unto good works." (Eph. 2:10). Works don't save, but they evidence that one is saved. James says, "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." (James 2:18.)

4. Therefore, isn't it a lack of Christian love, if we let the minors stand in the way of fellowship?

Let us ask this: Isn't it a lack of love to Christ to refuse to obey Him in "minors"? Can we fellowship the person who refuses to obey Christ? If we fel-

lowship one who refuses to obey Christ, aren't we fellowshiping an enemy of Christ? Isn't it an impossibility to truly fellowship with the disobedient?

5. So why can't we discard our differences and unite to work for God?

We would like nothing better than unity among all brethren in Christ. But that unity must be on the basis of God's Word. Shall we discard the teachings of God's Word for the sake of union? Shall we discard doctrines of God's Word that others despise? Shall we seek to please God by obedience to His Word, or shall we seek to please the disobedient by discarding God's Word?

6. Do you make eschatological interpretations a test of fellowship?

Not unless an interpretation encroaches upon church practice. We are premillennial, but we have found that we can have fellowship with those who hold to a different view. In so doing, we do not sacrifice or compromise any church doctrine or practice.

7. What is a good one-volume commentary?

We have never seen a one-volume commentary that was of much help. Therefore, we cannot recommend one to you.

8. How old must one be before he can be saved?

The Bible does not teach that there is a particular age. The idea that there is a set age is heresy.

9. Can one pass a certain age, and then can't be saved?

This is heresy, too. God says that His people shall come (John 6:37).

10. A person said that we should not use the word "elect" because it drove those away who don't know the truth. What of this?

We might as well quit reading the Bible aloud, then, for the word "elect" and like expressions are quite numerous in the Word of God. Jesus said that offences must needs come, so let us not shrink from using Biblical words because they cause some folk offense. If they are God's people, they shall receive the truth.

(Continued on page three)

The Five Points of Calvinism

By PASTOR FRANK B. BECK
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V

Perseverance—Preservation

(Read Romans the Eighth Chapter.)

The question one hears about this doctrine may be stated thus: If a soul is once saved by Jesus Christ, is that soul safe?

A man awakes at night to find his apartment on fire. He crawls to the window and climbs out to hang by his finger-tips. Far below is the sidewalk. The man is saved. Is he safe? If he holds on to the end he is safe.

What saith the Scriptures? "The name of the Lord is a strong tower. The righteous runneth into it, and is safe" (Prov. 18:10).

"Whoso putteth his trust in the Lord shall be safe" (Prov. 29:25). The Hebrew word (sagab) means inaccessible (Strong's Heb. Lexicon). He is safe because he is "hid with Christ in God" (Col. 3:3), and is inaccessible to the Devil and every other foe seeking to pull him out and down to destruction. The true believer is not only saved, but safe.

This doctrine of the preservation of the saved is not always an easy one to accept by some theologians. Charles G. Finney wrote of it: "I would remark that I have felt greater hesitancy in forming and expressing my views upon this, than upon almost any other question in the-

ology" (Systematic Theology, page 552). However, Finney added: "I could never find myself able to give a satisfactory reason for the rejection of the doctrine . . . and the more I examine the more unable I find myself to see how a denial of it can be reconciled with the Scriptures" (Ibid.).

I. DEFINITIONS

As to the preservation of the saved: "They whom God hath accepted in His beloved, effectively called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end and be eternally saved" (Conf. Faith, Chap. xvii.; L. Cat., Question 79; A. A. Hodge, Outlines of Theology, page 542).

This implies the perseverance of the saved: "Perseverance may be defined as that continuous operation of the Holy Spirit in the believer, by which the work of divine grace that is begun in the heart, is continued and brought to completion" (Louis Berkhof, Systematic Theology, page 546).

This is upheld by the Baptist New Hampshire Confession of Faith (also in the larger Philadelphia Confession): "Such only are real believers who endure to the end . . . Their persevering attachment to Jesus Christ is the grand mark which distinguishes them from superficial professors. That a special providence watches over their welfare, and that they are kept by

(Continued on page three)

Sinner, There Is Only One Saving Sacrifice For Sin

By
ROY MASON
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We are all sinners. We were born of fallen parents with an inherent bias towards sin, and as soon as we became capable of sinning, we became guilty of personal sin. Sinful and lost is the natural state of human beings. "God hath concluded all under sin," we read in the Scriptures, "for all have sinned and come short of the glory of God." "In many things we all do err," we read in another place. Not only does the Bible declare that we are sinners, human beings are conscious of being sinners. A sense of sin and guilt is common to all races of people. That is why the heathen of all the different heathen tribes have had a system of offerings. They wish by that means to placate the wrath of their deity, or deities, against whom they feel that they have offended. Every such offering is testimony to the consciousness of sin. No race has ever had to have a missionary to convince them of sin—they already knew they were sinners.

How Can Sin Be Gotten Rid Of?

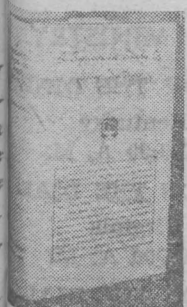
Human beings need to be rid of sin, but how can that be accomplished? Let us note some of the false notions along this line, for Satan as in all other things, has his substitute for the truth.

1. **The Heathen Way.** That is the way of sacrifice and offerings as mentioned a moment ago. The Maya Indians offered a human sacrifice at a certain time every year. The Moabites sought to placate their god, Chemosch, by burning babies in sacrifice. Other heathen peoples have offered human sacrifice. It is claimed that human sacrifice is sometimes reported to in the mountains of Haiti. Then various animal sacrifices have been made. We have an example of this in Acts 14:11-15. Offerings of fruit and grain and various things have been placed before a thousand altars as an act of appeasement. But these things have no value in taking away sin. God does not need human gifts, since he owns everything already.

2. **Israel's Typical Offerings.** God gave to Israel instructions concerning the making of animal sacrifices. These were designed to keep before people that they were sinners, that they deserved to die because of their sins, and an animal was put to death as a substitute.

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By T. P. SIMMONS



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stitute. This would have meant nothing had it not been that such offerings were designed to point forward to the coming of the real Lamb of God—the Savior—who should actually die as a Substitute. This is made clear in the book of Hebrews, which is the New Testament explanation of the Old Testament sacrifices. (Read Hebrews 9:12-14; 10:1-10).

3. **The Modern Sacrifices Of Tears And Mourning.** Satan has shrewdly slipped over a modern altar and sacrifices, despite the fulfillment in Christ of the altar and the sacrifices. Fundamentalists and Holiness and some others make much of people going down to an "altar." There one is to mourn and weep and "take on" until finally in that state they mourn and "pray through" to salvation. This makes prayers and tears and mourning meritorious in the sight of God. It is the Devil's modern sacrifices, designed to ignore the death and finished work of Jesus. Nothing is more delusive than the modern "altar" and its sacrifices.

4. **Another False Idea About How To Get Rid Of Sin Is To Do Penance.** The idea is that if one will fast or mortify the body in some way, or walk around with peas in one's shoes, that such will make amends for sins committed. No such thing as penance is taught in the Scriptures, and such has no merit at all in the sight of God.

5. **Another False Idea About Getting Rid Of Sin, Is The Idea That It Can Be Bought.** This is the most common thing. Many a wealthy man thinks he can write a nice check for some charity, or can endow a college or help erect a church building, and thereby cancel his sin account. Surely God will not deny him entrance into heaven, when he was the biggest giver on a costly church building! Others think that they can by good deeds, and acts of human morality cancel out their sins. The idea seems to be that in the judgment the recording angel will balance the books, and if the individual has done more good deeds than bad, he will be assigned to a place in Heaven.

All Of These Notions Are Satan-Inspired. There is only one way of being rid of sin and that is through Jesus Christ, God's provided Lamb of Sacrifice. The sins of all believers are paid for, settled completely. "The blood of Jesus Christ cleanseth from all sin." "Behold the lamb of God that taketh away the sin of the world." "He is the propitiation for our sins..." "The Lord hath laid on him the iniquity of us all."

Editorials

(Continued from page two)
merit and effort. Popery and Arminianism are annihilated by this great truth.

"The Law Of The Land"

Since when did the nine-man Supreme Court become "the Law of the land," as the President and a lot of others keep repeating over and over again?

When I was in school, I was taught that the government of this nation was "of the people, by the people, and for the people." But the one-worlders, the godless internationalists, would have us believe that nine men can dictate to the people and use bayonets to enforce what is supposed to be "the law of the land." Our government has thus degenerated to a government "of nine men, by nine men, and for the one-worlders." We either have to swallow this government's orders, or else have them crammed down our throats by a bayonet!

Where is our freedom? Where are individual and states' rights? Talk about civil rights; what semblance of civil rights do Americans have under this nine-man government!

America needs to boot the Su-

Five Points Of Calvinism

(Continued from page two)

the power of God through faith unto salvation" (Article 11).

This is denied by the Roman Catholic Church: "If any one saith, that a man once justified can sin no more, nor lose grace, and that therefore he that falls and sins was never truly justified... let him be anathema" (Conc. Trident, Sess. 6, Canon 23; A. A. Hodge, *Ibid.*, page 346).

