

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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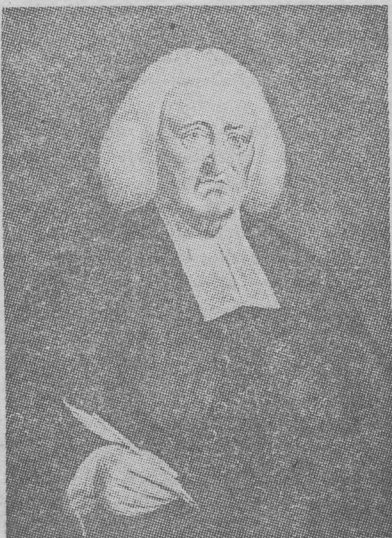
John Gill's Comments On Our Lord's Commission

Editor's Note: Bunyan, Gill, Spurgeon, Graves, Pendleton and other great Baptists of the past believed and preached the doctrine of God's sovereign, elective grace. And all of them believed in preaching the Gospel to "every creature" to call out God's elect. Before the terms "Primitive" and "Missionary" were ever applied to any group, our Baptist forefathers believed election and preached the Gospel to every creature for this purpose. Not until the extremists arose was there any "contradiction" in this practice. Why don't Baptists once again return to the faith and practice of their fathers?

(Matthew 28:19, 20.)

Verse 19—Go ye therefore, etc. Into all the world; some into one place, and some into another; since His power and authority, and so now the commission He gave them, reached every where; before it was confined to Judea, but now it is extended to all the nations of the world; see Matthew 10:6, 7; Mark 16:15, and teach all nations; Jews and Gentiles, first the one, and then the other, the

doctrines of the Gospel, and the ordinances of it; whatever they had learned from Christ, or were ordered by Him or disciple all nations: make them disciples by teaching them; or, as the Persic version, by way of explanation, adds, bring them to my religion and faith; not that they were able to do this of themselves, but they were to teach men externally, or outwardly minister the word, whilst the Spirit of God internally applied it, and taught, and made men true disciples of Christ: and they were such, who have learned to know themselves, their sin, and lost estate by nature; to deny themselves, both sinful and righteous self; who have learned to know Christ, and the way of righteousness, peace, pardon, life and salvation by Him; and who are taught and enabled to part with all for Christ, and to bear all for His sake, and to believe in Him, and give up themselves to Him, and follow Him whithersoever He goes: baptizing them; not all nations, for the antecedent to the relative them, cannot be all nations; since the words for all nations, are of the neuter gender,



JOHN GILL

Gill Was Pastor Of The Same Church Spurgeon Pastored Later. He Is Greatest Among Commentators.

whereas them, is of the masculine: nor can it be thought that it should be the mind of Christ, that all the individuals of all nations should be baptized, as Heathens, Turks, and Jews; but disciples, supposed and contained in the word, teach, or make disciples; such as are taught, and make disciples by teaching, or under the ministry of the word by the Spirit of God: Christ's orders are to baptize: dip them, as Munster's Hebrew Gospel renders it; that is, in water, which, though not expressed, is implied; for with no other baptism could the apostles baptize: not with the Holy Ghost, and with fire; for this was Christ's peculiar prerogative; but with water, which they, in obedience to this commission, practiced, Acts 8: 36, 38 and 10:47, and which was to be done in the name of the Father, and of the Son, and of the Holy Ghost, by the authority of these three divine Persons, who all appeared, and testified their approbation of the administration of this ordinance, at the baptism of Christ; and as they are to be invoked in it, so the persons baptized not only profess faith in each divine person, but are devoted to their service, and worship, and are laid under obligation to obedience to them.

Verse 20. Teaching them to observe all things, etc. All ordinances, not only baptism, but the Lord's supper; all positive institutions, and moral duties; all obligations, both to God and men; all relative duties that respect the world, or one another, those that

The Glory Of Chastening

First of all, there is a distinct glory in being chastened. "Whom the Lord loveth he chasteneth." And if we are not chastened then are we "bastards and not sons." Neither is any chastening for the present joyous—whether from the hand of our earthly father or from the hand of our Heavenly Father.

We do well therefore to remember that chastening need not be punishment. Chastening is to refine and make better; punishment is to condemn and restrain. Moreover, sickness is not necessarily a result of our wrong doing. Concerning the blind man, it was our

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The Baptist Examiner Pulpit

"ALL THIS--YET LOST"

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

"Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8:9.

I think we are living in a day when most everybody takes pride in the fact that he is a church member of recent date, I asked one particular man as to his spiritual status and he told me that he was a member of a certain church, and in the same breath that he did so, he used profanity. I thought, what a contrast to what you would expect to find—a man seemingly boasting and taking pride in the fact that he is a church member, and at the same time, using profanity

in expressing himself.

I am positive that there's many a person who is a church member, who thinks nothing at all of living in the world, and living for the world. I am satisfied that of the crowd that attends the various places of worldly amusement fully 75 per cent of them are members of some church organization. Well, beloved, I want to show you from the Word of God what you can have and still be lost.

I

YOU MAY BRING AN OFFERING TO THE LORD LIKE

Current Events

IN THE RELIGIOUS WORLD

RESOLUTION PASSED CONCERNING AMERICAN BIBLE SOCIETY AND RSV

(This resolution was unanimously passed by the delegates attending the Sixteenth Annual Convention of the American Council of Christian Churches in session in the Bible Presbyterian Church, Collingswood, N. J.).

For many years the American Bible Society has depended upon local churches for its support and in many instances has received large gifts as well as legacies and so forth from men and women who believed in an infallible Bible. However, with the present leadership of the American Bible Society being dedicated and devoted to the Revised Standard Version of the Bible, they now offer to the general public their plans for the future, namely that they propose that all their printed copies in English and as many as possible in foreign languages will be the Revised Standard Version within the next four years—

Therefore, we offer the following resolution:

WHEREAS, the present day trend of the American Bible Society parallels the activities of the National Council of Churches of Christ in America, that we urge all of our people who have been or are now contributors to the American Bible Society to withhold their giving and make their gifts to the Lord in the spreading of the printed page through and by organizations dedicated to the Word of God best known to us as the King James

Version.

ANOTHER MODERN DEFINITION OF THE WORD OF GOD

The following is from a newspaper "ad," written by a Unitarian minister. It reveals what many people are being taught with regard to the Bible, God's Word.

THE WORD OF GOD

What is the Word of God? Man is, man and the vast, illimitable universe of stars beyond our sight; man and his cousins, animal and plant; these are the Word of God. No Bible is as eloquent as these, and yet each great religion has produced its Bible with its first faint whisperings of man's awakening to the mystery of a Great Beyond. These are man's words, and man himself and the vast range of nature are God's words.

Beyond all words, the mystery of life and being speaks to us, pours forth its revelation whether any man were there to hear or not. Not words alone but all the wealth of sound and sight and feeling flood over us with a truth we never do quite catch. The poets tell us of it; where the theologians fail a Beethoven and a Bach open new vistas to the human spirit; each of the arts and sciences opens new doors upon the Mystery beyond ourselves. Whatever awakens us to some new facet of beauty, truth or love beyond ourselves, this is the poetry of God.

The title of the sermon at this church, as announced in this "ad," was "A Plea For Poetry."

John 6:37

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

By C. H. Spurgeon

Introduction:

What a difference there is between the words of Christ, and those of all mere men! Most men speak many words, yet say but little; Christ speaks few words, yet says very much. In modern books, you may read scores of pages, and scarcely come across a new thought; but when Christ speaks, every syllable seems to tell. He hits the nail on the head each time He lifts the hammer of His Word. The Words of Christ are like ingots of solid gold; we preachers too often beat out the gold so thin, that whole acres of it would scarcely be worth a farthing. The Words of Christ are always to be distinguished from those of His creatures, not only for their absolute truthfulness, but also for their profound fullness of matter. In all His language, He is "full of grace and truth." Look at the text before us. Here we have, in two small sentences, the sum and substance of all theology. The great questions which have divided the church in all ages, the apparently contradictory doctrines which have set one minister of Christ against his fellow, are here revealed so simply and plainly, "that he may run that readeth" (Hab. 2:2. Even a child may understand the Words of Christ, though perhaps the loftiest human intellect cannot fathom the mystery hidden therein.

Take the first sentence of my text: "All that the Father giveth Me shall come to Me." What a weighty sentence! Here we have taught us what is called, in the present day, "High Calvinistic doctrine"—the purpose of God; the certainty that God's purpose will stand; the invincibility of God's will; and the absolute assurance that Christ "shall see of the travail of His soul, and shall be satisfied."

Look at the second sentence of my text: "And him that cometh to Me I will in no wise cast out." Here we have the richness, the fullness, the unlimited extent of

(Continued on page four)



CHARLES H. SPURGEON

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BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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Examiner Editorials

By Bob L. Ross



A Letter To An Arminian

Following is an article by L. S. Ballard that recently appeared in *The Independent Baptist Voice*. I took it upon myself to answer Mr. Ballard's short article, and my letter to Mr. Ballard follows his article.

Ballard's Article:

"If as some say that God foreordained and determined everything that happens no one can be blamed for going to hell. Those who are finally lost just had to be lost because God ordained it. It is strange that God would call on men to repent and turn unto the Lord when He had made it impossible for them to do so. I have heard God accused of lots of bad things, but I believe that this one takes the cake. We know that God permits all things to happen, but to permit is one thing and ordain is another. Honestly what do you think about this matter?"—L. S. BALLARD.

My Letter:

Dear Mr. Ballard:

I have read your paragraph in *The Independent Baptist Voice*, in which you object to the doctrine of foreordination. You say that "those who are finally lost just had to be lost because God ordained it," according to this doctrine.

However, if you admit that God absolutely foreknew the destinies of men before the creation, and that He created them knowing that Hell would be the destiny of a great number of them, may it not also be said, "Those who are finally lost just had to be lost because God absolutely foreknew that they would be lost?"

If you deny foreordination on the basis that it renders the destinies of men absolute certainties, then must you not also have to deny the foreknowledge of God on the same basis? Unless you deny the foreknowledge of God, then the basis for your rejection of the foreordination of God must be abandoned, for foreknowledge implies certainty as much as foreordination.

In the words of another:

"Since God's foreknowledge is complete, He knows the destiny of every person, not merely before the person has made his choice in this life, but from eternity. And since He knows their destiny before they are created, and then proceeds to create, it is plain that the saved and the lost alike fulfill His plan for them; for if He did not plan that any particular ones should be lost, He could at least refrain from creating them."—Lorraine Boettner

Another of your statements I wish to comment upon. You say, "It is strange that God would call men to repent and turn unto the Lord when He had made it im-

Be careful in the future that a Catholic does not see such a mistake concerning his church's practices.

