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Time spent in prayer is not time lost, but time gained.

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The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

To the law and to the testimony; if they speak not according to this word
it is because there is no light in them. —Isaiah 8:20

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Sins Against the Holy Spirit of God

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

One of the leading subjects advertised by many evangelists is, "What Is the Sin Against the Holy Spirit?" In some cases the preacher himself is not straight on the subject, hence he gives out something that isn't so. The subject just mentioned intimates that there is **just one sin** against the Holy Spirit, whereas there are several. It is true of course that there is **one outstanding sin** against the Holy Spirit, so let us deal with that sin first.

1. The sin of blasphemy against the Holy Spirit. (Read Matt. 12: 24-32. Also read Mark 3:29-30.) It is falsely taught that the "Unpardonable Sin" is the sin of rejecting Christ after the sinner is made to realize what this means. This is not true, for practically every person rejects Christ, and some many times, before they are led to turn to Him. Besides that would be a sin against Christ, whereas the "Unpardonable Sin" is a sin against the Holy Spirit.

What is this sin? The Scriptures make the answer very plain. Jesus performed a notable miracle, and the Pharisees said that He had performed it through the Devil's

agency and power (Matt. 12:24). Thus plainly the "Unpardonable Sin" is the sin of attributing the manifest work of the Holy Spirit to the Devil. Evidently, from the example given, it was a sin maliciously committed, and it was committed by unsaved men. We do not believe that this is a sin that is committed by saved people.

We have heard evangelists tell scary stories of people who rejected Christ over and over, until finally the Holy Spirit withdrew from them such that when they came to want to be saved, they found it impossible. They could "just never have that feeling any more." That is just so much "baloney." Such teaching denies the irresistible and effectual work of the Holy Spirit, and is false. It also holds that some will want to be saved and find it impossible to be. The truth is **no one will want to be saved** apart from the work of the Holy Spirit. Further "having that feeling," whatever is meant by such a term, has nothing to do with it, since one is not saved by feeling but through faith. The evangelist who puts out such stuff is either grossly ignorant, or else he is merely using a scare to induce professions and thus to further

the numerical success of his meetings.

2. There is the sin of quenching the Holy Spirit. (See I Thess. 5:19.) You know how to quench fire — you throw water on it. Sometimes the Spirit gives the impulse to speak to a lost friend or loved one, but instead of yielding to that impulse, one can quench it, and hold back. That has happened thousands of times. Or perhaps there is a good opportunity afforded to witness for Christ, and there is a clear leading of the Holy Spirit to do so, but the person holds back, and fails to take the opportunity. People gratify their feeling of timidity, and coddle themselves, when they ought to be bold witnesses for Christ. Time and again we feel the impulse to do for the Lord, but we quench the impulse and fail to do what we feel plainly prompted to do. Sometimes there is the impulse to say a hearty "Amen" and thus to back up the preacher who is preaching the truth, but "what would people think?" The Spirit is quenched for the sake of "what people will think." Churches are cold and services get to be listless because "dignity" and "propriety" are put ahead of the Holy (Continued on page 5, column 1)

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Suicides In Our Nation

The United States Public health service is financing a research to be undertaken by two Los Angeles psychologists to discover why people kill themselves.

The two experts hope to find out in their three-year study, why more men — nearly three to one — commit suicide than women; and why the west coast leads the nation in self-destruction (San Francisco is the No. 1 city).

The suicide rate is officially reported at 20,000 yearly in the United States, with at least twice that number estimated to be unreported.

It would not come as a surprise to us if the experts should finally say the answer to the suicide question can be summed up in

one word—"Disappointment."

People become so disappointed in love, business, health, finances, politics, education, entertainment, appearances, prospects, etc., that they feel justified in taking their own lives.

A person contemplating suicide needs a personal intimate acquaintance with One who is not a disappointment — the One who can meet a person's dire need. That One is the Lord Jesus Christ!

In Acts 16 we read of a man who was about to commit suicide, but who hesitated long enough to ask, "What must I do to be saved?" And when he was told to "Believe on the Lord Jesus Christ," he did it — and so did each member of his family. Instead of killing himself, he "rejoiced, believing in God with all his house."

—Timely Topics

The Troubled Sea

By BRADY SHAFER
Evansville, Indiana

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." —Isa. 57:20, 21).

I stood once by the ocean just before a storm. The sky was dark. The sea was troubled. As I watched the gloomy picture, this verse came to my mind.

Why could not the sea rest? A turbulent ocean breeze whipped it into spasms of wild motion. So it is with the sinner. "He that wavereth is like a wave of the sea driven by the wind and tossed." (James 1:6). The unbeliever doubts. He wavers. Turmoil is all about him. The wind of temptation drives him on, ever deeper into sin. He cannot rest.

Where is he driven? The sea was driven toward the shore. At the edge of the shore there was a rock. It seemed that all the force of the wild wave was bent against it. Billow after billow swept in and threatened almost to engulf it. But always the wave subsided. Always the rock remained.

Christian, take heart. The reviling of the wicked cannot harm you. Your Lord. Standing on the rock, you are safe. You have peace.

But to the wicked "there is no peace."

"Whose waters cast up dirt and mire." The water I saw was a dark brown. Although flecks of white foam dotted the inrushing waters, the tide itself was nearly

He who doubts human depravity had better begin to study himself. —Spurgeon.

Seminary professor: "Did a man ever die before his time?"

Seminary student: "I never knew of such a case."

black. So it is with the sinner. Though he may show for a moment an occasional "good deed," his life is filled with dirt.

From where does it come? The sea's dirt and mire came from its own depths. The filth of the wicked springs out of the depths of his own heart. But he is not content to leave it there. In a rage like that of the sea, he throws it at the rock upon the shore.

Sinner, I invite you to cast your sin upon Jesus—not in rage, but in repentance. "Wherefore he is able to save to the uttermost all that come to God by him." "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him." (Hebrews 7:25; Psalms 2:12). May God help you to repent and believe!

Man Is Wonderfully Made

In the human body there are 206 bones. The muscles are about 600 in number. The length of the alimentary canal is about thirty-two feet. The amount of blood in an adult averages 30 pounds, or fully one-fifth of the entire weight.

The heart is six inches in length and four inches in diameter, and beats 70 times per minute, 4,200 times per hour, 36,792,000 times a year, and at each beat 2½ ounces of blood are thrown out—175 pounds per minute, equal to 656 pounds per hour and seven tons per day. All the blood in the body passes through the heart in three minutes.

We breathe on an average 1,200 times per hour inhaling in that time about 100 gallons of air, or (Continued on page 5, column 2)

Too Hard on Heretics?

It is sometimes suggested that THE BAPTIST EXAMINER is too hard on those who propagate heresies. Whether this be true or false depends upon what measuring stick you use. If you judge TBE by the measuring stick of our modern religious contemporaries, then you will conclude that TBE is too hard on heretics. But if you use the Biblical record as a measuring stick, you will find that TBE comes far short of the mark. So whether or not TBE is too hard on heretics all depends upon what your measuring stick is.

If TBE is censored for what few things it says about heretics and heresies, then what would our censors say of our Lord? According to the Washington Post, a Unitarian minister recently said to his congregation in criticism

of Christ, "I think of how He chewed out the Pharisees and Sadducees and told them they were going to Hell." Then the minister remarked, "I have drawn a line limiting the extent that I am willing to imitate the life of Jesus."

Well, unless we "draw a line" as this Unitarian, we must be willing to follow Jesus in rebuking errorists.

It has been said that TBE often uses words that are too harsh. Well, we try to be plain; we do not wish to set forth double-talk or fail to be understood. But if our words are any more harsh than those of the Biblical writers, then we are inadequate judges as to what constitutes a harsh word. For instance, let us read from Jude:

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, **ungodly men**, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ . . . Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core. These are spots in your feasts of charity, when they feast with you, feeding (Continued on page 4, column 3)

The Baptist Examiner Pulpit

"THE INDIGNATION OF GOD"

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

"Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." —Nahum 1:6.