II. THE DOCTRINE

Arguments against: Matthew 12:43-45 is used (may I say *misused*, as with the other Scriptures we shall consider under this heading) to teach that a saved soul may be lost again. "But notice that the unclean spirit is not driven out of the man but goes out himself. He says, 'I will return into my house.' The house still belongs to him; the man is unsaved. Notice, too, that he found the house empty, that is, Christ was not in it. This is a picture of a man who reforms without salvation. Notice in the last sentence of this Scripture that Jesus applies it to the ungodly Pharisees about whom He is talking (verse 38)" (Rice, *Twelve Tremendous Themes*, page 96).

Matthew 24:13 is used: "But he that shall endure unto the end, the same shall be saved." True, and all of the elect shall endure unto the end, for we (with Paul) are "confident of this very thing, that He which hath begun a good work in (them) will perform it until the day of Jesus Christ" (Phil. 1:6; see also Psalm 89:29).

Romans 14:15 and 20 are used. "Destroy not him (or the work of God)... for whom Christ died." Since the Greek word for verse 15 (apolumi) is oftentimes used for the destruction of the physical body (as in Matt. 2:13; 12:14; 21:41; 27:20; Mark 9:22; Luke 6:9; 9:56; John 18:14; where the word is translated *die*; in I Corinthians 8:11, where the word is translated *perish*, and which we showed in the chapter on *The Limited Atonement* often refers to physical death), we conclude the destruction here to be physical death (as in I Corinthians 11:29-30).

The word *destroy* in verse 20 (kataluo) is

preme Court out, and again have a government "of the people, by the people, and for the people."

You Don't Have To Eat The Burrs!

Sam Jones once asked B. H. Carroll what he thought of his gospel. Carroll said, Sir, I think you are a thousand miles from the Gospel.

I am inclined to agree with Carroll. However, there is one thing that Sam Jones said, which I read in a book of his sermons, that I have always remembered. He said that a cow has more sense than some human beings. A farmer can throw out some hay to feed his cow, and the cow will eat the hay, but will leave the burrs that might be mingled therein. But a preacher can endeavor to "feed the flock of God," and some will get choked on a "burr," and will refuse to eat the "hay."

We try to feed God's people, but we realize that our human imperfections often result in "burrs" being mingled with the "hay." We make no claim to perfection, except in the imputed righteousness of Christ. Our editorial errors and faults are many. We, therefore, ask your patience, forbearance, and prayerful long-suffering.

I am sure that there is nothing wrong with any "hay" we give you; so we trust that God may give you grace to eat the "hay," and disregard any "burrs" that you may find. By all means, please don't choke on a "burr"!

"I do want to tell you that we still enjoy TBE the same as ever. It has made me to see the false teaching and wrong in Masonry (I have a demit from the lodge). It has helped give me a better understanding of God's Word. May the Lord continue to bless and use you for His glory, is our prayer."—Walter L. Herin, Texas.

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used for material destruction and physical destruction (as in Matt. 26:61 of the temple of Jerusalem; in 2 Cor. 5:1 where the word is translated *dissolved*, of the death of the body), therefore we conclude the destruction here to be physical death to the blood bought one. It is not a saved soul being destroyed in Hell.

I Corinthians 9:27 is used. Paul fears lest he become a *castaway*, or *rejected* (Heb. 6:8) or a *reprobate* (as the word, *adokimos*, is translated, Rom. 1:28; 2 Tim. 3:8; Tit. 1:16; *Christ does not dwell* in such; 2 Cor. 13:5). But Christ promises His own: "I will never leave thee, nor forsake thee" (Heb. 13:5) which is equal to saying they will never become *reprobates* (2 Cor. 13:6). There are some who think Paul to mean a castaway in the sense of his service being rejected (in the light of the context, vv. 24-26).

Galatians 5:4 is used. Read the entire verse. "Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace." Actually a man cannot be justified by the works of the law, but by the faith of Jesus Christ (Gal. 2:16), therefore a person cannot fall from grace. But the Galatians had fallen away from the teaching of salvation by grace to the teaching of salvation by the law. In this they had "fallen from grace." (See 1:6). Did this mean they were *lost again*? Then why does Paul call them "brethren" (1:11); why does he call them sons of God and possessors of the Holy Spirit? (4:6), and call them "spiritual"? (6:1).

I Timothy 1:19 is used. Hymenaeus and Alexander (and others) had shipwrecked faith and conscience. However, this does not prove that they were ever saved. One can believe in Christ's name without Christ (see John 2:23-25), and can "believe in vain" (I Cor. 15:2). "The devils also believe and tremble" (Jas. 2:19). One can believe "to the saving of the soul" (Heb. 10:39), which thus implies that there can be a superficial faith. Can an unsaved professor of religion have a "good conscience"? Was it a good conscience that caused the unsaved to drop their rocks of accusation in John 8:9? Surely it was not an evil conscience. Others

(Continued on page five)

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If your religion leaves your life unchanged, you had better change your religion.

POSSUM RIDGE LETTER

dere bro. Gilpeens—

i shore wish i kud hav kum tu little rock fer th konfurence. tu hav herd bro. Cox and bro. Moser and u and bro. Bob, and them uther gude preachers wud have made me feel lik i wuz eatin hi on the hog. i am plumb tired uf the pigs feet mi pastur puts out on sunday.

i kud not git ther tho. u no i tried tu kum tu memfis in July fer the konfurence, but i did not git ther ether. sumtimes when things go rong lik this with me i think that i must hav ben born with 2 left fet. i no u all had a good meetin and i am glad fer u what did git tu be ther.

we hav a lot uf foakes here what kaus us much spiritual greef. ther is an awful slu uf them foakes what say that hav kompleat sanktifikashun. aftur livin among them and workin around them fer yers, i think it is more a kase uf kranktifika-shun.

then 2 the most uf the Baptist preachers hereabouts air frum the cemetery in looville, and they air run pane in th nek. u no i liv rite here at the bak dor uf the preacher inkubatur and most uf the Baptist preachers here air jist larin tu preach. hit may be gude fer them tu praktise on us, but hit shore is hard on the churches.

then also mi pastur and the krowd he fellowships with kaus us much greef. he and thos antis shore wurry me. i dont want u tu think that i dont luv him fer i do and i respekt him fer he is mi pastur. he duz preach a pretty gude sarmont wunst in a whil, but last sundy he jist stopped rite in the middle uf his sarmont and told how he wuz going to repeat his thanksgiving message he preached last yer on the subject, who thru the turkey in the well. i kud not help but remind miself that he got of the trak.

ther is anuthr feller who preches at a church down the rode heer what told his kongregayshun he waz figurin on orgunizin a basketball team in the church. this feller got of the trak 2.

u no bro. Gilpeens i hav read mi Bible a lot but i aint never found yet eny plas wher Jesus told His church tu start a basketball program. hit is jist kindly hard fer me tu see how this fits in with the greet kommisshun. maby hit is ther but i jist aint been abul tu see hit.

Moses church aint gittin along 2 gude with ther nu pastur. hit luks lik the religun uf ther hole church is sort uf run over at the heel. Mose sez that when ther parson ax who is on de Lawds side, that they is 2 many uf them what waits tu see how the votin goes.

but bro. Gilpeens i am glad things air as wel fur us as they air. i and Samantha air both feelin better agin and i am glad we kan both walk in the sun wunst mor. next weak is thanksgivin and i hav so much tu be thankful fer, and u kan bet that when i thank Him for all mi blessins that u and bro. Bob and our dere old Baptist jernel will be rite at the top uf the list, and i tell u this bekaws i am

yor frend
i s hardtufule

Send TBE to OTHERS

THE BAPTIST EXAMINER
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Baptism

(Continued from page one)
tolerated, but this christening of the whole population is the supreme law of the land, and the whole population is supposed to be members of Christ and children of God, by baptism.

Ecery child under Episcopal influence, is taught that its regeneration, its engrafting into Christ was through baptism, and were the Episcopal church paramount in this country—were it the controlling power, every person of the sixty millions of our inhabitants, whether believers or not, whether pious or not, would be members of that church, and, as such, "inheritors of the Kingdom of Heaven through baptism."

The Presbyterian Church
Theoretically and spiritually, the Presbyterian Church holds to, and teaches, the doctrine of justification by faith only. But practically and categorically, she holds to, and teaches, union with Christ through baptism and the church. Here are the teachings of her venerable Confession:

Q. 165. What is baptism?
A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and the Son, and of the Holy Ghost, to be the sign and seal of ingrafting into himself; of remission of sins by his blood, and resurrection unto everlasting life; and whereby the parties baptized are solemnly baptized into the visible church, and enter into an open professed engagement to be wholly and only the Lord.—(Westminster Confession, page 337).

A sign, signifies; that is, makes a thing known by action. A sign verifies—declares a fact. A sign manual verifies a deed; a sign without a reality is a fiction. To sign one's name to a blank sheet, signifies nothing and is valueless. A signature to a conveyance of land when there is no land transferred, is a fraud. A sign of possession when there is nothing possessed is a hollow sham. Of what then is baptism a sign when there is no faith, no voluntary submission, no new spiritual relation experienced, and no pardon bestowed? Baptism is a sign of what in an unconscious babe or an unconverted adult? The answer of the Confession and Catechism is a sign and a seal of engrafting into Christ. Through baptism to Christ.