Sincerely yours,

P. S. I was brought up a Baptist.

Dear Miss

We are glad to have your letter, commenting about the article on Roman Catholicism in Mexico.

1. You say that we published "an obvious error," for, according to you, "Catholics do not worship 'statues.' They worship at shrines."

Whether or not Roman Catholics worship statues or only at shrines is a matter of opinion. Certainly, when people, as I saw them do in Mexico, bow down before, pray to, kiss, rub, and do other such acts at the man-made images, pictures, statues, and other such things—the works of man's hands—certainly, it is difficult to understand how such practices could escape the censure of God's Word, that it is idolatry. But despite one's opinion regarding this matter, the Word of God expressly forbids our either worshipping statues or at shrines. The immutable Law of God states: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them." (Exodus 20:4).

So, both worshipping statues and bowing down before them, is wrong.

2. You indicate that the "official church doctrine" is contrary to the practices in Mexico. You say, "In Mexico, as in other countries, rather poorly instructed people do go almost as far as your article says, but you cannot accuse the church of such practices."

Of course, you do not know the real facts, or you would never have made this statement. I want to show you from Roman Catholic literature that the Roman Catholic Church approves fully of what goes on in Mexico. In the booklet published by the Roman Catholics in Mexico, concerning "The Virgin of Guadalupe," on page five, the priest who wrote the booklet explicitly states that the Indians of Mexico, following the Spanish Conquest, they "slowly placed their trust in her." He says on page six that the "gave themselves wholly to her." Then, on the same page, this "educated" Roman Catholic priest says, "There is no other belief so deeply rooted today as the belief in the Virgin of Guadalupe." This is nothing but downright idolatry. Certainly, God's Word never tells us to "honor" and "respect" the virgin Mary in such an idolatrous manner. Only Christ is worthy of such adoration.

But what do the more "enlightened" Roman Catholics think of this worship in Mexico? Let us hear the Pope himself. On page 17 of this booklet, written by a Roman Catholic priest, we read that the Pope made this statement concerning "the apparition and the miraculous painting." "It was done unto no other nation." And this statement appears today on one of the paintings of the "Virgin" that hangs in the giant Basilica.

Also, as we turn further through this booklet, we find that "200 Bishops of America" visited Rome in December, 1933, "to celebrate the anniversary of the Pledge of the Guardianship of the Virgin." Furthermore, when we visited the Basilica this past summer, the official guide who conducted us through the building, told us that one of the crowns above "the Virgin's" head was given by United States' Roman Catholics, costing 5,000,000 pesos. Thus, it is not just the "poorly instructed" Mexicans, but suppos-

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"I Should Like To Know"

1. Please explain what is meant by eating Christ's flesh and drinking His blood in John 6:53-55.

The Roman Catholics think that this passage has reference to "the mass," and that one actually eats and drinks the literal flesh and blood of Jesus. But this is superstition, and the Bible certainly doesn't teach such. Christ's flesh and blood speak to us of His sacrifice. In the Old Testament, the Jews ate the roasted flesh of the Passover lamb. We, by faith, are to eat of Christ for eternal life. He is our Bread of Life. In John 6, Christ is speaking in figurative language. We must "eat" His flesh and blood (His sacrificial work) by faith. Since Christ was alive when He instituted the Lord's Supper, the bread and wine could not be His literal flesh and blood.

2. What can you tell me about the movement called the "Black Socks"?

This is a new one on us. Perhaps some of our readers are acquainted with this movement. If so, write to us.

3. Why did Jesus choose the seventy, and should ministers now go in pairs?

The Scripture tells why Jesus chose the seventy (Luke 10:1-11). There is no Scripture that teaches that ministers are always to go in pairs, though this is certainly a Scriptural way to do work. Paul and Silas went together, but Philip went alone.

4. Is there any Scripture for observing the Lord's Supper every Sunday?

None whatsoever. No passage teaches that we are to do such every Sunday.

5. Is the Lord's Supper the anti-type of the Passover?

They are corresponding in that both point to the work of Christ, and what the Passover was to the Jews, the Lord's Supper is to us. (See I Cor. 5:7, 8).

6. Did the disciples (after Pentecost) have any regular building (church house) to meet in?

We have no record that they

had buildings such as we have today, though no doubt they met in buildings. In some places, we know that they met in houses.

7. Why do you oppose observing Christmas, yet you observe Thanksgiving?

First, we wish to say that in "observing" Thanksgiving, all we do is have an extra church service during the week. That's all that our "observance" amounts to. This is quite a contrast to the observance of Christmas, for Christmas is supposedly Christ's birthday, and is thus observed. We oppose this because it is not his birthday, but a heathen holiday, brought over by Roman Catholicism from Babylon. A lot of folk talk about "putting Christ back into Christmas." These folk need to realize that He never was in it to begin with, and the whole Christmas shebang is of the heathen.

We are not opposed to any holiday as a holiday. But when the Lord's name is tied in with a day such as "Christmas," then we oppose.

8. If there is no Scripture for observing Christmas, then neither is there for observing Thanksgiving. Right?

O. K. And there is none for having a Sunday night preaching service, a Wednesday night service, and none for having a revival meeting. Furthermore, there is none for starting Sunday morning services at 9:30 or 10:00 or 10:30. Neither is there any Scripture for a songbook, a pulpit, a pew, and a hundred other such objects.

Our contention relative to Christmas is that no certain day was ordained of God as a day to celebrate the birth of Christ. Furthermore, we don't know on what day He was born. We preach His virgin birth, emphasize its glory and significance, but to establish a particular day to celebrate as the day of His birth, is out of harmony with God's Word. If not, then who shall set the date, seeing that nobody knows it?

edly "enlightened" Roman Catholics of the United States, too. But I might add, that Roman Catholicism has been dominant in Mexico quite long enough to properly instruct the people. But lo! instead of any cessation of this idolatry, it only increases as years go by. When people are converted to Christ through the preaching of the Gospel by our Baptist missionaries in Mexico, idolatry becomes a thing of the past, and the converts worship God "in Spirit and in Truth." (John 4:24), as He must be worshipped.

But this booklet goes further to show that this idolatry of the Mexicans is officially approved by the "official church doctrine." On page 22, we read, "The sanc-

tion for the coronation of the Virgin was given by Pope Leo on February 8, 1887." But the author states that this event was delayed for nine years before everything was ready to celebrate it "with great pomp;" in other words, in a ranker idolatrous manner. We Baptists sing a song which states: "Bring forth the royal diadem and crown Him Lord of all." Roman Catholics crown an idolatrous image!

Briefly, let me call your attention to some more facts, as given by this Roman Catholic author. On page 43, we find these statements:

"The veneration which the people had for the Virgin of Guadalupe made her church the (Continued on page three)

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The Sin Of Lying— An Abomination To God

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Fla.

A minister of my acquaintance sent out a questionnaire some years ago, and the questionnaires were mailed to many ministers of prominence as well as others. This questionnaire asked the question, "Is it ever right to tell a lie?" He was amazed at the answers he received. Nearly every one who replied said they thought that it was permissible to tell a lie under certain special circumstances. They seemed to be very much like the boy who erroneously quoted what he thought was the Bible when he said, "A lie is an abomination in the sight of the Lord, and a mighty help in time of trouble."

In what ways do people often lie and feel that they are justifiable in so doing? We suggest some instances.

When They Tell A "A Little White Lie"

"It's no harm to tell a little white lie," we have heard people say. They were strongly opposed to lying in regard to BIG things, but to tell a lie in regard to minor matters, they didn't think that a sin. Such as sending a child to the door to greet an undesirable caller with the words, "Mama isn't in." That is an ideal way to teach a child to lie, and parents may well expect children to lie to them when they teach them such. Besides—there are no "white lies" in the sight of God. The Bible says that the Lord "hates a lying tongue." (Prov. 6:17)

The Acted Lie

One can act a lie as well as speak a lie. A doctor riding a horse on an emergency call dash-up to the forks of a road. He saw a boy standing there so he asked the way to a certain man's house. The boy didn't say a word—he just pointed up one of the roads. He thought it was fun to misdirect the man, and gleefully pictured him discovering his mistake. But the misdirection caused the doctor delay and the patient was beyond recovery when he finally arrived. An acted lie cost a life. A lie acted out is as bad as a lie spoken.

Lies By Inference

Gossips are fond of telling things—passing on rumors, with an inflection of voice or a manner that infers that the victim of their gossip is guilty of more than the facts warrant. Then the next person perhaps takes the inference and tells it as fact, and a full-fledged lie is soon circulating that has no foundation in fact. Nearly every gossip is a liar. Gossips are good at cir-

culating lies whether they coin them or not. It's like people circulating counterfeit money—they may not have made it, but they pass it on. The Bible attitude toward gossiping and talebearing is expressed in Levit. 19:16.

The Excuse-Making Liar

Speak to people who have lain out of church for some while and often you will hear a long string of excuses. As a rule such excuses are nothing else but lies. Most of the excuses that people use for not worshipping and serving God are lies. The truth is, the person is backslidden and doesn't want to worship or serve. One reason we have never practiced going "pastoral visiting" is this—we just can't take it! We can't stand to listen to all the lies that are handed out for indifference and neglect. Nothing will plunge us deeper into the blues than an afternoon of listening to lying excuses.

The Easy-Promising Liar

This is the person who will readily make an engagement and just as readily break it—who will glibly make a promise then have no scruples about breaking it. Preachers are especially bad about this. We recall one minister who will make two or more conflicting engagements, when he knows that he can't meet all of them. Some are very ready with promises—then when a few hours have passed they have forgotten all about them. A Kentucky pastor used to have a big Bible Conference every year, and a prominent and orthodox minister asked his wife, "Why doesn't your husband ever have me on his program any more?" "Because," said his wife, "he doesn't know whether you will keep your word and be there, even when you promise." The preacher who isn't scrupulous about the truth, and who doesn't carefully keep his engagements has very shoddy ethics.

The Exaggerating Liar

Some like to tell things that make other people's eyes pop out, so they grow into the habit of exaggerating. They "hep up" the truth until it is all distorted. Often people remark concerning such, "Just discount his (or her) remarks 50 per cent."

The Flattering Liar

Some cultivate a flattering tongue, "Oh Mrs. So and So, that's the prettiest hat I ever saw in my life." Then to someone else they say, "Isn't that thing a fright?" What does the Lord say about liars? (See Rev. 21:8; John 8:44).