Let me remind you at the very outset that the world has a very, very distorted picture of God. The fact of the matter is, the world has a very, very false conception of what God is like. If you will pick up the average religious paper that is published today, you will find not a picture of God, but a caricature of God, for the majority of the religious publications of today present God as a God of the Arminians. They present Him as a God entirely of love, and the God that they

represent to the world is definitely not the God of the Bible.

I remember that I was reading some two years ago one particular religious periodical and it gave to me a description of God that is as foreign to the Bible, and as far removed from the Bible as it is possible to be. When I finished reading this man's message, I had in mind that the God he was thinking about was just an old grandpa who was helpless and couldn't do anything at all. I remember that he made mention of the fact that God is helpless in some instances, and of God being disappointed over certain events, and he declared that God was frustrated often in His purposes.

Well, I want to say to you that God is not helpless concerning any event. At the same time, God is not disappointed over the things that are taking place. In fact, as I have often said, a disappointed God is no God at all, and for this particular paper to say that God was frustrated often in His plans is a complete perversion of every page of the Word of God.

I say then that the average man's picture of God and the average religious editor's picture that he presents of God is definitely foreign to the statements of the Bible.

"Thou thoughtest that I was altogether such a one as thyself!" (Continued on page 6, column 3)

FULL REPORT
ON
RALLY DAY
NEXT WEEK

Rice Compared with Arminius & Co.

Mr. Rice has completed his series of articles. Frankly, we are happy that he wrote them, for God has turned them into a blessing for the cause of Calvinistic truth. Many, many people have gotten their eyes open to the real issues between Calvinism and Arminianism as a result of Mr. Rice's blundering attempt to refute what he calls "hyper-Calvinism." Now that the series has been completed, we are able to present this article showing the harmony that exists between Mr. Rice and Arminianism. Although Mr. Rice claims to be a "Bible Christian," we believe that the reader will clearly see that the man is not unworthy of the name Arminian. This term is quite descriptive of the position of Mr. Rice on election, the atonement, depravity, and grace in conversion, though on some matters Mr. Rice goes beyond Arminius.

PREDESTINATION, ELECTION, FOREKNOWLEDGE, and FOREORDINATION

The Bible Teaches (as we quote only a few verses):

"And as many as were ordained to eternal life believed." — Acts 13:48.

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." — II Thessalonians 2:13, 14.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." — II Timothy 1:9.

"He hath chosen us in him before the foundation of the world, that we should be holy." — Ephesians 1:4.

James Arminius:

"God has not absolutely predestinated any man to salvation." — Writings, volume 1, page 221.

"No one is chosen by God to adoption and the communication of the gift of righteousness, unless he is considered by Him as a believer." — III, 316.

Remonstrants:

"We deny that God's election unto salvation extendeth itself to singular persons." — Rem. Coll. Hag., fol. 76 (See Owen, X, page 57).

Arminius:

"He is not in error who says the foreknowledge or prescience of faith in Christ is signified in Romans 8:29." — III, 315.

"That predestination is the decree of the good pleasure of God, in Christ, by which He determined within himself, from all eternity to justify believers, to adopt them, and to endow them with eternal life." — II, 99, 100.

"This rests or depends on the predestination and foresight of God, by which He foreknew from all eternity what men would, through such administration, believe by the aid of preventing or preceding grace." — II, 495.

"God by His own prescience, knows who, of His grace, will believe, and who, of their own fault, will remain in unbelief." — III, 479.

"God, from eternity, knew that it was possible that man, assisted by divine grace, should either receive or reject Christ." — III, 483.

"God acknowledges His own, and chooses to eternal life no sinner, unless He considers him as a believer in Christ, and as made one with him by faith." — III, 314.

"No one is predestined by God to that conformity, unless he is considered as a believer." — III, 315.

"Election is made in Christ. But no one is in Christ, except as he is a believer. Therefore no one is elected in Christ, unless he is a believer." — III, 489.

"The passage, in Ephesians 1, regards faith, as presupposed to predestination. For no one, but a believer, is predestinated to adoption through Christ." — III, 490.

"Faith foreseen is prior to Election. For as believers alone are saved, so only believers are predestinated to salvation. But the Scriptures know no Election, by which God precisely and absolutely has determined to save anyone without having first considered him as a believer." — I, 380.

John R. Rice:

"No one is predestined to be saved." — February 14.

"Nobody is predestined to be saved, except as he chooses, of his own free will, to repent of sin and trust Christ for salvation." — January 31.

"He (Abraham) was no more elected to be saved than others are foreordained to be saved." — February 14.

"The special predestination of Isaac was not to salvation." — February 14.

Referring to the position of those whom he calls "orthodox Christians," Rice says, "They believe that God has known ahead of time who will come to love and trust Him, that He has predestined these to be conformed to the image of His Son, as we are plainly told in Romans 8:29." — January 31.

"It is a Bible doctrine that God foreknows who will trust in Christ, and that He has predestined or purposed to see that they are justified and glorified." — January 31.

"The only people that God predestinates to be saved are those whom He did foreknow, that is those who, in His infinite knowledge, God knows will, when given opportunity, come to trust in Christ to be saved." — March 28.

"God knows ahead of time who will trust Him . . . God knows who will reject the Saviour." — March 28.

"The only foreordination and predestination to salvation is based simply on God's foreknowledge of who will trust Christ for salvation." — March 28.

"God predestinates people to be saved whom He knows will turn to Him in repentance and faith." — March 28.

"No, they are only predestinated to be saved because God knows that they will put their trust in Christ." — March 28.

"The only predestination regarding salvation is that God has determined that those who trust in Him will be carried on straight through to Heaven." — March 28.

"They are predestinated simply because God knows they will trust Him when they hear the Gospel." — March 28.

"Of course, God knew who would be saved, who would trust Christ, and these were saved." — March 28.

to this, His foreknowledge, He chose or elected all obedient believers, as such, to salvation." On what grounds, then, can Mr. Rice object to the term "Arminian" being used to describe his view of election? We cannot consent to call him a "Bible Christian" until he shows that Arminianism is Bible doctrine. Next—let us notice what Rice and Arminius have to say as to

DEPRAVITY and MAN'S WILL

A Few Statements from God's Word:

"I know that in me (that is, in my flesh) dwelleth no good thing." — Romans 7:18.

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." — Romans 8:7.

"It is the Spirit that quickeneth; the flesh profiteth nothing." — John 6:63.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." — John 1:13.

Note: You will no doubt be impressed with the fact that Arminius held to a doctrine of depravity much nearer the truth than that held by Mr. Rice. However, there is an essential agreement between the two for both leave salvation in the hands of Lord Free-Will.

Arminius:

"Nothing can be spoken more truly concerning man in this state, than that he is altogether dead in sin." — I, 528.

"In this state, the free will of man towards the true good is not only wounded, maimed, infirm, bent and weakened; but it is also imprisoned, destroyed, and lost. And its powers are not only debilitated and useless unless they be assisted by grace, but it has no power whatever except such as are excited by Divine grace." — I, 526.

"In his lapsed and sinful state, man is not capable, of and by himself, either to think, to will, or to do that which is really good; but it is necessary for him to be regenerated and renewed in intellect, affections or will, and in all his powers, by God in Christ through the Holy Spirit, that he may be qualified rightly to understand, esteem, consider, will, and perform whatever is truly good." — I, 252.

"It follows, that our will is not free from the first fall; that is, it is not free to good, unless it be made free by the Son through His Spirit." — I, 528.

"No one believes, without the exercise of his will. But the actual exercise of the will to believe is a different thing from the ability to will to believe; the latter belongs to all men." — III, 485.

"God cannot by any right demand from fallen man faith in Christ, which he cannot have of himself, except God has either bestowed, or is ready to bestow, sufficient grace by which he may believe if he will." — I, 383.

