

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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"LET'S CHANGE PASTORS"

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church, and especially to drive away the preacher.

The deacon came in to meet his visitor who, after the usual greeting, began to lament the low state of religion and inquire as to the reason why there had been no revival for three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" He persisted in asking.

"No, I don't." "Do you think the minister fully realizes the solemnity of his work?"

"No, I don't." A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked:

"Do you think his sermon on 'Their Eyes Were Holden' anything great?"

"No, I don't." Making bold, after this encouragement in monosyllable he asked:

"Then don't you think we had better dismiss this man and hire another?"

The old deacon, startled as if he had been shot, and in a tone

louder than usual, shouted:

"No, I don't!"

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little disturbed, "that no one can find out what you do mean."

"I talked enough once," replied the old man rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and ever SINCE THAT I've walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was started at the earnestness of the hitherto silent, immovable man, and asked:

"What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had placed him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear would be tickled by more flowery words and the pews filled with those turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe

and a fool—flattered ourselves that we were conscientious, and thought we were doing God's service when we drove that holy man from his pulpit and his work and said we considered his work ended in B—, where I then lived. We groaned because there was no revival, while we were gossiping about and criticizing and crushing, instead of upholding, by our efforts and our prayers the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with a half dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; he had not the power of the Spirit, and could not convert me; so we haunted him like a deer, until worn and bleeding, he fled into a culvert to die. Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labors of His respected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed had now sprung up. God denied me that relief, that He might teach

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The Trinity

In The Philadelphia Confession Of Faith

1. The Lord our God is but one only living and true God whose subsistence is in and of Himself, infinite in being and perfection; whose essence cannot be comprehended by any but Himself; a most pure Spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach to: who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute; working all things according to the counsel of His own immutable and most righteous will for His own glory; most loving, gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek Him, and withal most just and terrible in His judgments, hating all sin, and who will by no means clear the guilty.

I Cor. 8:4, 6; Jer. 10:10; Isa. 48:12; Ex. 3:14; John 4:24; I Tim. 1:17; Deut. 4:14, 16; Mal. 3:6; I Kings 8:27; Ps. 90:2; Gen. 17:1; Isa. 6:3; Ps. 115: 3; Isa. 46:10; Prov. 16:4; Rom. 11:36; Ex. 34:6; Heb. 11:6; Neh. 9:32; Ps. 5:5; Nahum 1:2, 3.

2. God having all life, glory, goodness, blessedness, in and of Himself, is alone in and unto Himself all-sufficient, not standing in need of any creature which He hath made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and upon them; He is the one Fountain of all being, of whom, through whom, and to whom are all things, and He hath most sovereign dominion over all creatures, to do by them, for them, or upon them whatsoever Himself pleaseth; in His sight all things are open and manifest, His knowledge is infinite, infallible and independent upon the creature, so as nothing is to Him contingent or uncertain: He is most holy in all His counsels, in all His works, and in all His commands; to Him is due from angels and men, whatsoever worship, service, or obedience as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

John 5:26; Ps. 148:13; Ps. 119:68; Job 22:2, 3; Rom. 11:34; Dan. 4:25, 34, 35; Heb. 4:13; Ezek. 11:5; Acts 15:18; Ps. 145:17; Rev. 5:12-14.

3. In this Divine and infinite Being there are three subsistences: the Father, the Word, or Son, and the Holy Spirit, of one substance, power and eternity, each having the whole Divine Essence, yet the essence undivided: The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeding from the Father and the Son; all infinite, without beginning, therefore but one God, who is not to be divided in Nature and Being, but distinguished by several peculiar relative properties and person relations; which doctrine of the Trinity is the foundation of our communion with God, and comfortable dependence on Him.

I John 5:7; Matt. 27:19; II Cor. 3:14; John 15:11; I Cor. 8:6; John 1:14; John 15:26; Gal. 4:6.

Why Acts 20:7-11 Has No Reference To Lord's Supper

There are three heresies based upon a false interpretation of Acts 20:7-11:

(1) The heresy of **inter-church communion**. This heresy is based upon the false notion that Paul partook of the Lord's Supper with a supposed church at Troas.

(2) The heresy that **the Lord's Supper must be observed every Sunday**. This heresy is based upon the false notion that the breaking of bread referred to in Acts 20:7, 11 refers to the Lord's Supper. Let it be understood that we do not mean to imply that it is wrong to observe the Lord's Supper every week. Our contention is that the Bible nowhere specifies how "oft" we are to partake of the Supper or observe the Supper. Therefore, the one who insists on a particular practice, either weekly, monthly, quarterly or any other, is going beyond that which is written. We harbor

no thought that weekly observance of the Supper is wrong, except in cases where it is insisted upon as the Scriptural practice. In such cases, many people, no doubt, have a false motive back of their practice, and thus miss the true significance of the Supper.

(3) The heresy of **social communion**. Those who advocate this heresy realize that there was no church at Troas, so they conclude that the Lord's Supper is not strictly a church ordinance but is a social ordinance for Christians. These brethren fail to see that the Lord's Supper is **not** referred to in Acts 20:7-11.

Now, in this article I intend to present some facts relating to Acts 20:7-11 that will refute all three of these heresies. Many

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OUR RADIO MINISTRY

WCTR—1420 ON THE DIAL
Ashland, Kentucky
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL
Grundy, Virginia
Sunday—8:30-9:00 A. M.

WDXI—1310 ON THE DIAL
Jackson, Tennessee
Sunday—7:30-7:45 A. M.

WMLF—1230 ON THE DIAL
Pineville, Kentucky
Sunday—8:30-9:00 A. M.

WKIC—1430 ON THE DIAL
Hazard, Kentucky
Sunday—8:30-9:00 A. M.

WMNF—1280 ON THE DIAL
Richwood, W. Va.
Sunday—8:30-9:00 A. M.

Quotations From John Gill Concerning Regeneration

Regeneration does not come by the will of man, John 1:13. As gracious persons did not regenerate themselves, so neither can they convey regenerating grace to others. If they could, a good master would regenerate every servant in his family; a good parent would regenerate every child of his; and a minister of the gospel would regenerate all that sit under his ministry. But they can do no more than pray, and use the means. God only can do the work.

Regeneration is an irresistible act of God's grace; no more resistance can be made to it than there could be in the first matter to its creation; or in a dead man to his resurrection; or in an infant to its regeneration. What-

ever aversion, contrariety, or opposition there may be to it, in the corrupt nature of man, it is all speedily and easily overcome by the power of divine grace, when the stony heart is taken away, and a heart of flesh given.

A child as soon as born, having all its limbs, is a perfect man, as to parts, though they are not yet at their full growth and size. So the new man, or gracious principle infused in regeneration, is a perfect man at once as to parts: though as yet not arrived to the measure of the stature of the fulness of Christ.

As Christ's resurrection was a declaration of His being the Son of God, so regeneration is an evidence of interest in the adoption of children. Likewise as the resurrection of Christ was by the almighty power of God, so is the regeneration and quickening of a dead sinner. And as Christ's resurrection was the first step to His glorification, so is regeneration, to seeing and entering into the kingdom of God.

The Baptist Examiner Pulpit

"SOME BAPTISTS WHO FELL FROM GRACE"

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

(Reprinted from July 8, 1944 Issue.)

"Ye are fallen from grace."—Gal. 5:4.

The Hindoos have a remarkable tradition which illustrates a spiritual truth. It is the story of a thief who devised a plan by which he hoped to save his life. He told the jailer that he had a secret to impart to the king whereby the king might gain enormous wealth, but that he would only impart it in a personal interview with the king. When this interview was arranged and he was brought into the presence of the king, after much bowing and many prostrations, he told the

king that he knew a secret whereby he could make gold grow on trees like fruit. He suggested that the king take his chief minister, the commander-in-chief of the army, and his priest with the thief in order that the experiment might be made. Selecting a spot, the thief took a coin from his pocket, and said, "If this coin be planted on this spot, it will produce a tree on which will hang coins as thick as clusters of grapes, but there is one condition — it must be planted by a hand that has never been guilty of a single dishonest act. My

hands, as you know, are not clean, so I pass the coin to his majesty the king."

UNCLEAN HANDS

Being most anxious that this experiment should be proven a success, and certainly not wanting the cause of failure to rest with himself, the king immediately remonstrated since he remembered having taken money from his father's treasury and therefore he handed the coin on to his chief minister. Then the chief minister handed it to the commander-in-chief of the army saying, "I receive taxes and it

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REVIEWED

Reviewed by C. N. Taylor, Victory Baptist Church, Arlington, Texas.

The Letter To The Hebrews by Johannes Schneider (translated by William A. Mueller), Wm. B. Erdmans Publishing Company, Grand Rapids, Michigan, 138 pages, \$2.50.

(Continued on page eight)



"I am sending \$2.00 for TBE... It has been a blessing to us more than we could ever tell. We hope to send it to other friends as we are able."—J. E. McColl, Texas.

"It is wonderful to know that there is such a paper as THE BAPTIST EXAMINER printed. And it is wonderful to know there is such men as you and Bro. Ross to edit it and stand up for the truth."—Freeman Phillips, Texas. (Continued on page six)

Some people have yet to learn that they cannot travel in the wrong direction and reach the right destination.

The Baptist Examiner

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

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Examiner Editorials

By Bob L. Ross



An Under-emphasized Truth

We are thankful to God for every preacher who preaches "Christ crucified" as the satisfaction made to divine Law for sin. This is the great message that must be preached.

But comprehended in the message of "Christ crucified" is Christ's positive obedience to the Law of God. The purpose for which Christ came into the world was to establish a righteousness by which His people could be justified. This righteousness had to meet the demands of God's Law, for His people were responsible to that Law. The Law not only demands death for sin, but it demands righteousness on the part of the individual who would be justified. We, as sinners, are subject to the Law's condemnation because we do not have the righteousness demanded by the Law. But Christ lived under the Law and perfectly fulfilled its spiritual precepts, and thus is now to us "the end of the Law for righteousness." (Romans 10:4.) In Christ, we not only have a satisfaction for our sins, but we have a perfect righteousness given to us, a righteousness that fully meets the demands of God's Law.

Romaine said, "Before God enlightened me into the righteousness of Christ, and justification by it; I used to wonder how it was that, seeing Christ lived thirty-three years and six months upon earth, only His death, or at most, the last week of His life, should be of any avail for the salvation of sinners. But blessed be God, I have long seen that Christ was all that time working out a perfect obedience for my acceptance with the Father. 'By the obedience of one shall many be made righteous,' is a text that amply accounts for his having spent about thirty-three years below previous to his crucifixion; and is a truth by which my soul is nourished and fed to life everlasting."