Editorials

(Continued from page two)
most popular place of worship in New Spain. Pope Clement XI in 1661 issued a Bull instituting the 12th of December of each year in honor of the Virgin.

"In the year 1749 the church was raised to the order of Collegiate.

"In May 25, 1754, a Papal Bull declared the Virgin of Guadalupe Patron and Protectress of New Spain (Mexico).

"The greatest honor was bestowed on the 9th of February, 1904, by Pope Pius X who exalted her to the dignity of Basilica."

My dear Miss _____, I could go on citing for you facts that show that the worship in Mexico is not only according to "official church doctrine," but was actually created and established by the official church. But I must close this letter.

You state in your postscript that you were brought up a Baptist. Of course, this is supposed to shock or stun us, I suppose. But it doesn't, for Judas, who was taught under the ministry of Christ Himself, never was saved, and betrayed the Saviour. All who turn from the truth, as did

The Five Points of Calvinism

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

PERSEVERANCE — PRESERVATION

Continued from Last Week

Arguments for: Will my reader kindly take time to read John 10:27-30? In this portion note the people to whom this is addressed, their practice, their provision, the promise made to them and their protection.

I. The People

Jesus Christ calls them: "My sheep." They can say: "The Lord is my Shepherd" (Psalm 23:1); "We are His people, and the sheep of His pasture" (Psalm 100:3).

What about Judas Iscariot? In John 13:18 Judas is separated in the speech of the Saviour from the other disciples (see also v. 10). They were chosen by Christ. Judas was not, except outwardly as an "apostle" (John 6:67-71). In the latter reference see that Judas is called "a devil" (diabolos), as in 17:12 he is named "the son of perdition." In Acts 1:25 he is described as fallen from the "ministry and apostleship." Not from salvation.

Some may ask, "But does not the language of John 17:12 seem to say that Judas was also given to the Father to the Son?"

"Westcott remarks, that 'the excepting phrase does not, necessarily, imply that Judas is reckoned among those whom the Lord guarded. The exception may refer simply to the statement, not one perished. Compare Matt. 12:4; Luke 4:26:27; Gal. 1:19; 2:16; Rev. 21:27. Contrast 18:9.' Winer also says (Sect. 67, l. e.): 'Of two parallel members of a sentence, the first is sometimes expressed in such terms as to appear to comprehend the second, though, from the nature of the case, that is impossible'; and he cites under this remark, Acts 27:22; Gal. 1:19; Rev. 21:27. If the words kept and guarded, describe what was done effectually by Jesus, and this seems to be the only natural interpretation of them, then, 'from the nature of the case it is impossible' that Judas was meant to be included, and this expression is, therefore, in a grammatical respect, parallel to Luke 4:26:27, and Gal. 1:19" (Alvah Hovey, *An American Comm. on the New Testament*, John, p. 343).

We might paraphrase the verse (or this part of it) in this manner without damaging the meaning of it: "Those that Thou gavest me I have kept, and none of the apostles are lost, but the son of perdition."

It is always dangerous and useless to try to prove the point one way or the other by the lives of men in the Bible and in our own day, such as Demas (II Tim. 4:10). Was he saved in the first place? If so, there is no evidence that he was lost, or did not later repent and return to Christ (as Peter). Who would have ever thought backslidden Lot was a saved man? Yet the Holy Spirit calls him "just Lot," and "that righteous man" vexing his "righteous soul" (II Pet. 2:7-8). Thus you see how impossible it is to prove anything by the lives of men.

II. Their Practise

Two things are said about the sheep. They "hear my voice," says the Son of God, "and they follow me" (v. 27). Now look at this, and look at it well; here is perseverance! They will endure to the end (Matt. 24:13), they will not fall away, or draw back unto perdition (Heb. 6:4-6; 10:38-39), they will not go back fully and wilfully into sin (II Pet. 2:20-22); for they hear the voice of Christ and follow Him! "The real believer is like the stream that flows from a living fountain. The spurious believer is like the flow of water from an overturned cup" (O. C. S. Wallace, *What Baptists Believe*, p. 75).

That answers the argument: "If I believed that I'd live in sin, for I'd be saved any way; once saved always saved."

Judas, betray Christ. The Scripture states: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." (I John 2:19).

Also, "Ye believe not, because ye are not my sheep." (John 10:26).

I trust that God may show you the error and wrong of the idolatry of the Roman Church, and lead you to accept the truth that is revealed in His Word.

Yours by His grace,
BOB L. ROSS.

"A colored preacher had been preaching that when we are saved we are always saved. One of his hearers said to him: 'If I believed like you preacher, I'd just go out an' sin all I please.' The preacher replied, 'Brudda Jones, don't you sin all yo wants to?' After a moment of reflection, the brother replied, 'Yassuh, mo' dan I wants to'" (Buell H. Kazee, *Faith is the Victory*).

Ask the Christian who believes in eternal security if he lives as he pleases. "If you ask him if, after believing, he may live as he lists (pleases), he will reply, 'Would God I could live as I list (please), for I desire to live altogether without sin, I would be perfect, even as my Father in Heaven is perfect'" (Chas. H. Spurgeon, *Expository Encyclopedia*, Vol. 12, p. 315).

The Christian so perseveres because it is "God which worketh in him both to will and to do of His good pleasure" (Phil. 2:13), and "whatsoever God doeth it shall be for ever: nothing can be put to it, nor anything taken from it" (Ecc. 3:14). Christ lives in the believer (Gal. 2:20), and Christ is greater than all enemies of the soul (I John 4:4). "He that perseveres in faith does so only through God's gracious preservation; the believer's perseverance is a work of divine grace and omnipotence" (F. Pieper, *Christian Dogmatics*, Vol. III, p. 89).

III. Their Provision

"And I give unto them eternal life."

It is a gift: "I give." "The gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23). It is a free gift (American Std. Ver.). That makes it by grace (Eph. 2:8-9). "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work" (Rom. 11:6). We are not kept saved by living a good life, by keeping the law, by doing the best we can, any more than we were saved by such works in the start! It is by grace all the way through!

It is a present gift. "I give (am giving) unto them eternal life." The word is translated *giveth* in John 3:34; 6:32, "My Father giveth you the true bread;" and many other references in the present tense.

Christ gives eternal life *this very moment* to His sheep because He is their life (Col. 3:4). Thus, "he that believeth on the Son hath everlasting life" (John 3:36).

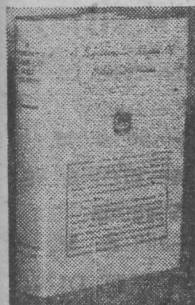
It is an eternal gift: "Eternal life." Christ our life is eternal, therefore our life in Him is eternal. He lives for ever (Rev. 1:18), and because He lives, we who believe shall also live for ever! (John 14:19). He lives for ever (Heb. 7:25), therefore we who believe are saved forever by His life (Rom. 5:10), for we possess that life of Christ (I John 5:12). "Can that end which had no beginning?" (W. H. Jellicoe, *The Preacher's Homiletic Comm.*, on Jeremiah 31:3). The Christian is a "partaker of the divine nature" (II Pet. 1:4), and that nature can never perish. But cannot God withdraw that nature from a saved person? Never. "The gifts and calling of God are without repentance" (Rom. 11:29). That is, God will never repent of giving salvation to His own.

IV. The Promise

"They shall never perish." The Roman Catholic Douay Version renders it: "they shall not perish for ever!" And Berry's Interlinear Greek-English New Testament translates it: "and in no wise shall they perish for ever." The only way you can lose life is by death. How then can the saved one lose everlasting life when they shall never perish? Whosoever believeth in Jesus Christ shall not perish, hence he has everlasting life (John 3:16). The same word for eternal (v. 28) is used for the eternal blessedness of the saved in eternity, and the everlasting punishment (Continued on page five)

A SYSTEMATIC STUDY OF BIBLE DOCTRINE

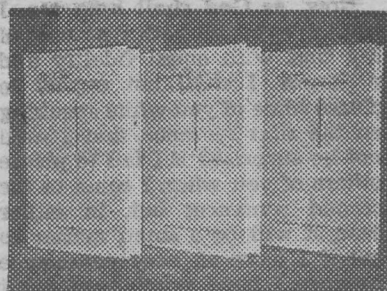
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"It takes all kinds of people to make up a world." So runs the old saying. But we think we know several kinds we could get along without.

Brandon In Brazil



By W. R. Long,
Pastor of Fenton Road Baptist
Church, Flint, Michigan.

Missionary J. F. Brandon left from the Willow Run airport, nine a.m., November 7th; and after another pleasant twenty-two hour journey, was back in Brazil again. He writes:

... The journey so far has been all that could be expected, and even more. God's faithfulness and generosity will never be realized until we cross over Jordan, but the good things He does for us here are certainly greater than we expect. My arrivals and departures were all on time; twenty-two hours after leaving Detroit, I was in the hotel in Belem. I remained there until early Sunday morning; then the plane left for Manaus, and I arrived here at 10:30 a.m. ... Now in closing, what more can I say than to you

"He" hath said, "Fear not, I am with you, and be not dismayed, for I (Jesus) am thy God, and will still give thee aid."

The promise is certain and so very true. Grace be unto you all. Amen.

Joe Brandon

Brother Brandon had been in the States since June 15th, and had had opportunity to visit with many of his friends and relatives. This period has been a time of refreshment both for him and for those privileged to enjoy his company.

Brother Brandon organized the Baptist Church in Cruzeiro do Sul in 1929. God has reserved there a unified body in which Brother Brandon has a real interest. There is still a challenge, an opportunity, a work to perform in this place. Please remember this work in prayer.

Gill's Comments

(Continued from page one)
are without, and those that are within; and these are to be taught them, and therefore to be insisted on in the ministry of the word; and not merely in order that they may know them, and have the theory of them, but that they may put them into practice: **whatsoever I have commanded you;** every thing that Christ has commanded, be it what it will, and nothing else; for Christ's ministers are not to teach for doctrines the commandments of men; or enjoin that on the churches, which is of their own, or other men's devising, and was never ordered by Christ; and for their encouragement he adds, **and lo I am with you always, even unto the end of the world;** meaning, not merely to the end of their lives, which would be the end of the world to them; nor to the end of the Jewish world, or state, which was not a great way off, though this is sometimes the sense of this Gospel church-state, which now took place; or to the end of the present world, the universe: not that the apostles should live to the end of it; but that whereas Christ would have a church and people to the end of the world, and the Gospel and the ordinances of it should be administered so long, and there should be Gospel ministers till that time; Christ's sense is, that He would grant His presence to them, His immediate disciples, and to all that should succeed them in future generations, to the end of time: and which is to be understood not of His corporeal presence, which they should not have till then, but of His spiritual presence; and that He would be with them, in a spiritual sense, to assist them in their work, to comfort them under all discouragements, to supply them with His grace, and to protect them from all enemies, and preserve from all evils; which is a great encouragement both to administer the word and ordinances, and attend on them.

