

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

VOL. 26, NO. 49 RUSSELL, KENTUCKY, JANUARY 4, 1958 WHOLE NUMBER 1019

A New Leaf Or A New Life?

On the first day of January we hear a number who know nothing of Christ say: "I am going to turn over a new leaf, I am going to live a better life."

A very noble purpose to be sure, but impossible to perform, for you cannot find a "new leaf" in the old life and you can't do better with the old nature. The Scriptures are very plain concerning the condition of man apart from Christ and to such they offer no hope for a "new leaf" or a "better life."

"They that are after the flesh do mind the things of the flesh." (Romans 8:5).

Suppose you do turn over a

"new leaf," you can't turn over the old flesh and when the very best is done to control and conduct the old life the Scriptures declare:

"So then they that are in the flesh cannot please God." (Rom. 8:8). The carnal man cannot do spiritual things.

"To be carnally minded is death." (Rom. 8:6).

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8:7).

Man may do "better" and stand improved before his neighbors but he cannot stand approved before

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Some Choice Excerpts From Buchanan's Great Book

From "The Doctrine of Justification" by James Buchanan

(These excerpts primarily concern the relationship of the Law and the Gospel to the unsaved sinner).

The best preparation for the study of this doctrine is—neither great intellectual ability, nor much scholastic learning—but a conscience impressed with a sense of our actual condition as sinners in the sight of God. A deep conviction of sin is the one thing needful in such an inquiry—a conviction of the fact of sin, as an awful reality in our own personal experience—of the power of sin, as an inveterate evil cleaving to us continually, and having its roots deep in the innermost recesses of our hearts—and of the guilt of sin, past as well as present, as an offence against God, which, once committed, can never cease to be true of us individually, and which, however He may be pleased to deal with it, has deserved His wrath and righteous condemnation. Without some such conviction of sin, we may speculate on this, as on any other part of divine truth, and bring all the resources of our intellect and learning to bear upon it, but can have no suitable sense of our actual danger, and no serious desire for deliverance from it. To study the subject with advantage, we must have a heartfelt interest in it, as one that bears directly on the salvation of our own souls; and this interest can only be felt in proportion as we realize our guilt, and misery, and danger, as transgressors of God's Law. The Law is still, as it was to the Jewish nation, 'a schoolmaster to bring us to Christ, that we may be justified by faith,' and the Law must be applied to the conscience,

so as to quicken and arouse it, before we can feel our need of salvation, or make any serious effort to attain it. It is the convinced, and not the careless, sinner, who alone will lay to heart, with some sense of its real meaning and momentous importance, the solemn question—'How shall a man be just with God?'

We must believe that the Law of God, in all its spirituality and extent, is still binding, if we are to feel our need of the Gospel of Christ; and we must be brought to tremble under 'the revelation of wrath,' if we are ever to obtain relief and comfort from 'the revelation of righteousness.'

The grand characteristic of all human systems; as distinguished from the divine method of Justification, is self-righteousness or self-sufficiency, in one or other of its manifold forms, which are all, more or less, opposed to dependence on the grace of God; and this radical error manifests itself universally amongst men—either in reliance on the general goodness of their character and moral conduct—or in their observance of religious forms and ceremonies, as a compensation for any shortcoming in moral obedience, or in their possession of peculiar privileges, viewed as

(Continued from page four)

Twenty Qualifications Of A Pastor

- The wisdom of an owl.
- The strength of an ox.
- The tenacity of a bulldog.
- The daring of a lion.
- The patience of a donkey.
- The industry of a beaver.
- The versatility of a chameleon.
- The vision of an eagle.
- The melodies of a nightingale.
- The meekness of a lamb.
- The tact of a politician.
- The hide of a rhinoceros.
- The disposition of an angel.
- The resignation of an incurable.
- The loyalty of an apostle.
- The faithfulness of a prophet.
- The tenderness of a shepherd.
- The fervency of an evangelist.
- The devotion of a mother.
- The sacrifice of a martyr.

—Defender Magazine.

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The Baptist Examiner Pulpit

"GOD'S PEOPLE"

Sermon Preached by Pastor John R. Gilpin; Mechanically Recorded for Publication (Preached Thanksgiving Morning, November 28, 1957)

Two Men In One

There are two principles in a man that is born again; a principle of corrupt nature and a principle of grace; the one is called the old man, and the other the new. The old man continues unregenerate to the last. No part in him is regenerated. He remains untouched, and is just the same as he was, only deprived of his power of dominion. The new man is wholly regenerate. There is no unregenerate part in him. There is no sin in him, nor done by him; "he cannot sin because he is born of God." "The king's daughter is all glorious within."—John Gill.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—I Pet. 2:9.

Thanksgiving always means a great deal to me. First of all, as a citizen of this country and as a spiritual Heaven-born citizen of the kingdom to come, I have much for which to thank the Lord, and it behooves me that I should give thanks to Him for all of His benefits—physically, mentally, materially, and spirit-

ually—benefits that have come to me through the days gone by. I truly thank Him this morning for all of His blessings and thus I say, beloved friends, Thanksgiving always means much to me because it is another opportunity that we have to turn aside from the ordinary and the everyday pursuits of life, that we might thank God for all of His goodness unto us.

Then in a second way Thanksgiving especially means much to me, for it was on Thanksgiving Day in 1924 that I preached my first sermon. That is quite a few

years ago. Lots of water has gone over the dam and under the bridge since that time. Somehow Thanksgiving always means an unusually great amount to me when I remember back yonder in 1924, on Thanksgiving Day, that I first chose a text from God's Word, which says, "Let your light so shine before men," and from that text of Scripture, spoken by the Lord Jesus Christ in the Sermon on the Mount, I preached my first sermon.

As I think this morning relative to Thanksgiving, I am reminded

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Council, to "re-examine theologically the whole Council movement and its various programs." He stated that this would cause the Missouri Synod Lutherans and Southern Baptists to "be willing to reconsider their relation to the National Council."—B. L. R.

Beer License Granted To Roman Catholics

Saint Anthony's Roman Catholic Church of Wichita, Kan., recently had License Collector Frederick Denny scratching his head. The priest in charge had put in for a beer license because he felt that the sale of this beverage in the parish house would pep up the weekly bingo games and also add to the take.

The trouble was that in Wichita there's a law against selling beer within 250 feet of a church or a school. Mr. Denny really sweated over this one. He had been accustomed to having one hassle after another with churches that were opposing licenses within their area. He'd gone out with his measure in hand many a time and that 250-foot rule was vigorously applied.

But this was a new twist. Here was a church not fighting strongly for that last inch of protection from beer but imploring permission for beer within its grounds and halls. Well, Mr. Denny finally decided it this way—that since there was no church (no other church, that is) within 250 feet of the church applying there was nothing in the law to forbid granting of license. Saint Anthony's has its beer license now.—The Convert.

Editorial Notes

*The sub-heading under the article entitled "The Bible Versus Arminianism," in the December 14 issue, should have been "God's Will," not "God's Prescience."

*Truth is never forced to misrepresent Error in order to prove that Error is wrong. It is Error that must misrepresent Truth in order to gain acceptance, an acceptance that requires two things: Misrepresentation of Truth and ignorance on the part of the unfortunate victim.

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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Examiner Editorials

By Bob L. Ross

With Regard To Showing Respect To Arminians And Others

As I have had occasion to mention once before in this column, in an article in the August 17th issue, it was stated that "it is difficult to see how one could have any more respect for an Arminian than for an out-and-out atheist." Many people, especially some Arminians, took and do take such statements as this in a manner in no wise intended. So I now beg the attention of all who do so, in order that I may clarify this matter, so that no one, no, not even the rankest atheist or most out-spoken Arminian, will harbor a false impression with regard to my saying what I did.

All that I have ever read concerning Robert Ingersoll represents him as one of the finest, most high-type gentleman that ever lived. His morals and ethics are never called into question. But Mr. Ingersoll was an open, blatant infidel, and an outspoken enemy of the Bible. With regard to his attitude toward the Bible, no saint of God can have the least respect for him. In fact, he is most contemptible from this standpoint. At the same time, however, as a person of admirable human characteristics, Ingersoll is to be respected. He is to be respected, not in a hypocritical manner, but in the purest sense of the word, just as Christ respected the rich young ruler. Furthermore, though we should abhor Ingersoll's attitude toward the Bible, if we see evidence of sincerity in his opposition to the Bible, if we see that it is because he believes he is right that he opposes the Bible, then we are to respect him for contending for what he believes to be truth, even though we are convinced that he is wrong. Even in sincerely opposing the truth, he is more deserving of our respect, from this standpoint, than many Baptists who suppress what they believe to be true. The man who believes he has something that will benefit others, be he right or wrong, is obligated to man and to God to declare it, not suppress it. Such a man deserves our respect in this regard; and if we are convinced he is wrong, we are under obligation to combat his error.

I trust that this illustration will help clarify statements wrongly understood. We have the deepest respect for many men who hold to all types of error. We think they have the qualities of earth's excellent men. Their moral lives are outwardly unblemished. They are persons of unsurpassed charity and good-will. And though we have little if any spiritual fellowship with them, we enjoy their

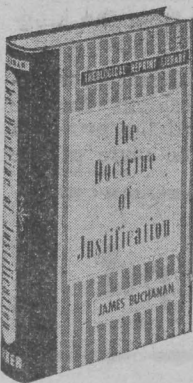
company to a great extent. Even in discussing differences with them, we can respect their admirable manner of conduct.

John Wesley was undoubtedly one of the rankest Arminians that ever lived. Yet, in moral conduct, he was unblemished, so far as we know (though he was sometimes quite unethical in religious debate). And Spurgeon, though he differed in theology with Wesley, on practically every point, said that Wesley's self-sacrifice, zeal, and such characteristics were "far above the ordinary level of common Christians." Also, he said, "While I detest many of the doctrines he preached, yet for the man himself I have a reverence second to no Wesleyan."

Now we, like Spurgeon, detest a great many errors in the religious world. But at the same time, we have a great deal of respect for some who hold to them. We do not want such men to think that we have no respect for them in the sense I have mentioned; but identified with what we believe to be heresy, we respect them not.