Remonstrants:

"We retain still after the fall a power of believing and of repentance, because Adam lost not this ability." — Rem. Declar. Sen. in Synod, page 107 (See Owen, X, page 128).

Remonstrants:

"There is nothing truer than that one maketh himself differ from another. He who believeth when God commandeth, maketh himself differ from him who will not." — Rem. Apol. (See Owen, X, page 129).

Corvinus:

"There is no infusion of any habit or spiritual vital principle necessary to enable a man to believe." — (See Owen, X, page 128).

"For grant all the operations of grace which God can use in our conversion, yet conversion remaineth so in our own free power that we can be converted; that is, we can either turn or not turn ourselves." — (See Owen X, page 128).

Remonstrants:

"God sendeth the gospel to such persons or nations, that in comparison of others may be said to be worthy of it." — Rem. Apol. (See Owen, X, page 129).

Arminius:

"The willing are assisted that they may work and may co-operate with God." — I, 530.

Note: It is evident from this parallel that Rice agrees with the Arminians of the past that man is not actually totally depraved but possesses the power that makes the most important choice with regard to salvation. In answer to Paul's query, "Who maketh thee to differ from another?" the Arminians must answer that man makes himself to differ. Next we will compare Rice with the Arminians as to

THE ATONEMENT

Scripture Says:

"If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." — Romans 8:31-34.

"I am the good shepherd: the good shepherd giveth his life for the sheep." — John 10:11.

"Thou shalt call his name JESUS: for he shall save his people from their sins." — Matthew 1:23.

"For the transgression of my people was he stricken." — Is. 53:8.

Arminius:

"The price of the death of Christ was given for all and for every one." — I, 454.

Rice:

"Jesus died not for a few but for all, literally every man." — February 21.

(Continued on page seven)

I Should Like To Know

1. Did Spurgeon teach that sinners are to pray to be saved?

We do not find that he taught that prayer was essential for one to be saved, but he did teach that sinners can pray. However, he did not teach the modern idea as to a sinner's prayer. We find that Spurgeon taught that prayer followed a divine quickening. In one sermon he says that prayer for mercy is an evidence of divine grace within. He did not teach that a dead sinner could pray for salvation, for the idea that a dead sinner would want to be saved is a denial of depravity. No, Spurgeon taught that the Spirit of God quickened the sinner, then he prayed. The idea that he taught the modern version of a sinner's praying for salvation is without foundation. Spurgeon himself says that he was saved in a church house listening to an uneducated layman say a few words on a text from Isaiah. He was not saved at a mourner's bench nor did he have such a thing in his church.

2. I am a Baptist but my wife is a Presbyterian. She says that according to Covenant Theology our children are automatically saved unless they prove otherwise. Where in the Bible can I read about this thing?

Nowhere. One argument against infant baptism and Covenant Theology which we have never before heard or read kills the idea held by Presbyterians. That is this: The Presbyterians teach the doctrine of unconditional election and also the doctrine that children of believers are in the covenant. However, as to the latter doctrine, it is a conditional covenant, depending upon the child's own decision. Thus the Presbyterians have a Calvinistic and Arminian mixture: Calvinistic as to the eternal election of God, Arminian as to the covenant signified by infant baptism. The first covenant depends wholly on God's grace, but the latter depends upon the child. You see, here are two divergent covenants taught by the Presbyterians, one Calvinistic, the other Arminian. We have questioned Presbyterians about this conflict in doctrine, yet not one of them has ever tried to harmonize the two.

3. Does baptism take the place of circumcision? If so, were the women of the Old Testament saved?

This question should be directed to a Pedobaptist, not to us. The Pedobaptists teach the no- (Continued on page 3, column 1)

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C. H. SPURGEON

"I Should Like To Know"

(Continued from page two)
tion that baptism took the place of circumcision. Of course, neither baptism nor circumcision ever saved anyone. But the dilemma that faces the Pedobaptist is the matter of baptizing women. According to their theory, women should not be baptized for they were not circumcised in the Old Testament. We think Pendleton has done a good job in showing that this kind of doctrine is not Scriptural. Read his article in this issue.

4. Our Baptist pastor will not support single women missionaries, would you?

No.

5. Some teach that Christ shed His blood upon the cross, but the real atonement was made in Heaven. I have heard this argument in opposition to the limited atonement. They say that Christ died for all but only makes atonement for those who believe. What of this doctrine?

It is simply another invention of the Arminians. It is not taught in the Bible. Christ's work is one work. He lived, died, rose again, makes intercession, and is coming back again—all for the same people. Christ, our great high priest, makes atonement for all His people—all those for whom He lived and died. The high priest of Israel killed the sacrifice, then went into the most holy place and sprinkled its blood in token of the sacrifice made. Both the slaying of the sacrifice and the sprinkling of the blood were for the same people. Christ's blood is simply the token of what He did upon the cross. That blood is powerful to redeem for it is the token of the powerful work Christ did. To say that Christ died for some for whom He does not intercede is to frustrate the design and end of the work of Christ. It makes Christ subject to the Arminian Dagon, Free-Will.

6. What one thing do you think has caused so much "juvenile delinquency"?

Undoubtedly, the movies. There have always been and will always be youngsters who become criminals because of unfortunate environments and backgrounds. But the movies have caused many to do things they never would have done under other circumstances. The glorification and emphasis on crime and immorality in the movies has stirred up the depraved nature to fulfill evil deeds.

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by Charles Haddon Spurgeon
1834-1892

Delivered February 28, 1858

at the Music Hall, Royal Surrey Gardens, London, England

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20:28).

When first it was my duty to occupy this pulpit, and preach in this hall, my congregation assumed the appearance of an irregular mass of persons collected from all the streets of this city to listen to the Word. 'Twas then simply an evangelist, preaching to many who had not heard the Gospel before. By the grace of God, the most blessed change has taken place; and now, instead of having an irregular multitude gathered together, my congregation is as fixed as that of any minister in the whole city of London. I can from this pulpit observe the countenance of my friends, who have occupied the same places, as nearly as possible, for these many months; and I have the privilege and the pleasure of knowing that a very large proportion, certainly three-fourths of the persons who meet together here, are not persons who stray hither from curiosity, but are my regular and constant hearers.

And observe, that my character also has been changed. From being an evangelist, it is now my business to become your pastor. You were once a motley group assembled to listen to me, but now we are bound together by the ties of love; through association we have grown to love and respect each other, and now you have become the sheep of my pasture, and members of my flock; and I have now the privilege of assuming the position of a pastor in this place, as well as in the chapel where I labour in the evening.

I think, then, it will strike the judgment of every person, that as both the congregation and office have now changed, the teaching itself should in some measure suffer a difference. It has been my wont to address you from the simple truths of the Gospel; I have very seldom, in this place, attempted to dive into the deep things of God. A text which I have thought suitable for my congregation in the evening, I should not have made the subject of discussion in this place in the morning. There are many high and mysterious doctrines which I have often taken the opportunity of handling in my own place, that I have not taken the liberty of introducing here, regarding you as a company of people casually gathered together to hear the Word.

But now, since the circumstances are changed, the teaching will be changed also. I shall not now simply confine myself to the doctrine of faith, or the teaching of believer's baptism; I shall not stay upon the surface of matters, but shall venture, as God shall guide me, to enter into those things that lie at the basis of the religion that we hold so dear. I shall not blush to preach before you the doctrine of God's Divine Sovereignty; I shall not stagger to preach in the most unreserved and unguarded manner the doctrine of Election. I shall not be afraid to propound the great truth of the final perseverance of the saints; I shall not withhold that undoubted truth of Scripture, the effectual calling of God's elect; I shall endeavour, as God shall help me, to keep back nothing from you who have become my flock. Seeing that many of you have now "tasted that the Lord is gracious," we will endeavour to go through the whole system of the doctrines of grace, that saints may be edified and built up in their most holy faith.