It is farther a seal—authenticates the fact that the baptized are engrafted into Christ, regenerated and saved. So says the confession:

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also to be unto him a sign and seal of the covenant of grace of

his ingrafting into Christ of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world."

A sign and seal, of REGENERATION—the sign manual of the Eternal that the baptized one, and of course in baptism, is eternally saved, engrafted into Christ, regenerated and pardoned.

"Infant baptism," said Rice in his debate with A. Campbell, "as well as that of adults, becomes a means of grace." (Debate, page 485). "Baptism is a pledge, so to speak, that God will forgive the sins of those who comply with the conditions set forth in his Word" (page 468); a means, that is, an instrument, an agency or way of attaining an end or object. Is Baptism a means of obtaining grace, the grace of regeneration and pardon? So says Rice, so say the Presbyterian authorities. Through Baptism to grace, to Christ, to salvation, versus the Scriptural doctrine, which Baptists hold, through faith in Christ to baptism, and without this—nothing.

There is but one means, or agency, or way to God's presence, but one mediator between God and man. It is the Lord Jesus. To His throne of grace we are called to come—immediately, direct, boldly—not through baptism as a means, or a way, or mediation. Here is one difference between the Presbyterians and the Baptists—baptism as a means, or way, or method of approach to Christ for grace, pardon, salvation; versus faith in Christ as the only means, way or method through which baptism can be received or be valid.

Presbyterians, in their higher spiritual modes of thought, doubtless reject their own theories and teachings. But there it is, in their own confession and catechism, strong as language can make it: "Baptism is a CONFIRMATIVE MARK OF REGENERATION—OF REMISSION OF SINS," and Calvin, the acknowledged expounder of the doctrine of that venerable church, says:

"Baptism is a sign of initiation by which we are admitted into the society of the church, in order that being incorporated into Christ, we may be numbered among the children of God. Now it has been given to us by God for these ends, which I have shown to be common to all sacraments; first, to promote our faith towards him; secondly, to testify our confession before me."

"Now must it be supposed that baptism is administered only for the time past, so that for sins into which we fall after baptism, it would be necessary to seek other new remedies of expiation in I know not what other sacraments, as if the virtue of baptism were become obsolete. In consequence of this error, it happened in former ages, that some persons would not be baptized except at the close of their life, and almost in the moment of their death, so that they might obtain pardon for their whole life; a pre-

(Continued on page six)

"What Time Is It?"

(Continued from page one)
by. We have the facts, but we treat them as though they were fiction. It is my prayer to God that I might tonight preach facts as facts, and not as fiction.

My text says, "It is time to seek the Lord." This was spoken only to redeemed people. Unsaved people do not seek the Lord. To be sure, every once in a while you come in contact with some preacher who tells unsaved people to seek the Lord, but what that preacher may say is definitely contrary to what the Word of God says. I tell you, unsaved people do not seek the Lord. We read:

"The wicked, through the pride of his countenance, WILL NOT SEEK after God."—Psa. 10:4.

Beloved, I don't care how many preachers stand before the congregation and say, "Seek the Lord." God says, "The wicked will

The Bible Vs. Arminianism

As Contrasted By John Owen (1616-1683)
Eminent English Author of the Puritanic Age

(These Contrasts Will Be Presented In TBE From Time To Time.)

God's Prescience

THE BIBLE

"Known unto God are all his works from the beginning of the world."—Acts 15:18.

"Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do."—Hebrews 4:13.

"He that formed the eye, shall he not see?" (Psalm 94:9). "When a man goeth into the wood with his neighbor to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbor, that he die." (Deuteronomy 19:5). "God delivers him into his hand." (Exodus 21:13).

"Take no thought, saying, What shall we eat? or, What shall we drink, or wherewith shall we be clothed? For your heavenly Father knoweth that ye have need of all these things."—Matthew 6:31, 32.

"Take away God's prescience and you overthrow his diety."—Jerome (in Accordance With the Scriptures).

not seek after God."

Notice again:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, AND SEEK GOD. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."—Psalm 14:2, 3.

This text presents God as taking a position of introspection—of looking down upon this earth upon the children of men—and it declares that He looks upon us as though He were studying us under a telescope to see if there is anybody that seeks after God. The conclusion that even the Almighty comes to, is that "they are all together become filthy: there is none that doeth good, no, not one."

In the New Testament we find the same truth presented to us when the Apostle Paul, in writing to the church at Rome, says:

"There is none that understandeth, there is none that SEEKETH after God."—Rom. 3:11.

Now you can talk to an unsaved man about material things and he can understand that. You can talk to him about making money and he can understand that. You can talk to him about his job and he can understand that. You can talk to him about anything so far as worldly affairs are concerned, including politics and religion, and he can understand these, but, beloved, when you talk to him about spiritual things and in spiritual terms, he gets that far away look in his eyes, and he just simply can't understand what you are talking about. Unsaved people don't understand spiritual things and they don't seek after God.

My text says, "It is time to seek the Lord," and when I say that unsaved people do not seek Him, no better illustration can be found than in the case of the lost sheep or the lost coin. We read in the Gospel of Luke of the parable of the lost silver, the lost sheep, and the lost son. When you read of the sheep that went astray, it never tried to come back to the fold, but it was content to be astray. That piece of silver that the woman wore about her neck, when it dropped, lay there, and it never made any attempt to get back in its original position. Beloved, I say to you, that lost sheep and that lost piece of silver represent unsaved people, and they tell us that as the sheep went astray and stayed astray, and as the piece of silver was lost and never sought to get back to its original position, so unsaved peo-

ARMINIANISM

"God sometimes feareth, and prudently conjectureth, that this or that evil may arise."—Virstius.

"God doth not always foresee the event of what He intendeth."—Corvinus.

"Future contingencies are not determined unto either part."—Arminius. That is, God hath not determined, and so, consequently, does not foreknow, whether they shall come to pass or not.

"God hopeth and expecteth divers things that shall never come to pass."—Remonstrants' Apology.

"The doctrine of prescience seems to be invented only to vex and cruciate poor mortal men."—Episcopius.

ple, as long as they are lost, will never seek the Lord. They never seek to get into the fellowship of God.

So, beloved, my text was not spoken to the unsaved, but it was spoken to redeemed people when Hosea said, "It is time to seek the Lord."

It is rather interesting how that people seek after various things. Men seek everything but the Lord. Men will seek after pleasure, they will seek after fame, and they will seek after position in life. They will seek after ease for themselves and their family, they will seek after worldly glory, and sometimes men will even seek after death, yet how few of even those who are God's own people seek the Lord, or seek the truth of God's Word, or seek the teachings of God's Book. Beloved, it is no wonder in the light of conditions as they exist today, that Hosea said, "It is time to seek the Lord." If that were true in Hosea's day, how much more is it inexpressably true today. Truly, beloved, it is time to seek the Lord.

IT IS TIME FOR OUR NATION TO SEEK THE LORD.

Every once in a while I hear some statesman or some politician or some man of unusual prominence in America refer to the United States as a Christian nation. Quite often in listening to men as they speak over television, I have heard them refer to our

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Five Points Of Calvinism

(Continued from page three)

have answered that to *make shipwreck* of faith is not necessarily to lose it outright. And their being delivered to Satan implies (serious as it is) no more than the fornicator in I Corinthians 5:5; destruction of the flesh that the spirit might be saved.

Hebrews 6:4-6 is used. From the outset, may it be realized that if this Scripture teaches that saved people can fall away and be lost again it also teaches that they can *never be saved again!* "It is impossible to renew them again unto repentance" (v. v. 4-and 6). Impossible! Is the Holy Ghost speaking about *saved* people, or just professors of religion in this Scripture? Consider:

They were *enlightened*, or illuminated (same word, 10:32). They received light from Christ, who lighteth every man that cometh into the world (John 1:9). The rays of the Gospel shone upon them. Yet the Saviour says that that very *light* (the root of the word enlightening in Hebrews, *phos*) can be darkness in the heart of the unsaved (Luke 11:35). Of no avail.

They *tasted* the heavenly gift, and *tasted* the good Word of God and the powers of the world to come. They *experienced* all this (so the word means, *geuomai*) but only in the sense of tasting. They did not *eat*. Compare John 6:48-58 where Christ says: You must *eat* My flesh, and *drink* My blood to have eternal life. "O *taste* and see that the Lord is good," but do not stop there. "Blessed is the man that *trusteth* in Him" (Psa. 84:8). Tasting has to do with the tongue and head, trusting with the heart! They were salvation samplers. Tasters, not trusters. They had tongue and head salvation, but not true heart salvation. That we are justified in making this difference see Matt. 27:34, where Christ *tasted* (same Grk. word) the drink mixed with gall, but would *not drink*. Whatever the heavenly gift is, Christ or the Holy Spirit; whatever portion of the Word of God they *tasted* (contrast with Jer. 15:16); whatever the powers of the world to come, mean: *this much is certain*, these people merely experienced them by *tasting*.

They were made *partakers* of the Holy Ghost. In what sense? The word *metochos* is translated "partners" (Luke 5:7). The fishermen called to their *partners* to help them. Surely this does not mean that they were partakers of their very being, but were workers and companions with them, who could later forsake them. It is possible for an unsaved person to be *admonished* and *refuted* and be *rebuked* by the Holy Spirit, and yet be an unbeliever (John 16:7, 11). In that sense the unsaved one partakes of the Holy Spirit. More than that, to be an apparent partner of the Holy Spirit in working mighty miracles in Christ's name, yet *never* be known of the Saviour in salvation (Matt. 7:21-23).