Man has it written on his heart that the law of God demands righteousness. And so it does. But the trouble with men is that they "go about to establish their own righteousness, not submitting unto the righteousness of God." — (Roman 10:3).

Why do we have all the doctrines that teach men to work for a righteousness by which they may be justified? Simply because of the fact that, unsaved people are ignorant of God's righteousness (Jesus Christ), and they, feeling the Law's demand for righteousness, seek to do something that will make them acceptable. But such people never find rest, peace, satisfaction, as-

urance, or any other blessing that comes to the believer through the imputed righteousness of Christ.

We need to emphasize the great truth that Christ has lived to fulfill the Law for us, and that through Him we have a righteousness that meets every demand of the Law — both penal and preceptive.

The sufferings of Christ alone never yet made a man righteous. Certainly, they free him from the punishment of sin, but they do not fulfill the demands of the Law for positive righteousness. The reason that some people will trust Christ's death for their sins, and then go about to establish their own righteousness, is because they have never seen the great truth that Christ established righteousness for us in His life under the Law. His sufferings atone for our sins, and His perfect life under Law is imputed to us for our righteousness.

All of this is bound up in the message of "Christ crucified," and needs to be emphasized. It is the truth that destroys every idea of works for justification. It is the truth that men of God such as Bunyan, Gill, Toplady, Spurgeon, Graves, the Puritans and others have preached for the justification of sinners. It is the truth so clearly stated in the Philadelphia Confession (Article XI).

It is the truth that once again must be proclaimed, in this day of spiritual famine.

THE DOCTRINE OF JUSTIFICATION



By JAMES BUCHANNAN

514 Pages \$4.95

To our way of thinking, this is by far the best treatment of this great subject available today. This book exalts the vicarious life and death of Christ as the Righteousness by which His people are justified. This is one book we would like to place in the hands of every God-called preacher. How it burned in our own souls as we read it! How blessed we were by the great truths it emphasized so clearly! Oh, that young preachers might get hold of such a volume, read, study, and digest it, then go forth and proclaim the great doctrine of justification by Christ's righteousness.

Order from: Baptist Examiner Book Shop Ashland, Kentucky

Acts 20:7-11

(Continued from page one) close-unionists have been unnecessarily embarrassed when open communionists and inter-church communionists have referred to Acts 20:7-11 as Scriptural ground for their practice in contrast to close communion. And indeed, if a close communionist admits to the error that Acts 20:7-11 refers to the Lord's Supper, then I see no way by which he could escape embarrassment. But if one will examine this passage closely, he will have his mind forever settled that this passage has no particle of reference to the Lord's Supper. This is the settled opinion of this author, after having studied the matter from all angles for some time.

Now, in order that we may have this passage before us for this discussion, I shall herewith quote Acts 20:7-11 from the King James Version:

4. And there accompanied him into Asia SOPATER of Berea; and of the Thessalonians, ARISTARCHUS and SECUNDUS; and GAIUS of Derbe, and TIMOTHEUS; and of Asia, TYCHICUS and TROPHIMUS.

5. These going before tarried for us at Troas.

6. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8. And there were many lights in the upper chamber, where they were gathered together.

9. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

11. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day so he departed.

The first thing that needs to be established is the fact: There was (Continued on page four)

"I Should Like To Know"

1. Explain Matthew 23:37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Will you please explain so I can see the harmony of this verse with those verses that teach that God does "according to His will."

This is a good question, and one that many folk often ask. Therefore, we deal with it in a somewhat extensive manner so that it may be more clearly understood.

(1) In order to understand the verse, we must realize that it is spoken by Christ as Man. As Man, Christ was the perfect fulfillment of "thou shalt love thy neighbor as thyself." As Man, He "did unto others as He would have them do unto Him." As Man, He had compassion for His fellowmen; He was afflicted because of their afflictions, burdened because of their burdens, and grieved because of their griefs. His character as Man was the very character demanded by divine Law. His character as Man is perfectly described in the sermon on the Mount, which is a spiritual exposition of the Law. Now in this character — as perfect Man — Christ spoke the words of Matthew 23:37.

(2) We know that He could not have spoken the words of Matthew 23:37 in His character as essential Deity, for as God, He "quickeneth whom He will" (Jn. 5:21), and none can resist His sovereign will.

(3) We have somewhat of a parallel to this passage in the temptation of Christ by Satan. The Bible plainly teaches that God cannot be tempted (James 1:13); yet, we are told that Christ was "tempted in all points like as we" (Heb. 4:15). Could Christ have sinned? Perish the thought! How, then, was He tempted? In His humanity, He was subject to temptation. Not that He could have sinned, but nevertheless, He was subject to Satanic temptation. Were it not for the fact that Deity was incarnated in that body, it could and would have yielded to Satan's temptation, just as innocent Adam did.

Here, then, is a parallel. In Matthew 23:37 and in the temptation of Christ, we see His hu-

manity, as perfect Man. We could also mention other manifestations of this fact, such as Christ's prayer in the Garden before His death.

(4) As perfect Man, the fulfillment and manifestation of the Law, Christ not only did not, but could not have His will! And here is why: As perfect Man, He was the living revelation of God's Law. He, as Man, loved God supremely and His fellowmen as Himself — the two commandments which are the summation of all the others. Now, if Christ had had His will with mankind, then such would have revealed that men's hearts love light rather than darkness (contrary to John 3:19). It would have revealed that man's mind is not enmity against God, but is subject to the Law of God (contrary to Romans 8:7). So if Christ — the incarnation of what the Law demands — had been given His proper place by men, it would have disproved the Bible doctrine of man's depravity and rebellion to the Law. But now, let us get on into the verse itself.

(5) Notice carefully to whom these words are addressed. They are not addressed to "the children," but to "Jerusalem, Jerusalem." Of whom is Christ speaking? Of the leaders of the city, not of the children. The Jewish leaders, the Sanhedrin, the ecclesiastical authorities were the ones who were responsible for the stoning of the prophets; these men were the ones who so strongly opposed the ministry of Christ. When Christ said, "Jerusalem, Jerusalem," He spoke of these men; just as today, when men speak of Moscow, or Washington, the reference is to the national leaders.

John Gill's comments on this passage are most pertinent: "It is to be observed, that the persons whom Christ would have gathered, aren't represented as being unwilling to be gathered, but that the rulers were not willing that they should, and be made proselytes to Him, and come under His wings. It is not said, 'how often would I have gathered you, and you would not!' nor, 'I would have gathered Jerusalem, and she would not!' nor 'I would have gathered the children, and they would not!' but, 'how often would I have' (Continued on page three)

THE DOCTRINE OF THE BLOOD, NO. 7—

What Jesus Said About The Blood

(THE BLOOD IN THE NEW TESTAMENT)

In previous articles, our thoughts have been taken from the Old Testament in this series of messages on the theme, "The Blood of Christ." Now, there are yet many messages which could be brought from the Old Testament on the blood, but most of these would be taken from the Scriptures which pertain to the worship ceremonies that took place in the Jewish Tabernacle. And this would require several articles to cover. Therefore, I am not going to go into the discussion of the Tabernacle worship.

Instead, I wish to go over into the New Testament for more truth on the Blood. I want to call your attention to what the Lord Jesus Christ Himself said about the Blood.

And again, I want to emphasize that the expression, "The Blood," refers to the sacrificial death of Christ. When we sing, "Washed in The Blood" we have reference to the death of Christ, wherein our sins were forever put away by His sacrifice. We do not have reference to a literal washing in blood. I do not know a single promise in God's Word that a literal washing in Jesus' blood would be of any spiritual benefit. But in the death of Christ, our sins were washed away. So keep in mind, the Blood means Jesus' sacrificial death. It means that His life has been given up.

I. First, note from Jesus own words that He knew He would shed His blood, and for that purpose He came to the world.

In Matthew 17:22, 23, we read, "Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised."

Again, in Luke 12:50, Jesus refers to His death as a baptism. He said, "But I have a baptism to be baptized with; and how am I straightened till it be accomplished!"

In John 12:27, we have another reference to this fact. Jesus said, "Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."

Certainly, the Lord Jesus Christ didn't die of an accident. He came to the world to die. That is why He took upon Himself a body of flesh. In the prophecy of old, Jesus said, "Sacrifice and offering thou wouldest not, but a body thou hast prepared me." (Hebrews 10:5).

God's law and justice could not be satisfied by the offerings and sacrifices such as were being offered by the Jews of old. Animal blood could not atone for sin. God's curse was upon man; so Jesus took a body of flesh from His virgin mother, and He took that body for one purpose: to establish righteousness in the flesh and to atone for our sins, thus delivering us from the curse of a broken Law.

Yes, Jesus definitely knew He was to die. In fact, He had known from all eternity past. He was set up from everlasting as the Lamb of God (Continued on page five)

om Spurgeon's Pulpit . . .

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

I. Now, in the second place, **The Certainty of The Eternal Salvation Of All Who Were Given To Jesus:** "All that the Father giveth Me shall come to me."

This is eternally settled, and so settled that it cannot be altered either man or devil. All whose names are written in the Book of Life of the Lamb slain from the foundation of the world, all



CHARLES H. SPURGEON

Whom God the Father designed to give when He gave up His well-loved Son to die upon the cross of Calvary, shall in time be drawn by the Holy Spirit, and shall surely come to Christ, and be kept by the Spirit, through the precious blood of Christ, and be added forever with His sheep, on the hilltops of glory.

Mark! "All that the Father giveth Me shall come to Me." Not one of those whom the Father hath given to Jesus shall perish. If any were lost, the text would have to read: "Almost all," or "All but me"; but it positively says "All," without any exception; even though one may have been, in his unregenerate state, the very chief of sinners. Yet even that chosen one, that given one, shall come to Jesus; and when he has come, that they shall be held by that strong love that at first chose him, and shall never be let go, but shall be held fast, even unto the end. **Miss Much-afraid,** and **Mrs. Dependancy,** and **Mr. Feeble-mind,** shall as certainly come to the arms of Christ, as **Mr. Great-heart,** and **Mr. Faithful,** and **Mr. Valiant-for-Truth.** If one jewel were lost from Christ's crown, then Christ's crown would not be all-glorious. If one member of the body of Christ were to perish, Christ's body would not be complete. If one of those who are one with Christ should miss the way to eternal life, Christ would not be a perfect Christ.

"All that the Father giveth Me shall come to Me."

"But suppose they will not come?"

I cannot suppose any such thing, for He says they "shall come." They shall be made willing in the day of God's power. God knows how to make a passage through the heart of man; and though man is a free agent, yet God can incline him, willingly, to come to Jesus. There are many sentences even in Wesley's hymn-book which contain this truth. If God took away freedom from man, and then saved him, it would be but a small miracle. For God to leave man free to come to Jesus, and yet to so move him as to make him come, is a divinely-wrought miracle indeed. If we

were for a moment to admit that man's will could be more than a match for God's will, do you not see where we should be landed? Who made man? God! Who made God! Shall we lift up man to the sovereign throne of the Deity? Who shall be master, and have his way, God or man? The will of God, that says they "shall come," knows how to make them come.