I begin this morning with the doctrine of Redemption. "He gave his life a ransom for many." The doctrine of Redemption is one of the most important doctrines of the system of faith. A mistake on this point will inevitably lead to a mistake through the entire system of our belief.

Now, you are aware that there are different theories of Redemption. All Christians hold that Christ died to redeem, but all Christians do not teach the same redemption. We differ as to the nature of atonement, and as to the design of redemption. For instance, the Arminian holds that Christ, when He died, did not die with an intent to save any particular person; and they teach that Christ's death does not in itself secure, beyond doubt, the salvation of any one man living. They believe that Christ died to make the salvation of all men possible, or that by the doing of something else, any man who pleases may attain unto eternal life; consequently, they are obliged to hold that if man's will would not give way and voluntarily surrender to grace, then Christ's atonement would be unavailing. They hold that there was no particularity and speciality in the death of Christ. Christ died, according to them, as much for Judas in Hell as for Peter who mounted to Heaven. They believe that for those who are consigned to eternal fire, there was a true and real redemption made as for those who now stand before the throne of the Most High.

Now, we believe no such thing. We hold that Christ, when He died, had an object in view, and that object will most assuredly, and beyond a doubt, be accomplished. We measure the design of Christ's death by the effect of it. If any one asks us, "What did Christ design to do by His death?" we answer that question by asking him another—"What has Christ done, or what will Christ do by His death?" For we declare that the measure of the effect of Christ's love, is the measure of the design of it. We cannot so belie our reason as to think that the intention of Almighty God could be frustrated, or that the design of so great a thing as the atonement, can by any way whatever, be missed of. We hold—we are not afraid to say that we believe—that Christ came into this world with the intention of saving "a multitude which no man can number;" and we believe that as the result of this, every person for whom He died must, beyond the shadow of a doubt, be cleansed from sin, and stand, washed in blood, before the Father's throne. We do not believe that Christ made any effectual atonement for those who are for ever damned; we dare not think that the blood of Christ was ever shed with the intention of saving those whom God foreknew never could be saved, and some of whom were even in Hell when Christ, according to some men's account, died to save them.

I have thus just stated our theory of redemption, and hinted at the differences which exist between two great parties in the professing church. It shall be now my endeavour to show the greatness of the redemption of Christ Jesus; and by so doing, I hope to be enabled by God's Spirit, to bring out the whole of the great system of redemption, so that it may be understood by us all, even if all of us cannot receive it. For you must bear this in mind, that some of you, perhaps, may be ready to dispute things which I assert; but you will remember that this is nothing to me; I shall at all times teach those things which I hold to be true, without let or hindrance from any man breathing. You have the like liberty to do the same in your own places, and to preach your own

views in your own assemblies, as I claim the right to preach mine, fully, and without hesitation.

Christ Jesus "gave his life a ransom for many;" and by that ransom He wrought out for us a great redemption. I shall endeavour to show the greatness of this redemption, measuring it in five ways. We shall note its greatness, first of all from the *heinousness of our own guilt*, from which He has delivered us; secondly, we shall measure His redemption by the *sternness of divine justice*; thirdly, we shall measure it by the *price which He paid*, the pangs which He endured; then we shall endeavour to magnify it, by noting the *deliverance which He actually wrought out*; and we shall close by noticing the *vast number for whom this redemption is made*, who in our text are described as "many."

I. First, then we shall see that the redemption of Christ was no little thing, if we do but measure it, first by *OUR OWN SINS*.

My brethren, for a moment look at the hole of the pit whence ye were digged, and the quarry whence you were hewn. Ye, who have been washed, and cleansed, and sanctified, pause for a moment, and look back at the former state of your ignorance; the sins in which you indulged, the crimes into which you were hurried, the continual rebellion against God in which it was your habit to live. One sin can ruin a soul for ever; it is not in the power of the human mind to grasp the infinity of evil that slumbereth in the bowels of one solitary sin. There is a very infinity of guilt couched in one transgression against the majesty of Heaven.

If, then, you and I had sinned but once, nothing but an atonement infinite in value could ever have washed away the sin and made satisfaction for it. But has it been once that you and I have transgressed? Nay, my brethren, our iniquities are more in number than the hairs of our head; they have mightily prevailed against us. We might as well attempt to number the sands upon the seashore, or count the drops which in their aggregate do make the ocean, as attempt to count the transgressions which have marked our lives.

Let us go back to our childhood. How early we began to sin! How we disobeyed our parents, and even then learned to make our mouth the house of lies! In our childhood, how full of wantonness and waywardness we were! Headstrong and giddy, we preferred our own way, and burst through all restraint which godly parents put upon us. Nor did our youth sober us. Wildly we dashed, many of us, into the very midst of the dance of sin. We became leaders in iniquity; we not only sinned ourselves, but we taught others to sin.

And as for your manhood, ye that have entered upon the prime of life, ye may be more outwardly sober, ye may be somewhat free from the dissipation of your youth; but how little has the man become bettered! Unless the sovereign grace of God hath renewed us, we are now no better than we were when we began; and even if it has operated, we have still sins to repent of, for we all lay our mouths in the dust, and cast ashes on our head, and cry, "Unclean! Unclean!"

And ho! ye that lean wearily on your staff, the support of your old age, have ye not sins still clinging to your garments? Are your lives as white as the snowy hairs that crown your head? Do you not still feel that transgression besmears the skirts of your robe, and mars its spotlessness? How often are you now plunged into the ditch, till your own clothes do abhor you! Cast your eyes over the sixty, the seventy, the eighty years, during which God hath spared your lives; and can ye for a moment think it possible, that ye can number up your innumerable transgressions, or compute the weight of the crimes which you have committed?

O ye stars of Heaven! the astronomers may measure your distance and tell your height, but O ye sins of mankind! ye surpass all thought. O ye lofty mountains! the home of the tempest, the birthplace of the storm! man may climb your summits and stand wonderingly upon your snows; but ye hills of sin! ye tower higher than our thoughts; ye chasms of transgressions! ye are deeper than our imagination dares to dive.

Do you accuse me of slandering human nature? It is because you know it not. If God had once manifested your heart to yourself, you would bear me witness, that so far from exaggerating, my poor words fail to describe the desperateness of our evil. Oh! if we could each of us look into our hearts today—if our eyes could be turned within, so as to see the iniquity that is graven as with the point of the diamond upon our stony hearts, we should then say to the minister, that however he may depict the desperateness of guilt, yet can he not by any means surpass it.

How great then, beloved, must be the ransom of Christ, when He saved us from all these sins! The men for whom Jesus died, however great their sin, when they believe, are justified from all their transgressions. Though they may have indulged in every vice and every lust which Satan could suggest, and which human nature could perform, yet once believing, all their guilt is washed away. Year after year may have coated them with blackness, till their sin hath become of double dye; but in one moment of faith, one triumphant moment of confidence in Christ, the great redemption takes away the guilt of numerous years. Nay, more, if it were possible for all the sins that men have done, in thought, or word, or deed, since worlds were made, or time began, to meet on one poor head—the great redemption is all-sufficient to take all these sins away, and wash the sinner whiter than the driven snow.

Oh! who shall measure the heights of the Saviour's all-sufficiency? First, tell how high is sin, and, then, remember that as Noah's flood prevailed over the tops of earth's mountains, so the flood of Christ's redemption prevails over the tops of the mountains of our sins. In Heaven's courts there are today men that once were murderers, and thieves, and drunkards, and whoremongers, and blasphemers, and persecutors; but they have been washed—they have been sanctified. Ask them whence the brightness of their robes hath come, and where their purity hath been achieved, and they, with united breath, tell you that they have washed their robes, and made them white in the blood of the Lamb. O ye troubled consciences! O ye weary and heavy-laden ones! O ye that are groaning on account of sin! the great redemption now proclaimed to you is all-sufficient for your wants; and though your numerous sins exceed the stars that deck the sky, here is an atonement made for them all—a river which can overflow the whole of them, and carry them away from you for ever.