If they shall fall away from enlightenment, from tasting the heavenly gift, the Word of God, and the powers of the world to come; and the partaking of the Holy Ghost; it is impossible to *renew them again unto repentance*. Repentance (*metanoia*) according to Strong and Young and others, means to have a new mind, or change of mind, to reverse a former decision, reformation. One can do all this and not be saved. Repentance is no good without faith in Christ. (Mark 1:15; Acts 20:21).

The Holy Spirit is writing to professing Christians; is He saying the words of our present text primarily to Christians or about some other people? Read the text again and see how the words: *those, they and they* are used. And see the change in verse 9, "But, beloved, we are persuaded *better* things of *you*"; if the above attributes were salvation itself, what could be any *better*? "We are persuaded better things of *you*, and things that *accompany* salvation!" Therefore the former experiences are not necessarily akin to *salvation*. It is interesting that Alford, who argues with great dexterity that the regenerated (but not the elect) are meant in Hebrews 6:4-6, passes by verse 9 with little comment. To this Scripture should be added 10:38-39 "... If any man draw back, My soul shall have no pleasure in him. *But we are not* of them who draw back unto perdition; but of them that *believe to the saving of the soul*." He who believes to *salvation*, then, shall *never* fall away! The elect are in the new and everlasting covenant, have God's fear placed in their hearts, and "they shall *not* depart from Me," saith Jehovah (Jer. 32:40).

Hebrews 10:26-29 is used. The unsaved Hebrews had a "knowledge" of Christ as the only sacrifice, and turning away from Christ there was nothing left but certain judgment. There was no other sacrifice to which they could turn. "But were they not *sanctified* by the blood of Christ?" someone asks. "Surely they were saved if they were also sanctified. Yet though sanctified they

turned from Christ to much sorer punishment than the law of Moses could mete out." I answer that one can be sanctified and *not be saved!* Take the example of the unbelieving husband sanctified by the believing wife, and the unbelieving wife sanctified by the husband (I Cor. 7:14), but *not saved!* (v. 16). The Hebrew people were sanctified by the peculiar position they had, as expressed in Romans 9:4-5. Sanctified, but not saved, for they trampled Christ underfoot and counted His blood worthless.

James 5:19-20 is used. Conversion, of course, is not necessarily the same as regeneration. We are regenerated once, converted many times. Conversion (*epistrepho*) means to *turn about, revert*. Let me illustrate the text from the life of Peter. To him Christ said: "Satan hath desired to have you . . . but I have prayed for thee that thy faith fail not; and when thou art converted (*turned back*) strengthen thy brethren" (Luke 22:32). Had Peter gone right on (as Judas) would he have been an unsaved sinner in spiritual death? But the Lord turned him back and kept his soul from that death. *Christ kept Peter saved* (John 17:12). The same is true when a Christian is turned back to the truth, his soul is being kept from death. Not that he was lost, but he *would* have been lost had not Christ's prayers prevailed for him as well as Peter, as indeed they do forever! (Heb. 7:25).

2 Peter 2:1 is used. We have already explained this in the chapter on *The Limited Atonement*.

2 Peter 2:20-22 is used. The knowledge of the Lord and Saviour here is a knowledge *about* Christ, not a *personal, saving* knowledge of Christ, for then they would be Christ's *sheep* (John 10:14); instead they are described as *dogs* and *sows*!

Revelation 3:5 is used. The overcomer will not have his name blotted out of the book of life. All true Christians are overcomers (Rom. 8:37; 2 Cor. 2:14-15), therefore shall not have their names removed from the said book.

Many of these warnings against falling away are fences to keep the sheep of Christ within the pasture. The fences do not mean that the sheep will be lost, rather the opposite. They are there to *keep* them from going astray. "A good illustration of this is found in Paul's experience in the storm on his way to Rome as a prisoner (Acts 27:14). In the midst of the storm Paul told the company on the ship that God had assured him that they would all, without the loss of a man, be saved (vv. 22-25). Yet later on when the sailors were about to escape in the boat, Paul told the soldiers that, if the sailors got out in the boat, they could not be saved (vv. 30-32)." (W. T. Conner, *Christian Doctrine*, page 245)

Others, from the strong language of the Greek in many of the references we have been examining, would go further than we have and say that these Scriptures *do* imply that saved people "might, or are able to apostatize and be lost, yet, as a matter of fact, they never will" (Chas. G. Finney, *Ibid.*, page 570). John W. Haley (*Alleged Discrepancies of the Bible*, page 170) says John 10:28-30; Romans 8:28-30; 38-39, "does not teach the *impossibility* of falling from grace, but merely the *certainty* that this will not occur."

One of the strong adversaries of eternal security of the saved was John William Fletcher (1729-1785). Of his arguments Charles G. Finney wrote: "I have read over attentively several times the views of Mr. Fletcher, in his Scripture Scales, and the passages quoted by him to disprove this doctrine. His chief reliance is manifestly upon the numerous passages that imply the possibility and danger of falling, rather than on any passages that unequivocally teach that any have fallen, or will utterly fall" (*Ibid.*, page 618). "The subjunctive can never annul the indicative mode. For example, God says in Psalm 125, 'They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever.' In Psalm 11:3, we read, 'If the foundations be removed, what can the righteous do?' In one place it says the foundations cannot be removed, in another place 'if.' Now will any man be so absurd as to say that the 'if' in the second place shakes the foundations?"

"An 'if' is nothing but an 'if'—a mere supposition employed as a caution or for some other wise purpose; but a mere supposition can never affect a certain and positive fact.

"The Scripture says: 'If any man destroy the temple of God,' 'Lest I should be a castaway,' 'If they fall it is impossible,' etc. What are these but wise and reasonable barriers set along the way—beacons against presumption—helps, by the alarm they sound, to a proper avoidance of those things which if persisted in would ruin, but which, by the very caution, are avoided, and the fact predicted thus secured" (George Sayles Bishop, *The Doctrines of Grace*, page 314).

(This article shall be continued).

God's Providence

(IN THE PHILADELPHIA CONFESSION)

1. God, the good Creator of all things, in His infinite power and wisdom, doth uphold, direct, dispose, and govern all creatures and things, from the greatest even to the least by His most wise and holy providence, to the end for the which they were created, according unto His infallible foreknowledge and the free and immutable counsel of His own will; to the praise of the glory of His wisdom, power, justice, infinite goodness, and mercy.

Hebrews 1:3; Job 38:11; Isaiah 46:10-11; Psalm 135:6; Matthew 10:29-31; Ephesians 1:11.

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come pass immutably and infallibly; so that there is not anything befalls any by chance, or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely or contingently.

Acts 2:23; Proverbs 16:33; Genesis 8:22.

3. God, in His ordinary providence, maketh use of means, yet is free, to work without, above, and against them at His pleasure.

Acts 27:31, 44; Isaiah 55:10-11; Hosea 1:7; Romans 4:19, 21; Daniel 3:27.

4. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men; and that not by a bare permission, which also He most wisely and powerfully abounds, and otherwise ordereth and governeth, is a manifold dispensation to His most holy ends; yet so, as the sinfulness of their acts proceedeth only from the creatures and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

Romans 11:32-34; II Samuel 24:1; I Chronicles 21:1; II Kings 19:28; Psalm 76:10; Genesis 1:20; Isaiah 10:6; Isaiah 10:7, 12; Psalm 1:21; I John 2:16.

5. The most wise, righteous, and gracious God doth oftentimes leave for a season His own children to manifold temptations and the corruption of their own hearts, to chastise them for their own former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts that they may be humbled; and to raise them to a more close and constant dependence, for their support upon Himself; and to make them more watchful against all future occasions of sin, and for other just and holy ends; so that whatsoever befalls any of His elect is by His appointment, for His glory, and their good.

II Chronicles 32:25; Romans 8:28.

6. As for those wicked and ungodly men whom God, as a righteous Judge, for former sins doth blind and harden; from them He not only withholdeth His grace, whereby they might have been enlightened in their understanding, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objections as their corruption makes occasion of sin; and withal, give them over to their own lusts, the temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves under those means which God useth for the softening of others.

Romans 1:24, 26, 28; 11:4, 8; Deuteronomy 29:4; Matthew 13:12; Deuteronomy 2:30; II Kings 8:12, 13; Psalm 131:11, 12; II Thessalonians 2:10-12; Exodus 8:15, 32; Isaiah 6:9, 10; I Peter 2:7, 8.

7. As providence of God doth in general reach to all creatures, so after a more special manner it taketh care of his church, and disposeth all things to the good thereof.

I Tim. 4:10; Amos 9:8-9; Isaiah 43:3-5.

"What Time Is It?"

(Continued from page four)

nation as a Christian nation, and I usually think that the individual who thus speaks needs for somebody to get him a Webster unabridged dictionary, and let him find the meaning of the word "Christian." Beloved, I say to you, our nation is rotten to the core so far as religion, education, politics, morality, business, and industry is concerned.

Whenever I think about the nation, I think of some Scriptures that have meant much to me relative to national life. Listen:

"Righteousness exalteth a nation: but sin is a reproach to any people."—Prov. 14:34.

"Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance."—Psa. 33:12.

"And judgment is turned away backward, and justice standeth

afar off: for truth is fallen in the street, and equity cannot enter."—Isa. 59:14.

"Woe unto him that giveth his neighbour drink, that putteth the bottle to him, and maketh him drunken also, that thou mayest look on their nakedness"—Hab. 2:15.

Beloved, in the light of these four Scriptures, can we think of our nation as a Christian nation? Take, for example, this last Scripture in Hab. 2:15. Do you realize today that many of the television programs are all geared in such a way that they are lubricated with wine and beer? Do you realize that most folk think it is smart today to drink and that the majority of people think that you are definitely old-fashioned if you don't serve a little beer or wine in your home now and then, yet God said, "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also." I say to you, beloved, it is time for our nation to seek the Lord.

Of recent date, a business man came in my printing shop to order some printing. In the course of the conversation he began to talk to me about his wife. He said, "Brother Gilpin, 'She is an alcoholic. She stays drunk all the time.' He said, 'I don't know what it is to have a day when I don't find her drunk when I go home.' He said, 'I travel considerably and I try to take her with me as much as possible in order to keep her sober, but that doesn't do any good. If she has an opportunity, she will slip away from me and buy a drink.' He said, 'Brother Gilpin, she would sell her soul for a drink of whiskey.'"

Beloved, that man is an unusually, high-type business man. His wife, when she is sober, is (Continued on page seven)

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THE BAPTIST EXAMINER
PAGE FIVE

DECEMBER 7, 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

Georgia Says Race Leaders Are Trained At 'Red' School

ATLANTA, Ga. Oct. 4 (Special).—With the avowed purpose of "letting the people see the close relationship between Communism and racial strife," the Georgia Commission on Education today branded a Tennessee educational institution as a "Communist training school."

The commission, created by legislative resolution in 1953, has judicial status. Governor Marvin Griffin and Attorney General Eugene Cook are both members of the commission.

Target of the report was the Highlander Folk School in Monteagle, Tenn.

Made part of the record were more than 30 photographs taken by "undercover" agents for the commission during a three-day integration work shop at the school August 30-September 2.

Identified in the pictures were the leaders of all the racial incidents in the South since 1954.

These included Rev. Martin Luther King and Rosa Parks, of the Montgomery bus boycott; David K. Brooks, leader of Tallahassee bus boycott; Dr. Charles G. Gomillion, leader of the Tuskegee merchants' boycott; Allen McSurain, identified as instigator of the school integration at Clinton, Tenn., and many others.

The directors of the school were identified as Myles Horton, Dr. Eugene Kayden, of Sewanee, Tenn., and Mae Justus of Tracy City, Tenn.

Abner W. Berry, Negro, who once ran on the Communist Party ticket for city council in New York, was present and took a leading part in the workshop. He was identified in the report as a member of the Communist Central Committee.

Four of the persons who are either serving now or have served the school's executive committee, are James Dombrowski, John B. Thompson, Don West and Aubrey Williams.

Now Heads Fund

Dombrowski, one of the early directors of the school, now heads the Southern Educational Fund, in New Orleans. His affiliations as listed in the report included more than 20 organizations listed as Communist fronts by the U. S. Attorney General.

Williams, publisher of a monthly magazine, Southern Farm and Home, in Montgomery, was listed

as being affiliated with 43 liberal organizations, most of which have been officially identified as Communist fronts.

He is listed in 18 organizations, most of them on the subversive list.

John B. Thompson, chaplain of Rockefeller Chapel, University of Chicago. He is listed in 36 instances by the committee for affiliations on actions with "front groups."

Thompson and Williams were both present at the workshop and photographed there.

Governor Griffin praised the committee, its agents and Executive Secretary T. V. Williams for what he called "amazing factual compilation."

Griffin said he felt the evidence proved clearly the close connection between subversion, Communism and racial strife in the South.

He promised that there will be further "reports to the people" on this alliance.—Tampa Tribune.

ROY MASON'S NOTE: Anybody with one eye and half sense ought to know that the race issue that has been foisted on the American people is an issue that has been promoted by the Communists. The above article speaks eloquently of this.

Why don't the political leaders of this country have sense enough to see this?

Harm to both whites and colored can grow out of this integration business. Communists are "hell raisers" all over this world. Their plan as carried out time and time again has been to get internal strife started in a country, then move in and take over. It is the old scheme of "divide and conquer."

Our President did a sorry thing when he moved federal troops into Little Rock—especially when he had promised not to do a thing like that. He had poor advisers.

There is something fishy about our Supreme Court. They have ruled over and over again in favor of the Communists—then they went further and obliged the Communists by reversing the position of former courts with their integration ruling. This they frankly did on psychological and sociological grounds, citing the writings of men who have connection with Communist-front or-

ganizations, and who are plainly sympathetic with the Communist cause. We believe that the American people as a whole have come to have mighty little respect for our Supreme Court, and that is a sorry situation.—Faith & Life.



Our Readers Rite

(Continued from page one) weekly — the very best! Praise the Lord for it."—Thomas Robinson, Ohio.

* * *

"We have enjoyed very much the paper. It has strengthened and encouraged our faith. Surely to any that are seeking, with open heart and mind, the faithfulness with which you hold to the written Word cannot be denied."—B. M. Gilmer, W. Va.

* * *

"I take great pleasure in writing you to let you know how much I enjoy reading your paper. I look forward each week to receiving it. It's been a blessing to me, and I thank God for a man who will stand up under the burden and all of the persecutions you have, to print the truth."—Thomas Keever, N. C.

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Gold can take you on no farther
Than the graveyard where you live;
Though you're rich while you are living,
You're a pauper when you die.
Use it, then, some lives to brighten,
As through life they weary plod;
Place your bank account in heaven,
And grow richer toward your God.
Use it wisely, use it freely;
Do not hoard it to be proud;
You can never take it with you;
There's no pocket in a shroud.

Not A Terminus, Only A Bend

On one of our missionary journeys along the River Han, China, we came to what appeared to be an immense lake. On either side and behind us were mountains, rising to a height of more than two thousand feet, and another one, still higher, rose in front of us, and seemed like a huge rampart, barring our way. This is a very tortuous river, and we have beheld similar scenes before; but never have we seen a mountain before us so high and formidable-looking as this one, and never before have we come to a place which looked so much like the terminus of the river. Ignorance and unbelief might wonder how it can be possible to get out of such a difficulty, and a faint heart would probably suggest stopping or returning.

But although we "have not passed this way heretofore," we know that it must certainly lead us to the city for which we have set out; not only because we have confidence in the captain and pilot, but because we are personally acquainted with others who have travelled this way successfully. So we travel on, slowly, but confidently; and when we come to the mountain which looked so formidable, we find that what appeared to be the terminus of the river, is really, after all, **only a bend**, which forms **part of the course toward our destination.**

So in our spiritual life, we often meet difficulties and obstacles, which appear as real as they are great. But why fret and be anxious? Have we lost faith in our Captain, who has never yet led us wrongly? and have we forgotten the many who have passed this way in safety, and entered into the city? Be brave, despond-

my Bible. I have learned more about Him (the Lord) in studying the Scriptures you mention. May our Lord's blessings be upon you in your work."—Mrs. Taft Mordecai, Alabama.

ent soul, and in God's strength go on, and you will certainly find, to your great joy, that, though the object which causes anxiety may still remain, God has in infinite wisdom provided a way out of the difficulty; and what at first appeared to be a terminus in the river is, after all, **only a bend.**

—Geo. A. Huntley



Baptism

(Continued from page four) posterous caution which is frequently censured in the writings of the ancient bishops. But we ought to conclude that at whatever time we are baptized, we are washed and purified for the whole of life. Whenever we have fallen, therefore, we must recur to the remembrance of baptism, and arm our minds with the consideration of it, that we may be always certified and assured of the remission of our sins. For though, when it has been once administered, it appears to be past, yet it is not abolished by subsequent sins. For the purity of Christ is offered to us in it; and that always retains its virtue, is never overcome by any blemishes, but purifies and obliterates all our defilements."—Calvin's Institutes, Chapter XV).

When even we have fallen, therefore we must recur to the remembrance of baptism—Why? "Because the virtue of baptism" has not become obsolete. For the purity of Christ is **offered to us** in it, and that always retains its virtue. That is to say, the virtue of Christ's purity is bound up for us in baptism, and when we fall into sins we are to turn to baptism as the way to Christ. This is Presbyterianism. Nor can its heresy and ruinous result be gotten rid of, till the Saviour's teaching: "He that **believeth** and is baptized shall be saved," is made the watchword and baptism without faith is abandoned as unscriptural and sinful.

How Much Do I Owe?

When this passing world is done,
When has sunk yon glowing sun,
When we stand with Christ in Glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe.