"But suppose it should be one of those who are living in the interior of Africa, and he does not hear the gospel; what then?"

He shall hear the gospel; either he shall come to the gospel, or the gospel shall go to him. Even if no minister should go to such a chosen one, he would have the gospel specially revealed to him rather than that the promise of the Almighty God should be broken.

"But suppose there should be one of God's chosen who has become so bad that there is no hope for him? He never attends a place of worship; never listens to the gospel; the voice of the preacher never reaches him; he has grown hardened in his sin, like steel that has been seven times annealed in the fire; what then?" That man shall be arrested by God's grace, and that obdurate, hard-hearted one shall be made to see the mercy of God; the tears shall stream down his cheeks, and he shall be made willing to receive Jesus as his Saviour.

"Why was I made to hear His voice, And enter while there's room; When thousands make a wretched choice, And rather starve than come?"

"Twas the same love that spread the feast, That sweetly forced me in; Else I had still refused to taste, And perish'd in my sin."

There is no living soul beyond the reach of hope, no chosen one whom Christ cannot bring up even from the very gates of hell. He can bare His arm, put out His hand, and pluck the brand "out of the fire" (Zech. 3:2). In a horrible pit, in the mirey clay, His jewels have been hidden; but down from the throne of light He can come, and thrusting in His arm of mercy, He can pull them out, and cause them to glitter in His crown forever. Let it be settled in our hearts, as a matter of fact, that what God has purposed to do, He will surely accomplish.

I need not dwell longer upon this point, because I think I have really brought out the essence of this first sentence of my text: "All that the Father giveth Me shall come to Me." Permit me just to remark, before I pass on, that I am sometimes sad on account of the alarm that some Christians seem to have concerning this precious and glorious doctrine. We have, in the Baptist denomination, — I am sorry to have to say it — many ministers, excellent brethren, who, while they believe this doctrine, yet never preach it. On the other hand, we have some ministers, excellent brethren, who never preach anything else. They have a kind of barrel-organ that plays only five tunes, and they are always repeating them. It is either Election, Predestination, Particular Redemption, Effectual Calling, Final Perseverance, or something of that kind; it is always the same note. But we have also a great many others who never preach concerning these doctrines, though they admit they are doctrines taught in sacred Scripture. The reason for their silence is, because they say these truths are not suitable to be preached from the pulpit. I hold such an utterance as that to be very wicked. Is the doctrine here — in this Bible? If it is, as God hath taught it, so are we to teach it.

mixed assembly." Where can you find an unmixed assembly? God has sent the Bible into a mixed world, and the gospel to be preached in "all the world," and "to every creature."

"Yes," they say, "preach the gospel, but not these special truths of the gospel; because, if you preach these doctrines, the people will become Antinomians and Hyper-Calvinists."

Not so; the reason why people become Hyper-Calvinists and Antinomians, is because some, who profess to be Calvinists, often keep back part of the truth, and do not, as Paul did, "declare all the counsel of God"; they select certain parts of Scripture, where their own particular views are taught, and pass by other aspects of God's truth. Such preachers as John Newton, and in later times, your own Christmas Evans, were men who preached the whole truth of God; they kept back nothing that God has revealed; and, as the result of their preaching, Antinomianism could not find a foothold anywhere. We should have each doctrine of Scripture in its proper place, and preach it fully; and if we want to have a genuine revival of religion, we must preach these doctrines of Jehovah's sovereign grace again and again. Do not tell me they will not bring revivals. There was but one revival that I have ever heard of, apart from Calvinistic doctrine, and that was the one in which Wesley took so great a part; but then George Whitfield was there also to preach the whole Word of God. When people are getting sleepy, if you want to wake them up thoroughly, preach the doctrine of Divine Sovereignty to them; for that will do it right speedily.

(No. 3 next week.)

"Let's Change Pastors"

(Continued from page one)

me a lesson every child of His ought to learn, that he who touches one of His servants touches the apple of His eye.

"I heard my pastor was ill, and taking my oldest son with me, set out on a 25-mile ride to see him. It was evening when I arrived and his wife, with the spirit any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to her chamber. She said, and her words were arrows in my soul:

"He may be dying and the sight of your face might add to his anguish."

"Has it come to this, I said to myself, that the man whose labors had, through Christ, brought me into His fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men had alienated us, been to me a brother—that this man could not die in peace with my face before him? God pity me, I cried, 'what have I done?'"

All About The Bible



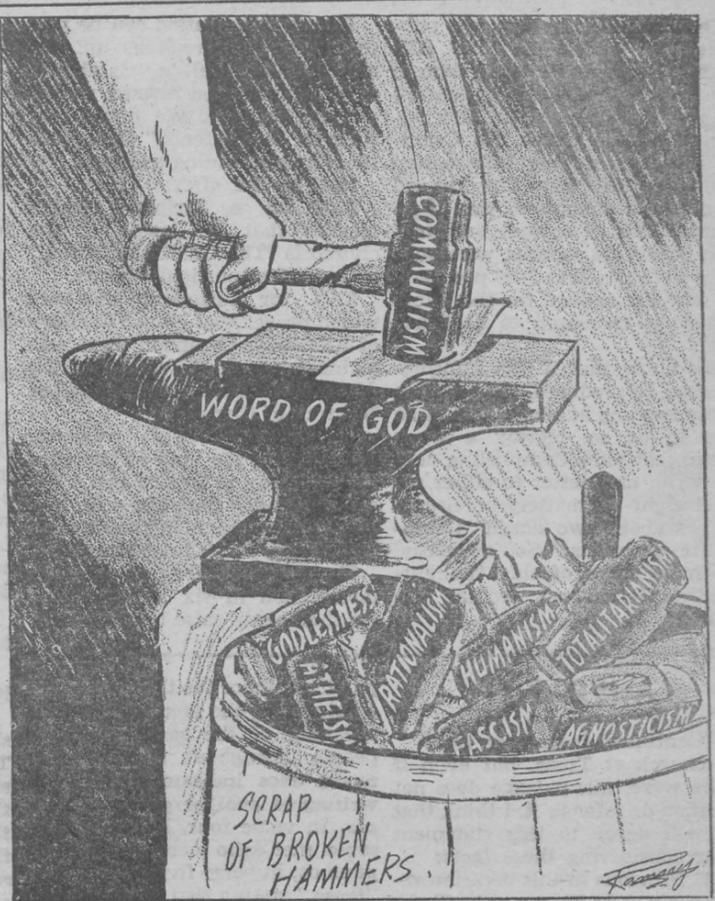
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History's Record



I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before His dying servant and receive his forgiveness. What did I care then whether the pews by the door rent or not? I would gladly have taken his whole family to my home forever, as my own flesh and blood, but no such happiness was in store for me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes and said: "Brother Lee! Brother Lee!" "I bent over him and sobbed out:

"My pastor! My pastor!" "Then raising his thin white hand, he whispered in a deep, impressive voice:

"Touch not mine anointed and do my prophets no harm."

"I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of his face brought the last pang on earth to his troubled spirit.

"I kissed his brow and told him how dear he had been to me; I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured as if in a troubled dream, was:

"Touch not my anointed and do my prophets no harm!"

"I stayed by him all night, and by daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said:

"I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so irrespective of his memory as to take anything from those who caused it. He has left us with his covenant God, and He will care for us."

"Well, sir, those dying words sounded in my ears from the coffin and from the grave. When I slept, Christ stood before me in my dream, saying:

"Touch not mine anointed and do my prophets no harm."

Learned His Lesson

"Those words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake; and I vowed to love them evermore for His sake even if they were not perfect. And since that day, sir, I have talked less than before and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth and my right hand for-

get her cunning before I dare to put asunder what God has joined together. When a minister's work is done in a place I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and moreover, if I hear another word of this from your lips I shall ask my brethren to deal with you as those who cause division. I would give all I own to recall what I did thirty years ago. Stop where you are and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts to get a minister who could make more stir.—The Evangel.

"I Should Like To Know"

(Continued on page two) gathered thy children, and ye would not."

So it was not the "children" of Jerusalem that would not, but it was "Jerusalem," its leaders — "ye would not."

(7) The "gathering" here referred to has no reference to their souls' salvation, but to their temporal good. This is evident for three reasons: **First**, Christ, as has been said, was manifesting the compassion of perfect Man for His fellowmen, in the interest of their earthly welfare. He is not expressing the compassion of Deity. **Second**, note that in verse 38, it is **not Hell** that comes upon Jerusalem in retribution for Jerusalem's rejection of Christ, but it is **earthly desolation**. So this is a contrast to what we just said about Christ's compassion being for His fellowmen's **earthly welfare**. **Third**, it is **if had been Christ's will, as God, to gather "the children" of Jerusalem to salvation, neither Jerusalem nor all Hell would have hindered His doing so**. We read in John 6:37, "All that the Father giveth to me shall come to me." We read in Daniel 4:35, "And he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Again, in John 5:21, "The Son quickeneth whom he will."

We trust that these remarks may help you to understand this verse more clearly.—B.L.R.

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Rewards For Campbellites

Over six months ago, we published an article in THE EXAMINER offering \$50 per item to the Campbellite (or Campbellites) who would furnish the information requested below. No Campbellite gave us the information in order to win the reward money. We announced that if no Campbellite gave such information within six months, we would raise the reward to \$100 per item. So now the reward for the information is increased to \$100 per item.

We know that if this information can be produced, some people in our reading audience should be able to do so. Hardly a week passes that some Campbellite does not write us a letter to either set us straight on matters or else to ask us about two dozen "Campbellite questions." So, evidently, we have some of this "enlightened" tribe in our reading audience.

If such information can be produced, it will break us up. But since no Campbellite was able to cash in on the last reward, we are not too worried. We doubt that such an "enlightened" Campbellite is in our reading audience.

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If no Campbellite produces this information in six months time, we shall again raise the reward.

Acts 20:7-11

(Continued from page two)
no church at Troas, but even if there were, this passage does not mention or refer to it. I think that all will agree to this statement after considering these facts:

(1) Previous to this occasion recorded in Acts 20, the only Christian missionaries that had ever been in Troas were Paul and his companions. We have a record of this visit to Troas in Acts 16:6-11. If you will turn in your Bible and read that account, you will see that there was no preaching done in Troas, but rather, they had been "forbidden of the Holy Ghost to preach the word in Asia," and were constrained of the Spirit to go over into Macedonia. The one who affirms that there was a church established on this occasion, must bear the burden of proof, a terrific burden indeed. It might be well to also mention that when John wrote the Book of Revelation, he addressed it to the "seven churches which are in Asia." Surely, it is significant that John did not address a church at Troas! Evidently, there was no church there.