This, then, is the first measure of the atonement—the greatness of our guilt.

II. Now, secondly, we must measure the great redemption BY THE STERNNESS OF DIVINE JUSTICE.

"God is love," always loving; but my next proposition does not at all interfere with this assertion. God is sternly just, inflexible. (Continued on page four)

Spurgeon's Sermons on Sovereignty

(Continued from page three)

ibly severe in His dealings with mankind. The God of the Bible is not the God of some men's imagination, who thinks so little of sin that He passes it by without demanding any punishment for it. He is not the God of the men who imagine that our transgressions are such little things, such mere peccadilloes that the God of Heaven winks at them, and suffers them to die forgotten. No; Jehovah, Israel's God, hath declared concerning Himself, "The Lord thy God is a jealous God." It is His own declaration, "I will by no means clear the guilty." "The soul that sinneth, it shall die."

Learn ye, my friends, to look upon God as being as severe in His justice as if He were not loving, and yet as loving as if He were not severe. His love does not diminish His justice, nor does His justice, in the least degree, make warfare upon His love. The two things are sweetly linked together in the atonement of Christ.

But, mark, we can never understand the fullness of the atonement till we have first grasped the Scriptural truth of God's immense justice. There was never an ill word spoken, nor an ill thought conceived, nor an evil deed done, for which God will not have punishment from some one or another. He will either have satisfaction from you, or else from Christ. If you have no atonement to bring through Christ, you must for ever lie paying the debt which you never can pay, in eternal misery; for as surely as God is God, He will sooner lose His Godhead than suffer one sin to go unpunished, or one particle of rebellion unrevenged.

You may say that this character of God is cold, and stern, and severe. I cannot help what you say of it; it is nevertheless true. Such is the God of the Bible; and though we repeat it is true that He is love, it is no more true that He is love than that He is full of justice, for every good thing meets in God, and is carried to perfection, whilst love reaches to consummate loveliness, justice reaches to the sternness of inflexibility in Him. He has no bend, no warp in His character; no attribute so predominates as to cast a shadow upon the other. Love hath its full sway, and justice hath no narrower limit than His love.

Oh! then, beloved, think how great must have been the substitution of Christ, when it satisfied God for all the sins of His people. For man's sin God demands eternal punishment; and God hath prepared a Hell into which He casts those who die impenitent. Oh! my brethren, can ye think what must have been the greatness of the atonement which was the substitution for all this agony which God would have cast upon us, if He had not poured it upon Christ. Look! look! look with solemn eye through the shades that part us from the world of spirits, and see that house of misery which men call Hell! Ye cannot endure the spectacle. Remember that in that place there are spirits for ever paying their debt to divine justice; but though some of them have been for these four thousand years sweltering in the flame, they are no nearer a discharge than when they began; and when ten thousand times ten thousand years shall have rolled away, they will no more have made satisfaction to God for their guilt than they have done up till now.

And now can you grasp the thought of the greatness of your Saviour's meditation when He paid your debt, and paid it all at once; so that there now remaineth not one farthing of debt owing from Christ's people to their God, except a debt of love. To justice the believer oweth nothing; though he owed originally so much that eternity would not have been long enough to suffice for the paying of it, yet, in one moment Christ did pay it all, so that the man who believeth is entirely justified from all guilt, and set free from all punishment, through what Jesus hath done. Think ye, then, how great His atonement if He hath done all this.

I must just pause here, and utter another sentence. There are times when God the Holy Spirit shows to men the sternness of justice in their own consciences. There is a man here today who has just been cut to the heart with a sense of sin. He was once a free man; a libertine, in bondage to none; but now the arrow of the Lord sticks fast in his heart, and he has come under a bondage worse than that of Egypt. I see him today, he tells me that his guilt haunts him everywhere. The Negro slave, guided by the pole star, may escape the cruel ties of his master and reach another land where he may be free; but this man feels that if he were to wander the wide world over he could not escape from guilt. He that hath been bound by many irons, can yet find a file that can unbind him and set him at liberty; but this man tells you that he has tried prayers and tears and good works, but cannot escape the gyves from his wrist; he feels as a lost sinner still, and emancipation, do what he may, seems to him impossible. The captive in the dungeon is sometimes free in thought, though not in body; through his dungeon walls his spirit leaps, and flies to the stars, free as the eagle that is no man's slave. But this man is a slave in his thoughts; he cannot think one bright, one happy thought. His soul is cast down within him; the iron has entered into his spirit, and he is sorely afflicted. The captive sometimes forgets his slavery in sleep, but this man cannot sleep; by night he dreams of hell, by day he seems to feel it; he bears a burning furnace of flame within his heart, and do what he may he cannot quench it. He has been confirmed, he has been baptized, he takes the sacrament, he attends a church or he frequents a chapel, he regards every rubric and obeys every canon, but the fire burns still. He gives his money to the poor, he is ready to give his body to be burned, he feeds the hungry, he visits the sick, he clothes the naked, but the fire burns still, and do what he may he cannot quench it.

O, ye sons of weariness and woe, this that you feel is God's justice in full pursuit of you, and happy are you that you feel this, for now to you I preach this glorious Gospel of the blessed God. You are the man for whom Jesus Christ has died; for you He has satisfied stern justice; and now all you have to do to obtain peace of conscience, is just to say to your adversary who pursues you, "Look you there! Christ died for me; my good works would not stop you, my tears would not appease you: look you there! There stands the cross; there hangs the bleeding God! Hark to His death-shriek! See Him die! Art thou not satisfied now?" And when thou hast done that, thou shalt have the peace of God which passeth all understanding, which shall keep thy heart and mind through Jesus Christ thy Lord; and then shalt thou know the greatness of His atonement.

III. In the third place, we may measure the greatness of Christ's Redemption by **THE PRICE HE PAID**.

It is impossible for us to know how great were the pangs of our Saviour; but yet some glimpse of them will afford us a little idea of the greatness of the price He paid for us. O Jesus, who shall describe thine agony?

"Come, all ye springs,
Dwell in my head and eyes; come, clouds and rain!
My grief hath need of all the wat'ry things,
That nature hath produc'd. Let ev'ry vein
(Continued on page five)

Too Hard on Heretics?

(Continued from page one)

themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, forming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him . . .

These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. These be they who separate themselves, sensual, having not the Spirit." (verses 4, 8, 10-16, 19.)

We might also quote Peter:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of . . . But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you" (II Peter 2: 1-3, 12, 13).

Paul wrote:

"For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith" (Titus 1:10-13).

"A man that is an heretick after the first and second admonition reject" (Titus 3:10).

"Beware of dogs, beware of evil workers, beware of the concision" (Philippians 3:2).

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which you have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Romans 16:17, 18).

"And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? . . . For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 13:10; 20:29, 30).

So you see, if TBE is guilty with respect to rebuking heretics, it is not guilty of being too hard on them, but of not being hard enough. There are many times we feel we should call attention to some heresy or heretic, but we often hesitate to do so. We certainly do not enjoy the task, but feel constrained by a love for truth and souls to warn against

Distinctive Principles Of Baptists

By The Late J. M. Pendleton

Author of Church Manual, Christian Doctrines, etc.

1. BAPTISTS REGARD THE BAPTISM OF UNCONSCIOUS INFANTS AS UNSCRIPTURAL, AND INSIST ON THE BAPTISM OF BELIEVERS IN CHRIST, AND OF BELIEVERS ALONE.

SECTION VIII

The Argument from Circumcision Fails

The position advocated by Pedobaptists will be seen from the following extracts:

Miller—already referred to—says: "Our next step is to show that baptism has come in the room of circumcision, and therefore that the former is rightfully and properly applied to the same subjects as the latter."

Again: "There is the best foundation for asserting that baptism has come in the place of circumcision . . . Yet, though baptism manifestly comes in the place of circumcision, there are points in regard to which the former differs materially from the latter." (Sermons on Baptism, pp. 22, 23).