(From Gill's Commentary).

John 6:37

(Continued from page one)
the power of Christ to save those who put their trust in Him. Here is a text upon which one might preach a thousand sermons. We might take these two sentences as a life-long text, and never exhaust the theme.

Mark, too, how our Lord Jesus Christ gives us the whole truth. We have many ministers who can preach well upon the first sentence: "All that the Father giveth Me shall come to Me." Just set them going upon Election, or everlasting covenant engagements, and they will be earnest

and eloquent, for they are fond of dwelling upon these points, and a well-instructed child of God can hear them with delight and profit. Such preachers are often the fathers of the church, and the very pillars thereof; but, unfortunately, many of these excellent brethren cannot preach so well upon the second sentence of my text: "And him that cometh to Me I will in no wise cast out." When they get to that truth, they are half afraid of it; they hesitate to preach what they consider to be a too open salvation. They cannot give the gospel invitation as freely as they find it in the Word of God. They do not deny it, yet they stutter and stammer sadly, when they get upon this theme.

Then, on the other hand, we have a large number of good ministers who can preach on this second clause of the text, but they cannot preach on the first clause. How fluent is their language as they tell out the freeness of salvation: Here they are much at home in their preaching; but, we are sorry to be compelled to say that, very often, they are not much at home when they come to doctrinal matters, and they would find it rather a difficult matter to preach fluently on the first sentence of my text. They would, if they attempted to preach from it, endeavour to cut out of it all that savours of Divine Sovereignty. They do not preach the whole "truth" which "is in Jesus."

it known unto you that it is at your peril if you dare to reject the truthful Word of the glad tidings of God.

(Continued Next Week)

The Glory Of Suffering

(Continued from page one)

Lord Himself who said, "Neither did this man sin nor his parents: but that the works of God should be made manifest in him." The Psalmist learned this and said, "It is good for me that I have been afflicted; that I might learn thy statutes."

The Glory Of Abandonment

Then there is the Glory of abandonment.

With every underpinning taken away there is aught else that we can do. Yes, and that is what perfect trust is—just relaxing as a helpless babe upon Another and leaving all to Him. No one likes to be sick; no one chooses it. And here is born in one's heart that flower of humility—hidden, sweet and fragrant like an arbutus, trailing along the ground until it bursts forth from out of the snows of winter into the warmth of His love—humility, which can never be imitated, but is born of God. And whoever truly walks this path never poses as a martyr nor covers himself with self-pity.

The Glory Of Meditation

Then in sickness we enter into the chamber of the glory of meditation. At last there is time to think whether we will or not! Here is where so many find God. It is a good thing to be brought to the very gates of death. We all have to pass through them some day. Now if by being brought to these gates we can be made ready to pass through and find the victory that is in Him, then all the rest of our days we are going to live more than conquerors!

The Glory Of Strength

Here, too, strange to say, one finds the glory of strength; for, as Paul says, "When I am weak, then am I strong." Strange paradox! The secret is, of course, that we can do more in God's strength than we can do in our own. Abandoned to Him, we let Him do. Paul could say, I "glory in my infirmities, that the power of Christ may rest upon me ... for when I am weak, then am I strong." It may be that we need what he needed.

The Glory Of Discipline

This lost self-power, in order that we might put on God-power, brings strength because it brings us into the glory of discipline. Someone has said, "You never live to grow old until you have been turned down by an insurance company," because then you go into training and discipline yourself, and you do only those things that make and keep you fit. We need discipline and more of it. Self-indulgence never made true manhood or womanhood. To go on a diet for the rest of one's days brings much more ultimate satisfaction out of life than to live as an epicurean Editors and athletes have to keep on a diet to play their game, and they enjoy it.

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God's Prescience

THE BIBLE

"Our God is in the heavens: he hath done whatsoever he hath pleased."—Psalm 115:3.

"I will do all my pleasure."—Isaiah 46:10. "None can stay his hand, or say unto him, What doest thou?"—Daniel 4:35.

"As I have purposed, so shall it stand."—Isaiah 14:24.

Why should not we "keep the body under" who seek the full abundance of life?

The Glory Of Fellowship

But we must not omit the fragrance of the glory of fellowship that comes with all sickness and suffering. To have to be cared for with the intimate tenderness demanded by a weakened body knits a cord between those who do the waiting and those who are waited upon that cannot be broken. Nursing cannot be done by a machine. Here comes a glory from sickness that likewise blesses the well—also disciplining and chastening them. "I was sick and ye visited me," says our Master. And there in the sickroom the Friend of friends is found again and again, making new friends. Of course, all sickness is not just sickness in a comfortable home with loving hands to wait on you. Sickness often means a large financial outlay, where there are no means from which to make this outlay. Often it is the bread-winner who is stricken, which means that in all these things there is only a deeper

(Continued on page eight)

"All This—Yet Lost"

(Continued from page one)
and to his offering: But unto Cain and to his offering he had not respect."—Gen. 4:3-5.

Notice that both of them came to worship. Abel came with his lamb which he offered as a sacrifice; Cain came with an offering of the fruit of the ground which he brought to the Lord. Now there isn't a doubt in my mind that Cain was sincere in what he brought. There isn't a doubt in my mind but Cain was honest, for it says that he brought "an offering unto the Lord."

Of course we recognize the fact that this offering was rejected and spurned because it was not an offering of blood. Had it been an offering of blood, I am sure that God would have accepted it just as He did the offering of Abel. However, regardless of whether it was accepted or not, it doesn't change the fact that Cain brought an offering, and that this offering was unto the Lord.

Beloved, there is many an individual today who makes an offering. I know a man who gave \$1,000 to missions sometime ago in a certain missionary drive and who was saved the next summer in a revival meeting. He had been a religious man for years, and I had every reason to believe that he was a saved man. When that man gave \$1,000 to a certain missionary cause, I thought surely that that put him in a class of being recognized as a child of God. I always have had a feeling if you could get a person to tithe that that is a pretty good indication that he knows the Lord, and whenever you could get him to make an offering to missions, that certainly is a good indication, and when you get \$1,000 out of an in-

ARMINIANISM

"We nothing doubt but many things which God willeth, or that it pleaseth him to have done, do yet never come to pass."—Corvinus. "We grant that some of God's desires are never fulfilled." Idem.

"It is in the power of man to hinder the execution of God's will."—Idem.

"It is ridiculous to imagine that God doth not seriously will any thing but what taketh effect."—Episcopius.

"It may be objected that God faileth of his end: this we readily grant."—Remonstrants' Synod.

dividual for missions, that is an unusually good indication that he knows the Lord; but, beloved, the next summer that man was saved.

I tell you, beloved, there's many a person who makes an offering unto the Lord Jesus Christ like Cain, but who is lost.

II

YOU MAY WEEP LIKE ESAU AND STILL BE LOST.

If you will turn to the Word of God, you will find that Esau wept vigorously, yet was lost.

I don't take much stock in tears, beloved, for I have seen some people cry when their tears didn't mean a thing. I'll never forget that early experience when I was preaching in the jail house in Williamsburg, Kentucky, as a boy preacher. As I stood there one Sunday afternoon and poured my heart out to that group of men that was on the inside of the jail, one fellow started sobbing uncontrollably. When the service was over I called him over to one side and said to him, "It is obvious that you are visibly touched. What is it that has caused you to become so upset?" Finally, when he stopped crying and could get control of his emotions, he said, "It isn't anything that you said, but I just felt so sorry for you when you tried to preach that I couldn't help crying."

Beloved, from that time on, I haven't taken too much stock in tears. I don't know when I am preaching and a person starts crying whether I have said something that has touched his soul, or perhaps he is just feeling sorry for me like that poor fellow back there in the jail house. Ordinarily, we think that when a man weeps and weeps vigorously, that such an individual knows the Lord Jesus Christ as a Saviour.

I know people who put great stock in the tears that a penitent sheds. I was holding a revival meeting in West Virginia several

(Continued on page five)

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Five Points Of Calvinism

(Continued from page three)

ishment (same word) of the lost in everlasting fire (Matt. 25:46); and of the everlasting God (Rom. 16:26). Therefore you see the endless duration of this life in Christ.

"They shall never perish." But suppose they sin? someone asks. They do (Ecc. 7:20). If we say that *we* (Christians) have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). Must I not get saved again, when I sin? No. While there is no excuse for a Christian to sin, yet "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous" (I John 2:1). The word advocate (parakletos) means intercessor or consoler (Strong). Christ pleads on our behalf, as the propitiation for our sins (v. 2). Propitiation carries the thought of the Old Testament mercy-seat (and is so translated, Heb. 9:5), where the blood was shed and God and man met in reconciliation. That is how Christ effectually advocates for His own. For this reason we are "saved to the uttermost," or *entirely*, seeing Christ ever liveth to "make intercession" for us (Heb. 7:25). No one can lay any charge to God's elect, God declares them righteous, Christ died instead of them, rose from death, and at God's right hand "maketh intercession" for them (Rom. 8:33-34).

"But our sins committed after we are saved, do they not condemn us?" Nay, "Christ died for our sins" (I Cor. 15:3), and "the blood of Jesus Christ cleanseth us from all sin" (I John 1:7). All of our sins! Past, present, future. God has forgotten about them (Heb. 10:17).

"Suppose I lose my faith? It is only he that believeth on the Son that hath everlasting life; I have it only as long as I keep believing." You will never lose your faith in Christ, if it be true faith. Christ prays for you no less than He prayed for Peter, that your faith fail not (Luke 22:31-32). He is not only the Author but also the Finisher or Completer or Perfectioner of our faith (Heb. 12:2).

"But suppose I do not let Him?" You cannot stop Him (Dan. 4:35)! He prays that thy faith fail not, and it will not fail! He is the Finisher of that faith!

Besides this Christ prays that all believers be kept (John 17:11), kept from the evil, or evil one (American Std. Ver., v. 15), and that they might all be brought home to glory to behold Christ's richness (v. 24). Will those prayers fail? Banish the thought. The Father *always* hears the Son and answers His prayers (John 11:41-42; I John 5:14-15).

By Christ's passion on the cross, prayers and power, every saved person is kept; "kept by the power of God through faith unto salvation" (I Pet. 1:5). To all such it is written, "The Lord is thy keeper" (Psalm 121:5). He is "able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 24). Confess with Paul the Apostle: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12). I have committed to Him my *soul* and *body* and *spirit*. He will keep it. "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom; to whom be glory for ever and ever. Amen." (II Tim. 4:18).