(2) A careful study of Acts 20:4-11 will clearly reveal that Luke is writing of one group of people throughout, and that this group is the group of companions that accompanied Paul and Luke; sometimes, of course, Luke's reference includes Paul and himself in that group. Before I call specific attention to this fact, I wish to quote from the American Standard Version, which is much clearer on these verses than the King James Version. I quote Acts 20:4-8:

4. And there accompanied him as far as Asia, SOPATER of Berea, the son of Pyrrhus; and of the Thessalonians, ARISTARCHUS and SECUNDUS; and GAIUS of Derbe, and TIMOTHY; and of Asia, TYCHICUS and TROPHIMUS.

5. But THESE (named in v. 4) had gone before, and were waiting for US (Paul and Luke) at Troas.

6. And WE (Paul and Luke) sailed away from Philippi after the days of unleavened bread, and we came unto THEM (the seven of v. 4), to Troas in five days; where WE (all nine) tarried seven days.

7. And upon the first day of the week, when WE (Paul, Luke, and the seven of v. 4) were gathered together to break bread, Paul discoursed unto THEM (the seven men of v. 4), intending to depart on the morrow; and prolonged his speech until midnight.

8. And there were many lights in the upper chamber where WE (all nine) were gathered together.

Of course, the notations in parenthesis are mine, and I have

put them there for the purpose of emphasizing the fact that Luke is speaking of the same group of people throughout. Notice: Luke never once indicates that he is writing of another group of people. In verse four, he names the seven men who were Paul's companions; in verse five, he refers to "these," stating that they went on to Troas and waited there for Paul and Luke; in verse six, Luke says that Paul and he came unto "them," the same brethren of verses four and five; then in verse seven, he says that "we were gathered together." Who? Why those whom Paul and Luke met at Troas, the same brethren of verse four. He says that Paul discoursed unto "them."

Horatio Hackett gives this helpful comment with regard to the proper rendering of verse seven: "When the disciples came together, rather 'we being assembled,' not 'the disciples,' the received reading which our version follows." (See commentary on Acts).

Hackett's comment, the ASV, and the other recent translations, clearly reveal that Luke was writing of the companions of Paul, and not some other disciples at Troas, much less a church.

Now, where in this record do we have any reference whatsoever to a church at Troas? The person who thinks he can find a church in this passage is welcome to try to do so; but I am confident that he will see that there is no church to be found here.

II

Having, I believe, established the fact that Luke is writing of only one group of people in Acts 20:4-11, and not of a church or other disciples, I now shall discuss the matter of breaking of bread.

I confidently affirm that the Lord's Supper is not mentioned in this passage. I offer the following reasons for so affirming:

(1) If the Lord's Supper be a church ordinance, and if there were no church at Troas, then this could not have possibly been the Lord's Supper. This fact should have much weight with those who believe that the Supper is strictly a church ordinance.

(2) In his first epistle to the Corinthians, Paul definitely, in no uncertain language, teaches the practice of close communion. In view of this fact, let us not be so hasty to affirm that Paul was guilty of violating what he knew to be true with regard to the Lord's Supper. If Paul partook of the Lord's Supper at Troas, then he violated his own principle taught in I Corinthians. This should be enough to shake all close communionists just a bit, and should cause them to give Acts 20:7-11 a more careful study.

(3) That this is not the Lord's Supper in Acts 20:7, 11, is evident from the absence of the definite article before the Greek word "arton" (loaf), rendered "bread" in the King James Version.

When specific reference is made

to the Lord's Supper, reference to the loaf of the Supper appears in the Greek with the definite article before "arton" (loaf) — "ton arton." For proof of this, I cite the following passages:

Acts 5:42: "tee klasie ton arton" — in breaking the loaf.

I Cor. 10:16: "ton arton hon kloomen" — the loaf which we break.

I Cor. 10:17: "ex ton henos arton" — of the one loaf.

I Cor. 11:26: "ton arton toutou" — this loaf.

I Cor. 11:27: "ton arton" — the loaf.

I Cor. 11:28: "ex ton arton" — of the loaf.

In all of these verses, the definite article precedes "arton" (loaf). No doubt, the Holy Spirit inspired this for the express purpose of making a distinction between the Holy Supper of our Lord and an ordinary, common meal. Note that the definite article does not appear in Acts 20:7, 11:

v. 7: "klasai arton" — to break bread.

v. 11: "klasas arton" — having broken bread.

Therefore, we conclude, that since there was no church in Troas to administer the ordinance, and since the words inspired by the Holy Spirit do not indicate that this was the Lord's Supper, the breaking of bread here referred to is a regular supper for which the group had gathered. Consider these facts:

(a) These men were Christian missionaries in a foreign and heathen city; therefore, they would naturally keep close company together, and it is very probable that they had most, if not all, of their meals together, while in Troas.

(b) It is very likely that the three-story building in which they were gathered was an inn (probably owned by hospitable Carpus — II Tim. 4:13) where all of these men spent their nights and ate their meals. It is interesting to note that scholarship says that the name, "Eutyclus," was a name commonly applied to servants (Heinricks and Rosenmuller). Remember that it was Eutyclus, the young boy, who fell asleep and tumbled out the window. This young boy was probably the servant who served these men their meals.

Now, someone may ask the question, Was not this a preaching service? I answer, No, not in the usual sense. The Greek word

here rendered "preached," is nowhere else so translated. It is elsewhere rendered "to dispute," "to reason with," "to discourse." It is significant to note that Luke says in verse seven that Paul "continued his speech until midnight." So this was no ordinary preaching service; it was a private discourse by Paul to the seven companions. Paul was in a hurry to get to Jerusalem for Pentecost (20:16), and he was to leave his brethren the next day, to go on ahead of them (20:13). Therefore, he took a long time talking to them, no doubt giving them some greatly needed instruction about the trip ahead of all of them. Certainly, it would not have been characteristic of the strict, thorough-going apostle Paul to have done otherwise! No, this was no ordinary preaching service, but a special discourse by Paul to these missionaries.

III

Lastly, I will say a brief word concerning the first day of the week on which these disciples met. From the reading of this passage, one is led to believe that this gathering together of these men was at the close of day, about supper-time. The complete Jewish day, of course, is from sun-set to sun-set, and many scholars take the position that Luke is referring to the first day of the week according to Jewish time. A fact that greatly supports this position is that Paul, a Jew, no doubt reckoned time as the Jews. His present schedule was to get to Jerusalem for the Jewish Pentecost, so naturally his schedule was made according to Jewish time. If, then, Luke's reference is to Jewish time, it was immediately after the close of the Jewish sabbath (our Saturday) that this meeting of these missionaries occurred. A. T. Robertson says, "They probably met on our Saturday evening, the beginning of the first day at sunset." (Word Pictures). So this was not a meeting on what we regard today as Sunday morning.

Also, note that the apostle Paul did not eat until after midnight. (v. 11). He did not eat with those mentioned in verse seven. But Paul's eating is no more a reference to the Lord's Supper than verse seven. In verse seven, Paul evidently discoursed to these missionaries while they ate (though we are not even told that they ate.) Perhaps he was so anxious to talk to them that he had no appetite just then; or, perhaps he had no plans of talking so long, but knowing that he had plenty to say, postponed his own meal until he had definitely said all that he wanted to say. So Paul talked until midnight, afterwards ate a bite, and then began talking again and talked until daybreak! When we consider the circumstances of this situation, we can easily understand with what passion and intense earnestness Paul must have talked to these brethren.

To sum the whole matter up briefly, this passage evidently refers to an ordinary supper, and Paul's lengthy discourse was occasioned by the fact that he was departing from his brethren, would meet them again later, and then all would make the long trip to Jerusalem. There is no reference to a church or to an observance of the Lord's Supper.

So down go the three heresies referred to in the beginning of this article, inter-church communion, weekly communion, and social communion.—B. L. R.

"Some Baptists Who Fell From Grace"

(Continued from page one)
is possible that my hands are not clean." Then the commander-in-chief of the army said, "No, don't give it to me, I handle the army; I buy rations and pay the forces, let's give it to the high priest." Immediately, the latter, on receiving it, said, "No, I collect tithes, my hands may not be entirely clean. I cannot take it."

Whereupon the thief said, "Then your majesty, why hang me as a thief when you, your chief minister, the commander-in-chief of your army, and your high priest all confess that your hands are not clean. If neither you nor the highest men of the kingdom will answer for your own honesty, then why hang me?" Needless to say, the thief was pardoned.

This story carries its own moral. We have all sinned and come short of the glory of God. There is not one of us who can plead innocent. None stand guiltless in God's sight. The hands of each are defiled and depraved. Listen:

NONE RIGHTEOUS

"As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. For all have sinned and come short of the glory of God." —Rom. 3:10-12, 23.

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." —Gal. 3:22.

The question which confronts each of us today is how to get rid of that sin whereby each of us stand guilty. In fact, that is the problem of practically the entirety of the Bible. Of the 1189 chapters of the Bible, three tell us from whence we came and of our present condition. All the other 1186 deal with the question of how we may overcome our present sinful condition. I repeat that only three of the chapters of the Bible tell us of our origin while all the balance of the Bible deals with the sin question of our lives.

It was thus that Paul was grappling with this problem of sin when he wrote the book of Galatians. At the time our text was written, it was this matter of sin and how to overcome it which was uppermost in the mind and heart of Paul.

AN UNUSUAL TEXT

Certainly this is an unusual text. "Ye are fallen from grace." Particularly is it unusual for a Baptist preacher to attempt to preach from a text which has, by implication, words which might indicate to some that one can be lost after having been saved.

I

Lest I might die before finishing this sermon, and lest you might die before I bring it to a conclusion—and in either event you might go to Heaven thinking that I believed that one can be saved today and lost tomorrow—then let me say at the very outset that it is impossible for a Christian to lose his salvation.

"I've found a Friend; O such a Friend!

So kind and true and tender; (Continued on page five)

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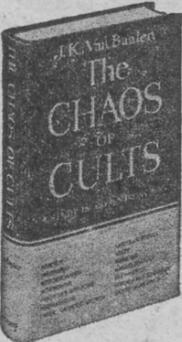


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The Doctrine Of The Blood

(Continued from page two)

who would die for God's chosen people. (Proverbs 8:28).

II. Secondly, note that Jesus knew *how* He would die. All down through the ages, God had prefigured the death of Christ in the various sacrifices. He had foreordained the death of Christ, and He knew every detail connected therewith. He planned all. Thus, it is no marvel that Jesus realized what was before Him. In Matthew 26:2, Jesus said, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified."