Alexander Carson has some excellent lines in this regard. He says, "If we have reason to believe that some views . . . are injurious to those that hold them; much more, if we consider such views infinitely and eternally injurious; if we have a reason to believe that any of our brethren of mankind have views . . . that will be, if unchanged, infinitely and eternally injurious to them; much more, if we believe that the bulk of mankind appear to have such pernicious views, it would

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be cruelty and murder to conceal our sentiments . . . Why should I be offended with my neighbour for endeavoring to convince me that I am in error, even though I clearly perceive that the error is in himself? He is acting a friendly part by me, when he endeavors to make me believe his own creed. Can he more effectively show his concern for me than by discovering earnestness to bring me to receive the salvation on which he himself depends? For this reason, I have always thought that they who believe that there is no salvation but in their own church, if there be any such persons, ought not to be exposed to the reproach of being enemies of those whom they abjure to perdition. They may hold such a sentiment, and yet be far from wishing damnation to any."

When we subject a differing view to a critical examination, and do all within our power to show what we believe to be its error, in no uncertain terms branding such a view as heresy, do we thereby manifest that we have no love and respect for the advocate of such a view? No, in no wise. We are simply discharging a sacred obligation to God, to mankind at large, and to the advocate in particular.

When we call attention to an individual whom we believe to be an enemy to the Faith, "marking" such a one as being a propagator of erroneous doctrine, yea, a heretic, does that indicate that we are moved by malice, that we have no love for such a one? Not at all.

In past years, when modernists and fundamentalists spoke so vehemently against each other, did such mean that the two parties had no love or respect for the other? Should Nels Ferre and Fosdick conclude that their theological opponents are men who have no interest in them, for their good? Would it be right for Graham to believe that McIntire, Rice, Bennett, Jones and others have no love and respect for him?

Christ once said to Peter, "Get thee behind me Satan." Did such a command reveal that Christ did not love Peter, and that He had no respect for him?

I am sure that you see my point.

It is so easy to be misunderstood, especially through letter or printed page. We have never been able to harbor malice against even our bitter enemies, not to mention others with whom we differ. Even though in some instances, we could not have any

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"I Should Like To Know"

1. Comment on "whosoever will" (Revelation 22:17) as it relates to election.

It is characteristic of the natural mind to think that this verse is contradictory to election. But it is not. The verse simply states that whosoever has a will to come is cordially welcomed by God to come. Election has no conflict with this truth. Election conflicts with the Pelagian doctrine that man naturally has the will to come. Anyone who teaches that the sinner has such a will to come contradicts Jesus, for Jesus said, "Ye will not come," literally, "Ye are unwilling to come." Both the Bible and spiritual experience teach us that our natural will is the will not to come to Christ. "Men love darkness rather than light" (John 3:19).

Whosoever will, let him come—yea, by all means. If you have a will to come to Christ, then come! **The Bible teaches that all who have such a will have it from God. No man has this will to come apart from the grace of God.**

Now, if this be so, and if God does not give this will to come to all men without exception, it is evident that He has given the will to come to only some. These are His elect. In Psalm 110:3, we read, "Thy people shall be willing in the day of thy power." In John 6:37—"All that the Father giveth me shall come to me."

So the "whosoever wills" are God's elect. They are not elect because they will to come, but they will to come because God in His grace has given them the will to come.

2. Also explain I Timothy 2:4, "Who will have all men to be saved."

This verse conflicts only in the mind of the person who thinks that "all men" refers to everyone in the world. But the very fact that God does not save all men without exception proves that this passage does not mean everyone in the world. Since God's will is omnipotent and cannot be obstructed by Satan, demons, or men, it follows that it is not His will to save all men without exception. To teach otherwise is to teach that God is defeated in His purpose, which would actually mean that Satan and his emissaries have dethroned Him. So, evidently, the meaning

of the verse is that God will save some out of the whole world of men; not just a particular race of people, but some of all the races, every kind of men, all men. We think that the context bears this out, for Paul refers to "kings, and all that are in authority," as if to say, It is God's will to save all classes of men, even kings, so let us pray for them and endeavor to teach them the truth. It is much easier for us to accept this interpretation than it is to accept the idea that God's will has been and is being thwarted! Such a notion undeifies God.

3. Explain God's revealed will and His secret will.

God's revealed will simply reveals to man his rightful duty and that which would be pleasing to God were it done. God's secret will is His own purpose. This will is not made known unto man. An example of God's revealed and secret will is found in Genesis 22. God commanded Abraham to sacrifice Isaac on the altar. However, it was God's secret will to interfere with this transaction and to prevent it from happening. Another example is the death of Christ. God's revealed will is "thou shalt not kill." But His secret will was to permit wicked men to crucify Christ. Man's duty, you see, was not to kill Christ; but God is not responsible to cause man to comply with that duty. Therefore, God's secret will was done by His permitting wicked men to act according to their sinful natures. Usually, God's revealed will (man's duty) is violated by man. But His secret purpose cannot be thwarted in the least. (Ephesians 1:11). God's revealed will always expresses to man what is right to do, but God's secret will is what God Himself determines to do.

4. How is it possible to re-join body and soul again, after one has been dead 23 minutes? This was in the paper recently. A man's life was restored by heart massage, after being dead 23 minutes.

Death is a separation. At physical death, the soul and body separate. In the case mentioned in this question, the man's soul had not been taken from his body, though to outward appearance, he

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The Doctrine of the Blood, No. 8

LIFE IN THE BLOOD OF CHRIST

(THE BLOOD IN THE NEW TESTAMENT)

Do you realize that just a few years ago the doctors and physicians of America and of the world thought that one way to cure a sick patient was to "bleed" that person? Well, that is exactly what the medical world thought. Men of medicine would cut a person, and permit the blood to drain from the veins of an ill patient, thinking that such would hasten one's recovery from illness.

But in our more advanced medical knowledge today, things are right opposite to what they were a few years ago. Today, the greatest thing in the medical world is the blood transfusion. On the battlefield and on the home-front, the blood transfusion is the greatest cure for many of the diseases and ailments of medical patients that is known. Certainly, there has been a great advance in our times over what used to be practiced, with regard to blood in the medical field.

Spiritual Ignorance About The Blood

But unfortunately, men have not progressed spiritually, with regard to blood. Although God has revealed to us that without the shedding of blood there is no remission of sin, many folk continue to ignore the Word of God and look to something else for salvation.

We are living in a day when everything is described by the suffix, "less." For instance, we have the horse-less carriage, seed-less fruits, ice-less refrigerators, smoke-less heat,

tube-less tires, and a host of other things are "less" something. Likewise, many people have a blood-less religion, as far as the blood of Christ is concerned. But the Word of God reveals that there is no salvation apart from the blood of Christ. For a text let us notice John 6:53—"Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you."

In the light of this verse, I say again, there is no salvation apart from the blood of Christ. With this verse as a text, let us notice some thoughts on the theme, "Life in the Blood."

Total Depravity

1. First of all, I wish you to note that this verse teaches the **total depravity of man**. Jesus clearly teaches here that the sinner, the lost man, the natural man, is dead spiritually. Certainly, Jesus was speaking of spiritual life, for those to whom He spoke were very much alive physically. He said, Now if you don't drink my blood, you have no spiritual life in you. Well, if man has no spiritual life in him, he is dead spiritually.

Paul said the same thing. In Ephesians 2:1, he tells the saints of Ephesus, "And you hath he quickened, who were **dead** in trespasses and in sins." Without Christ, a natural-born person is dead spiritually. The only spiritual life that one has is the life received from Christ. That which is born of flesh is flesh, not Spirit. Friend, you are a spiritual corpse—dead in

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From 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

III. I shall now turn very briefly to the second sentence of my text: "And him that cometh to Me I will in no wise cast out."

"Now," says somebody, "he is going to knock down all that he has been building up." Well, I would rather be inconsistent with myself than with my Master; but I dare not alter this second sentence, and I have no desire to alter it. Let it stand as it is, in all its glorious simplicity:

"HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT."

Let the whole world come, still this promise is big enough to embrace them all in its arms. There is no mistake here, the wrong man cannot come. If any sinner come to Christ, he is sure to be the right one. Mark, too, as there is no limitation in the person coming, so there is no limitation in the manner of the coming.



Says one, "Suppose I come the wrong way?" You cannot come the wrong way; it is written, "No man can come to Me, except the Father which hath sent Me draw him."

"No man can come unto Me, except it were given unto him of My Father." (John 6:44, 65).

If, then, you come to Christ in any way, you are drawn of the Father, and He cannot draw the wrong way. If you come to Christ all the power and will to come have been given you of the Father. If you come to Christ, He will in no wise cast you out; for no possible or conceivable reason will Jesus ever cast out any sinner who comes to Him. There is no reason in Hell, or on earth, or in Heaven, why Jesus should cast out the soul that comes to Him. If Satan, the foul accuser of the brethren, brings reasons why the coming sinner should not be received, Jesus will "cast down" the accuser, but He will not "cast out" the sinner. "Come unto Me, all ye

that labour, and are heavy laden, and I will give you rest," is still His invitation and His promise, too.

Let us suppose a case by way of illustration. Here is a man in Swansea—ragged, dirty, coal-begrimed—who has received a message from Her Most Gracious Majesty, Queen Victoria. It reads in this wise: "You are hereby commanded to come, just as you are, to our palace at Windsor, to receive great and special favours at our hand. You will stay away at your peril." The man reads the message, and at first scarcely understands it; so he thinks, "I must wash and prepare myself." Then, he re-reads the royal summons, and the words arrest him: "Come just as you are." So he starts, and tells the people in the train where he is going, and they laugh at him. At length he arrives at Windsor Castle; there he is stopped by the guard, and questioned. He explains why he has come, and shows the Queen's message; and he is allowed to pass. He next meets with a gentleman in waiting, who, after some explanations and expressions of astonishment, allows him to enter the ante-room. When there, our friend becomes frightened on account of his begrimed and ragged appearance; he is half inclined to rush from the place with fear, when he remembers the words of the royal command: "Stay away at your peril." Presently, the Queen herself appears, and tells him how glad she is that he has come just as he was. She says she purposes that he shall be suitably clothed, and be made one of the princes of her court. She adds, I told you to come as you were. It seemed to be a strange command to you, but I am glad you have obeyed, and so come.

I do think this is what Jesus Christ says to every creature under Heaven. The gospel invitation runs thus: "Come, come, come to Christ, just as you are."

"But, let me feel more." "No, come just as you are."