"But suppose I should stray or wander away from Christ? What then?" Christ the Shepherd

will go after the lost sheep "until He find it" (Luke 15:4). Indeed you cannot forsake Him for He will not forsake you. "He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). Never!

"Will He not grow weary of my waywardness?" He answers, "Him that cometh to me I will in no wise cast out" (John 6:37). It is the same Greek word, translated *never* in John 10:28. Christ will *never* cast you out. *Never!* The poorest believer in Jesus Christ "hath everlasting life, and shall not come into condemnation, but is passed from death into (American Std. Ver.) life" (John 5:24). If he is ever cast out, if he ever is condemned and lost after he believed and was saved, God has failed to keep His Word and lied! Blasphemy!

Think you that Jesus Christ is more concerned about rolls and fish than He is about precious souls? He who after feeding the five thousand men, besides women and children, with loaves and fishes, said: "Gather up the fragments that remain, that *nothing* be lost" (John 6:12). The same Saviour said: "And this is the Father's will which hath sent me, that of *all* which He hath given me, I should *lose nothing*, but should raise it up again at the last day" (John 6:39). It is the Father's will to lose *none* of them. The Holy Spirit attests that *everyone* of the fore-known, predestinated, called, and justified are glorified (Rom. 8:29-30), for it is as good as accomplished! Christ suffered for sin on the cross to "bring us to God" (I Pet. 3:18). "He shall not fail" (Isa. 42:4). Christ shall confirm us "unto the end . . . blameless in the day of our Lord Jesus Christ" (I Cor. 1:8).

"Saints are compared . . . to Mount Zion that cannot be moved" (Psalm 125:1; and to a house built on a rock (Matt. 7:24). Though they fall, God raises them up (Psalm 37:24; Prov. 24:16), (Christopher Ness, *An Antidote Against Arminianism*, p. 96).

"No wise man, who has an end in view, but will devise and make use of proper means; and will, if in his power, make those means effectual to attain the end, or he will not act a wise part. The end which God has in view, and has fixed, with respect to His people, is the salvation of them; and it can never be consistent with His wisdom to appoint insufficient means, or not to make those means effectual, which it is in His power to do; which must be the case, if any of those He has appointed to salvation should perish . . . Where would be His wisdom to appoint men to salvation, and not save them at last? to send His Son to redeem them, and they be never the better for it? And to send His Spirit unto them, to begin a good work of grace, and not finish it?" (John Gill, *Body of Divinity*, pp. 564-565).

V. Their Protection

"Neither shall any (*man*) is not in the Greek) pluck them out of my hand. My Father, which gave them me, is greater than all, and no (*man*) is able to pluck them out of my Father's hand" (vv. 28-29). The word for *man* means "not even one (man, woman, or thing), i. e. none, nobody, nothing" (J. Strong's Conc. and Dict.). Not only no *man*, but *nobody* (including Satan), *nothing* (circumstances, sin) can pull us out of the Omnipotent hand holding us! That includes you. You cannot will out or jump out.

Yet we read: "The good Shepherd loves His sheep; if the sheep deliberately squirms out of the arms of the Shepherd, jumps off the precipice (Continued on page eight)

The Steward's Prayer

Ah, when I look up at the Cross
Where God's great Steward suffered loss
Of life, and shed His blood for me,
A trifling thing it seems to be,
To pay a tithe, dear Lord, to Thee,
Of time or talent, wealth or store—
Full well I know I owe Thee more;
A million times I owe Thee more!
But that is just the reason why
I lift my heart to God on high
And pledge Thee by this portion small,
My life, my love, my all in all.
This holy token at Thy Cross
I know, as gold, must seem but dross,
But in my heart, Lord, thou dost see
How it has pledged my all to Thee,
That I a steward true may be.

—Selected.

that city. It may have been that there was a beautiful dress she had bought for some particular occasion which she knew was being consigned to the flames and she looked back to see about it. It may have been that she looked back when she thought about her children that were dying there. I don't know what caused her to look back, but she looked back and she turned into a pillar of salt. She had started to leave the city of Sodom. She had started to leave all the ungodliness behind. She had started to turn her back upon the ungodly ways of Sodom. But she looked back, and God turned her into a pillar of salt.

Beloved, I say to you, you may be willing to leave Sodom like Lot's wife, and yet be lost. Just because an individual starts out to serve the Lord is no sign that he is serving the Lord. Just because an individual starts out to walk as a Christian is no sign that he is all right with the Lord Jesus Christ. Some people start out and like Lot's wife, look back. I tell you, beloved, you may leave Sodom like Lot's wife and yet be lost.

IV

YOU MAY TREMBLE LIKE FELIX AND STILL BE LOST.

I like to see an individual who is very much broken up under the sound of the Gospel. I like to see an unsaved person when he feels deeply and definitely his conviction before the Lord. I like to see people tremble under the power of the Holy Spirit. I can go back in my experience and in memory can see sinners stand and hold the bench in front of them and can see that church bench shake under the emotion that they were passing through.

I remember a Baptist deacon who was saved one night as I was preaching. That Baptist deacon stood up to sing at the close of the service and the church bench in front of him shook under the impact of his emotion.

I like to see people tremble under the sound of the Gospel, as the Gospel makes its appeal to them.

Mabel Clement

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Felix trembled, for we read: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."—Acts 24:25.

Paul was standing before Felix. He was supposed to be making his defense before Felix, but before he finished his sermon, instead of it being Paul before Felix, it was actually Felix before Paul. The Word of God says that Paul got to talking to Felix about righteousness and Felix realized that he didn't have any righteousness. He got to talking to him about temperance and Felix knew that his life had been very much of an intemperate life. He got to talking to him about judgment to come and Felix knew that he wasn't ready for the judgment. He thought about all the ungodly deeds of his life and he thought about all the things that he had done that were contrary to the will and Word of God and when he did, Felix trembled. When he did so, he said to Paul, "Go thy way for this time; when I have a convenient season, I will call for thee."

Incidentally, beloved, tradition says that a volcano erupted a few days later and that Felix was covered over with volcanic eruption and that he never had an opportunity to hear Paul or anybody else preach the Word of God again.

Listen, beloved, a man may tremble like Felix and still be lost. I have seen people who had been upset under the sound of the Gospel and who, I am sure, died without Jesus Christ.

I remember a man whom I preached to many, many times. One day I felt impressed that I ought to go to his home and talk with him. When I did so, he was very much concerned. He sat there and trembled as I witnessed to him concerning the Lord Jesus Christ. I am sure that if I were a modern, high-pressured evangelist, I could have gotten a profession out of him that afternoon. I could have done something to have gotten him to emotionally make some kind of decision. However, I believe in preaching the Word of God, knowing God will take care of saving people. Beloved, I saw that man tremble, and that was as far as he would go. A few days later that man died and I preached his funeral, and I never preached a funeral in my life when I felt more that I was preaching about a man whose body was in front of me and whose soul was in Hell.

I tell you, beloved, you may tremble like Felix and still be lost.

V

YOU MAY BE ZEALOUS LIKE ISRAEL AND STILL BE LOST.

The Word of God tells us that these Jews in Paul's day were exceedingly zealous. Listen:

"For I bear them record that (Continued on page seven)

"All This—Yet Lost"

(Continued from page four)

years ago and we had a great number of professions during that meeting. I remember one night along about the end of the service that a woman came forward and she "boo-hooed" longer and louder than any woman I ever saw in a church service. She said she was saved. I don't know whether she was or not, but she certainly shed tears. After the service was over, a Holiness preacher who had attended the services said to me, "You did a bad thing tonight. You ought to have had an after meeting here tonight and got all of us Christians around her to pray." He said, "A little bit more and she would have 'got through.'" He seemed to think that because of her tears there was more hope for her being saved, and he doubted the fact that she was saved just because we didn't have an after meeting to pray with her to "get through." Beloved, I looked at that woman's tears, and I had a feeling that those tears indicated a genuine experience of the Lord, but I don't know. I remember the case of Esau:

Let's notice in God's Word that Esau wept:

"And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau LIFTED UP HIS VOICE, AND WEPT."—Gen. 27:38.

In the New Testament, we also have a reference to the experience of Esau. Listen:

"For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it

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CAREFULLY WITH TEARS."—Heb. 12:17.

I say, beloved, you may weep like Esau and yet be lost.

III

YOU MAY LEAVE SODOM LIKE LOT'S WIFE AND STILL BE LOST.

There came a time when Lot was warned by the angels to get out of the city of Sodom. When he started out, he took along with him all those that he could get to go. His wife and his two unmarried daughters were the only ones who would go with him. The Word of God says when he went to his married sons and daughters and talked with them and his daughters-in-law and sons-in-law, they made fun of him, and refused to go with him, and his wife and two unmarried daughters were the only ones that he could persuade to accompany him.

The Word of God tells us that Lot's wife was later turned into a pillar of salt, for we read:

"But his wife looked back from behind him, and she became a pillar of salt."—Gen. 19:26.

The Word of God doesn't say what caused her to look back. I have often tried to conjecture as to why she did look back to

"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

Here Are Some Of The Fruits Of The Southern Baptist "Christian Education" Program

N. C. Convention Vetoes Trustees; Wake Forest Students Dance In Protest Of Dancing Ban

Editor's Note: As you read the following, keep in mind that this school is supported by the Southern Baptist Convention, the students profess to be Christians, and the faculty is an integral part of the "Christian Education" program of Southern Baptists. Here are some of the fruits of that program:

(From the Macon Telegraph)

WINSTON-SALEM, N. C., Nov. 21—The college choir added a downbeat to a religious song today and Wake Forest students began jitterbugging across the campus in protest against a Baptist church ban on dancing.

It was the second demonstration in 12 hours on the new 20 million dollar Wake Forest campus transplanted here several years ago from the town of Wake Forest. Last night, masked students blew bugles, shot fire crackers and hurled toilet tissue.

The students were in turmoil over a Baptist state convention decision to continue the ban on dancing on campuses of North Carolina Baptist colleges. They took their cue today from the college music department director, Dr. Thane McDonald. McDonald and some others of the faculty obviously sympathized with the demonstrators.

Watching the antics as they swelled to near-deafening proportions were some college officials and a number of instructors. Some smiled and none interfered as the demonstration continued into the afternoon.

Today's demonstration was supposed to have been a secret. It was set to go off at 10:15 a.m. at chapel services. But before that hour, the "secret" had spread to nearly everyone on the campus, including choir director McDonald, who planned the "special" chapel program.