Jesus is omniscient; that is, He knows all things. He is God, the second person in the Trinity. He knew how He was to die, and He had ever known it.

III. Thirdly, Jesus knew *why* He was to die. It is indeed strange that Jesus has told us plainly why He died, yet many professing Christians don't know this, and preach otherwise than what our Lord taught.

For instance, some preach that Jesus died to reveal to us that God suffers in order to fellowship with sinful men. These men do not attach the death of Christ to the satisfying of the Law's demands in any wise at all. This is the heresy that is being taught in many of the Baptist schools of our land. They say that Jesus didn't die to satisfy a broken law, to pay sin's penalty; no, they say, God didn't punish Jesus for our sin, but He just let Jesus be crucified in order to show us that He Himself is suffering. Well, beloved, this is just another perversion of the Devil to deny that sin must and shall be punished. That has been the Devil's gospel since he first preached it in the Garden of Eden. He preaches that God will not be just, but will by-pass sin and let it go unpunished.

Still others teach that Jesus was a martyr; and some say that His death is an example to us that we should stand true, even to death; and others have various ideas of their own about the death of Christ. But let us simply turn to God's Book and hear from the lips of Jesus Himself the reason for His shedding His blood. In Matthew 20:28, He says, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Jesus gave His life as a *ransom*. Now, what is a ransom? Why, it's a price; a price that is paid for something. And beloved, Jesus' life was the ransom price, He gave it up. Why? To pay off our sin debt; to redeem us from the curse of the Law; to purchase us for Himself. That's why Jesus died.

Notice that He gave His life a ransom for *many*. Who are the *many* for whom Christ died? Let the Lord Jesus Himself answer. In John 10:11, Jesus said, "I am the good shepherd: the good shepherd giveth his life for *the sheep*." Again, in John 10:15, He says, "I lay down my life for my sheep."

Jesus died as a ransom to redeem His own sheep, not the goats of the devil. Christ died for His own elect, not for the reprobate. Just as the Passover Lamb was for the nation of Israel and not for Egypt, so Christ, our Lamb, is sacrificed for only those who are or shall be saved.

IV. Fourthly, note the teaching of Jesus as to the *results* of His death. In Matthew 26:28, we read, "This is my blood, of the New Testament, which is shed for many for *the remission of sins*."

Through the shedding of Christ's blood, the giving up of His life, we, as God's sheep, have the remission of sins. Our sins have been put away by the sacrifice of Christ. They are not remitted by our praying, by our good works, our penances, or anything else. They are remitted by the death of Christ. For sins to be remitted, they must be atoned for. Christ's death atones for our sins, and thus remits our sins.

V. Fifthly, note the glorious *benefits* which Jesus said that we have through His blood. In John 6:53, 54 we read, "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

Of course, the only way to eat and drink of Jesus' flesh and blood is by faith. And this refers to our trusting His death for our sins. He says that those who thus trust His death, have eternal life, and shall be raised up at the last day. This verse certainly teaches us of the security of the believer. We have eternal life, and we shall be raised up with a new body at the resurrection day.

VI. Sixthly, Jesus has commissioned His church to *preach* salvation through the Blood. In Luke 24:46, 47, we read: "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The message of the church is this gospel of Christ. Remission of sins can only be had through His death. As members of New Testament Baptist churches, we all should seek the leadership of God's Spirit in carrying out this commission to preach Christ. This is the message that gives life to God's elect who are by nature dead in trespasses and in sins.

THE BIBLE versus ARMINIANISM by John Owen God's Providence

THE BIBLE

"In him we live, and move, and have our being."—Acts 27:28.

"He upholdeth all things by the word of his power."—Hebrews 1:3.

"Thou hast wrought all our works in us."—Isaiah 26:12. "My Father worketh hitherto."—John 5:17.

"The preparations of the heart in man, and the answer of the tongue, is from the Lord."—Proverbs 16:1. "The king's heart is in the hand of the Lord, like the rivers of water: he turneth it whithersoever he will."—Proverbs 21:1.

"Incline my heart unto thy testimonies, and not to covetousness."—Psalm 119:36. "Unite my heart to fear thy name."—Psalm 86:11. "The God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified."—Daniel 5:23.

See Matthew 27:1, compared with Acts 2:23 and 4:27, 28; Luke 24:27; John 19:31-36. For the necessity of other events, see Exodus 21:17; Job 14:5; Matthew 19:7, etc.

believer is born of God, then beyond any question there is no possibility of a Christian's being lost after being saved.

Three children have come into our home as a gift of God. Neither my boy nor my two girls have ever done everything which pleases me. In all probability they will do many things in the future which will displease me. They may go to the jungles of Africa, put rings in their noses, plates in their lips, and live like savages (sometimes by the way they act at home I think they possibly could qualify). Even then they would still be my children. They have been born such and I thank God that there is no way whereby they might be unborn. Yet as much as I rejoice because of this, I rejoice even more when I stand in the presence of God to know that when one has been born of Him, that one can never be unborn.

If these were the only Scriptures which indicate that a child of God is eternally secure, there would be no doubt in my mind about this great doctrine. Yet these are not all. Listen:

"Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature."—II Peter 1:4.

What wonderful truth is presented in this text. By the new birth each child of God actually partakes of divine nature. You will notice that it isn't by sob stories nor by pathetic incidents, it isn't by the speaker nor by his magnetic personality, nor through mob psychology that converts are made. Rather, it is through the promises of God, by the hearing and the acceptance of these which tell of Jesus that the new birth becomes a reality and the child of God thereby partakes of divine nature.

SOMETHING OF GOD WITHIN

Isn't it marvelous to realize that each one who has believed in Him has actually partaken of the nature of God. That is, in each believer there is something of God, there is something of divine nature within us. The nature of God Himself has been placed within each of us. Then, beloved, if a child of God after having partaken of the Divine nature could be lost, then something of Divine nature would be lost too. If after being saved one were to go to Hell, then something of God would go to Hell too. Perish the thought. In view of the fact that each of us through the promises of God's Word, partake of His nature, then each of us are eternally secure in Him.

Again I say that if these were the only Scriptures which indicate that one's salvation is eternal, that this would be sufficient to cause each of us to know beyond any shadow of doubt that we are saved eternally. Yet these few do not begin to exhaust the

ARMINIANISM

"God's sustaining of all things is not an affirmative act of His power, but a negative act of His will."—Remonstrants' Apology.

"Whereby he will not destroy them."—Remonstrants' Apology.

"God by His influence bestoweth nothing on the creature whereby it may be incited or helped in its actions."—Corvinus.

"Those things God would have us freely do ourselves; He can no more effectually work or will than by the way of wishing."—Vorstius.

"The providence of God doth not determine the free-will of man to this or that particular, or to one part of the contradiction."—Arminius.

"The will of man ought to be free from all kind of internal and external necessity in its actions."—Remonstrants' Apology. That is, God cannot lay such a necessity upon any thing as that it shall infallibly come to pass as He intendeth. See the contrary in the places cited.

Word of God relative to our security. Listen:

"Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever."—I Peter 1:25.

LIKE PRODUCES LIKE

Here then is a text which tells us that we are born of incorruptible seed. It is a law of life that like produces like. In the first chapter of Genesis, ten times you read the expression "after his kind." This indicates that everything reproduces after its own kind. That being true, then since we are born of incorruptible seed, then we ourselves are incorruptible too. There surely could be no greater proof as to our eternal security than this.

The Word of God speaks so often as to teach that our salvation is eternal. Listen to the words of the Apostle Paul:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, 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. 8:35-39.

NOTHING CAN REMOVE US

In fact, there is nothing that can take a believer out of God's hand. Temptation can't.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—I Cor. 10:13.

Sin can't take one away from God.

"For sin shall not have dominion over you: for ye are not under the law, but under grace."—Rom. 6:14.

Even the Devil can't so much as touch the new nature which God gives us. Though he may harass and vex, he can't touch the nature of God.

"He that is begotten of God keepeth himself, and that wicked one toucheth him not."—I John 5:18.

Even the law can't take us out of God's hand.

"For sin shall not have dominion over you; for ye are not (Continued on page seven)

"Some Baptists Who Fell From Grace"

(Continued from page four)

So wise a Counsellor and Guide, So mighty a Defender! From Him who loves me now so well, What pow'r my soul shall sever? Shall life or death, shall earth or Hell? No, I am His forever."

There are a number of Scriptures which teach us the impossibility of any Christian being lost after having been saved. May we notice one which is outstanding:

"His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah."—Psa. 89:29-37.

GOD'S COVENANT

This Scripture is taken from the covenant made by the God-head prior to creation. In their covenant whereby God the Father was to elect and choose men unto salvation, the Holy Spirit was to regenerate, and Christ's agree-

ment was that He would die to pay the sin debt. In connection with this covenant, the Father guaranteed that all those who should be saved through Christ would be saved forever. He Himself declares in verse 29 that He will make Christ's seed to "endure for ever." Even though believers violate the commandments of God and may be chastened thereby, nevertheless God assures Christ that not one of them will ever be lost, even going so far as to promise that He would never break His covenant nor alter the agreement into which they had entered. As a seal of that covenant He calls upon the sun and the moon as witnesses. If one might remove the sun from the sky by day or the moon by night, then and then only could He take a saved person out of God's hand. Whenever the Devil has power enough to blot out the sun and the moon, only then will he have power to destroy a child of God. Then after calling attention to this marvelous promise, He throws in the word "Selah" (v. 37), which literally means "think of that." Certainly the wonderful security which is ours, attested to by the continuous shining of the sun and the moon—certainly this wonderful security is something for us to think about.

If there were no other Scriptures in all the Bible which indicated that one's salvation is eternal, then this is sufficient to guarantee to me the eternal security of the believer. Yet, this is not the only Scripture. Listen:

"Whosoever believeth that Jesus is the Christ is born of God and every one that loveth him that begat loveth him also that is begotten of him."—I Jn. 5:1.

CAN'T BE UNBORN

There is an axiomatic law of life that that which has been born cannot be unborn. Whenever a woman goes down into the valley of the shadow of death to produce a new life, it is impossible for that new life to be unborn after having been born. There is no way known to science whereby one may be unborn. If this be true in the natural and physical realm, how much more is it true in the spiritual realm. Since that which is born cannot be unborn, and since each be-

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GLAMOUR OR GODLINESS?

The use of lipstick is definitely on the increase in Christian circles. Many young people, tempted by its use, are seeking a fresh evaluation of the problem.

In order to properly weigh this subject one should seek to discover:

1. The history of Its Use.
2. Motives Prompting Its Use.
3. Its Effect On Christian Testimony.

I. The History Of Its Use.

The first Biblical mention of "paint" is found in II Kings 9:30—"And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face and tired her head and looked out at a window."