Here the doctrine is stated unequivocally that "baptism has come in the place of circumcision." How it takes its place, and yet "differs materially from it on some points," must ever be a mystery to persons of ordinary mental penetration.

Rice says: "It is certain that baptism came in place of circumcision; that it answers the same ends in the church now that were answered by circumcision under the former dispensation."

Summers affirms: "That baptism is the ordinance of initiation into the church, and the sign and seal of the covenant now, as circumcision was formerly, is evident."

I find in Hodge's *Theology* no statements so positive as those now quoted, but he so expresses himself that it is impossible not to infer his belief in the substitution of baptism for circumcision.

But is this view, though held by great and learned men, defensible? I shall attempt to show that it is not, for the following reason:

1. It was necessary for the circumcised to be baptized before they could become members of the church of Christ.

How was this, if baptism came in the place of circumcision and is a seal of the same covenant? Was the covenant first sealed by circumcision, and subsequently sealed by baptism? Were there two seals? If so, away goes the substitution theory. If the same persons were both circumcised and baptized, there was, so far as they were concerned, no substitution of baptism for circumcision. In their case circumcision was not abolished, and nothing could take its place. It occupied its own place, and it was necessary for that place to be vacated before anything else could occupy it. Miller refers to baptism as coming "in the room" of circumcision; but there was no "room" till the non-observance of circumcision made room. Why, then, were those who had been circumcised baptized? Why was Jesus Himself both circumcised and baptized? These are unanswerable questions if baptism came in the place of circumcision.

Miller's views involve another difficulty. He says: "The children of professing Christians are already in the church. They were born members; their baptism did

dangerous teachers and "damnable heresies."

We have no greater joy than to see men walking in truth. But when it befalls us to warn against an error or errorist, we feel responsible to our readers and to God to do so. Those who usually kick against TBE for warning against these, are those who are either heretics or the friends of heretics.

not make them members. It was a public ratification and recognition of their membership. They were baptized because they were members" (p. 74).

The position here assumed is demolished by one fact. That fact is that the New Testament subjects of baptism are never represented as baptized because they are in the church, but that they may enter into it. Miller's reason for administering baptism to infants labors under the misfortune of being remarkably unscriptural; for if "the children of professing Christians are already in the church," this is a very good reason for not baptizing them at all.

Any one familiar with the baptismal controversy can see that Miller's Abrahamic and Judaistic notions vitiated his logic in its application to evangelical subjects. He reasoned in this way: The natural seed of Abraham were members of the Jewish national church by virtue of their birth; and so far his reasoning was correct. They were circumcised because by natural generation they were made beneficiaries of the covenant of which circumcision was the "token." Miller's next step was this: The children of professing Christians are born members of the Christian church, and are entitled to baptism, even as Abraham's natural seed were entitled to circumcision. But is this true? It cannot be. Whatever rational analogy may be traced between circumcision and baptism is on the side of the opponents of infant baptism.

How plain this is! Abraham's natural seed were circumcised because they had a birthright-interest in the covenant of God made with Abraham. Christians are Abraham's spiritual seed. They become so by faith in Christ, and are beneficiaries of the new covenant, the provisions of which are eminently spiritual. There is in baptism recognition of their interest in the blessing of this covenant. It was right to circumcise Abraham's natural seed, and it is right to baptize his spiritual seed; but who are his spiritual seed? Believers in Christ, and believers alone. Infants, therefore, have no right to baptism, because they are not Abraham's spiritual seed. Jewish infants were fit subjects for circumcision, because they were Abraham's natural seed; but neither Jewish nor Gentile infants can be his spiritual seed, because of their incapacity to believe, and therefore they ought not to be baptized.

I insist, then, that correct analogical reasoning from circumcision to baptism saps the very foundation of Pedobaptism and furnishes Baptists with an argument of the strength of which they have never fully availed themselves. This may be considered a digression. If so, let us return to the subject of discussion.

I was attempting to show that baptism did not come in the place of circumcision, and referred to the well-known fact that multitudes of circumcised persons were also baptized. This could never have taken place if baptism came in the room of circumcision. In this connection, the circumcision of Timothy is worthy of notice. His mother was a Jewess, but his father a Greek. Owing to the latter fact, doubtless, he remained uncircumcised. After his conversion and baptism Timothy was circumcised by Paul. This was done to conciliate the Jews, which shows that they considered circumcision a mark of nationality. Now the question arises, Why did Paul circumcise Timothy, who had been baptized, if baptism came in the place of circumcision? Thus in the New Testament we have baptism administered after circumcision, and circumcision performed after baptism: yet Pedobaptists say that the one came in the place of the other!

(Section VIII Continued Next Week)

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN
LESSON FOR SUNDAY MAY 4, 1958

The Book Of I Samuel

SAUL BECOMES KING

I. Saul Anointed. I Sam. 10:1-27.

After Saul was chosen king, he returned home, keeping the matter to himself concerning the kingdom. After a while Samuel called the people together to Mizpeh, and by lot proceeded to choose a king. Saul was the one chosen. When they sought him they found him hiding among the stuff (baggage). V. 22. This is not to be construed as an act of modesty, but rather as an act of shrinking from the work of the Lord. When our Saviour calls us to some difficult task, how many times have we, likewise, hidden among the baggage?

When Saul was found, he was seen to be head and shoulders taller than anyone else. V. 23. When the people saw him, they cried, "God save the King." Thus we see that the desire of the people was for a large man and that Saul's muscular prowess captured the hearts of the people. This kind of a hero is a sure index as to the type of people who would choose him as a king, forgetting the mental, moral and spiritual side of life.

It is rather interesting to notice that Saul's successor (David) was a small man. It might be well to remind you that some of the world's greatest men have been small as to physical stature: Alexander the Great, Julius Caesar, Napoleon, Lloyd George and Richelieu.

We are told that when Saul returned to his home that there followed him a band of men whose hearts God has touched (V.26). This is what every preacher longs for. How we do pray that there might grow up in every Baptist Church a group of people who would be willing to follow their spiritual advisor in any spiritual program undertaken.

II. Saul's First Victory. I Sam. 11:1-15.

Shortly after Saul became king, the Ammonites encamped against the town of Jabesh-Gilead. The men of this town being weak asked to make a covenant with the Ammonites who agreed thereto on the basis that the right eye of each man of the town should be plucked out. The elders of the city asked for seven days in which they might

I SAMUEL 10-12

attempt to secure help. This, of course, cemented Saul to the hearts of the people since he was able to deliver them from the hands of their oppressors.

III. Samuel's Last Message. I Sam. 12:1-25.

Now that Samuel had appointed Saul as king, his period of judgeship had come to an end, although he still continued in the office of prophet. In his closing speech as judge he calls Israel to witness that he had defrauded no one during his period of judgeship. Not many can come to old age after a long eventful life of public service and speak as Samuel spoke (V.3). In this last message, Samuel warned the people that in the choosing of their king that they should not forget the Lord.

When Samuel shows them the enormity of their sin by the sign of thunder and rain (V. 16, 17), when it was harvest season and no rain was expected, the people realized their wrong and asked Samuel to pray for them, to which he announces his intention of doing this (V. 23).

There are those who say a Christian should never pray for the forgiveness of sinners and who have such a cardinal point of their teachings. May we notice Samuel's example in the praying for the forgiveness of Israel.

QUESTIONS

1. Where did Saul go after being chosen king by Samuel?
2. When chosen publicly, where did Saul hide?
3. Was Saul as tall morally and spiritually as he was physically?
4. Does Saul's height give an index as to the character of the people?
5. What value was the band of men who followed Saul after he was anointed?
6. How did Saul's first victory cement the people to him?
7. Was Samuel a defrauder of Israel?
8. What warning did Samuel give Israel in his closing speech?
9. How did God show the people their wrong in choosing a king?
10. Should a Christian pray for the lost?