"But let me get home to my own room, and let me pray." "No, no, come to Christ just as you are."

As you are, trust in Jesus, and He will save you. Oh, do dare to trust Him!

If anybody shall ask, "Who are you?" answer, "I am nobody."

If anyone objects, "You are such a filthy sinner," reply, "Yes, 'tis true, so I am; but He Himself told me to come."

If anyone shall say, "You are not fit to come," say, "I know I am not fit; but He told me to come." Therefore—

"Come, ye sinners, poor and wretched,

Weak and wounded, sick and sore;

Jesus ready stands to save you,

Full of pity join'd with power;

He is able,

He is willing; doubt no more.

"Let not conscience make you linger,

Nor of fitness fondly dream;

All the fitness He requireth,

Is to feel your need of Him:

This He gives you;

'Tis the Spirit's rising beam."

Sinner, trust in Jesus; and if thou dost perish trusting in Jesus, I will perish with thee. I will make my bed in hell, side by side with thee, sinner, if thou canst perish trusting in Christ, and thou shalt lie there, and taunt me to all eternity for having taught thee falsely, if we perish. But that can never be; those who trust in Jesus shall never perish, neither shall any pluck them out of His hand. Come to Jesus, and He will in no wise cast thee out.

May the Lord bless the words I have spoken! Though hastily suggested to my mind, and feebly delivered to you, the Lord bless them, for Christ's sake! Amen.

"I Should Like To Know"

(Continued from page two) was evidently dead. But had the man really been dead—soul separated from body—no one could have restored him to life. The Bible gives us an example of a man who had been dead four days (see John 11), yet he lived again. God alone fully knows about such matters, for it is He who brings them about.—B. L. R.

Editorials

(Continued from page two) sort of respect for unscrupulous individuals, because there was no characteristic that commanded respect, but vice versa, we have still been unable to cease loving the persons and desiring their spiritual good.

In contending for the Faith, too often folk do not consider what is explained in the foregoing. This should never be. Unholy passion should never characterize anyone, even in the hottest of contention, and we do not believe that anything we have written has been motivated by any such passion. What we have written was written in the interest of what we believe is Truth, whether it has been positive or on defensive. If it has been strong, then I thank God for the grace to so present it, for so it was done in New Testament days. If it has been offensive, yet has been truth, then we regret that it has not been received. But Jesus said that offenses would come. Nevertheless, we ask Paul's question, Am I your enemy because I tell you the truth? We pray that no one with whom we differ may so consider us.

If anyone did not understand statements that we have previously written to be characterized by the principles presented in this article, we ask your forgiveness for our failure to fully explain these principles to you. But if it has been the truth we have presented that has caused you to have ill-respect to what has been written, then we regret that you have been offended by it, and pray that God may grant you grace to see and accept that which is His Word.

* * * *

John R. Rice To Show His Colors

The "high priest" of interdenominational, Arminian evangelists has announced that he has eight articles ready for publication on predestination, election, and foreknowledge. He says that these articles will "show what hyper-Calvinists actually teach," and that "anybody in the world who will may be saved, that God enlightens every person who comes into the world so that he could turn to Christ and be saved."

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HATRED OF CALVINISM

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(Now In Glory)

There is something phenomenal in the reception which its opponents have given to the Calvinistic type of theology. Not in its extremes and its eccentricities alone, but in its moderate and balanced forms, men have heaped upon it abuse and obloquy. No other modern confession of faith has been debated with such virulent and venomous dissent. It is one of the rarest achievements of theological candour, if its opponent gives a statement of it which its believer can accept as his own. Philosophic thinkers lose their balance in assaulting it. Good men fall from grace in disproving it. The more "liberal" unbelievers are, the more intolerant is their reasoning, and the more vitriolic is their animosity. This is emphatically true of that class of men of letters in whose culture literature takes precedence of religion.

One of the pet ideas of Mr. Emerson is "the malignant mythology of Calvinism." Such is his modest caricature of a system of beliefs which has for centuries commanded the faith of a larger proportion of the cultivated mind of Christendom than any rival. It has been the favorite belief of the more thoughtful confessors of Christianity from the beginning. Men of independent inquiry, of well-poised minds, and of profound religious nature, have inclined to one or another form of it in larger numbers than those commanded by any other theology.

ed," that "the only predestination taught in the Bible is based on God's foreknowledge," that God "only predestinates those to be saved whom He knows will trust Christ as Saviour," etc., etc.

About two years ago, THE BAPTIST EXAMINER published an article dealing with some of the positions held by Mr. Rice. In that article it was stated that Rice is definitely an Arminian. Shortly after the publication of this article, Rice asked that his name be dropped from our mailing list, and he likewise dropped us from his. A few weeks after we had been dropped from his mailing list, a reader sent us a clipping from a copy of his paper. In this clipping he told of how we had said that he was an Arminian, and he said, "Of course such charges are not true." Furthermore, in a letter to me he said that the charge that he was Arminian was a "tirade" and that I had "little regard for facts and definitions and for truth." In a second letter to me, he said that he had "been in print for more than 30 years and opposed Arminianism"; therefore, my charge was "obviously untrue," and was a "slandrous attack."

But not once did Rice make an effort to show that his position on election, predestination, the atonement, and the effectual call are not Arminian. Furthermore, during all the years that I have been receiving his paper, not once has he ever opposed Arminianism, (except "falling from grace"), and not once has he published any truth concerning election, predestination, etc.

Of course, all who know what Arminianism is would have to read only one article by Rice to see that his theological structure is undergirded by the vagaries of Arminius. But because many people think that Arminianism is no more than a denial of the absolute eternal security of the saints, and do not know the real essence of Arminianism, some would naturally fall for Rice's denial of being an Arminian. So instead of openly defending his statement—that he is not Arminian—Rice has for two years voiced nothing more than a denial that he is an Arminian, to the satisfaction of all who are ignorant of what Arminianism is. He has never endeavored to show why our charge is not true, and has written some malicious letters attacking our

logical structure. The literature of the last three hundred years contains more of elaborate discussions in its defense than is to be found in that of all other compends of Christian doctrine combined.

In substance, it is the spinal cord of the most illustrious of historic creeds. It is the soul of many of the most precious products of Christian hymnology. Men have argued it, and sung it with equal force of conviction. Sanguinary battles have been fought for it, as the most potent ally of civil and religious liberty. Historians of the latest and most brilliant type of civilization laud it as a tributary to all that is most valuable in civilized society. Yet, in the face of all this, we are called upon to believe that Calvinism, in any form of it, is a mythology! The old Greek *cultus* is treated by many literary men with more decent respect.

The Calvinistic way of thinking in theology has commanded the loyalty of Christian womanhood, in its most refined and cultivated representatives, and these in larger numbers than can be claimed for any other symbol of religious faith now extant. Devout woman has trusted it, loved it, sung it, suffered and died for it, in multitudes incalculable. Yet, despite all this, grave and learned and reverend critics would have us believe that it is a "malignant mythology!"

character. These letters were sent to us by friends who have written to Rice and received his reply.

But it seems that truth has forced its way to the front, and Rice sees that he cannot overcome it by endeavoring to keep people in ignorance of the issues involved. Arminianism, following the steps of Arminius, has never been fond of open conflict with truth. Its first method of defense has therefore been such as Rice's. But when truth's forces have advanced so far as to invade into the ranks of Arminianism, snatching some from its fire, then Arminianism rakes up its faulty weapons of war and goes into a raging battle. It seems that Rice has now advanced to this point.

At present, not having read any of Rice's articles, we have not decided whether or not we shall take any extensive notice of them. However, we have definitely decided that we shall show that Rice's position is in harmony with Arminius, yea, even oftentimes hyper-Arminian. This we shall do by comparing the position set forth by Rice with the position set forth by Arminius in his works.

But if Rice misrepresents the Calvinistic position on election and predestination, naturally we shall feel obligated to God and to the Christian public to defend the truth. Rice says in his announcement that it will be "hyper-Calvinism" which he will expose. So long as Rice does not misrepresent Calvinism under the head of "hyper-Calvinism" or vice versa, then we shall let his articles go unnoticed in this regard. But if he represents Calvinism as being "hyper-Calvinism," or vice versa, then we shall call attention to this misrepresentation.

Already, Rice's announcement has convinced one brother that we have not misrepresented Rice, but have told the truth with regard to his being an Arminian. This brother writes, commenting upon Rice's announcement, "This verifies your contention that Rice is an Arminian." We believe that many more will see the truth as a result of Rice's coming out and showing his true Arminian and hyper-Arminian colors.

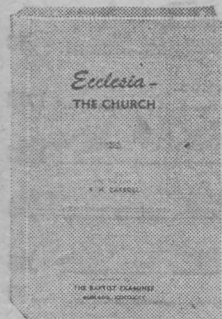
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A Year Untried

R. M. Offord

A year untried before me lies,
What it shall bring of strange surprise,
Or joy, or grief, I cannot tell;
But God my Father knoweth well.
I make it no concern of mine,
But leave it all with Love Divine.

Be sickness mine, or rugged health,
Come penury to me, or wealth;
Though lonesome I must pass along,
Or loving friends my way may throng;
Upon my Father's word I rest,
Whatever shall be will be best.

No ill can come but He can cure,
His Word doth all of good insure:
He'll see me through the journey's length,
For daily need give daily strength.
'Tis thus I fortify my heart,
And thus do fear and dread depart.

The sun may shed no light by day,
Nor stars at night illumine my way;
My soul shall still know no affright,
Since God is all my life and light.
Though all the earthly lamps grow dim,
He walks in light who walks with Him.

O Year untried! — thou hast for me
Naught but my Father's eye can see;
Nor canst thou bring me loss or gain,
Or health or sickness, ease or pain,
But welcome messenger shall prove
From Him whose name to me is Love!

Quotations From Buchanan

(Continued from page one)
special tokens of God's favour.

The false security of the Rationalist arises, not from the knowledge and belief of Christ's Gospel, but from ignorance or disbelief in regard to the demands and sanctions of God's Law; and the doctrine of Justification, as it is taught in Scripture, is fitted to break up that false security, and to awaken every thoughtless man to a sense of his condition in the sight of God. For, in its negative aspect, it teaches us, first of all, how we cannot be justified—it excludes the possibility of pardon and acceptance, in the case of man fallen, on the ground of his own disobedience, and insists on the necessity of a satisfaction to divine justice, such as shall be at once an adequate expression of God's infinite abhorrence of sin, and an effectual means of securing all the ends of punishment under His moral government.