It appears that this foreign queen (Jezebel) introduced artificial discoloration as well as a particular type of hair-do, to the Israelite women. In later years Jeremiah condemned this heathenish practice as follows—"Though thou clothest thyself with crimson . . . though thou retest thy face with painting, in vain shalt thou make thyself fair" (Jeremiah 4:30).

Paint, ear-rings, etc., have always been strangely associated with heathen ritual and tribal markings. One missionary comments on ear-rings as follows: "Many American Christians have heathenism within six inches of their eyes (ring on the ears)."

Fifty years ago harlots wore lipstick as an evidence of their adulterous practice. The paint was used to allure men as well as to indicate that their body was for sale to the highest bidder. Therefore, according to historical evidence, the background of "paint-up" is definitely non-Christian.

II. Motives Prompting Its Use.

Why do women use artificial paints? What prompts their action? Is it because they feel conspicuous without it? Is it used to improve attractiveness? Is it because "everybody does it?" Is it used to glorify God or to improve

the possibility of leading a soul to Christ? Or is it because they prefer "glamour to godliness"? What is the motive?

Every Christian woman should examine her motives in the light of these Scriptures:

Romans 12:2—"Be not conformed (patterned) to this world."

I John 2:15—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

II Corinthians 6:17—"Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

James 4:4—"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

Paul and James both warn us against adopting the patterns of the world. Every Christian woman must therefore honestly ask herself the question—"Is paint-up of the world or of the Spirit?" If it is of the world, then she is challenged not to be conformed to it, not to love it, not to befriend it, but to come out from it. God's promise to all such is given in the last part of II Corinthians 6:17—"I will receive you."

Separation from the world is God's standard of acceptability. Conformity to the world is society's standard of acceptability. Which shall I choose, the acceptability of God or the acceptability of society? Shall it be godliness or glamour? "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord" (Joshua 24:15).

The chief aim and purpose of life should be "to glorify God and to enjoy Him forever." The basis of Christian motives is clearly set forth in Colossians 3:17 and I Corinthians 10:31, respectively.

"Whatsoever ye do in word or deed (this would include the use of paint), do all in the name of the Lord Jesus, giving thanks to

God and the Father by Him."

"Whatsoever ye therefore eat, or whatsoever ye do (this includes the use of paint), do all to the glory of God."

The matter of motives should help greatly in determining the will of God relative to the problem of paint.

III. Effect On Christian Testimony.

Jesus said, "Ye shall be witnesses unto me" (Acts 1:8). Again, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15). "Ye are the salt of the earth" (Matthew 5:13). "Ye are the light of the world" (Matt. 5:14). Salt preserves and light illuminates. Christians are placed among non-Christians as a preservative and as reflectors of God's true light, Jesus Christ, the Lighter of the world.

Unless a mirror is clear and clean it is unable to reflect objects accurately. As reflectors of Christ our life must be very clear and clean.

Three pertinent questions should be asked at this point.

1. Does the world obtain a clear glimpse of Jesus through the maze of artificial discolorations?

2. Does paint-up enhance one's testimony or does it create a barrier?

3. Some girls feel that one must become like the world in order to win them. Is this Scriptural?

There is always danger of compromising one's convictions for the sake of expediency. The Apostle Paul, fearing the results of compromise, challenges every Christian to crucify the flesh. "I keep under my body, and bring it into subjection: lest that by any means I myself should become a castaway" (I Corinthians 9:27).

Many Christians have been placed on the shelf of uselessness because of compromise. Many ministers have had to quit preaching because of a worldly wife. Yes, she had the liberty to wear paint, ear-rings, etc., but her liberty destroyed her husband's ministry. Consecrated womanhood is dedicated to the will of God and will seek to strengthen the ministry of her husband. She recalls that she is not her own, she has been bought with a price, the precious blood of Jesus. Therefore, she will always seek godliness above glamour. The surrendered, Spirit-filled girl should have no problem with paint.

Every Christian woman should read the book, "Practical Christian Living" by J. Arthur Springer. The chapter on "Extremes in Fashion" (p. 224-229) is very helpful on the subject of paint-up, hair-do's and fashionable attire.

In referring to the problem of paint, Mr. Springer poses the following questions:

"Is there any likelihood that a habit may be formed which may grow on a person who uses only a touch of lipstick?"

"Is the use of make-up apt to influence someone else to begin the practice with less restraint or good taste?"

"Is it honest to make oneself look more healthy, more sturdy, and—to someone of the opposite sex—more desirable than she really is?"

He concludes the chapter with the words, "Godliness with contentment is great gain" (I Timothy 6:6). "Never confuse glamour with godliness."

—H. D. BURKHOLDER, Tract.

The Monkeys' Jamboree

The monkeys one day had a big jamboree. Their leader sat up in the tallest palm tree And said with a chuckle, "My good fellow Monk, If you want a good laugh, just give ear to this junk."

"The teachers of men in a place they call 'school' Are training each youngster to grow up a fool.

The kids all run wild and never get spanked.

If our babies did that, their tails would be yanked.

"No well-mannered monkey dictates to his teacher,

Beats up the policeman or shoots at the preacher,

Poisons the baby, or kills with a gun,

And then laughs and says, 'We were just having fun!'

"Monkeys, my friends, have respect for each other.

We hand out no sass to our father or mother.

The picture I've painted you'll

agree is quite sad, But listen, my brothers, I'm boiling mad.

"For here's what they're taught—that big miserable flunky, That creature called Man, was at one time a monkey!

An ape just like us, and what's more, if you please, He claims that at one time he swung through the trees.

"Fellow monkeys, I think this is going too far.

We don't envy their home, their wealth, or their car.

But when they will spread such a horrible rumor

It's time for all monkeys to lose their good humor.

"So, come, you must help me prepare a big sign,

Protesting that man's no descendant of mine.

If evolution be true, then boys, we are sunk.

For I'd sooner be father to a weasel or skunk."

—James McGinlay

INTERRACIAL DATING DISCLOSED

Ft. Wayne, Ind.—Two 17-year-old high school students, a Negro boy and a white girl, have been given penal terms on charges of delinquency after admitting sex and drinking activities.

Judge William H. Schannen sentenced the boy, . . . to six months on the state penal farm, and the girl, . . . to the Indiana girls' school for an indeterminate term.

The two were arrested last week outside a Ft. Wayne youth center after creating a disturbance in a parked car.

Police said the pair admitted having sexual relations at least 20 times since the beginning of school last September and also engaging in drinking parties in . . . 's home. The girl, an attractive blonde, said her mother had tried to stop their dating.

Ft. Wayne juvenile authorities said dancing of mixed groups is common in several local youth centers, and that they know of at least 40 white girls and 30 Negro boys in the city who go on interracial dates. Other white boys are dating Negro girls, they added.

Interracial dating is not lawful in Indiana.

Editor's Note: The above arti-

cle sets forth the danger that will beset many young people, both white and colored, where integration is allowed. To the above I would like to submit the statement of former Senator Roy V. Harris, editor of the Augusta Currier of Augusta, Ga.:

"There are three very peculiar things about this situation: (1) Indiana has no law forbidding interracial dating. They have integrated schools and evidently this is a sample of their integration.

"(2) Ordinarily, the names of juvenile offenders are not published. Yet, in this case, the judge was sufficiently concerned to order the names of the offenders published. (TBE withheld names.)

"(3) They could have agreed to stop dating one another and avoided the reform schools, however, they both chose to be sentenced to the reform schools rather than to agree to stop dating one another.

"Now, this is the result of taking white and Negro children, at an early age, and teaching them that it is Christian to associate with one another, to attend the same parties, to date one another and all of that kind of thing."

—Searchlight

Our Readers Rite

(Continued from page one)

"I do admire you and Brother Bob for the very fine paper, THE BAPTIST EXAMINER, which sticks so to the truth of God's Word, and not afraid to speak out openly for the defense of the Gospel, and to expose the errors in other religions through the use of God's Word, making one see the truth as it is written, not to take man's word, but God's Word. A finer paper cannot be had for the promulgation of the Word of God than THE BAPTIST EXAMINER. It should be on the reading table in every home in America. The many attractive headings make one pick it up and read it; it is striking and causes interest to sit down and read its subjects, something you would not get in any other paper. It certainly keeps you abreast with the things that confront us in this day and age and gives us the answers. We are not left in darkness, but are given the Light of lights."—Edna Antusch, N. Y.

"I just couldn't do without THE BAPTIST EXAMINER and certainly know many friends who feel likewise. I think it is the best Scriptural paper I've ever taken. I've learned so much about election that was not clear to me before."—Mrs. J. B. Rozell, Texas.

"I do not know who sent me your paper but I like it very much and I pass the paper on to

relatives and neighbors and they like it and some are subscribing for it. I appreciate the paper very much for the Bible truths it presents. I appreciate the old writers like J. R. Graves and Spurgeon's writings that you print; also the Possum Ridge letter. I use to belong to the Methodist Church, and I belonged 36 years. Then I began to read and study the Bible and God's own Word led me out from among them. As the Bible plainly teaches, it cost me much grief to break a tradition. I had to count the cost, whether tradition or God's Word meant the most to me. I had to throw tradition overboard, like parents, relatives and friends, and it is so hard to break from. It was a burden on my heart, but we must please God rather than man. After I made the decision to be baptized by the proper authority, then the burden left me and it was a blessed experience to me. Then I had a good conscience toward God and that was 10 years ago. I have never been sorry and it has made me stronger and I know why I am a Baptist. For a time my home was divided, my wife was a Baptist and I a Methodist."

—John Raymond, Arkansas.

"I have written you from time to time telling you how much I enjoy TBE. There isn't another paper like it. It's wonderful to know there are preachers who still preach 'the faith once delivered to the saints.'"—Mildred Y. Logan, Florida.

Christ Lives Today



THE CASE BEFORE THE WORLD TODAY - "DID CHRIST RISE FROM THE DEAD?" Rom. 10:5

Title- TO BE Scrip 22. INTR words (in this full or ing l of the vine PL Tower d. p. 1 Jehoval Many tures to I. AT BEYON ING. A. TH Surel of pow Comme (Acts 2 tom, S wards, Despi it-filled It plea believe means 1:23). E 10:17). Such ing aft Hell. N Hell. V pel the does no (Ephesi father devils, but no at the 2:19). T they d derstar Who w B. Wil Hell. 3:18-22 and ag going ous vie into he comm in a saved, mons t Rega favor, went a (as I Noah, prison prison who w wrote went a tween tion (l owing 1. W Christ 2. differe for C word not us (heral (Volun Petey, shown passag is the occurs Mark with t word evange annou feated them more. 3. N conver Let anythi II. A BEYO SISTE A. P Hell (Luswe (Luke in Hel THI

For my part, I live every day as though it were the first day I had ever seen and the last I were going to see.

EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK
Millerton, New York

SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, JANUARY 5, 1958

PAUL SENT TO ROME

ACTS 27.

Title—IS THERE A CHANCE TO BE SAVED AFTER DEATH?

Scripture reading—I Peter 3:18-22.

INTRODUCTION—Read these words carefully: "All will enjoy (in this life or the next [!]) a full opportunity to gain everlasting life under the favorable terms of the New Covenant." (The Divine Plan of the Ages, The Watch Tower Bible and Tract Society, p. p. 130-131). So say so-called Jehovah's Witnesses.

Many hope this is true. Scriptures teach the opposite.

I. AT DEATH THE SOUL IS BEYOND POWERFUL PREACHING.

A. The preaching of Christians.

Surely you have heard or read of powerful sermons preached. Comment on them. Think of Peter (Acts 2), Philip (Acts 8), Chrysostom, Spurgeon, Whitfield, Edwards, and others.

Despise not Biblical, sane, Spirit-filled, sound, soulful preaching! It pleases God to save all who believe it (I Cor. 1:21). It is the means in the new birth (I Peter 1:23). Faith comes by it (Romans 10:17).

Such preaching will mean nothing after death. No churches in Hell. No true Gospel preachers in Hell. Who will preach the Gospel there? Not the Devil, for he does not believe it; it is the truth (Ephesians 1:13), he is a liar and father of lies (John 8:44). Not the devils, or demons, they "believe," but not savingly, and "tremble" at the thought of God. (James 2:19). The lost will not preach it, they do not know it, cannot understand it (I Corinthians 2:14). Who will preach it in Hell?

B. The preaching of Christ.

Will Christ preach to those in Hell. It's claimed He did, in I Pet. 3:18-22. If so, will He do it again and again? (I feel it best to avoid going into detail about the various views on the descent of Christ into hell, ably presented in many commentaries; such is necessary in a Bible study perhaps for saved, but these are Gospel sermons to the lost!).

Regardless of what theory we favor, whether (a) that Christ went and preached in the Spirit (as I Peter 1:11) in the days of Noah, to those who were not in prison then (unless it was the prison of sin. Isaiah 61:1-2), but who were in prison when Peter wrote this; or, (b) that Christ went and preached to spirits between His death and resurrection (Ephesians 4:8-10), the following may be safely noted:

1. We are not told here what Christ preached.

2. Many have recognized the difference in Greek words here for Christ's preaching. Usual word for preaching (evangelize) not used here, but another word (herald, announce). J. P. Lange (Volume IX of N. T., 1867 ed., I Peter, p. 64, Commentary) has shown that the word in parallel passage (if it is such, I Peter 4:6) is the word for evangelize, and occurs in Matthew 4:23; 9:35; Mark 1:14; 16:15. Yet, staying with the text must be admitted word in Greek is different than evangelizing, and could be but an announcement of victory over defeated foes by Christ's descent to them in Hell. Just that nothing more.

3. No mention is made of any conversions.

Let us not read into the text anything that is not there.

II. AT DEATH THE SOUL IS BEYOND THE REACH OF PERSISTENT PRAYERS.

A. Prayer for self. Rich man in Hell (Luke 16:24). Not answered. Answer to such prayers on earth (Luke 18:13-14; 38-42). No answer in Hell.

B. Prayers for others. Rich man in hell (Luke 16:27-28). No answer.

After death too late! too late! Luke 13:25, 27. (Whether this last reference refers to death or second coming of Christ, we will not argue; the principle is same).

III. AT DEATH THE SOUL IS BEYOND THE REACH OF A PURCHASE PRICE.

Emphasize word then in Job 36:18. Not even great ransom of Christ (I Timothy 2:6). His redeeming blood not shed in Hell. No ransom there. Shed upon earth. No salvation any place else.

A. After death no change in unsaved person's:

1. Character. Revelation 22:11, unjust still.

2. Conduct. Revelation 22:11, filthy still.

3. Condition. Luke 16:26, note the word of permanence, fixed!

4. Condemnation. Matthew 25:46, everlasting; Hebrews 6:2, eternal; II Thessalonians 1:9, everlasting. One must exist everlastingly to be "punished" and "destroyed" everlastingly. No annihilation.

No salvation after death to Christ-rejector, only "judgment" (Hebrews 9:27). Quote Ecclesiastes 11:3.

"As the tree falls—so shall it lie, As a man lives, so shall he die, As a man dies, so shall he be Throughout the ages of eternity." —Author Unknown.

"Some Baptists Who Fell From Grace"

(Continued from page five)
under the law, but under grace." —Rom. 6:14.

And more marvelous than all else, the believer cannot take himself out of God's hand. He may wreck his life and waste his influence, but he cannot remove himself from God. When once the individual is saved, there is nothing that he can do whereby he might be unsaved. Listen:

"And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me."—Jer. 32:40.

It is wonderful to thus see that it is impossible for a Christian to lose his salvation. This is true since Christ's blood cleanses from all sin. Listen to these Scriptures:

"Who gave himself for us, that he might redeem us FROM ALL INIQUITY, and purify unto himself a peculiar people, zealous of good works."—Titus 2:14.

"And the blood of Jesus Christ his Son cleanseth us from ALL sin."—I Jn. 1:7.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, HAVING FORGIVEN YOU ALL TRESPASSES."—Col. 2:13.

In these verses, Paul refers to all iniquity, all sin, and all trespasses. Since all of our iniquities, sins, and trespasses are forgiven, which means the sins, iniquities, and trespasses of yesterday, today, and tomorrow — all of the past, the present, and the future—then in view of all this, it is surely impossible for a child of God to ever lose his God-given salvation.

II

Having thus established the fact that one can never be lost after having been saved, then we know that my text does not teach in any wise the possibility of apostasy. Yet it does teach that one can fall from grace.

It is most interesting to notice the background of this text. After Paul had gone from the regions of Galatia, false teachers came in who preached that faith in Christ was the means of obtaining salvation but that obedience to

Memory Verse: "Be still and know that I am God."—Psa. 46:10.

I. Spiritual Refreshments. Acts 27:1-3.

God graciously provided a kindhearted soldier named Julius to conduct Paul to Rome. At Sidon, Julius gave Paul liberty to visit with his friends and thus refresh himself. Only God in Heaven knows what it means to a Christian to have the opportunity of such spiritual refreshments.

II. Paul Warns Against The Trip. Acts 27:4-13.

In the course of time, the ship on which Paul was travelling came to Fair Havens. There Paul, the prisoner, admonished all on board that they should not proceed farther, for if they did so, Paul prophesied damage to both ship and cargo.

III. The Storm. Acts 27:14.

For various reasons (V. 11, 12) the ship proceeded on toward Rome. They encountered soon a tremendous storm.

1. This journey through the storm typifies the voyage of life.

2. The tempestuous wind, called Euroclydon. From childhood to old age we meet with tempestuous adversities. We all have our bitter disappointments.

3. By the casting out of the cargo of the ship (V. 18), the sailors proved that life is more precious than grain. Everyone should realize this. However, many are willing to lose everything else if only they might gain the riches of the world. How foolish such a course is. Cf. Mark 8:36, 37.

4. Like Paul and the sailors, each of us have our starless nights and sunless days (V. 20). All hope was gone. Many times through adversities we look

the law was the means of retaining salvation. This sounds so modern that one would think that it was taught only yesterday. This is the outstanding heresy of the Campbellites today.

It is the outstanding heresy of the Methodists today.

It is the outstanding heresy of the Holy Rollers today.

It is the outstanding heresy of R. Catholics today. All of these teach that you obtain salvation through Christ but you retain it through obedience to the law.

In teaching thus, they go absolutely contrary to the Word of God, for God has shown us that salvation is either by grace or works, and unmistakably Paul reveals it to be of grace alone. Listen:

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." —Rom. 11:5, 6.

However, in these regions of Galatia, many had been attracted to these false teachers. They had doubtlessly joined the churches of that section and possibly had a false peace. You know the Devil manages to give this false peace to unsaved church members.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." —Prov. 14:12.

Paul in our text was thereby writing to these individuals who thought that they were justified by their works. In the very words of our text he says that he is writing to "whosoever of you are justified by the law."

UNSAVED CHURCH MEMBERS

Since he was writing to those who thought they were justified by the law, then he was therefore addressing unsaved church members. This is brought out in all the word of God in view of the fact that no man can be saved by the keeping of the law. Listen:

"Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. 3:28.

"Knowing that a man is not justified by the works of the law, but by that faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified."—Gal. 2:16.

upon life in this manner.

IV. Paul Assumes Command. Acts 27:21-44.

1. Paul becomes morally ascendent. Although he is a prisoner, he assumes charge of the vessel. Since all others were doubtless frightened half to death, it is possible that Paul was the only one who was really capable of controlling the vessel.

2. Paul encourages those on board by telling of the excellency of his refuge in Jesus (V. 23). At a time of despair like this, about all those on board the vessel could do, was to stand still and listen. Many times all we can do is stand still and listen to the still small voice of God.

3. Since they had fasted for fourteen days, Paul suggested the taking of a meal. Before doing so, in the presence of the 276 men on board, he gave thanks to God for the food (V. 35). This is a fine example for every Christian to emulate. Even the unsaved man owes thanks to God for the gifts he daily receives.

4. God preserved Paul's life. Acts 27:43.

5. All escaped safe to land (V.44). This would not happen once again in 10,000 experiences. It only happened then because it was God's will that all should be saved.

V. None Can Frustrate God's Purposes.

God had told Paul that as he had borne a faithful witness in Jerusalem, so must he do likewise in Rome. Even though the Devil might stir up the winds of the sea against him and though he might work through the schemes of men (V. 30), still God will have His way and His purposes and plans go on. God thus preserved Paul's life in order that he might go to Rome and there preach the Gospel.

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13:39.

Paul was therefore speaking to those who were trusting in both grace and works for salvation. He said that they had fallen away from grace. Every person in the world today who is trusting in the very slightest way to his own works, has fallen from grace.

FALLING FROM GRACE

Falling from grace then is a sin which only the unsaved can commit. It is a sin ordinarily committed by unsaved church members. That individual who depends upon his works rather than upon the finished work of Jesus Christ and who trusts anything except the shed blood of the Son of God to wash away his sins—that individual has fallen from grace.