After the students filed into the new chapel at 10 a.m., McDonald announced, "We'll keep this short, since we understand something else is coming up at 10:15."

Cheers And Laughter

The students, one of whom said "This is the first chapel service

all year that everybody came," broke into lusty cheers and laughter. They grew quiet with the playing of the "Lord's Prayer" in its customary manner.

"Now we'll give something a little different in religious music," said McDonald, and the choir with organ accompaniment proceeded to speed up the next religious theme to a danceable tempo.

McDonald followed with the Wake Forest Alma Mater as the students filed out in orderly fashion. But once outside, a group of boys began to amplify proceedings with cheers for dance teacher Arthur Murray.

Dancing gaily over the campus were some 300 coeds dressed in black sweaters with red paper letters "D" pinned to them—the "D" standing for "death to dancing."

"We Will Dance"

On still another section of the school grounds a group set up a steady "We want to dance, we want to dance," followed by "We will dance, we will dance," and finally "Down with Canipe, down with Canipe," (outgoing Baptist state convention President Dr. J. C. Canipe).

Next, a record player attached to a loudspeaker blared forth with rock 'n' roll songs. Several couples started dancing, and the crowd milled close about them, hands clapping.

Most college officials and instructors near the scene praised the students for their order, and Dr. David L. Smiley, assistant professor of history, called the entire demonstration "very, very orderly."

"Except for one thing," he said. "They're walking on the grass."

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What Day?

On what day are more crimes committed than on any other day in the year?

What day in the year sees most drunkenness and debauchery?

What day in the year is followed by the greatest amount of indigestion and the greatest number of deaths from gluttony?

About what day do Christians tell the greatest number of lies? Rev. 21:8.

Why will a religious flavor make a lie so palatable to the taste?

For what day do people spend the greatest number of dollars for worthless and positively injurious junk?

On what day does the whole world give itself most completely to frivolity?

The approach of what day causes legitimate and necessary business to drop from 10 percent to 25 percent, amounting to several billions in America alone?

Why are some large business firms refusing to allow even a post card to be sent in the name of the firm in memory of that day? Luke 16:8.

On what day do Christians and their homes act and look most like heathen?

The approach of what day causes the postponement of revival meetings and all spiritual services?

On what day does the church and the world most lock arms in one common cause?

On what day do Christians yoke themselves with the mother of harlots most completely?

On what day are fewest people saved of any day in the year?

On what day does pride and desire for show and glitter receive its greatest boost?

On what day do gifts have least value because they are expected and their value lost in the very formality of the thing?

Of what day can it be most truly said: "The whole world wondered after the beast?"

What day witnesses the greatest caricature of the simplicity of Christ, of any day in the year?

What day highly esteemed among men is abomination in the sight of God? Luke 16:15.

What mighty prince alone could have instituted and carried out such a gigantic day of wickedness?

Why do some of those who profess to love the Lord still insist on linking His blessed name with the most wicked day in the year? John 14:23.

On what day do religious people commit abomination under every green (evergreen) tree? 1 Kings 14:22,24.

On what day is a mythical man exalted above Christ?

Totally false are the most stupendous claims made for what day?

What day, supposedly Christian, was unknown to saints until the third century A. D.?

If ye be dead with Christ from the rudiments or the world, why as though living in the world are ye subject to ordinances, after the commandments and doctrines of men? which do not honor God, but satisfy the flesh. If ye then be risen with Christ, seek those things which are above. Col. 2:20. Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain. Gal. 4:10, 11.

—Tract

Fruits Of Integration

Several years ago a man who was a sinner and over 70 years old said these words to me. "I have confidence in you and when I die I want you to conduct my funeral." He then said choking with emotion. "Some day I have something I want to tell you."

I had talked with him a number of times about his soul's welfare and did so again at this time. About five or six years after this he was stricken with rheumatism and complicated ailments to the extent that he was confined to his home the rest of his days. I would visit him occasionally and would talk to him about his soul and read the Bible and pray before I would leave.

On one of these visits I could tell by the way he talked that he was going to tell me what he had promised to tell several years before. He began by pointing to a double-barreled shot gun and said, "Do you see that gun?"

I said yes.

He said, "It is loaded with buckshot, both barrels. I am 78 now, and when I get to be 80 I am going to start killing niggers."

I said, "What on earth do you mean?"

He said, "My mother was a rough woman, and gave birth to a nigger baby and made me help raise it." He said, "The reason I have waited all these years before starting out to kill niggers

is because I did not want to spend the most of my life in the penitentiary."

I reasoned with him, and told him that he would be killing innocent people. I continued to visit him and pray with him, and read the Bible to him. And one day God saved him by his wonderful grace. And just a few days after his 80th birthday I conducted his funeral. And someday I expect to meet him in glory.

What was wrong here? Well, several things. First, his mother was a bad woman. Then she lived in a section of the city that had a mixed population with many Negroes all around. Had she lived in an all-white neighborhood, in all probability she would not have been the mother of a Negro baby. This is not the only case of this kind, but there are many others where the races are mixed, therefore, I am serving notice on the world that I have been, and shall continue to fight for SEGREGATION. Not with carnal weapons, because I do not believe in violence, but with the Word of God.

Let Ike try to cram integration down our throats with bayonets and guns if he wants to, but I am going to fight back with the Word of God. If he and Earl Warren and Company knew the Bible, and the first principles of human nature, this thing called integration would not have come up.—C. W. Howell

"What Is It For?"

The above is a common question. Let one go to a manufactory, and become interested in the machinery, and he is almost sure to ask the question, "What is this for?" Have we ever asked ourselves the question, "What was God's purpose in saving us, who believe in Christ?" The following is a sevenfold answer:

1. God-ward. That we should obey Him (Deut. 5:15; 8:1, 2; 15:15; 24:18, 22; John 14:21).

2. Christ-ward. That we should have fellowship with Him (I Cor. 1:9; I John 1:3).

3. Spirit-ward. That we should be occupied by Him (I Cor. 6:19; Eph. 1:13, 14; 4:30).

4. Saint-ward. That we should love each other (John 13:34, 35; 15:12; I John 3:14).

5. World-ward. That we should be separate from it (John 17:16; I John 2:15-17).

6. Satan-ward. That we should overcome him (I John 2:14; 5:18; Eph. 6:11).

7. Self-ward. That we should deny it (Luke 9:23; John 12:25, 26).—F. E. Marsh.

JOHN'S BAPTISM

"The baptism of John, whence was it?"

—Christ

And they answered, "We can not tell."

—the Jews

WHY COULD THEY NOT TELL?

For centuries the religious world has been divided between three theories touching the place of John's ministry:

- I. It belonged to the JEWISH DISPENSATION.
- II. It was an INTERMEDIATE DISPENSATION.
- III. It belonged to the CHRISTIAN DISPENSATION.

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SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN
LESSON FOR SUNDAY, DECEMBER 22, 1957

ACTS 25

"All This—Yet Lost"

(Continued from page five)
They have a zeal of God, but not according to knowledge."—Rom. 10:2.

These Jews were zealous and sincere, but it wasn't according to the knowledge of the Lord Jesus Christ.

Now, beloved, it is wonderful to find a man who is zealous and sincere about anything, but he ought to be sure that his zeal and sincerity is based on truth and not on fiction.

Here is a man who desires to go to his hotel room and he steps into an elevator shaft, thinking that he is stepping into an elevator, and he falls ten stories to his death. He may be sincere in thinking that he is stepping into an elevator, but he falls into an elevator shaft to his death.

Here is a man who goes to sea in an unseaworthy vessel. He thinks that vessel is seaworthy, yet he may go down to the bottom of the sea. He may be zealous and he may be sincere in thinking that the vessel is all right, but that doesn't keep him from drowning.

Here is an individual who reaches up into the medicine cabinet to get some headache pills, but somehow those headache pills have been moved and he gets another bottle. He thinks that they are all right and he swallows them, but he is taking deadly poison. He is sincere in what he is doing, but it doesn't keep his life from having to pay funeral expenses.

Here is an individual who gets out and works hard for what he believes religiously, and yet goes to Hell. I think of some of these Seventh Day Adventists who are far from the truth as is possible for a human being to be, who tell people that one is saved by keeping the law. I think of the Russellites who will do what the majority of Baptists won't do, and that is, stand out on the street corners and give out literature. I think about the Catholics who go to early morning mass to confess their sins, and say a prayer, and dip their hands in "holy water" that has been contaminated by about a million other people who have gone along and dipped their hands in the same water. I think about those Catholics. They are zealous, but their zeal is in the wrong direction.

I say to you, beloved, a man may be zealous like Israel was, but if his zeal isn't according to knowledge, it amounts to nothing.

VI

YOU MAY BE A DISCIPLE LIKE JUDAS AND STILL BE LOST.

There isn't any doubt about Judas being a disciple, for we read:

"That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."—Acts 1:25.

Notice that Judas fell from his ministry and apostleship. He fell from his office. He never fell from grace because he never had any grace; rather, he fell from his ministry and his apostleship — from his office.

Judas was a disciple but he was lost. He was one of the twelve disciples but he was lost. He was one of the original twelve disciples but he was lost. He was one of the disciples that accompanied Jesus but he was lost. He was one of the disciples who was elected as treasurer of the first Baptist church this world ever saw, and was respected by the others, but he was lost.

When we think about Judas, most of us think about him as a horrible character. I imagine that the majority of people, if they were asked what kind of man they thought Judas was, would probably speak about him as being one of the most horrible of characters. Beloved, do you know that Judas Iscariot was one of the most honored of all the twelve apos-

ties? He was so highly honored that they elected him to be treasurer of the apostolic band.

I tell you, beloved, you may be a disciple like Judas and still be lost.

VII

YOU MAY TAKE PART IN WORSHIP LIKE KORAH AND STILL BE LOST.

If you will read the sixteenth chapter of the book of Numbers, you will find the story concerning Korah. He was one of the Levitical tribe. The Word of God tells us that one day he rose up against Moses, and said to Moses, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" In other words, he said, "Moses, you are taking too much authority. The Lord has called us the same as He has you. You have no right in taking this much authority." Moses said, "All right, let's put it to a test. We will make an offering," with the result that Korah and his crowd, each with his censor, put fire in them and laid incense thereon, and stood there with Moses going through worship.

Finally, God said, "Moses, this has gone far enough. Let's settle this thing. If these men die a natural death, I haven't sent you; but if something supernatural happens, then I have sent you. If the ground swallows this crowd, that will be proof that I have sent you." No sooner had Moses made the announcement to this crowd than the ground opened up and swallowed them, and the earth closed upon them.