What the Rationalist most needs at the outset is a work of the Law on his conscience—a clearer and more impressive apprehension of the spirituality and extent of its preceptive requirements—a deeper sense of sin—of the fact of sin, as undeniably chargeable against himself, and, especially, of the guilt of sin, as that which exposes him to imminent and awful danger—a realizing conviction of those threatened penalties, which are expressive of God's holy hatred of it, and His infallible determination to punish it—and a close and faithful application of the whole Law to himself individually, as a sinner in the sight of God, standing before His awful tribunal, and awaiting His sentence, as a righteous Judge. Without some such experience as this, he will feel little or no interest in the question of Justification, and will scarcely be able to understand what it means, or what principles are involved in it.

All these errors in regard to the doctrine of Pardon sprang from the same source—ignorance or unbelief in regard to the guilt and demerit of sin—the wrath of God which is revealed from Heaven against it—and the nature of punishment, as that is declared in the curse, or condemning sentence, of His law. Those who can bring themselves to be-

other; but they are so related that, while there may be some knowledge of sin without any knowledge of salvation, there can be no knowledge of salvation without some knowledge of sin.

Let this doctrine take effect, first of all, in its Legal aspect—bringing the Law to bear on his conscience, convincing him of the guilt which he has incurred, and awakening a sense of the punishment which he has deserved, as a sinner in the sight of a holy and righteous God; and then, but not till then, he will be prepared to understand and appreciate it, in its Evangelical aspect, when it proclaims a free pardon, but a pardon founded on a divine propitiation—a gracious remission, but a remission by means of a divine redemption—a full salvation, but a salvation procured by a divine satisfaction to God's eternal justice.

The Law and the Gospel are so related, that the one presupposes the other, and is founded upon it; and, by a marvelous device of divine wisdom, the justification of sinners is brought into intimate connection with that same Law, by which they are convicted and condemned. The Law worketh 'wrath,' the Gospel proclaims 'reconciliation,' but the two are connected by means of a 'redemption,' wrought out by One who 'redeemed us from the curse of the Law, being made a curse for us.' The penalty of the Law takes effect, not on the sinner, but on a Divine Substitute and the end of punishment being thus secured, pardon is proclaimed on the ground of propitiation.

Man's righteousness arising from his works of obedience to the divine Law, is excluded from the ground of his Justification on two distinct grounds—first, on the ground of God's Law, which convicts and condemns every sinner;—and secondly, on the ground of God's method of redeeming mercy, which brings in another righteousness altogether—the righteousness of Him who 'became obedient unto death, even the death of the Cross.'

The whole history of Christian Doctrine, with all its vicissitudes and fluctuations, from the Apostolic age down to the present times, teaches this great lesson, that, invariably, among all parties, in all lands, and in all ages, the views which men held of the evils in their condition and character which required to be redressed, affected their views of the nature, necessity, and value of the remedy proposed to them in the Gospel; that their estimate of the guilt and power of sin determined their estimate of the freeness and efficacy of divine grace; and this in regard alike to their Regeneration by the agency of the Spirit, and their Justification by the Mediatorial work of Christ.

A Pelagian or semi-Pelagian anthropology has been the latent, but prolific, root underground of all the heresies respecting both, which have sprung up in those ages of declension, when conscience slumbered, and a sense of sin decayed; and every revival of sound evangelical doctrine has been accompanied, or preceded, by a work of conviction, produced by a closer application of the Law to the conscience. Such has been the experience of the church as a collective body; and such also has been the personal experience of individuals. Their views of the nature, necessity, freeness, and efficacy of divine grace, have uniformly varied with their more or less vivid apprehensions of the evil and malignity of sin. No change is more striking or more instructive than that which is often produced instantaneously on all a man's views of the method of salvation, when from being a careless, he becomes a convicted, sinner. As a careless sinner, he presumed on mercy as a convicted sinner, he can scarcely dare to hope for it: once he reckoned on pardon, or rather on impunity now 'his own heart condemns him,' for he knows that 'God is greater than his heart.'

formerly he imagined that reformation of life would be sufficient to secure his welfare; how he feels that a radical heart-change is necessary, such as he is altogether unable to work in himself—and immediately on this change of his views in regard to

Baptist Pastor Praises Buchanan's 'Justification'

Dear Brethren:

Greetings in the name of Him who causeth us to triumph always.

I am rejoicing in Him as never before as I read "The Doctrine of Justification" by James Buchanan. It has helped me to put into words that which I had believed before, and given me an insight to the deceitfulness of heresies abounding in our day. The republishing of it will meet the needs "for such a time as this."

Enclosed find \$20.00 for which send me four of them. I want to make them presents to my teachers in our Sunday School.

We are taking up the Book of Romans as our next book of study in our Sunday School. It should prove an invaluable help to them, in the study of the Book of Romans.

I wish I were able to give this book to every family in my church.

It should be in every preacher's library.

Your fellow helper in the truth.
—W. M. Smith, Rushtown, Ohio.

sin, there follows a change in all his views of salvation, and those very doctrines of free and efficacious grace, which he once despised or rejected as "foolishness," are found to be the 'wisdom of God.'

We find our Lord, during His personal ministry, insisting much on the supreme and unchangeable authority of God's Law; expounding the spiritual meaning of its precepts—as requiring the homage of the heart, as well as the obedience of the life—setting forth its penal sentence, as extending to everlasting punishment, where 'the worm dieth not, and the fire is not quenched,'—and insisting on the depraved

state of all men, as rendering necessary something more than a mere outward reform, even an inward regeneration of the soul, if they would enter into the kingdom of God. We find Him making use of the Law, even in its covenant form, and saying, at one time, 'If thou wilt enter into life, keep the commandments,' and at another, 'Thou hast answered right, This do, and thou shalt live,' for He knew that a pure and spiritual law, requiring perfect obedience as the condition of life, was the most powerful instrument of conviction, and that it could not be brought home to the conscience without making every sinner feel that he is self-convicted and self-condemned. He thus sought to impress them, in the first instance, with a sense of their guilt, and misery, and danger, as sinners—to convince them of their need of another method of Justification than that by works of obedience to the Law, and of a far deeper, more inward and radical, change of mind and heart, than they had ever imagined to be either necessary or even possible: and then He proclaimed, in all its richness and freeness, the Gospel of the grace of God; revealing Himself as the Messiah who had been promised to their fathers; announcing the object of His coming, even to give 'His life a ransom for many,' that His 'blood might be shed for the remission of sins,' and proclaiming the doctrine of a free Justification by grace through faith, in that summary statement of the whole Gospel—'God so loved the world as to give His only-begotten Son, that whosoever believeth in Him might not perish, but might have eternal life.'

The Apostles dealt in like manner with the errors which were common alike to Jews and Gentiles, and those which were peculiar to the former. They were brought into immediate contact and collision with both; and equally in their preaching and in their epistles, they first applied the doctrine of the Law, whether of Nature or of Revelation, for the conviction of sin, and then proclaimed the Gospel, for the justification of the sinner.

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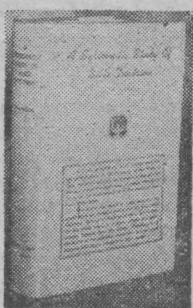
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Inspiration Of The Scriptures In The Philadelphia Confession Of Faith

1. The Holy Scripture is the only sufficient, certain and infallible rule of all saving knowledge, faith and obedience; although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable; yet are they not sufficient to give that knowledge of God and His will which is necessary unto salvation: Therefore it pleased the Lord at sundry times and in divers manners to reveal Himself, and to declare that, His will unto His church; and afterward for the better preserving and propagating of the truth and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing His will unto His people being now ceased.

II Tim. 3:15-17; Isa. 8:20; Luke 16:29, 31; Eph. 2:20; Rom. 1:19; 2:14; Ps. 19:1-3; Heb. 1:1; Prov. 22:19; 22:21; Rom. 15:4; II Pet. 1:19, 20.

2. Under the name of Holy Scripture of the Word of God written are now contained all the books of the Old and New Testaments, which are these: (the 66 books of the Bible then follow—Editor), all of which are given by the inspiration of God to be the rule of faith and life.

II Tim. 3:16.

3. The books commonly called Apocrypha, not being of divine inspiration, are not part of the canon or rule of the Scripture, and, therefore, are of no authority to the church of God, nor to be any otherwise approved or made use of than other human writings.

Luke 24:27, 44; Rom. 3:2.

4. The authority of the Holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man or church, but wholly upon God (who is Truth itself), the Author thereof; therefore it is to be received because it is the Word of God.

II Peter 1:19-21; II Tim. 3:16; II Thess. 2:13; I John 5:9.

5. We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts; the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts.

John 16:13; I Cor. 2:10-12; I John 2:20-27.

6. The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture; unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

II Tim. 3:15, 17; Gal. 1:8, 9; John 6:45; I Cor. 2:9-12; I Cor. 11:13; 14:26, 40.

7. All things in Scripture are not alike plain in themselves, nor alike clear to all; yet those things which are necessary to be known, believed and observed for salvation are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

II Peter 3:16; Ps. 19:7; 119:130.

8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic; so as in all controversies of religion, the church is finally to appeal to them. But because these original tongues are not known to all the people of God, who have a right thereto, and interest in the Scriptures, and are commanded in the fear of God to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner, and through patience and comfort of the Scriptures may have hope.

Rom. 3:2; Isa. 8:20; Acts 15:15; John 5:39; I Cor. 14:6, 9, 11, 12, 24, 28; Col. 3:16.

9. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched by other places that speak more clearly.

II Peter 1:20; 1:21; Acts 15:15, 16.

10. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, in which Scripture so delivered, our faith is finally resolved.

Matt. 22:29, 31; Eph. 2:20; Acts 28:23.

"God's People"

(Continued from page one)
that there are at least four elements that enter into Thanksgiving. There is the singing of God's praise, there is the praising of our Lord through the reading of His Word, and there is the thanksgiving that comes from our lips as we pray to God and in prayer we express to Him our thanksgiving. Then there is a fourth way whereby we can show forth our worship and that is through the preaching of the Word of God, and it is thus that I come to this text of Scripture this morning which tells us about God's people.