Sins Against the Spirit

(Continued from page one)
Spirit's leading. "Where the Spirit of the Lord is, there is liberty," says the Bible. According to this, He is certainly not around these mausoleums — these modern ice boxes, called churches, that are dead in formality.

3. There is the sin of grieving the Holy Spirit. (See Ephes. 4:30.) The key to understanding what is meant by "grieving," is found in the same chapter. There we have mentioned such sins as "giving oneself over unto lasciviousness," "obeyed deceitful lusts," "lying," "giving place to the Devil," "stealing," "corrupt communications." Following these admonitions to refrain from such sins, the writer says, "And grieve not the Holy Spirit of God." What is more plain than the truth that the Holy Spirit is grieved by such behavior on the part of a believer? We arrive at the conclusion then that the sin of "grieving the Spirit" is committed when a Christian lives a worldly, world-conforming life. The body of the believer is spoken of as the "temple" of the Holy Spirit. Does the

holy Inhabitant of that temple want it polluted with nicotine or alcohol or drugs? Is He pleased to have one just plain dirty? A person can be filthy in habits, dirty in person, unshaven, hair untrimmed, feet unwashed, and a veritable hobo in appearance. This is dishonoring to God and we believe that such grieves the Holy Spirit. Without being vain, a Christian should be clean and should be careful about his personal appearance.

Man Is Wonderfully Made

(Continued from page one)
2,400 gallons per day. The aggregate surface of the air cells of the lungs exceed 20,000 square inches, an area nearly equal to the floor of a room twelve feet square.

The average weight of the brain of a grown man is three pounds, two ounces, of a woman two pounds, twelve ounces. The nerves are all connected with it, directly or by the spinal cord. These nerves together with their branches and minute ramifica-

tions, probably exceed ten million in number, forming a "body-guard" outnumbering by far the greatest army ever marshalled.

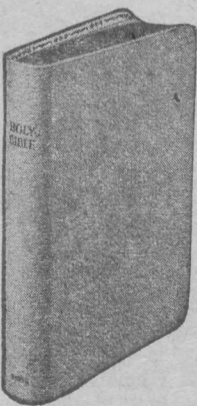
The atmospheric pressure being fourteen pounds to the square inch, a person of medium size is subjected to a pressure of 40,000 pounds. Each square inch of skin contains 3,500 sweat glands or

To imagine that what is accidental to us is so to God, is to measure God by our short line.—Stephen Charnock.

perspiratory pores, each of which may be likened to a little drain pipe one-fourth of an inch long, making an aggregate length on the surface of the body of 201,166 feet or almost forty miles long!

"I will praise thee, for I am fearfully and wonderfully made."—Psalm 139:14.—Defender Magazine.

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To keep attention, mix questions with statements. Think of your hearers' needs, and it will help you; of their criticism, and it will hinder you.

In large assemblies speak more slowly than in smaller ones. Make each one feel that you are speaking to him. Your hearers think about what you think about. Address the lowest, and you will reach the highest. Make men listen, and do not let them misunderstand. For whom do you preach, for Christ, or for yourself?—Anon.

PRAISE

He who seeks praise seldom gains it. Praise makes a wise man humble, a fool proud. A minister should be saddened by some men's praise. When men praise thee, ask, Will Christ accept me? Life praise is better than lip praise. Christ praised Mary more than Martha. See why. "As the fining pot for silver, and the furnace for gold; so is a man to his praise." Some men will praise thee to try thee. If a good man praise thee, praise God. Seek souls for Christ, not praise for self. "How can you believe which receive honour one of another?" Let us seek God's praise, if it means we lose all other.—Anon.

Spurgeon's Sermons on Sovereignty

(Continued from page four)

Suck up a river to supply mine eyes,
My weary weeping eyes; too dry for me,
Unless they get new conduits, new supplies,

To bear them out, and with my state agree."

O Jesus! thou wast a sufferer from thy birth, a man of sorrows and grief's acquaintance. Thy sufferings fell on thee in one perpetual shower, until the last dread hour of darkness. Then not in a shower, but in a cloud, a torrent, a cataract of grief, thine agonies did dash upon thee. See Him yonder! It is a night of frost and cold; but He is all abroad. It is night; He sleeps not, but He is in prayer. Hark to His groans! Did ever man wrestle as He wrestles? Go and look in His face! Was ever such suffering depicted upon mortal countenance as you can there behold? Hear His own words? "My soul is exceeding sorrowful, even unto death." He rises: He is seized by traitors and is dragged away. Let us step to the place when just now He was engaged in agony. O God! and what is this we see? What is this that stains the ground? It is blood! Whence came it? Had He some wound which oozed afresh through His dire struggle Ah! no. "He sweat, as it were, great drops of blood, falling down to the ground." O agonies that surpass the word by which we name you! O sufferings that cannot be compassed in language! What could ye be that thus could work upon the Saviour's blessed frame, and force a bloody sweat to fall from His entire body?

This is the beginning; this is the opening of the tragedy. Follow Him mournfully, thou sorrowing church, to witness the consummation of it. He is hurried through the streets; He is dragged first to one bar and then to another; He is cast and condemned before the Sanhedrin; He is mocked by Herod; He is tried by Pilate. His sentence is pronounced—"Let Him be crucified!" And now the tragedy cometh to its height. His back is bared; He is tied to the low Roman column; the bloody scourge ploughs furrows on His back, and with one stream of blood His back is red—a crimson robe that proclaims Him emperor of misery. He is taken into the guard room; His eyes are bound, and then they buffet Him, and say, "Prophecy who it was that smote thee?" They spit into His face; they plait a crown of thorns, and press His temples with it; they array Him in a purple robe; they bow their knees, and mock Him. All silently He sits; He answers not a word. "When he was reviled, he reviled not again," but committed Himself unto Him whom He came to serve.

And now they take Him, and with many a jeer and jibe they drive Him from the place, and hurry Him through the streets. Emaciated by continual fastings, and depressed with agony of spirit He stumbles beneath His cross. Daughters of Jerusalem! He faints in your streets. They raise Him up; they put His cross upon another's shoulders, and they urge Him on, perhaps with many a spear-prick, till at last He reaches the mount of doom. Rough soldiers seize Him, and hurl Him on His back; the transverse wood is laid beneath Him; His arms are stretched to reach the necessary distance; the nails are grasped; four hammers at one moment drive four nails through the tenderest parts of His body; and there He lies upon His own place of execution dying on His cross. It is not done yet. The cross is lifted by the rough soldiers. There is the socket prepared for it. It is dashed into its place: they fill up the place with earth; and there it stands.

But see the Saviour's limbs, how they quiver! Every bone has been put out of joint by the dashing of the cross in that socket! How He weeps! How He sighs! How He sobs! Nay, more hark how at last He shrieks in agony, "My God, my God, why hast thou forsaken me?" O sun, no wonder thou didst shut thine eye, and look no longer upon a deed so cruel! O rocks! no wonder that ye did melt and rend your hearts with sympathy, when your Creator died! Never man suffered as this man suffered. Even death itself relented, and many of those who had been in their graves arose and came into the city.

This, however, is but the outward. Believe me, brethren, the inward was far worse. What our Saviour suffered in His body was nothing compared to what He endured in His soul. You cannot guess, and I cannot help you to guess, what He endured within. Suppose for one moment—to repeat a sentence I have often used—suppose a man who has passed into Hell—suppose his eternal torment could all be brought into one hour; and then suppose it could be multiplied by the number of the saved, which is a number past all human enumeration. Can you now think what a vast aggregate of misery there would have been in the sufferings of all God's people, if they had been punished through all eternity? And recollect that Christ had to suffer an equivalent for all the hells of all His redeemed. I can never express that thought better than by using those oft-repeated words: it seemed as if Hell were put into His cup; He seized it, and, "At one tremendous draught of love, He drank damnation dry." So that there was nothing left of all the pangs and miseries of Hell for His people ever to endure. I say not that He suffered the same, but He did endure an equivalent for all this, and gave God the satisfaction for all the sins of all His people, and consequently gave Him an equivalent for all their punishment. Now can ye dream, can ye guess the great redemption of our Lord Jesus Christ?