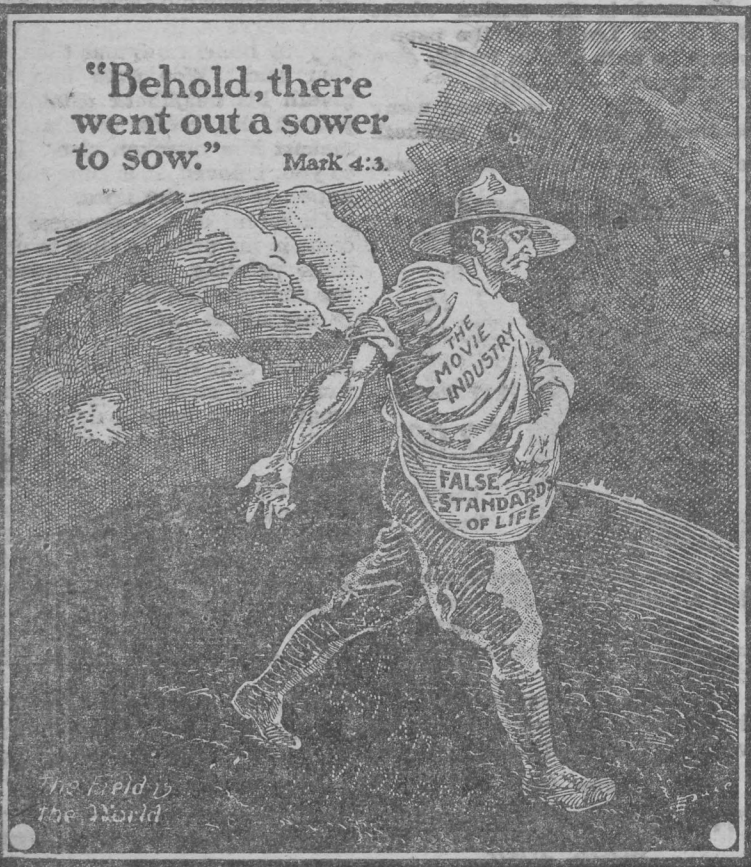
When I stand before the throne,
Dressed in beauty not my own,
When I see Thee as Thou art,
Love Thee with unsinning heart,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When the praise of Heaven I hear,
Loud as thunder to the ear,
Loud as many waters' noise,
Sweet as harp's melodious voice,
Then, Lord, shall I fully know—
Not till then—how much I owe.

Even on earth, as through a glass
Darkly, let Thy glory pass;
Make forgiveness feel so sweet;
Make Thy Spirit's help so meet—
Even on earth, Lord, make me know
Something of how much I owe.

—Robert Murray McCheyne.

"Behold, there went out a sower to sow." Mark 4:3



SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, DECEMBER 7, 1957

PAUL BEFORE THE SANHEDRIN

ACTS 23

MEMORY VERSE: "Behold, now is the accepted time; behold, now is the day of salvation." —II Corinthians 6:2.

I. The Indictment Of Paul. Acts 24:1-19.

If the Jews had not pressed the case against Paul, he would have been delivered. However, just as he had gone years ago to Damascus to persecute the Christians there, so now the Jews followed him to Caesarea to accuse him before the Roman governor. As he had sowed, so must he reap. Cf. Gal. 6:7, 8.

The High Priest, filled with much hatred against Paul, came along with the Roman lawyer, Tertullus, to present the indictment against Paul. Tertullus began his accusation by presenting a flattering tribute to Felix (V. 2). Three charges were brought against Paul, namely, conspiracy, being a ringleader of the Nazarenes, and profanation of the Temple. Tertullus' message was, doubtless, not reported in full, but even in the brief account we have, we can see the coil of the serpent and his Satanic hiss.

II. Paul's Defense. Acts 24:10-21.

There was no flattery in Paul's masterly message. Incidentally, any kind of flattery is unworthy of a Christian. Cf. Prov. 26:28; Prov. 29:5; Psal. 12:3.

Paul denied outright the first charge of conspiracy which was presented against him (V. 11-13). He admitted the second charge (V. 14-16). I think that it was with much pride and intense joy and happiness that Paul gladly admitted that he was a ring-leader of the sect of the Nazarenes. He completely refuted the third charge (V. 17-20). With a few well chosen words, he completely showed the falsity of Tertullus' third charge of Temple profanation.

In discussing the second charge presented against him, he preached the finality of the Word of God (V. 14). The Bible was the standard of Paul's life. Its words were final in both faith and practice to him. It would be well if all might remember that the Word of God is the final basis of authority. Cf. Num. 22:18; Deut. 12:32; Prov. 30:5, 6; Isa. 8:20; Rev. 22:18, 19.

Admitting that he was a ring-leader of the sect known as the Nazarenes, Paul preached the resurrection (V. 15). It is well for us to remember that Paul never let an opportunity pass to preach concerning the resurrection of the Lord Jesus. There is not a sermon preached by Paul and recorded in the book of Acts without his mentioning the death and resurrection of Jesus Christ. It is

so that the crowd might be held. Beloved, when you hold them, what are you holding them for, if you compromise the Word of God? I say, beloved, it is time to seek the Lord.

When you consider the fact that our ministry in the main is rationalistic and modernistic, it is time to seek the Lord. I know that there are a lot of good men in the ministry. I know that there are a lot of men today who stand for the Word of God, and I thank God for them, but I say to you frankly, I believe the majority of preachers in America today — all classes, all creeds, and all descriptions of them — are rationalistic and modernistic.

I can't help but believe that there was a lot of truth in the survey that was made by the Northwest University sometime ago when they sent out a questionnaire to a large number of

preachers all over America, representing every section of America and every religious movement in America. They asked various questions as to what these preachers believed. Beloved, when the statistics were all compiled, it was seen that the majority of preachers in America were rationalistic and modernistic. Would you believe that out of all the preachers that returned the questionnaire, only eleven out of one hundred believed in the Devil, and over 50% didn't believe in Hell, and over 50% didn't believe in Heaven. I say to you, beloved, it is time for our preachers to seek the Lord.

Most preachers know very little about the Bible. If you want to find out just how ignorant they are, just ask a preacher a Bible question. You will find that preachers are just about the dumbest people in the world concerning the Word of God. I dare say that the majority of preachers could tell you a whole lot more about the rules of golf and football than they could about the Bible and prayer. I say, beloved, it is time to seek the Lord.

Evangelism is waning. I couldn't help but make a little comparison when Billy Graham was in New York City. It was said that there were 18,000 people in the Garden night after night to hear him, but those 18,000 people were gathered from a population around greater New York of nearly twelve million people. Beloved, what is 18,000 out of twelve million? There wasn't as great a crowd proportionally as that which we have here in our own service.

Beloved, I say, evangelism is waning. We have come to the place where we have substituted decision days and "sign a card." We have substituted certain programs that are geared to bring children into the church. The result is that evangelistic efforts are definitely on the wane, and when evangelism dies, a church dies. I contend that no church

will that he did this, for the only hope of salvation that we have is through the Gospel of the Son of God. Cf. I Cor. 15:1-4; Rom. 1:16.

II. Felix, A Procrastinator. Acts 24:22, 23.

Felix might have disposed of the case at once and having done so, Paul would have been set at liberty. However, Felix preferred to delay his decisions until a later date. By doing so, he put himself in the class with those who constantly put off the question of salvation.

IV. Paul Addressed Felix And Drusilla. Acts 24:24-26.

Felix had been married three times. His wife had been married twice, although at that time she was not yet twenty years old. Perhaps out of curiosity these two called for Paul that he might preach to them concerning the faith of Christ (V. 24). Paul, undoubtedly, knew the history of this wicked and sinful pair. Instead of satisfying their curiosity, he spoke boldly concerning their sin. When Paul spoke boldly the truth of God's Word, Felix's conscience was stirred. He trembled as he saw his heart laid bare and perceived what the judgment to come would mean to his soul. Thus, God's Word had the same effect upon him as is prophesied in the Bible. Cf. Heb. 4:12. In this instance, through the power of the Word of God, Paul, who was the prisoner, became the judge, while Felix who was the judge, became the accused convict. He trembled in the presence of Paul at the thought of judgment for his soul.

Paul did not get to finish this address to Felix. With a familiar excuse, which humanly speaking, has led thousands to eternal Hell, Felix delayed the question as to his eternal destiny (V. 25). Too many are doing the same thing. Remember these Scriptures: Amos 4:12; Heb. 2:3.

V. Two Silent Years. Acts 24:27.

It was customary at the end of one's judgeship to loose all uncondemned prisoners. Therefore, when Felix's judgeship came to an end, he should have freed Paul along with all other prisoners who had not been sentenced. However, for the sake of popularity, he refused to do so.

Nevertheless, these were not wasted years. It is highly probable that during these two years the books of Ephesians, Philippians and Colossians were written. Thus, as a result of this period of meditation, the Lord's will was done in the preparation and the writing of these great books of the Bible.

will ever prosper lest that church has a message for lost people when they come into the services from time to time. Beloved, it is time for our churches to seek the Lord.

Our churches today are cold with spiritual icicles hanging all over them. They are playing at religion.

I remember reading sometime ago about the man who was living next door to a church. Only by accident he learned that he could make a fortune. He was making ice cream one Sunday and before he had time to put the ingredients in the freezer, it began to freeze. He discovered that they were having services next door and the atmosphere from the church froze the ingredients before he even got them into the freezer.

Beloved, maybe that is a little exaggeration, but there is some truth in it just the same. I say to you, it is time for our churches to seek the Lord.

We read:

"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." —Mt. 13:33.

The leaven represents false doctrine, the meal represents the truth of the Word of God, and the woman represents false preacher hid her leaven (her heresy) in with the truth until the whole was leavened.