OUR ORIGINATION.

This text tells us of our origination, for it says, "Ye are a chosen generation." Our origination comes not of men, not of the church, and not of self, but of God.

I don't know whether you realize it or not but a man can be religious without ever having had an experience with the Lord. He may be a formalist, he may be a ritualist, he may be a theologian, or he may even be a bishop without ever having become a child of the living God.

I would insist this morning, beloved friends, that as God's people we are a chosen generation. God has had something to do with us who are His people. You can't do for your friends spiritually what God can do for them. You may do much for your fellowman from a material standpoint. You may help to educate him. You may lift him out of, and above, poverty. You may lead him to adopt a new code of morals or a new standard whereby he may seek a new course of living. You may build him a palatial mansion. It may be that you may even give your blood by way of a blood transfusion to save his life. But, beloved, though you may do all of this for an individual, you can't born that man a second time into the kingdom of God.

My text tells us that our origination is not of man — that it is not something that we can do for one another, but rather it says, "Ye are a chosen generation." The Lord chose us. Many Scriptures come to my mind in that respect.

I remember the Apostle Paul, when God was dealing with him, when as a blind man in the city of Damascus he was awaiting the arrival of God's man, Ananias; and as Ananias might argue with God relative to the task that was set before him of visiting Saul, it was then that God said to Ananias:

"Go thy way: for he is a CHOSEN vessel unto me."—Acts 9:15.

Beloved, what Paul was to God is what you and I as saved people are unto the Lord. We are chosen vessels unto the Lord.

We hear the Lord Jesus Christ saying:

"Ye have not chosen me, but I have CHOSEN you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."—John 15:16.

I would remind you that that little, feeble choice that you made back yonder the day that you were saved was merely the ratification of God Almighty's eternal choice. You didn't cast the deciding vote. Your destiny was not determined by the choice that you made, nor was it the choice that somebody else made in your behalf, but it was the choice that Almighty God eternally made before the foundation of the world.

Listen again:

"According as he hath CHOSEN us in him BEFORE THE FOUNDATION of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

How I thank God that before

EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK
Millerton, New York

TEXT: Hebrews 7:25.

INTRODUCTION: It has been said that here is a text that tells how to be saved "from the gutter-most to the uttermost." It is for the "down-and-out" as well as for the "up-and-out!"

"Wherefore" (v. 25) takes us back to verses 23-24 (at least). Christ is the eternal Priest (which includes and demands His resurrection, v. 25). Do you have a newspaper clipping of the death of a priest (Roman Catholic, Anglican, or Episcopal?) Look for one. Contrast these "priests" with our great Priest!

I. THE POWER OF CHRIST—"Able to save to the uttermost."

Definition: "Uttermost" means "entire," or "completely" (James Strong, Exhaustive Concordance).

Translations: "Able to save forever" (Duoay Version). "Able to continue saving" (Centenary Trans.). "Able to save perfectly" (20th Century N. T.). "Able to save unto completeness" (A. C. Kendrick—Commentary on the Epistles to the Heb., p. 198).

A. The reason Christ is able to save.

Because Christ is greater than:

1. Angels (chap. 1). They are servants, He is the sovereign!

2. Man (chap. 2).

3. Moses (chap. 3). Moses, a servant in the house, Christ the Son over the house.

4. Joshua (chap. 4).

5. Aaron (chaps. 5-7). Christ has a "better" covenant (chap. 3); system than tabernacle (chap. 9; sacrifice (chap. 10).

6. O. T. heroes of faith (chap. 11). He is the Object, Author and Finisher of their faith.

B. The riches of Christ's ability to save.

He is able to shield (Dan. 3:17); satisfy (Eph. 3:20); supply (2 Cor. 9:8); stabilize (Jude 24); succor (Heb. 2:18); subdue (Phil. 3:21); and secure (2 Tim. 1:12). (Author of this outline forgotten).

C. The respect in which Christ saves.

He "by Himself purged our sins" (1:3).

He "tasted death" (2:9).

He "delivered them, who through fear of death, were all their lifetime subject to bondage" (2:15).

"By His own blood He entered in once into the holy place, having obtained eternal redemption for us" (9:12).

His blood purges our conscience from dead works to serve the living God (9:14).

"Once in the end of the age hath He appeared to put away sin, by the sacrifice of Himself" (9:26).

He was "once offered to bear the sins of many" (9:28).

He sanctifies us by His bodily offering (10:10) and perfects us forever through that one offering of Himself (10:14).

He is risen and ascended to the Father and is set "down on the right hand of the Majesty on high" (1:3), now appears "in the presence of God for us" (9:24); "and unto them that look for Him shall He appear the second time without sin unto salvation" (9:28).

II. THE PEOPLE SAVED BY CHRIST—"Them that come unto God by Him."

A.—They are those who come. There must be response! You must come!

B.—Invitation. They accept the world-wide invitation of Rev. 22:17.

C.—Revelation. They come only because of the knowledge of the Father revealed to them by the Son (Matt. 11:25-28).

D.—Inspiration. They come because they are drawn by the Father (John 6:44), all of them (John 12:32—note in this verse Christ says He will draw all, not seek to, try to).

E.—Predestination. They come because they were given to Christ by the Father. "All" of them "shall come" to Christ (John 6:37). No doubt about it.

III. THE PROOF CHRIST IS ABLE TO SAVE—He lives and prays for us! "Seeing He ever liveth to make intercession for them."

This explains John 14:19 and Rom. 5:10, "we shall be saved by His life" (even His present life for us above in intercession).

How many good hymns can be quoted! "Arise, my soul, arise; shake off thy guilty fears"; "I know that my Redeemer lives, and ever prays for me."

A.—The security of Christ's prayers.

John 17. Christ prays that believers be kept from worldliness (v. 11); from evil, from the evil one (Satan) (v. 15); that believers be sanctified through the Word of God (v. 17); that they be one in Christ (v. 21), that they be brought home to glory (v. 24). Remember that Christ's prayers are always heard of the Father and answered! (John 11:41-42 with 1 John 5:15).

B.—The success of Christ's intercession.

Satan slanders us before God as with Joshua (Zech. chap. 3). Our "filthy garments" are removed and Christ's robe of righteousness covers us (Rom. 8:33-34).

C.—The symbol of Christ's intercession seen.

High priest wore precious stones with names of children of Israel engraved therein, upon his shoulders (strength) and heart (love) as he entered holy place (Ex. 28:9-12, 21 and 29). Engraved, could not "rub off." Christ will never "cast (us) out" (John 6:37), not "forsake us" (Heb. 13:25). These stones represent His elect, who are called jewels (Mal. 3:17), borne before Father.

D.—The spirit of Christ's intercession.

Underserving Lot was redeemed out of the destruction upon Sodom because of the intercessory prayers of Abraham (Gen. 19:29). Behold, a greater than Abraham prays for us who believe!

I could think of God, God was to declare that before God ever thinking of me. How I do rejoice laid down one strata of rock upon that before I ever might make another, before God ever sprinkled a choice, God had already made led one bit of dust upon that that choice in my behalf. Beloved, rock, before God ever caused one I look at the hills and the rocks single blade of grass to grow out and the mountains and I wonder of that dust; yea, beloved, before sometimes how old they may be. This world was, before creation I take the position which I think began, before the morning stars, is taught in the Word of God, God's angels, had ever clapped that this world is about 6,000 their hands in seraphic joy at the years of age. However, scientists thought of the creation of this will differ and divide over the world — before that, I was al- age of this earth. Some of them ready chosen of God in Christ say that this world is even as Jesus.

much as billions of years of age, Beloved, it thrills my heart and however much that may be. Well, soul this morning to know that I am not here to argue how old I am older than creation and that the world may be, but I am here (Continued on page seven)

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

Baptist Youth Witness

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

THE RICH YOUNG RULER

SINCERITY AND MORALITY WON'T SAVE!

By ALEXANDER CARSON

Could there be of moral righteousness a more perfect example of virtue, and even of piety and religious attainments, than we find in the rich young man that came to Jesus? There is not a wise man, nor scribe, nor disputer of this world, however different their sentiments from one another, but would have sent him to Heaven with an abundant entrance; yet, mark the reception our Lord gave him, with all his sincerity, with all his religion, with all his humility, with all his piety; nay more—with all his reverence for Jesus Himself.

Mark 10:17—"And when he was gone forth unto the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"

Could such humble piety fail of acceptance?—on his knees! A man rejected on his knees in prayer! Why, the world would say a man was mad, who could doubt, that a man, who was in the habit of praying to God for salvation, might, after all, be condemned. What piety is here—what reverence for the divine teacher!—Good Master!

Yet all this did not please the Lord, whom he ignorantly addressed. He was, indeed, good; but He knew that though this young man, called Him good, he was ignorant of His character, and did not know the reason why He was entitled to the epithet, good. The young man considered Him as indeed a teacher sent from God, but did not know Him to be the Son of God.

Our Lord therefore replied—"Why callest thou me good? there is none good but one, that is God."

Had the young man known the character of Jesus, he could have replied—"Truth, Lord, there is none good but God; yet thou art good, for thou art the Son of God."

But our Lord's answer shows that the young man meant, by this word, a compliment to Jesus as a religious teacher; and in this verse we are taught how very improper are all those titles of reverence that human wisdom and superstitious piety have bestowed upon religious leaders. Such titles are due to God alone.

Many, still hail Jesus by the title of Master, Lord, Saviour, Redeemer, who, like this young man, are ignorant of His character as the Son of God; and while they bestow upon Him all the epithets that the Scriptures apply to Him, and which are properly applicable to none but God, they yet deny Him to be God. Many men give Him all these titles, and confess Him to deserve them, in their proper sense, who yet are as ignorant as the others of the true character of God as manifested in Him. The addresses of all such are nothing but empty and useless adulation. Jesus will reject them in the day of trial.

But let us attend to the sincerity of this young man—a young man of fortune, inquiring about the way of salvation with the utmost earnestness.

A Daniel—A Daniel in Babylon. Could the most narrow-minded bigot deny salvation to such a devout youth? Here is sincerity, here is the perfection of sincerity; he is willing to do anything reasonable, and more, surely, God cannot require. Yet, with all his piety, correctness, and sincerity, he is rejected. What think ye of this, ye who substitute sincerity

for perfection? If you reply, that he was not perfectly sincere, as he did not comply with Christ's injunction, I answer again, that this is a trial to which few are put and if none have the proper sincerity, but such as comply with this injunction, I dare say there will never one of these sincere people enter the kingdom of God.