I rejoice today that I can preach to you concerning the grace of God. I love the thought of God's grace. In December of 1942, I was in Miami, Florida, just before the holiday season. Having heard of the famed Miami Beach, and having some time at my disposal, I decided to visit it. It happened that the afternoon I was at the beach, a cool wind was blowing, and I had it all to myself — not a person was

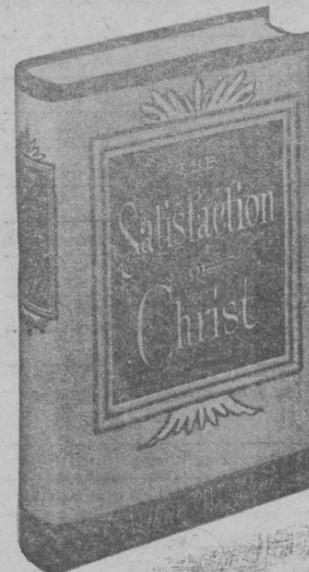
in bathing. I walked about a mile up the beach on the sand and sat down to watch the waves. Seated thus, I began with my hands to pile up sand in a little dune in front of me. Thus I sat there unconsciously or subconsciously watching the waves and playing with the sand that I piled up. The waves kept coming in closer and closer and I moved back about twenty feet and sat on a piece of driftwood. As I did this, it placed the little pile of sand out in front of me — between me and the waves. Like a flash it came to me how that as I had piled up that sand in an unconscious manner, so my sins from the hour of birth had grown and accumulated until they were a monstrous mountain in God's sight. Then as I sat there, suddenly a large wave came over the top of that little pile of sand and when the wave receded, the pile of sand was gone — and the wave had leveled it with the balance of the beach. Well, that's just like the grace of God. Our sins increase and grow greater as the days pass by. It is only the grace of God that can blot them out.

"Grace, grace, God's grace;
Grace that will pardon and cleanse within,
Grace, grace, God's grace,
Grace that is greater than all our sin."
(Continued on page eight)

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Questions And Answers About Hell

1. How do we know that there is a Hell?

The Bible, God's infallible Word, tells us that there is a Hell.

2. What Scriptures teach us of Hell?

There are many. Here are just a few of them? "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." (Matthew 13:49, 50).

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: And these shall go away into everlasting punishment: but the righteous into life eternal." (Matthew 24:41, 46).

"But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." (Luke 12:5).

Some other Scriptures are as follows: Psalm 9:17; Matthew 5:22, 29; 10:28; 18:19; Mark 9:43-48; Luke 16:22, 23; Revelation 9:2; 14:10, 11; 19:20; 20:10-15. If you have a Bible concordance, look under the word "hell" for other Scriptures.

3. Did Jesus teach of Hell?

Yes, in the books of Matthew, Mark, Luke, and Revelation, we have records of Christ's teaching of Hell. Jesus had more to say about Hell than any other person of the Bible. It is He who shall sit in judgment against the unsaved at the final judgment. (See Rev. 20:11-15).

4. Is there really fire in Hell?

According to the Bible, yes. Notice these verses:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and

they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Revelation 14:10, 11).

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And whosoever was not found written in the book of life was cast into the lake of fire." (Revelation 20:10, 15).

"And shall cast them into a furnace of fire there shall be wailing and gnashing of teeth." (Matthew 13:42).

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

5. Will all in Hell be punished alike?

According to the Bible, no. God is a just God, and does not punish one any more or less than the person deserves. Listen to these verses:

"But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." (Matthew 11:22).

"Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation." (Mark 12:40).

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward . . ." (Hebrews 2:2).

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Revelation 20:12).

You will note that this last verse teaches that men shall be judged "according to their works," or sins. Every sin shall receive its just condemnation.

6. Will Hell ever end?

"And these shall go away into everlasting punishment: but the righteous into life eternal." (Matthew 25:46).

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Revelation 14:11).

7. Are people annihilated in Hell?

No, let us read Mark 9:43-48:

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched."

Also, Revelation 20:10:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

8. Do people go directly to Hell, and are they fully conscious in Hell?

Yes, and Jesus gave us an example of this:

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

remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment." (Luke 16:22-28).

Let it be understood, however, that the present place of torment is not the final abode of the wicked. The present place of torment is that compartment of Hades (Sheol) which is for the confinement of the unsaved until the day of judgment. In that day, they shall come forth from this place, their bodies will be joined with their souls, and they shall appear before the Great White Throne for the final judgment. This is very clearly described in Revelation 20:15-20.

9. Why do people go to Hell?

Because of their sins. God's Law demands that sin be punished, and Hell is the place of punishment. Since sin is against a just God, it receives just punishment.

10. How can a sinner escape Hell?

There is only one way. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6).

Jesus suffered the Hell for all who do or shall trust Him for salvation. At Calvary, Jesus endured the punishment of God against their sins. Because He was God the Son—perfect man and Deity—His sufferings satisfied Law, though they were only for a short time. If you would flee from the wrath to come, then look to Christ for salvation.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36). —B. L. R.

"Some Baptists Who Fell From Grace"

(Continued from page seven) Realizing then the impossibility of anyone's being saved by his own efforts, I therefore urge you to trust God's Son and thereby be saved. Only the individual who rejects His grace in depending upon his own works, can fall

from grace. May you trust that grace and thereby be saved with an everlasting salvation.

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

WE ARE WHAT WE ARE BY THE GRACE OF GOD

POSSUM RIDGE LETTER

dere bro. Gilpeens—

hit is gittin eround tu that time of the yer when u kan see that whiskered gentleman with red nose standin on every corner, in evry stor, in evry winder and hangin frum the street lites, sum peepul git him down the chimney into ther hous, uthers leev the dor open fur him whil uthers heer him nok and git up and let him in. sum foakes still git him frum the noth pole by slay whil uthers speed him up with airyplane and helikoptur. wel enyhow, the hol thing is a li. they aint 200 peepul in our settlemint but u kud not put the lies they wil tel about Sandy Klaws in a wul sak.

i wus always afeerd tu li tu-mi yunguns about him. Jakob lied tu his pappy and all ten uf his boys lied tu him about Joseph. ef i li tu mi yunguns about Sandy Klaws then they air jist liabul tu up and tel me wun. i shor hav a hard time seein how Sandy and jingul bels and fire krakers and gittin drunk and bein a glutton and givin presents tu ech uther kud in eny wise selebrate the burth uf our dere Saviour. ef u air go-in tu selebrate mi birthday then i want u tu no i wud be powerfully disapinted ef i did not git the presents. wel dont talk about selebratin His birthday when u giv yore gifts tu evrybody but Him.

no i dont beleev in ole saint nik, and ther air a lot uf uther things i dont beleev in 2. i dont beleev in these here weepin profits what kals themselves modurn evangelists. they shore no how tu turn on the water wurks tu git jiners fer the churches. i no wun what kan kry when he is sad, weep when he is glad and he kan shed tears when he is without ether. i went tu heer wun uf thes profesional sobbers preach sum time ago. He kud weep, kry, sob and shed tears by turns. he had big krowds and the peepul got religun alrite and jined the church but they fel away fastur than they jined, when a church has a meetin lik that they usally hav tu hav another to git the peepul saved what the bo-hoo-er got in the church thru his tears. no bro. Gilpeens, i dont beleev in weepin profits. i lik tu see a

precher what preeches the Word faithfully and then waits on the Holy Spirit tu work with sinners.

ther air a fu uther things i dont beleev in ether. i dont beleev in goin tu church and then goin hoam to kritisise the services. when wun famly kam hoam frum church they started the usual pik-in. the father kritisised the sarmont. the muther thot the orgunist made a lot uf mistaks whil ant jane grumbled about the ventilashun. uf korse the teen age darter thot the sarmont wuz 2 long but the ate yer old boy kapped the klimax when he sed, but i stil think hit wuz a pretty gude show fer a nikle. i beleev in goin tu church fer what gude u kan git fer yore spirit and not tu kritisise. i always hav a feelin that the debil walks hoam with the feller what goes to church tu kritisise.

and i shore dont beleev in the way pasturs wives air treeted. when a nu pastur arrives befoar the bed is set up and the dishes washed sum sistor usually kalls her on the fone tu tel her that she is expeeked to teech the muthers klas. lots uf the church sisturs giv about 4 sents a munth in the kollekshun plat and then fuss bekaws the pasturs wife dresses lik a bum. evry time sum foakes hav a pane in ther big tow they expekt the pasturs wife tu leev her lookin and kleenin and soin tu visit them. a fu yers ago we had wun pastur and wife who wer reely gude and godly foakes, befoar they had ben in the komunity 2 weaks wun woman sed that the pasturs wife never had spent an afternun with her. ef she is frendly sum body wil talk about how frivulus she is and ef she is shy and reserved they wil say she is stuk up. sum foakes wil try tu kritisise her husband and her yunguns rite to her fase, i shore dont beleev in treetin her that way. i wil stand up fer the preechers wife as the finest wum-un in town eny day.

wun ef the lady members uf Moses church wint in tu the kounty seet tu ask fer state aid. in fillin out the papurs she sed her Rastus had ben in an auto rek and had suffured konkulusun uf the brane. the klerk asked ef she didnt meen konkulusun. she replide firmly, i meens konkulusun fer he is ded. in uther wurds he wuz finished and i am plum tukered out aftur ritin all this, but i do hit evry week fer u and our dere old Baptist jernel be-kaws i am,

Books Reviewed

(Continued from page one)

This book, on this great subject of so much confusion and contradiction, is written so as to be understood not only by the student, but also the layman. Easy reading because of its outlined arrangement, also written so as to urge and help one to desire the contents of the whole. I find that the writer treats all passages with equal fervor (not skipping the controversial passages) but giving a good interpretation — a book that is helpful. The writer gives an excellent view of saving faith in contrast to a vain faith; he also emphasizes Jesus Christ as the one mediator between God and man. This is a great treatise to be condensed into 138 pages on so great a subject.

The Great I Ams of Jesus by John Caylor, Zondervan Publishing House, Grand Rapids, Michigan, 86 pages, \$2.00.

This book by John Caylor I find to be very good in many ways — condensed, direct, and to the point. Interesting and helpful to the preacher, student, or layman. Many precious truths about our Lord are made plain. It is outlined with good scriptural references. A good book in simple language and style, true to its title. Our only objection is that the price is somewhat high for the size of the book.

A Bride For His Son by T. A. Lambie, Loizeaux Brothers, New York, New York, 188 pages, \$2.50.

The title to this book is somewhat misleading, but this doesn't take away its value and interest. The book consists of twenty-one short studies taken mostly from the Old Testament. The author shows an intimate knowledge of O. T. typology. The stories used in this book are well chosen and many illustrated by personal experiences which make for interesting reading. The book loses some of its effectiveness by lack of outline. I would class it as light reading.

yore frend
i s hardtufule

i jist asked Mose, jokin like, ef he had all his Xmas shoppin dun and he sed the longur i puts hit off, the less time hit takes me. well i wont have tu spend much time on hit ether fer all the time i hav goes into the wurk uf mi Lord.

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