I am satisfied as I look back across my ministry that there have been dozens of people who have made professions of faith and have claimed to be saved under my ministry, who are church members and had been church goers and worshippers for years but yet unsaved.

I want to tell you, beloved, a man may even worship like Korah and still be lost.

VIII

YOU MAY HAVE A HOUSE OF WORSHIP LIKE MICAH AND STILL BE LOST.

Micah is one of the most unusual characters that is found in all the Word of God. We read concerning him:

"And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest."—Judges 17:5.

Notice that Micah had an house of gods. Can you imagine any man who is religious enough that he had a house for worship? He had a house built to house his gods, yet he knew not the Lord. He never did repent of his sins. He never brought a sin offering, symbolic of the fact that he was trusting the Lord Jesus Christ as a Saviour. He had reformed and turned from his sins and had built a house for his gods, but he was still lost.

If you will read the rest of the story as recorded in Judges 17 and 18, you will find that Micah finally was left dejected. Everything that he had was gone. Somebody stole his house of gods, and when his gods were gone, his religion was gone. He wasn't lost just then, but he had been lost all the time.

I tell you, beloved, you may have a house of worship like Micah and still be lost.

IX

YOU MAY DESIRE TO DIE THE DEATH OF THE RIGHTEOUS LIKE BALAAM AND STILL BE LOST.

I can see old Balaam up on the mountainside. He was supposed to bring down a curse upon the children of Israel. When he started to preach against them, when he tried to give a malediction, God made him give a benediction. He tried to put a curse upon the children of Israel but God made him put a blessing. The result was that Balaam pronounced blessing after blessing upon the children of Israel when he was

PAUL BEFORE FESTUS

I. The New Governor. Acts 25:1.

When Felix' judgeship came to an end, Paul was left bound in prison. Now Festus becomes governor, which means that Paul must be tried before the new governor.

II. The Jews Charge Paul Again With Many Crimes. Acts 25:2-3.

When Festus became governor he made a trip to Jerusalem and there was informed concerning Paul. The Jews proposed a plot (V.3) whereby they would be able to rid themselves of Paul once and for all. How this shows the persistence of Satan. The devil works hard to carry out his nefarious purposes. He never gives up until completely defeated. Oh! that God's children might be as persistent to do good as Satan and his crowd are to do evil.

III. Why Festus Did Not Grant The Desire Of The Jews. Acts 25:3-5.

From the human point of view, Festus should have fallen in line with the suggestions of the Jews. However, it was God that preserved Paul. The eye that neither slumbers nor sleeps kept watch over Paul. Our God is just the same today. Cf. Heb. 13:8. He still watches over every child of His. Cf. Isa. 26:3.

IV. Paul's Appeal To Caesar. Acts 25:6-12.

When Paul finally stood before Festus to be tried, a peaceful calm possessed him as he made his defense (V. 8). Festus suggested that he go back to Jerusalem. This Paul refused to do. If he were guilty he announced that he was ready to die. At this time he made his appeal to go to Rome and be tried before Caesar.

Was it a lack of faith that Paul appealed to Caesar? No! It was only an evidence of his faith and of his submission to the will of God. Had not

trying to pronounce curse after curse. Suddenly, in the midst of all of his curses that he was trying to pronounce upon them, he cried out:

"Let me die the death of the righteous, and let my last end be like his!"—Num. 23:10.

Listen, beloved, if you are going to die the death of the righteous, you are going to have to live the life of the righteous. You can't live the life of an ungodly one and die the death of a righteous one.

Balaam didn't die the death of the righteous. He died an outcast even though he desired to die the death of the righteous.

I tell you, beloved, you may desire to die the death of the righteous like Balaam and still be lost.

X

YOU MAY MAKE LONG PRAYERS LIKE THE PHARISEES AND STILL BE LOST.

The Word of God tells us that the Pharisees made long prayers. Listen:

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make LONG PRAYERS: therefore ye shall receive the greater damnation."—Mt. 23:14.

Beloved, a man may even make long prayers and thusly have greater damnation come upon him. These Pharisees made long prayer, yet God said, "Ye shall receive the greater damnation."

In Acts 10 and 11 we have the story of Cornelius. The Word of God says that Cornelius was a praying man. He prayed to God everyday, yet God told him to send for a Baptist preacher and to hear words of him whereby he and his house might be saved.

I tell you, beloved, you may make long prayers like these Pharisees, or like Cornelius, and still be lost.

XI

YOU MAY BE NEAR THE KINGDOM LIKE THE RICH YOUNG RULER AND STILL BE LOST.

One day this rich young ruler came running to Jesus and knelt down in the presence of the Son of God and said:

"Good Master, what good thing shall I do, that I may have eternal life?"—Mt. 19:16.

Jesus said to him, "You know the commandments; keep them." He said, "I have kept them all." Then Jesus said to him, in substance, "sell all that you have and come follow me." The rich young ruler turned away sorrowing, be-

cause he had great possessions. His gold that might have become a golden key to unlock the gates of Heaven, became a golden bar to shut fast the gates of Heaven against his soul.

Listen, beloved, a man may be near the kingdom of God like this rich young ruler. He was so near to the kingdom of God that the Lord Jesus Christ said concerning him that he was not far from the kingdom of God, and yet he was lost.

XII

YOU MAY BE ALMOST A CHRISTIAN LIKE AGRIPPA AND STILL BE LOST.

Paul was standing in the presence of Agrippa, and Agrippa said to him:

"Almost thou persuadest me to be a Christian."—Acts 26:2.

What Agrippa literally said was, "Paul, I think with a little more persuasion you could make a Christian out of me. He was almost a Christian, but lost.

I tell you, beloved, you may be almost a Christian like Agrippa and still be lost.

CONCLUSION

I bring this message to you in order that it might be a means of self-examination. I want to repeat: you may offer like Cain, you may weep like Esau, you may leave Sodom like Lot's wife and still be lost. You may tremble like Felix, you may be zealous

the Lord told Paul to go to Rome? Cf. Acts 23:11. In view of this fact, he takes his stand and asks to be sent to Rome for trial.

V. Festus, A Politician. Acts 25:9.

In order to keep in favor with the Jews, Festus attempted to have Paul go to Jerusalem. In his attempt to curry favor with this crowd, he just played the part of a cheap politician.

VI. God Keeps His Promise To Paul. Acts 25:12.

The Lord had promised that Paul should bear witness for him in Rome. Acts 2:11. Now God keeps His promise and Paul has the opportunity to go to Rome and thus bear this witness as God had said.

VII. Festus' Ignorance. Acts 25:13-22.

Festus was really a Roman heathen. He shows his ignorance of the character of Christ, and of Jesus' resurrection, when he called this great event a Jewish superstition. He was only too happy to turn the matter over to Agrippa, as he was incompetent to handle Paul's case himself.

VIII. Paul Before Agrippa. Acts 25:23-27.

What an occasion this was. Agrippa and his sister, Bernice, appeared in royal splendor. Perhaps all the military and civic officials came too. When they had taken their places, the rattling of a chain was heard, and Paul was lead before the assembly.

Doubtless, Agrippa looked with pity upon Paul when he saw the chain. At the same time, Paul probably pitied Agrippa when he saw this poor lost soul bedecked in royal apparel and yet not clothed in the righteousness of God.

Paul's defense before Agrippa follows in the next chapter. In this we will see Paul, the prisoner, become the judge, while Agrippa, the judge, becomes a prisoner and quakes in the presence of Paul.

like Israel, you may be a disciple like Judas and still be lost. You may take part in worship like Korah, you may have a house of worship like Micah, you may desire to die the death of the righteous like Balaam and still be lost. You may make long prayers like the Pharisees, you may be near the kingdom like the rich young ruler, you may be almost a Christian like Agrippa and still be lost. Beloved, here are twelve experiences, in the Word of God, and you may do any of these twelve or as all twelve did, and still be lost.

Now, beloved, I want to tell how that you might be saved. Listen:

"Marvel not that I said unto thee, Yet must be born again."—John 3:7.

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:30, 31.

Beloved, you may have all these which I have mentioned and still be lost, but you can't have Jesus Christ and be lost. The man who has trusted Jesus Christ is saved and is going to Heaven when he dies, for there is nothing for him to go to Hell for. May God help you to see the truth of my text, which says: "Now if any man have not the Spirit of Christ, he is none of his."

May God bless you!

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POSSUM RIDGE LETTER

dere bro Gilpeens—

I hav ben rite bizy and i am lat gittin this pistle tu u. Samantha bote her a nu hat wun day this past weak when she wuz in at the settlemint and a little spell ago, she put hit on and axed me how i liked hit. sinse i wuz plum reedy tu leeve the hous i jist told her, so hear i am sittin out in the barn kogitatin all by miself.

now Samantha is a gude woman but she is jist lik all uther wimmen. she liks tu gossip fer hit givs her sumpthin tu talk about while she is talkin, and she liks nu hats lik all uther wimmen. she, ner no uther woman wil ever lik a church sarvice on TV until the pronounser devises a way fer the ladys tu see ech uthers hats. in spite uf her feminin failins, she is wun gude woman. she and i both work hard. we obsurv a 40 hour weak—that is 40 hours in the mornins and 40 hours in the PMs. bless her old rinkled hide, she has ben standin with me fer a long time and i stil luv her lots even ef she did jist chase me out of the house.

i am ritin this on Thanksgivin Day, and i shore hav lots tu be thankful fer. i am thankful that i aint a modurnist fer they air 2 modurn fer me. i am thankful that i aint a funny-mentalist, fer they aint fundamental enuf. i am thankful that i aint wun uf Unkle Aleks water boys fer i beleav in a relijiun u kan feel. i am thankful that i aint a holy roller fer i hav enuf in the cerebellum not tu want what they got. i am thankful that i am not a Primitive Baptist fer they aint primitive enuf.

i axed Mose this AM what he wuz most thankful fer and he sed next tu mi Jesus and mi Bible, i am thankful fer TBE. when Mose sed that, he shore told how another old codger out hear on Possum Ridge felt—namely me.

i see by the papers, bro Gilpeens, that up yore way wun feller wuz late by 15 minits reportin fer jury duty and the jedge in Huntington fined him a dollar a minit. ef this wuz dun in our church we wud soon be so rich we wud have tu buy a bank. our trustee is Ben Puttinitoff and he and his wife aint never ben on time fer nuthin. they wil jist hav tu hav 2 rizzerkshuns. Ben wil be 2 late fer the furst wun.

wun uf Mose boys jist aint 2 brite. he shore has low voltage mentality. bekaws uf his almost

non-existent mentality and IQ, his draft bord flatly rejekted him. when he told me about it, he sed that they turned him down fer sumpthin that sounded like literasy, but that so fer as he noed hit never had bothered him nun be four. korse i noed what he ment bekaus i am hard-tu-fule. an Arminian or a feminist er a ununist er a modurnist er a kamelitate wud hav a hard time fulin me. i have ben a Baptist fer yers, and then our dere old Baptist jernel has shore strengthened me, and i jist dont beleav that eny heretik cud fule me now with his preechin. u and bro. Bob hav shore ben a reel help tu me, and i tel u this bekaws i am,

yore frend
i s hardtufule

Send TBE to OTHERS

The Glory Of Suffering

(Continued from page four)
pruning being done, and the deeper pruning means "more fruit." In this we have to trust Him with our financial end as well as our bodily end.