If the sincerity of this young man does not come up to the theological standard, that standard is above the attainments of human virtue, at least ordinary human virtue. If a rich young man would now-a-days only attend church with tolerable regularity, speak honorably of religion, and give freely to pious and charitable uses, the most stubborn minister could not refuse to transmit him safe to Heaven. But if, in addition to this, he should make particular and earnest inquiries about salvation, even the most rigidly righteous sects would hail him as a Josiah, and all others would think him mad. The gravest philosophical divines would recommend to his friends to try what effect amusement and exercise, and a change of air might have upon him.

This young man, like all our pretenders to virtue and righteousness, thought to obtain Heaven by works. Jesus, therefore, upon their plan, gave him the standard of working, and the standard to which the works of all who seek salvation by the deeds of the law must be properly confined, or by law they never can have eternal life. When our Lord ran over the commandments, this young man replied with confidence, that he had performed them all. Like all others who trust in their keeping of the laws of God, he had very inadequate views of their nature and extent. From this ignorance it is, that any man ever hopes for life, by yielding personal obedience to the law of God. The pride of the virtuous man is altogether founded on this; and were he to understand the real purity, extent, and perfection of the divine law, all his proud pretensions would fall. "I have seen an end of all perfection," says the Psalmist, "but as for thy commandment it is exceeding broad." Man first moulds the law of God to his own supposed duty and taste, before ever he has hopes of living by the keeping of it. The virtue of the philosopher is no more to the de-

God Careth For His Own

John Brentz, a friend of Martin Luther, was the object of hatred to Charles V and Catholics. Being warned that an attempt was to be made to arrest him, he went to prayer. A voice seemed to say to him to take a loaf of bread and hide in the garret of a certain house. He did so, and making his way to the place indicated, hid behind some lumber and straw. The imperial troops began a search the next day and continued it for fourteen days. Brentz could hear them and on the last day they searched the house in which he was hiding, but did not discover him. The first day a hen came into the garret and laid an egg, and did so every day up to the thirteenth, without cackling. These with his loaf kept him from hunger. The fourteenth day she did not return and Brentz came out of his hiding place, with renewed confidence in God.

God will take care of you, Thro' every day, o'er all the way; He will take care of you; God will take care of you.

mands of the law of God, than the most paltry brass is to the purest gold and diamonds.

Here, then, is a person who, in his own opinion, had kept the commandments of God. All these, says he, have I done from my youth up; yet he is not accepted. Learn from this, then, all ye sons of pride, that your boast of virtue will fail you when the Lord shall lay righteousness to the line, etc. Have you fairer pretensions for Heaven than this rich, young man? If such a person could be found amongst us, what would the world think of him? A man who had been religious from his youth, exerting his strength in keeping the commandments of God, at a time of life others spend in debauchery and riot; what would our newspapers have said of him had he died? Would the Heaven of Heavens have been good enough for him? They would have raised him higher than the seventh heaven of Mahomet. God would have, in a manner, been honored by having him for a companion; they would have thrown him on the justice and not on the mercy of God; yet into Heaven he did not enter. He was not worthy of the lowest place there, although he had obtained the highest place of moral worth, virtue, and excellence, among men.

How long, ye men of virtue, will you honor God by your moral worth! How long will ye vaunt before Him of your moral excellence! How long will ye deceive yourselves! How long will ye reject the light, and continue blind in the midst of day! How long will ye shut your eyes against the light of divine truth, that, in every page of Scripture, testifies against you! Ye are wise, ye are virtuous; but if the light that is in you be darkness, how great is that darkness! Can any of our virtuous and wise sages—can any of our religious devotees—can any of our preachers of sincerity and good works, bear a comparison with this young man? If he has failed, on his knees with humble supplication, to gain eternal life, though he had the good works of all his former life, in such a measure that he himself thought sufficient to recommend his application, shall Heaven be now stormed by the virtue of the philosopher, the sincere though imperfect good works of the divine, or the austerities and mortifications enjoined by superstition?

In the failure of this youth read your doom, all ye who expect eternal life by works of any kind. The manner in which the Lord tried him, proved that he was not righteous, and that all his fair expectations would be disappointed. He thought he loved God and man, while the trial proved that he loved neither, as he ought to love them. For, though it is not the duty of Christians to give all to the poor, it is still their duty to part with all, if obedience to the Lord's commandments require it, yea, and their life also.—End.

Thro' days of toil when heart shall fail, God will take care of you. When dangers fierce your path assail; God will take care of you.

BETTER THAN ANY MAN'S CHECK BOOK

A girl said to a school friend "Papa gives me a check book and lets me draw just what I want." Said the other, "My father has no check book. He has to work very hard, and I have to earn my vacation part of what it costs to help keep me there; but mother has taught me something which would not exchange for your check book."

"And what is that?"

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

The privilege and the heart to pray will make any situation in life afford some reasons for gratitude to the Father of mercies.—Christian Advocate.

New Leaf Or New Life?

(Continued from page one) God. A "new leaf" will not do. What the sinner needs is a "new life," not a better life but a new life, and the only life. This is found only in Jesus Christ. It is not the work of human betterment but of Divine impartation. The old creature has nothing to "new" and thanks be to God, a new creature has nothing old.

"Therefore if any man be in Christ he is a new creature, old things are passed away and behold all things are become new."—(II Cor. 5:17).

There is nothing here of a "new leaf" but a new life. This is the only possible escape. It is God, until all way. Some say this is a doctrine which at the present day is considered obsolete. Perhaps so, if we read our Bible aright it is absolute.

If a man in his old condition turns over a "new leaf" it is black, blotted and blurred the day after. He has nothing but the put of his old nature to put on.

Why try to turn over a new leaf? Why not receive a new life? So many are trying to set Adam the First on his feet again. This cannot be done. He has fallen never to stand again. God had cleared him forever out of the way and set up and raised up the Last Adam who will stand forever!

It is not possible for a man of Christ to "live a better life" for he is absolutely without life. "He that hath the Son hath life; he that hath not the Son shall not see life, but the wrath of God abideth on him." (John 3:36).

Life is in the Son and only those who are in Him have life. Out of Christ, you have been turning over a "new leaf" long enough, now receive "eternal life" as a gift from God.

"The wages of sin is death, but the gift of God is eternal life through Christ Jesus our Lord." (Rom. 6:23).

A "new life" is better than a "new leaf."

"Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, shall have everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24).—W. L. Tucker.

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"Boys," began teacher, "what did Mr. Keller mean in his sermon last Sunday by the word consecration?"

We made two or three wild guesses. Then the teacher said, "Do you want to know how Paul would explain it? Then turn to Romans 12:1, and whoever finds it first read it."

Bert beat us to it. Teacher had him read it twice. Then every fellow in the class had to read it, one after the other, each one emphasizing a different word.

My turn came last and I read it, "Present your bodies."

"What does God want of your bodies?" asked teacher.

"Why, our bodies are what we work with, and sin with, and do everything with," answered Fred. "What good would it do for God to own our spirits if he didn't have control of our bodies?"

Then we talked about the other

words we had emphasized. We decided that present was the key word. It means to make a present of, to give. We are to give our bodies to God.

"Whom will our bodies belong to then?" asked teacher.

Of course we said they would belong to God. But he wasn't satisfied that we understood it. So he pulled out a quit-claim deed that he got down at the courthouse, so that it read:

This Indenture witnesseth that George Mason, party of the first part, in consideration of the mercies of God, the receipt whereof is hereby acknowledged, forever release and quit-claim to Almighty God, party of the second part, all his right, title, interest, and equity in his body—hands, feet, eyes, ears, lips, together with all the appurtenances thereto belonging, to have and to hold the above described property unto the party of the second part, so that the party of the first part shall never claim or demand any right or title to the said property or any part thereof.

He had it all fixed up and signed, with a seal and everything, and I guess he truly meant it. He says that is what consecration really means, to actually give our bodies and all that goes with them to belong to God forever, so that our hands, feet, lips, and everything shall be God's property, and we have no right to use them except as he wants them used. "Ye are not your own; for ye were bought with a price, therefore glorify God in your body and in your spirit, which are God's." (I Cor. 6:14-15).—W. O. Rogers.

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"God's People"

(Continued from page five)

spiritually speaking, I am older than the ground we walk on. I am older than the rocks and the hills and the mountains we see in the distance. I am older than his world in which we live. Beloved friends, I think that before a wing of a seraph had fanned the air, before the ether had ever one time been disturbed by the wing of an angel, before there had ever been a seraphic melody borne forth from the throat of an angel — before that, I was already chosen of God in Christ Jesus.

I tell you, beloved, it blesses my heart to know that what I can't do for myself, and what religion can't do for me, and what you can't do for me, God did in your behalf back yonder before the foundation of the world.

Notice again:

"Salute Rufus CHOSEN in the Lord, and his mother and mine."—Rom. 16:13.

Beloved, the experience of Rufus is my experience and it is your experience if you are saved. If you are saved, you are chosen by the Lord.

I go back to the Old Testament and I find that story which always brings a great deal of joy, even from the time I heard it first as a lad at my mother's knee.

Think of that day when Samuel went to the home of Jesse and there began to inquire for the one whom he was to anoint to become king over Israel. I can see that but the firstborn son — big, strong, stalwart, probably browned from the sun, the favorite of the outdoors — I can bethe him as he walked back and forth and Samuel looked at him and thought, what a remarkable specimen of physical manhood he is. Surely this is the Lord's anointed, but God shook His head in the negative and the firstborn son walked away, rejected and chosen by the Lord. What was true of the firstborn was true of the second, and what was true of the second was true of the third, and the fourth, and on down the line, until all the six sons of Jesse had passed by and no one of them had been accepted to be king over Israel. Then it was that Samuel must have said, "Haven't you anybody else?" and I would doubt that Jesse began to think, "Yes, there is that little lad taking care of the sheep. Surely you are not interested in him."

You came here to anoint a king, and yet you are not interested in the mere lad. Surely he is not the one you are looking for, but if you insist, I will bring him."

When it was that David was brought in and after Samuel, for God had rejected all the balance of the sons of Jesse, David was chosen to be the king over Israel. He was then chosen by Samuel because God had first of all chosen him.