Beloved, that doesn't sound like our churches are getting better. That doesn't sound like the truth is progressing. That doesn't sound like the whole world is being saved. That doesn't sound like a post-millennialist's dream that everybody is going to be saved. I tell you, you can't read a verse

(Continued on page eight)

"What Time Is It?"

(Continued from page five)

apparently a fine, high-type young married woman, yet that man said that ever since she was seventeen or eighteen years of age that she has been drinking. He said, "She couldn't keep from it."

Beloved, there is only one thing that will break her habit of drinking, and that is the blood of Jesus Christ. You can be certain of one thing, nothing else can break the habit.

Now that woman isn't an isolated case, and that man's home isn't an isolated home. His home is just exactly like lots and lots of homes in America. If search were instituted, homes by the multiplied thousands could be found where people think that it is smart to drink and thus they eventually become alcoholics as a result thereof. I tell you, beloved, it is time for our nation to seek the Lord.

Look at it from the standpoint of morality and divorce. Just about one out of every three marriages today ends in a divorce court. I can remember when I was in college that I was assigned a paper to prepare on the subject of marriage and divorce, and I did quite a good deal of research relative to it. I found that the United States had a higher rate of divorce than any other nation in the world. At that time there was one divorce to every seven and one-half marriages, but today it is one divorce to every three marriages.

I remember reading in the book, "The Decline and Fall of the Roman Empire," written by the infidel historian, Gibbon, that he said that Rome's downfall began when Rome legalized divorce. He said that as long as divorce was illegal in Rome, Rome was a prosperous nation, but that the downfall of Rome came as a result of divorce within the land being legalized. If that were the cause of the downfall of Rome, surely in America where divorce is so prevalent and so common, it is time to seek the Lord.

When I think about the men who are recognized as statesmen today, surely we must agree that it is time to seek the Lord. I have always had an exceedingly high regard for Harry S. Truman. Most everybody has knocked him, but, personally, I hold him higher than any statesman that has ever lived. I, personally, have a feeling that Harry Truman's era as president of the United States will go down in history as one of the greatest periods in history, yet, beloved, I have hung my head in shame time and time again because of the personal, unethical things that Harry Truman did when he was in office.

I remember the day that Truman's predecessor died and, by virtue of his office of vice president, he thus became the president. I remember how the radio commentator announced that he was a Baptist, which was news to me, and I thought, how wonderful it is to know that now we have a man in the White House who is a Baptist. About two or three minutes later I didn't feel so good when he went further and announced that Truman was a thirty-second degree Mason and his wife was an Episcopalian. Then when Truman went into his office formally, he made a statement that he didn't go to church on Sunday, and the reason that he gave was that because of his position as president, it created excitement, when he went into a church building. He said that in order to save exciting scenes in church he stayed home on Sunday morning and read the newspaper. Now if he had said that he stayed home and read the Bible, I would have felt a great deal better toward him, but to say that he stayed home and read the newspaper caused him to drop a little bit in my opinion.

Then, beloved, still later when I learned that he was a poker player and a social drinker, I still couldn't help but lose face so far as he was concerned. I say, beloved, in spite of the fact that I have considered him to be one of the greatest statesmen that America has ever produced, when I think of him with all of his im-

perfections, I think how the majority of others fall a thousand per cent lower than Harry Truman ever did from the standpoint of morals and ethics. When I think about our statesmen and about our politicians, I say it is time to seek the Lord.

Beloved, from the standpoint of the nation, it is time to seek the Lord. How many people go to church on Sunday? You know as well as I that the number is very, very small compared with the number that live in America today. The FBI, after conducting a very intensive investigation along the line, say that only 8% of America's people go to church on Sunday morning and only 2% go on Sunday night.

Sunday is no longer Sunday; it is now Fun-Day. It is a day for fun. Sunday is no longer a holy day; it is a holiday. Sunday is no longer a day to keep sacred and to think about God; it is a day for rest and relaxation and a day for catching up on all the odd jobs around the house for the week. It is a day for paying "Aunt Sally" and "Uncle George" a visit or getting out for a time of relaxation for a drive in the automobile. Beloved, I tell you, as a nation, it is time to seek the Lord.

II

IT IS TIME FOR CHURCHES TO SEEK THE LORD.

Our churches are compromising. They are on a down grade spiritually.

Sometime ago, I printed a picture in THE BAPTIST EXAMINER of a Catholic priest who was blessing a liquor store in Milwaukee. Of course you know that I don't care anything for the Catholic priest to start with, and yet, at the same time, he represents religion, and the world looks upon him as a religious leader. Beloved, I say to you, I can't tell you how strongly I felt when I saw that picture of that supposedly recognized leader of religion who was putting God's blessing upon a liquor store in the city of Milwaukee.

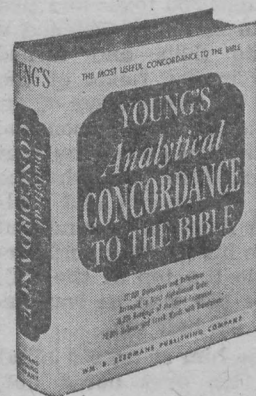
Beloved, compromise is ripe so far as our churches are concerned. What is true of that Catholic is just as true of Protestants and Baptists. Compromise is the word of the day. Judas Iscariot was a traitor to the Lord Jesus Christ and Benedict Arnold was a traitor to the United States, but the majority of Baptist churches are just as great traitors to the truth of God's Word as was Judas Iscariot or Benedict Arnold. I tell you in view of the compromise that goes on in our churches today, it is time for our churches to seek the Lord.

It has gotten to the place that churches and preachers are supposed to compromise in order to hold the congregation. The fact of the matter is, it has gotten to the place that the majority of churches think of a pastor as an individual who is a chaperone for a group of young people, and that is all they want of the average pastor. So far as I am personally concerned, I love young people. I like to have young people around me, and I like to witness to them and to preach to them, but, beloved, I haven't time, and never did have time, to chaperone swimming parties and skating parties and things of that type. I say to you, the preacher has a bigger business, and that is the preaching of the Word of God.

I remember a deacon years ago who said to me one day, "What are you doing for the young people?" I said, "Brother, I am preaching to them the soundest doctrine that was ever preached in this town." Beloved, that is all God asked me to do. God never asked me to be chaperone for a group of children. He never asked me to chaperone a crowd of young people for worldly things and to compromise concerning God's Book. My business is to preach the Word.

In the majority of churches they have swimming pools and they have a kitchen in connection with the building, everything, so far as they are personally concerned, is to cause the church and the preacher to compromise,

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DECEMBER 7, 1957

The Heresy Of Sinlessness In The Flesh

(Continued from page one)

told of the two natures of a Christian, which are at war with each other.

Paul again teaches us of this truth in Romans 7:22, 23, 25:

"For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members . . . So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Thus, we see that the spiritual nature and the fleshly nature are in the born-again child of God.

How We Are Made Perfect

Most of those who teach the "holiness" notion know nothing of a full salvation through Jesus Christ. They go about to establish their own righteousness by trying to get the "second blessing." Such folk are ignorant of the righteousness that is freely given to us in Christ.

The Law demands absolute perfection, if we are to enter Heaven. Now, how can one be perfect? Only by the imputed righteousness of Jesus Christ. Jesus lived in the flesh, under the Law, and kept the Law perfectly. Then He died and satisfied the Law's demands against our sins. Thus, He fully established the Law. He is the only Person who has ever done so; everyone else has fallen far short. Jesus did all this to make us righteous. He did what we could not possibly do, but what we of necessity had to do to enter Heaven. Christ established our righteousness for us. When God saves us, He imputes (charges) the righteousness of Christ to our account. He clothes us in this Robe of Righteousness, and we are made perfect. We don't have one thing to add to this righteousness; it is perfect.

Listen to the Scriptures:

"For Christ is the end of the law for righteousness to every one that believeth."—Romans 10:4.

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

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—II Corinthians 5:21.

Now, that is how we are made perfect. Without this righteousness, no man shall see the Lord. All the "holiness" people in the world can't work out such a righteousness. This righteousness perfects us forever. (We might say here that "holiness" perfection lasts only so long as the flesh "holds out!")

How We Are Sanctified

We have shown that the word "sanctify" means "set apart." Now, let us note the true sanctification that we have.

There are three agents spoken of in the

Bible as agents of sanctification: (1) The Blood, (2) The Spirit, and (3) The Word.

The Blood sanctifies us by setting us apart from the curse of the Law. We were under a terrible curse against sin — eternal death. Christ suffered this for us, so we are "set apart" from the curse of the Law.

The Spirit sanctifies us by setting us apart to receive the Gospel. He quickens us (John 6:63), opens the heart (Acts 16:14), and causes us to believe the Gospel (I Thess. 1:5). He continues His work in us throughout this life, setting us apart to God.

The Word sanctifies us by teaching us the things of God, thus setting us apart to His service. The more we learn from God's Word, the more we are "set apart" (John 17:17).

"This is the will of God, even your sanctification" (I Thess. 4:3), and God "worketh in you both to will and to do of his good pleasure" (Phil. 2:13). God works in us, sanctifying us, setting us apart.