The Glory Of Answered Prayer And The Healing Christ

Finally, we come to the glory of answered prayer and of the healing Christ. Here we often take our first lessons in the School of Prayer, to come out of our illness with the glorious testimony, "I cried unto the Lord, and He heard me!" We learn here that there is a healing Hand above all the science and means that men can employ. This does not mean we are to disregard the means of healing. Thank God for Christian physicians and nurses! We are expected to use all the offices man and medicine can offer, but to use them only as a means, and as a means in His hands who as the Great Physician is greater than all His means. His very presence brings healing. How many can testify, "The Lord hath healed me!"

Whether, then, this be the first sickness or the last (so little do we know), let us resolve we are going to get all the glory and blessing out of it there is. Then can we say with much assurance and joy:

"This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby."—Tract.

Five Points Of Calvinism

(Continued from page five)

and breaks its neck, the Shepherd's love is vain; but He loves the sheep nevertheless" (Theo. Hoyer, *The Abiding Word*, Vol. II, p. 227). The divine Shepherd is neither so ignorant of the moods and movements of the sheep (Psalm 103:14), so weak, that He cannot hold them firmly (Isa. 40:11), nor so careless as to allow them to jump to destruction (Psalm 91:11). "Jesus paid too great a price for His jewels to let anyone steal them or to let any one of them be missing on that Day. If He came from Heaven to die for us when we hated Him, can He leave us to perish now that we love Him? (Rom. 5: 8-10). Luther boldly exclaimed, 'Let Him that died for my soul see to the salvation of it.' He does love us to the end (John 13:1). He sees to it that the first justification of the believing sinner becomes the continuing justification of the sinning believer. What He does is beyond recall (Rom. 11:29). As He holds us in His hands, He says, 'They will never be lost, and no one will tear them out of my hand' (John 10:28). 'What would you think if, after all, you were to slip out of the hand of Christ?' someone asked. 'Oh, I cannot,' the woman answered, 'I am His hand.' That is true: 'Don't you know that your bodies are members of Christ?' (I Cor. 6:15)." (W. F. Beck, *Concordia Theological Monthly*, p. 506, July, 1952.)

The tribal names of God's people were engraved upon the stones of the ephod (Ex. 28: 6-14) and engraved upon the stones of the breastplate of the Old Testament High Priest (Ex. 28:15-29), and to be worn "before the Lord continually" (vv. 12 and 29). Later, Jehovah said to Israel: "I will not forget thee. Behold, I have graven thee upon the palms of my hands" (Isa. 49:16). They are not just written on, easy to be rubbed off, but engraved!

Surely you have read enough to know that God's power and wisdom and love keeps the elect saved and brings everyone safely into the haven of Heaven. If it now were possible for a saved person to become lost again, "why does God not take them out of the world while they are in the saved state? Surely no one will say that it is because He cannot, or that it is because He does not foresee their future apostasy. Why, then, does He leave these objects of His affection here to fall back into sin and perish? His gift of continued life to these Christians amounts to an infinite curse placed upon them. But who can really believe that the heavenly Father takes no better care of His children than that?" (L. Boettner, *Ibid.*, p. 183).

With what great security has God guarded His redeemed, in that He has sealed them with the Holy Ghost "unto the day of redemption" (Eph. 4:30). It is the divine "time-lock" preserving the saved unto, or into the day of eternity. Banks have massive vault doors of solid cast steel weighing 20 tons. Once they are locked for the night none can open from the outside until the time clock releases the mechanism the next morning. Yet, if you know how, the door can be opened from the inside with a screwdriver. God seals His people with the Holy Ghost and there is no screwdriver to open the lock! and the lock has been sealed unto the end.

Does this not do away with the Christian's freedom? "No one denies that the redeemed in Heaven will be preserved in holiness. Yet if God is able to preserve His saints in Heaven without violating their free agency, may He not also preserve His saints on earth without violating their free agency?" (L. Boettner, *Ibid.*, p. 184).

In conclusion: To those who still think they must do their part to keep saved — "You will be damned within another second, unless grace keep you out of Hell" (Chas. H. Spurgeon, *Expository Encyclopedia*, Vol. 12, p. 312). "If Satan and Adam both fell away from perfect holiness, it is a million to one that, in a world full of temptations and with all appetites and habits against me, I shall fall away from imperfect holiness, unless God by His almighty power keep me" (S. R. Mason, quoted in A. H. Strong's *Systematic Theology*, p. 883).

If a saved soul can be lost then God's character can be lost! And God would lose more than any once saved soul could possibly lose. "If they should fall away and perish, every office, and work, and attribute of Christ would be stained in the mire. If any one child of God should perish, where were Christ's covenant engagements? What is He worth as a mediator of the covenant and the surety of it, if He hath not made the promises sure to all the seed? My brethren, Christ is made a leader and commander of the people, to bring many souls into glory; but if He doth not bring them into glory, where is the captain's honour? Where is the efficacy of the precious blood, if it does not effectually redeem? If it only redeemeth for a time and then suffereth us to perish, where is its value? If it only blots out sin for a few weeks, and then permits that sin to return and to remain upon us, where, I say, is the glory of Calvary, and where is the lustre of the wounds of Jesus?

He lives, He lives to intercede, but how can I honour His intercession, if it be fruitless? Does He not pray, 'Father, I will that they also, whom Thou hast given me, be with me where I am; and if they be not finally brought to be with Him where He is, where is the honour of His intercession? Hath not the Pleader failed, and the great Mediator been dismissed without success? Is He not at this day in union with His people? But what is the value of union to Christ, if that union does not insure salvation? Is He not today at the right hand of God, preparing a place for His saints; and will He prepare a place for them, and then lose them on the road? Oh! can it be that He procures the harp and the crown and will not save souls to use them? My brethren, the perishing of one true child of God, would be such dishonour to Jesus, that I cannot think of it without considering it as blasphemy. One true believer in Hell! Oh! what laughter in the pit — what defiance, what unholly mirth! 'Ah! Prince of life and glory,' saith the prince of the pit, 'I have defeated Thee; I have snatched the prey from the mighty, and the lawful captive I have delivered; I have torn a jewel from Thy crown. See, here it is! Thou didst redeem this soul with blood, and yet it is in Hell.' Hear what Satan cries — 'Christ suffered for this soul, and yet God makes it suffer for itself. Where is the justice of God? Christ came from Heaven to earth to save this soul, and failed in the attempt, and I have Him here,' and as he plunges that soul into deeper waves of woe, the shout of triumph goes up more and more blasphemously — 'We have conquered Heaven! We have rent the eternal covenant; we have foiled the purposes of God; we have defeated His decree; we have triumphed over the power of the Mediator, and cast His blood to the ground! Shall it ever be? Atrocious question! It can never be.' (Chas. H. Spurgeon, *Ibid.*, pp. 298-299).

The question may be asked: "What about infants? Are not all infants saved? If they should die would they not all go to Heaven? Then they are saved in infancy. When they come to the age of accountability and reject Christ they become lost, and lost until they turn to Christ. Thus we have many who have been saved at one time, then lost afterward."

The question may be answered in several ways. 1. Only the elect infants are saved, and only the elect infants die and go to Heaven. Those who grow up and live all their lives rejecting Christ were never saved. 2. If non-elect infants die, they are lost. There would be no injustice whatsoever. If the infant had lived and grown into manhood it would have still refused Christ and only heaped more sin and punishment upon it! God sees the whole man in child. We do not. In the end what is the difference if the Christ rejecting soul go to Hell as an infant or an adult?

Can a saved soul ever be lost? Hear the Word of God, in closing: The Christian has a life that can never be forfeited (Rom. 8:31-39; Col. 3:3; Phil. 1:6); a relationship that can never be abrogated (Gal. 3:26; I John 3:1-2; Rom. 8:18); a righteousness that can never be tarnished (Rom. 3:25-26; I Cor. 1:30; II Cor. 5:21); an acceptance that can never be questioned (Eph. 1:6; Rom. 8:34); a judgment that can never be repeated (Rom. 8:1, RV.; Gal. 3:13; John 5:24, RV.); a title that can never be clouded (II Tim. 1:12; Eph. 1:13-14; I Pet. 1:3-5); a standing that can never be disputed (Rom. 8:29-34; I John 4:17; Rom. 5:12); a justification that can never be reversed (Rom. 8:30-34; Eph. 1:4-13; Phil. 3:10); a seal that can never be broken (Eph. 1:13; 4:30; II Tim. 2:19); an inheritance that can never fade away (I Pet. 1:3-5; Eph. 1:11, 14, 18, 19; Col. 1:12); a resource that can never be diminished (II Cor. 9:8; Col. 3:3; Eph. 3:20-21); a bank that can never be closed (Rom. 11:33; Phil. 4:19; Eph. 1:7); a peace that can never be disturbed (Rom. 5:1; Phil. 4:6-7; Isa. 26:3); a joy that can never be surpassed (Gal. 5:22; Rom. 5:1-3; Phil. 4:4; I Pet. 1:8); a power that can never be exhausted (Eph. 1:18-19; Phil. 4:13; Col. 1:11); a salvation that can never be annulled (Rom. 8:1; Isa. 45:17; Heb. 5:9); a Bible that can never be destroyed (I Pet. 1:23-25; Heb. 4:12; Matt. 24:35); an Intercessor who can never be disqualified (Rom. 8:34; Heb. 7:25; Rom. 8:26); a glory that can never be dimmed (Col. 3:4; II Cor. 4:16-17; Rom. 8:18); a destiny that can never be changed (Rom. 8: 28-31; John 10:27-30; Jude 24). (I have copied this from a mimeographed sheet by Bert Atchison, Orlando, Fla.)

"One of the best proofs that God's love shall have no end is that it has no beginning" (L. Boettner, *Ibid.*, pp. 198-199). See Jer. 31:3.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. 8:38-39. Amen!

DEI GRATIA!

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