Years later, when David was about 15, his wife, Michal, made a fool of him because he was made happy in the service of the Lord. He danced one day in joy. It was then that David said to Michal:

"It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord."—II Sam. 6:21.

David said, "What I have done, my Lord, have done unto the Lord that chose me."

My brother, my sister, I remind you, so far as our origination is concerned, we are a chosen generation, a royal priesthood. We have been chosen of the Lord.

II

OUR DESIGNATION.

My text also gives to us our designation, for it says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." If the first expression, "ye are a chosen generation," tells us of our origination,

then these three expressions, "a royal priesthood," "an holy nation," and "a peculiar people," tell us of our designation.

We are designated first as a **royal priesthood**.

If you will go back in the Old Testament, you will find that God had two specific orders, both of which are prophetic of the Lord Jesus Christ. One was prophet and the other was priest. The prophet represented God unto man; that is, the prophet got God's message and gave it unto man. The priest's duty was just the opposite, for the priest took man and represented him unto God.

Beloved, after we have had our origination with the Lord, whereby we realize that we are a chosen generation, then we are given our designation. We are called a royal priesthood. You and I who are saved are priests unto the Lord.

If you will go back in the Old Testament, you will find that God chose the Jews to be a kingdom of priests. Listen:

"And ye shall be unto me a KINGDOM OF PRIESTS, and an holy nation."—Ex. 19:6.

Beloved, God had in mind that the whole nation of Israel would be a kingdom of priests, but when Israel completely repudiated all the things that they were supposed to do, and when they failed in their observance of the law, then it was that God gave the priestly family to the tribe of Aaron. Later on, if you will notice through the Word of God, Aaron represented man whenever man wanted to come to God.

Beloved, that is not true today. The Aaronic priesthood died at Calvary. When Jesus Christ came to the Cross, one of the miracles that accompanied His death was the rending of the veil in the temple from top to bottom, as though an unseen hand in the sky reached down and tore that veil from top to bottom, or from the skies down to the earth. Thus, beloved, with the rending of that veil, the priesthood is no longer a necessity. No longer is it necessary that we come to Aaron and confess to him our sins and he in turn offer a sacrifice unto God. No longer is it necessary that somebody represent us to God. Now Jesus Christ has entered into Heaven and has become our High Priest. He rent the veil in twain, signifying that henceforth I need not a priest, that henceforth I need not an individual to make my approach unto God, but rather, I am now a believer-priest and the Lord Jesus is my High Priest, and under Him I serve Him as a believer-priest unto the Lord.

When John wrote the book of Revelation, he said:

"And hath made us kings and PRIESTS unto God and his Father: to him be glory and dominion for ever and ever."—Rev. 1:6.

That is our designation. We are a royal priesthood.

We are not only designated as a royal priesthood, but we are designated as an **holy nation**. Do you realize that God sees us as believers — not just as a nation, but as an holy nation?

We read:

"For thou art an HOLY people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."—Deut. 7:6.

Notice, God said that the Jew as a nation was an holy people unto the Lord. What the Jew was in the Old Testament, believers are today in the New Testament. We are an holy people, an holy nation unto the Lord.

Did it ever dawn upon you as to the designation whereby God has seen fit to call you? He does not consider us just as ordinary persons, but He speaks of us as an holy nation. Would to God that you and I might live up to the designation whereby He has spoken of us. Would to God that it would be true that our lives would be such that they would show forth to the world that we are an holy nation. Too many times I fear that the world sees us as an unholy nation rather than an holy nation whereby God

SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY JANUARY 12, 1958

PAUL ARRIVES AT ROME

MEMORY VERSE: "When the brethren heard us, they came to meet us as far as Appii forum and the three taverns; whom when Paul saw, he thanked God and took courage."—Acts 28:15.

I. The Landing At Melita. Acts 28:1,2.

The island upon which Paul and the ship company landed was called Melita. The barbarous people upon it were very hospitable. Of course, God moved the hearts of these people to show this hospitality to the ship-wrecked company for the sake of His servants. Not only did Paul and any other Christians in the company profit by this kindness, but the unsaved sailors, likewise, were blessed. Cf. Mt. 5:45.

II. The Viper's Bite. Acts 28:3-6.

1. Satan was still trying to frustrate God's plan. He did not want Paul to go to Rome. Therefore, the Devil had this serpent to crawl out of the wood Paul was carrying in his arms and sink its fangs in his body. How the Devil does work to prevent God's servants from doing God's will.

2. God keeps His promise. God has promised the apostles immunity from serpent bites. Cf. Mark 16:15-18. By preserving Paul's life we see a fulfillment of this prophecy.

3. The barbarians changed their attitude toward Paul twice since landing at the island. When the serpent bit him they said that vengeance would not permit him to live, even though he had escaped from the sea. Now that the serpent bite does not harm him, they say that he is a God. This changed attitude gave Paul a splendid opportunity to preach to this people. We are not told of any message which he preached, but no one can imagine this great apostle staying three months (V. 11) without preaching the things concerning the kingdom of God.

III. The Miracle Of Healing. Acts 28:7-10.

On this island was a man who was seriously sick. Paul healed him. When his fame as a healer spread abroad, others came with diseases and he healed them likewise. The people honored Paul and his company greatly because of these miracles of healing. Through this gift of God Paul was comforted and honored and cared for while on the island.

IV. The End Of The Journey To Rome. Acts 28:11-16.

Paul now departs on the last lap of his journey. At the three taverns God gave Paul special encouragement. Doubtless, he had been burdened due to the many hardships through which he had gone.

God sends out a group of brethren at this place and the evidences of their love cause the dark clouds of doubt and despair to pass by.

Paul had expected some time to go to Rome. Three years prior to this he had written a letter

has designated us.

Then notice that He also designates us as a peculiar people:

"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.

If you are saved, you are a peculiar people. God didn't say that you were to be a particular people, but a peculiar people. He didn't say that you were to be a cranky individual, but that you were to be peculiar. I don't think that the Lord wants you to go around just showing how cranky you can be. I don't think the Lord wants you to go around trying to demonstrate to the world as to how peculiar and how cranky and how disagreeable you can be.

That is not what the word "peculiar" means. The word "peculiar" literally means that you are a purchased people. I tell you, beloved, God wants us to live the life of a peculiar people. Since He has designated us to be a peculiar people, then God wants us every day to show forth His peculiarities.

Every once in a while I find somebody compromising. Maybe some Baptist will be compromising with some individual of another denomination and will say, "Well, there isn't much difference between you and me." Beloved, instead of seeing how nearly alike the world and unscriptural churches you can be, you ought to magnify your peculiarities and hold up to the world the fact that the Lord has designated you to be a peculiar people. You ought to uphold those peculiarities before the world.

III

OUR TRANSLATION.

to the church at Rome, in which he stated his expectations. Cf. Rom. 1:8-13. How differently though is his arrival to what he had expected.

Paul is put in the hands of Roman soldiers (V. 16). However, after having followed him in all of his experiences thus far, we cannot say that he is in the hands of Romans, but rather that he still is in the hands of the Lord.

V. God's Promises. Acts 28:17-20.

God had promised Paul that he should testify for Him in Rome. How he fully keeps His promise. Paul preaches thus for his first time within the city. God will keep each promise to us just as with Paul.

V. Paul Preaches All Day. Acts 28:21-24.

Paul sought out the Jewish brethren and brought a message to them on some appointed day. It is interesting to notice that this message was received in Rome like God's messages are always received—some believed while others rejected. Any preacher of the Gospel always expects to have this experience as he brings God's Word.

VII. Paul Turns Again To The Gentiles. Acts 28:25-29.

Paul's special commission at the time of his conversion was that he should be an apostle to the Gentiles. Cf. Acts 9:15. However, it was God's purpose to tell us through Paul that the Gospel is to be preached "to the Jew first, and also to the Greek" (Rom. 1:16). Paul had followed this order all through his ministry. However, it always meant that after having testified to the Jews and they refused to hear him that he would turn to the Gentiles, who would most usually graciously hear him. He is compelled to do the same here at Rome. When Paul turned from the Jews in this city, henceforth, the Gospel has always been given primarily to the Gentiles to the neglect of the Jews. Paul's action fulfilled Isaiah 68:10.

VIII. Paul's Two Years In Rome. Acts 28:30, 31.

For two years following Paul's going to Rome, he lived and preached in that city. Perhaps he may have been there longer, although the Holy Spirit does not tell us. During these two years he had an unhindered ministry as he preached the Lord Jesus Christ.

CONCLUSION: This is the last chapter of the Book of the Acts. One general observation follows: The book begins with Christianity at Jerusalem. It ends with Christianity at Rome. Elsewhere in the Bible, Rome typifies apostasy. Cf. Rev. 17, 18. Doubtless, this is a prophecy as to the course of Christianity. It is true that Jesus has His true churches which shall continue to the end. Cf. Mt. 16:18. However, the most of that which is called Christianity today, including all of Catholicism, most of Protestantism and much that Baptists are saying, doing and practising, is nothing but purely stepping toward Rome.

This text also gives us our translation, for it says, "Who hath called you out of darkness into his marvelous light." What a translation — out of darkness into light — and, oh, what darkness your soul was in before the Lord saved you! Listen:

"Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. 4:18.

Beloved, before you were saved, your understanding was so darkened that it couldn't even be said that you had your right mind.

When the Apostle Paul wrote to Timothy, he said:

"For God hath not given us the spirit of fear; but of power, and of love, and of a SOUND MIND."—II Tim. 1:7.

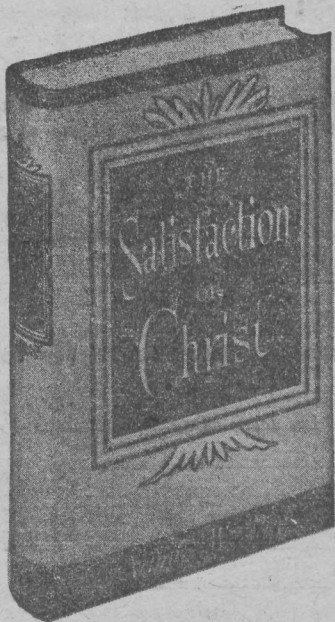
Beloved, you don't even get your right mind until you have Jesus Christ living within your heart.