This is the true sanctification that Christians have. Once for all sanctified by the blood, and daily sanctified by the Spirit and Word, "set apart" to the Lord. We, as Paul, are not "already perfect" (Phil. 3:12) in this sanctification, but "reaching forth unto those things which are before," we press toward the mark of the high calling of God in Christ Jesus (Phil. 3:13, 14).

Hard Nuts For "Holiness" Advocates

(1) The advocates of "the second work of grace," without a known exception, teach that a person may have "entire sanctification" — the old nature eradicated — yet such a person can "fall away" and be lost again. But we have never yet met the "holiness" preacher that could explain how a person with only a divine nature could sin and "fall away." If all sin is of the old nature, and if this old nature is eradicated by the "second blessing," then how can a person commit a sin? Certainly, the divine nature is born of the Spirit of God, and cannot sin, just as God cannot sin. So if only this nature remains, it is difficult to see how such a one sins and "falls away."

(2) In line with the foregoing thought, we are perplexed by the exhortations of "holiness" preachers to not "sow to the flesh." I speak from close observation when I say that "holiness" preachers hammer away at the sins of the flesh more than any other class of ministers I know. Why is it that these ministers have to "fight sin, the flesh, and the Devil" so powerfully, if those in their congregations are "entirely sanctified," having no sin and no carnal nature about them? Frankly, it is evident to all who have had any close contact with these "sinless" people that either their lives are not holy, or else their standard of "holiness" is horribly low. I give no examples here, but all who have dealt with these folk know that they

are not quite the sinless persons they profess to be. The fact that there are so many different branches of this "sinless" cult, each faction unable to get along with the other, though they believe alike, shows that some of these, at least, are not sinless. These "sin-fighting" preachers of this cult do not "fight sin, the flesh, and the Devil" for no reason; there is plenty of sin, the flesh, and the Devil in these "holiness" groups to "fight."

Scriptures

(3) Some of the very Scriptures used by the "holiness" folk to establish their notion, prove that their theory is wrong. Let us note some of these:

I John 3:9—"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

Now, if the "holiness" people will carefully weigh these words, they will run into a doctrine which they say is of the Devil, namely, eternal security. If one cannot sin, he cannot "fall away" and be lost. Will the "holiness" folk not agree to this fact? Do they not teach that if we live sinlessly we shall be saved? All right, then this verse says that he that is born of God "cannot sin." Thus, no sin, no "falling away" — eternal security! But "holiness" people deny this doctrine and this verse. They teach that even one who has been "entirely sanctified" can sin, "fall away," and go to Hell. This verse is a hard one for the "holiness" folk either way they turn. If they accept it, they must believe eternal security; if they say that one born of God can sin, they deny the verse. Which horn will "Mr. Sinless Perfection" take? He will be stabbed to death either way he turns.

What is this verse teaching? It is telling us that the man born of God does not and cannot sin, because the seed of God — the divine nature begotten in him by the Spirit — remains in him. Now, the flesh isn't born of God, but of the flesh. But the new man — the "inward man" (Romans 7:22) — is born of God. It is this inward man (he that is born of God) that does not and cannot sin. Our old fleshly man has not changed one particle, except to be bridled and restrained by the new man. When we sin, it is not the new man, but the old. (Read Romans 7:14-25.) The new man cannot sin. That is what the verse is teaching.

I John 5:18—"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

Here is another verse that "holiness" people often refer to. But it, like the preceding verse, teaches eternal security, and has reference to the same inward man. Notice that the "wicked one," the Devil, cannot touch this inward man, begotten of God. Let the "holiness" folk crack this one, in view of their teaching that the Devil can cause us to "fall from grace" and be lost!

I Peter 1:16—"Because it is written, Be ye holy; for I am holy."

Let the person who is, in the flesh, as holy as God, step forward! Let he who dares to say, "I am as holy as God," give evidence of such perfection! This verse clearly teaches that the holy character of God is our standard. We are to strive to be like Him. But he who would assert that in the flesh he is as holy as God is evidently blind to all truth.

Hebrews 12:14—"Follow peace with all men, and holiness, without which no man shall see the Lord."

This verse teaches that we are to follow after holiness. Now, if I am made holy by "the second work of grace," then why must I follow after holiness? Why seek that which I already have? If I am holy, I am holy, and need no more. See how silly this notion of sinlessness in the flesh is, when the light of the Scriptures is turned on it? Let us all obey this verse, and seek to live godly lives; but may God never permit us to be blinded so that we think we are already perfect. We are perfect and holy in Christ, yes; but in the flesh, no. This will come only at the resurrection of the new body. Why, if we could be perfect in this body, we would need no new body.

(4) Here's another hard nut for the "holiness" folk to crack. Why do "sinless" Christians die? There is only one answer: they sin! Sin causes all death — moral, physical, and spiritual. If one were sinless in the flesh, he would never die. The very fact that these "sinless" people die proves that they are not sinless. If someone wishes to argue that Christ, though sinless, died, let it be remembered that He laid down His life, and did not die as a result of His sins, but for our sins, to save us.

God's Indictments

The Word of God has some harsh things to say about those who profess to be sinless. In I John 1:8, we read:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Again, in I John 1:10: "If we say that we have not sinned, we make him a liar, and his word is not in us."

Note the indictments against "sinless" perfectionists in these two verses:

- (1) They are self-deceived.
- (2) They are void of the truth.
- (3) They make God a liar.
- (4) They are void of God's Word.

These are God's indictments against those who say, "we have no sin, we have not sinned." And note that these words are written to professing Christians, not to sinners. John, the author, says, "If we." There are other verses which apply to "sinless" perfectionists, but we feel that we have written enough to refute the heresy of sinlessness in the flesh.

(The foregoing article will be available in tract form in the near future.)

"What Time Is It?"

(Continued from page seven)

of Scripture like this without the realization that religiously speaking, we are on a toboggan slide going down hill, and nobody has hold of the break. I say, it is time to seek the Lord.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—II Tim. 3:12, 13.

If you will read the context,

you will find that it is talking about the last days, and it tells us that conditions are going to get worse and worse, and the only hope that we have is to stand for the Word of God.

Notice that it says that "all that will live godly in Christ Jesus shall suffer persecution." Beloved, you needn't expect it to be otherwise. If you are expecting anything by way of a life of ease, you needn't expect it as a Christian. If you stand for the Word of God you can expect persecution. I told a young preacher recently that if he wanted a life of ease,

he had better get out of the ministry. Beloved, he certainly won't find it in the ministry. I say, it is time for our churches to seek the Lord.

III

IT IS TIME FOR CHRISTIAN INDIVIDUALS TO SEEK THE LORD.

Let's look at Samson as a good example. The time that interests me more concerning Samson is before he got his hair cut. One day when a lion leaped upon him, with his bare hands, he tore that lion to pieces. I like to see him that day when he picked up the jaw bone of an ass and took 1,000 of the Philistines, single handed and unaided, in battle. I like to see him the day that Samson caught 300 foxes and tied them tail to tail and fastened a firebrand to them and turned them loose in the fields of the Philistines to burn down their grain. I like to see Samson the night he awakened and saw that they had locked the gate, when he just picked up the gate and pulled the posts from the ground and put them on his shoulder and carried them to the top of the hill. I like to see the man he was before he got his hair cut.

Then I see him as an old blind man, with his eyes bored out, grinding at the mill. I say, can this be the same man? What is wrong? I go back to the day that he got his hair cut and I remember what it says when Samson awoke out of his sleep. We read:

"And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself.

And he wist not that the Lord was departed from him."—Judges 16:20.

I tell you, beloved, I am afraid that so far as God's people are concerned, the majority of them are just about like Samson. They try to shake themselves, they try to have power, but, like Samson, they don't realize that their power is gone.

Look at Jonah. God gave him a commission and he went directly contrary to that commission, but God had a fish to swallow Jonah. I tell you, it is time for us to learn from the experience of Jonah that when God has a commission for us, it is our business to accept that commission and to do what God says to do.

I like to look at Simon Peter who was a great man of God. I see him, though, one day as he warms his hands around the enemy's campfire. I see him as he has fellowship with the enemy of our Lord when Jesus Christ was being tried. I see him as he stands there, listening to the enemy, and he curses and lies and blasphemes in order to save his own life. Beloved, I say, like Simon Peter, it is time for us to seek the Lord.

When I look at Samson and Jonah and Simon Peter, and when I look at God's people at large, I think of that song which says:

"Where is the blessedness I knew, When first I saw the Lord? Where is that soul-refreshing view, Of Jesus and His Word? What peaceful hours I once

enjoyed, How sweet their memory still, But they have left an aching void, This world can never fill.

Return, O holy dove, return, Sweet Messenger of Rest; I hate the sins that made thee mourn, And drove thee from my breast.

The dearest idol I have known, What ere that idol be; Help me to tear it from thy throne, And worship only thee.

So shall my walk be close to God, Calm and serene my frame; So purer light shall mark the road That leads me to the Lamb."

Beloved, it is time for Christian individuals to seek the Lord.

Notice again from God's Word:

"And the Spirit of God came upon Azariah the son of Oded: And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."—II Chron. 15:1, 2.

Beloved, put this Scripture with my text, which says, "It is time to seek the Lord," and you have this: "If ye seek him, he will be found." What a precious promise!

May God help you as one of God's children to go out to seek the Lord. "It is time to seek the Lord."

May God bless you!

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