(Continued on page eight)

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THE BAPTIST EXAMINER

PAGE SEVEN

JANUARY 4, 1958

POSSUM RIDGE LETTER

dere bro. Gilpeens—

this past weak Mose sed that he wud lik tu rite mi lettur wun weak. Samanthy sez that i negel-
lekt her and everything else jist tu git mi lettur out on time, so when she herd what Mose sed, she uped and hid mi paper and pen. so i had tu depend on Mose fer this lettur. wel hear is what he rote.

in our chuch mos ub de fokes think that when parsun sa Amen hit means so long God, tak good keer ub everything til we git bak.

ouh parsun sez that tu wuk on Sundy is wiked and i think that tu wuk much on eny uther day is jist bad jedgment.

parsun wuz preechin on ants tother sundy. he sed they kud lift mo than 100 times ther wate. Shux, i jist bet no wun eber has found out what ceral they eats.

Mos chrishuns wurry about keepin up wid the Jones. jist tak hit cezy fer a fu yers and pritty soon u wil meet em komin bak.

what so nu about britches wif a bukke in the bak. i hav had a pair what i hav ben warin fer years but i never kalled em ivy league. i kalled em overhauls.

wun stoar in ouh town gibs green stamps an another yellor wuns. th bank also has a plan by which u kin git sum mity nifty premums by jist fillin in a litle book.

parsun sez tu see no evil, speek no evil and heer no evil and in 6 weeks haf de wimmens clubs wud plum fold up.

lots ub muthers air reedin books on child sikology when they ort tu be studyin lion tamin.

when folks go tu sleap in our chuch i think hits de parsun what needs to wake up.

suppah time used tu be geared tu the time i go in frum wuk but now hits geared tu the kids TV programs.

parsun sa past sundy that de Bible sez the hairs ub yo haid air numbered, the good Lord dont hab tu du much bookkeepin fur mr. hardtufule dese days.

i opuned a lettur by mistak this weak and that made me recommember that what i opuns by mistak most is my mouf.

eberrybody sez parsuns wife is powerful smart. how kum that hit tak her prit nigh an hour to tell about a 15 minit conflag she had wif another woman.

hits a blessin we hab differunt religus deenominashuns. hit forces a lot uf folks tu lern nuf about thers tu prove why hits the best.

miss samanthy ben takin tran-
quilizers tu sleap. shux, ef i had de time, i kud sleap til i starv tu deeth.—Mose.

well, bro. gilpeens, i wil be awritin u next week. a nu yer will soon be startin and we kan shore use wun. i hope tu enkurge u and our reeders mor in the nu yer than in 1957, and i say this bekaws i am,

yore frend,
i s hardtufule.

"God's People"

(Continued from page seven)

I go back to that memorable day when the Lord brought that plague of darkness over the land of Egypt. It was so dark that you could feel it. There was no light at all in the land of Egypt. Well, that is how darkened spiritually you were before you were saved.

Did you ever go into a building and down a winding row of stairs and close the door behind you and maybe go down into some subterranean vault where the light of day has never penetrated it one single time? If you ever did, you were in daylight in comparison to the spiritual darkness that engulfed your soul before Jesus Christ became your Saviour.

I say to you, beloved, you and I were in darkness before the Lord saved us. While we were in darkness, it was then that He translated us out of darkness into His marvelous light.

"Fod God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Cor. 4:6.

Do you realize what a translation has been ours? Do you realize what a marvelous experience your translation has been? How did you get out of darkness? How did you get into the marvelous light? Can you imagine an individual being in darkness when suddenly the light shines through — the most brilliant light that he has ever seen — until his being is completely illuminated?

Look at Paul on the roadway to Damascus when the light of God literally shined out of Heaven. Look at him when the light was so intense and so brilliant that he fell to the ground. See him as he looked up, realizing that it was the Lord, and asked of God what He would have him to do. Beloved, from that time on, Paul

The Doctrine Of The Blood

(Continued from page two)

trespasses and sins—if you aren't in Christ. You are not dead physically, not at all—you can move very freely and readily as far as the physical realm is concerned; but you are dead spiritually; you have no life, unless you have drunk of Jesus blood, that is, unless you have trusted in His death for salvation.

Blood Blessings

II. Secondly, I want you to note **this life that one has through the Blood.**

1. **One is made alive with respect to the Law of God.** When I say alive to the Law, I mean that he is no longer condemned by the Law, nor held afar off by the Law. He is made nigh by the blood of Christ. Listen to Ephesians 2:13, "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ."

The thing that holds a sinner far off is his sins. The Law demands that those sins be punished. The sinner has nothing wherewith he may get his sins forgiven or atoned for. But the death of Christ for our sins pays our sin-debt, and the Law is no longer against us. Whereas we were once condemned to death by the Law, we are now alive with respect to it, for Christ has paid our debt to Law.

2. **It is on the basis of Christ's blood atonement that we have spiritual regeneration.** The Spirit of God regenerates, but He can only do so on the basis of the blood. The Spirit of God quickens no man to life, except on the basis of Christ's death. Christ purchased the work of the Spirit in His death. It is a covenant obligation of the Spirit to Christ to give life—regeneration—to all for whom Christ died. This is the new birth. It is not a birth brought about by the will of the flesh or the will of man, but of God. We are not born by our own will or choice, but we are born of God's own will and purpose. We are creations—new creations. Beloved, you had nothing to do with the first creation, and in the spiritual realm, as a dead sinner, you have nothing to do with the new creation. We are God's workmanship, created in Christ Jesus, not by our good works, but unto good works. So then, it is through the blood of Christ, on the basis of His death, that we are quickened to life by the Spirit of God.

3. **Through the blood of Christ, spiritual things come to life for us; or I should say, we become alive to spiritual things,** for after all, we are the ones that were dead. Now, what are some spiritual realities to which we become alive?

First, I mention **the Bible**, God's inspired Book. Whereas the Bible was just a piece of furniture in our homes, or a general depository for old relics, letters, four-leafed clovers, flowers, and the such-like, the Bible is now a source of spiritual bread to us. It is God's Word, and we are to live by feeding upon it. Our faith will be no stronger than our knowledge of the Book of God, for our faith comes by hearing, and hearing by the Word of God (Romans 10:17).

Another spiritual reality to which we be-

come alive, is **prayer**. Before we saw salvation in Christ's blood, we had some peculiar ideas about prayer. Perhaps we thought that prayer was only a repetition of some words or a rhyme or perhaps we thought that prayer was just for the church-house or Christian meeting. It may be that the only time we prayed was when we were in trouble, or were sick, or were in some other catastrophe. Well, now that we are saved, we know that prayer is our closest fellowship with the Lord. It is ever on our hearts. To Him we are ever looking, seeking His blessing and leadership. God's Spirit has entered into our hearts crying, "Abba, Father." Prayer is now a part of our lives as a result of salvation by Christ's death.

Also, we are now alive to the **Lord's Church**. Before, we cared nothing for the Lord's church. We thought one church was no different from another. We were just indifferent toward God's church. But now, we are alive to the church, and we are interested in our brethren and sisters of the church. Any just any so-called church won't satisfy us. We want the Lord's church—the one He first founded. We want a church that follows God's Book, not the ideas and doctrines of men. Some preachers will tell you to join the church of your choice; well, I tell you to join the church of God's choice. Don't join the churches started by men such as Constantine, Luther, Calvin, Wesley, and Alexander Campbell; unite with a church that has a history all the way back to the God-man, Jesus Christ.

A New Body

III. The life in the blood of Christ includes for us a **new body**. We read of the new body in I Corinthians 15:51-57. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, the twinkling of an eye, at the last trump: the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Christ said, "I will raise him up at the last day." This is through the blood's power.

Life Eternal

IV. Lastly, **the life in the blood of Christ is eternal**. We read in John 6:54—"Who eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

This life we now have, if we have looked to the blood. If you don't have eternal life, you, then you are dead, still spiritually dead.

All these things—these things which characterize spiritual life—we have through the blood, the substitutionary work of the Son of God, who loved us and gave Himself for us.

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who had been in darkness was now translated into a kingdom of light.

IV

OUR OBLIGATION.

My text also shows us our obligation, for it says, "That ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

He goes on to show us our obligation, for He says:

"Abstain from fleshly lusts."—I Pet. 2:11.

We are to live godly, for we read:

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."—I Pet. 2:12.

There ought to be godly living in our lives that the world might see good works in our living. That is what the Lord Jesus Christ meant in the Sermon on the Mount, when He said:

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."—Mt. 5:15.

Not only are we to abstain from worldly lusts, and not only should there be godly living within our lives, but, furthermore, we are to be patient in enduring suffering. Listen:

"For this is **thankworthy**, if a

man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."—I Pet. 2:19, 20.

Then, too, we are to be like Jesus.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Pet. 2:21.

Notice, we are to be like Jesus. He is our example. That is not true if you are not saved. If you are a sinner, then He is your Substitute; but when you are saved, He is your example.

Notice, beloved, these are our obligations — to abstain from worldly lusts, godly living, a patient endurance of suffering, and to emulate the example of Jesus Christ and to follow in the footsteps of Him.

Now, beloved, I have a feeling that life always manifests itself according to nature. When a little calf is born, you don't have to send that calf to college for it to learn where to get milk, both wholesale and retail. You don't have to teach that calf anything. It may wobble about for a short time, but it won't be long before it knows where it can find the best grade A pasteurized milk to be found in that locality. I say,

beloved, life manifests itself according to nature.

Look at the bird. Did you ever hear of a bird having to be instructed in the art of flying, then he might lift his wings above the earth? Life, I say, manifests itself according to nature.

Look at the trees. Did you ever hear of a tree that had to be taught to keep on raising its branches and up into the air? I say, beloved, life manifests itself according to nature.

Likewise, beloved, if an individual has been translated out of darkness into light, then he is going to accept his obligation for the Lord. He is going to realize what his obligation is.

CONCLUSION

We have noticed from my text our **origination**, our **designation**, our **translation**, and our **obligation**. Would to God that the might be the means of helping you to realize just a little more what God's people have in the past, what God's people have in the present, and what God's people have for tomorrow. Might I please God this morning take this simple message and help you to realize that the God who gave you origination, that He who designates you, that He who translated you, and that there are certain obligations to be fulfilled by one who has been translated out of darkness into light. May God bless you!