IV. I shall be very brief upon the next head. The fourth way of measuring the Saviour's agonies is this: we must compute them by THE GLORIOUS DELIVERANCE WHICH HE HAS EFFECTED.

Rise up, believer; stand up in thy place, and this day testify to the greatness of what the Lord hath done for thee! Let me tell it for thee. I will tell thy experience and mine in one breath. Once my soul was laden with sin; I had revolted against God, and grievously transgressed. The terrors of the law gat hold upon me; the pangs of conviction siezed me. I saw myself guilty. I looked to Heaven, and I saw an angry God sworn to punish me; I looked beneath me and I saw a yawning Hell ready to devour me. I sought by good works to satisfy my conscience; but all in vain, I endeavoured by attending to the ceremonies of religion to appease the pangs that I felt within; but all without effect. My soul was exceeding sorrowful, almost unto death. I could have said with the ancient mourner, "My soul chooseth strangling and death rather than life." This was the great question that always perplexed me: "I have sinned; God must punish me; how can He be just if He does not? Then, since He is just, what is to become of me?"

At last mine eyes turned to that sweet word which says, "The blood of Jesus Christ his Son cleanseth from all sin." I took that text to my chamber; I sat there and meditated. I saw one hanging on a cross. It was my Lord Jesus. There was the thorn-crown, and there the emblems of unequalled and peerless misery. I looked upon Him, and my thoughts recalled that word which says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Then said I within myself, "Did this man die for sinners?" I am a sinner; then He died

(Continued on page six)

Spurgeon's Sermons on Sovereignty

(Continued from page five)

for me. Those He died for He will save. He died for sinners; I am a sinner; He died for me; He will save me." My soul relied upon that truth. I looked to Him, and as I "viewed the flowing of His soul-redeeming blood," my spirit rejoiced, for I could say,

"Nothing in my hands I bring,
Simply to this cross I cling;
Naked look to Him for dress;
Helpless come to Him for grace!
Black, I to this fountain fly;
Wash me, Saviour, or I die!"

And now, believer, you shall tell the rest. The moment that you believed, your burden rolled from your shoulder, and you became light as air. Instead of darkness you had light; for the garments of heaviness you had the robes of praise. Who shall tell your joy since then? You have sung on earth, hymns of Heaven, and in your peaceful soul you have anticipated the eternal Sabbath of the redeemed. Because you have believed you have entered into rest. Yes, tell it the wide world over; they that believe, by Jesus' death are justified from all things from which they could not be freed by the works of the law. Tell it in Heaven, that none can lay anything to the charge of God's elect. Tell it upon earth, that God's redeemed are free from sin in Jehovah's sight. Tell it even in Hell, that God's elect can never come there; for Christ hath died for them, and who is he that shall condemn them?

V. I have hurried over that, to come to the last point, which is the sweetest of all. Jesus Christ, we are told in our text, came into the world "to give his life a ransom for many." The greatness of Christ's redemption may be measured by the *EXTENT OF THE DESIGN OF IT*. He gave His life "a ransom for many."

I must now return to that controverted point again. We are often told (I mean those of us who are commonly nicknamed by the title of Calvinists—and we are not very much ashamed of that; we think that Calvin, after all, knew more about the Gospel than almost any man who has ever lived, uninspired). We are often told that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Now, our reply to this is, that, on the other hand, our opponents limit it: we do not. The Arminians say, Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the salvation of all men? They say, "No, certainly not." We ask them the next question—Did Christ die so as to secure the salvation of any many in particular? They answer "No." They are obliged to admit this, if they are consistent. They say, "No; Christ has died that any man may be saved if"—and then follow certain conditions of salvation.

We say, then, we will go back to the old statement—Christ did not die so as beyond a doubt to secure the salvation of anybody, did He? You must say "No;" you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace, and perish. Now, who is it that limits the death of Christ? Why, you. You say that Christ did not die so as to infallibly secure the salvation of anybody. We beg your pardon, when you say we limit Christ's death; we say, "No, my dear sir, it is you that do it." We say Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved but are saved, must be saved, and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.

Now, beloved, when you hear any one laughing or jeering at a limited atonement, you may tell him this. General atonement is like a great wide bridge with only half an arch; it does not go across the stream: it only professes to go half way; it does not secure the salvation of anybody. Now, I had rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream.

I am told it is my duty to say that all men have been redeemed, and I am told that there is a Scriptural warrant for it—"Who gave himself a ransom for all, to be testified in due time." Now, that looks like a very, very great argument indeed on the other side of the question. For instance, look here. "The whole world is gone after him." Did all the world go after Christ? "Then went all Judea, and were baptized of him in Jordan." Was all Judea, or all Jerusalem baptized in Jordan? "Ye are of God, little children," and "the whole world lieth in the wicked one." Does "the whole world" there mean everybody? If so, how was it, then, that there were some who were "of God?" The words "world" and "all" are used in seven or eight senses in Scripture; and it is very rarely that "all" means all persons, taken individually. The words are generally used to signify that Christ has redeemed some of all sorts—some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile.

Leaving controversy, however, I will now answer a question. Tell me, then, sir, whom did Christ die for? Will you answer me a question or two, and I will tell you whether He died for you. Do you want a Saviour? Do you feel that you need a Saviour? Are you this morning conscious of sin? Has the Holy Spirit taught you that you are lost? Then Christ died for you and you will be saved. Are you this morning conscious that you have no hope in the world but Christ? Do you feel that you of yourself cannot offer an atonement that can satisfy God's justice? Have you given up all confidence in yourselves? And can you say upon your bended knees, "Lord, save, or I perish?" Christ died for you.

If you are saying this morning, "I am as good as I ought to be; I can get to Heaven by my own good works," then, remember, the Scripture says of Jesus, "I came not to call the righteous, but sinners to repentance." So long as you are in that state I have no atonement to preach to you. But if this morning you feel guilty, wretched, conscious of your guilt, and are ready to take Christ to be your only Saviour, I can not only say to you that you may be saved, but what is better still, that you will be saved. When you are stripped of everything, but hope in Christ, when you are prepared to come empty-handed and take Christ to be your all, and to be yourself nothing at all, then you may look up to Christ, and you may say, "Thou dear, thou bleeding Lamb of God! thy griefs were endured for me; by thy stripes I am healed, and by thy sufferings I am pardoned." And then see what peace of mind you will have; for if Christ has died for you, you cannot be lost. God will not punish twice for one thing. If God punished Christ for your sin, He will never punish you. "Payment, God's justice cannot demand, first, at the bleeding surety's hand, and then again at mine." We can today, if we believe in Christ, march to the very throne of God, stand there, and if it is said, "Art thou guilty?" we can say, "Yes, guilty." But if the question is put, "What have you to say why you should not be punished for your guilt?" We can

"The Indignation of God"

(Continued from page one)

—Psalm 50:21.

God is speaking and He is saying of man that "thou thoughtest that I was altogether such a one as thyself." That is just about what the average man thinks of God. He thinks God is just a little bit above himself. He thinks God is just a little bit bigger and just a little bit better than he is himself. The average individual fails to see God in all of His power and fails to see the God of the Bible as a God that is never frustrated, a God that is never helpless, a God that is always powerful, a God that is sovereign, and a God that always has His way.

I say, then, beloved, that the majority of people have a very, very sorry idea of what God is like.

I.

GOD IS A GOD OF INDIGNATION.

My text says, "Who can stand before his indignation?"

If you will, go back to the third chapter of Genesis and see God as He calls Adam and Eve into His presence when they had sinned. The Word of God tells us that Adam and Eve hid themselves from the presence of God amongst the trees of the Garden after they had sinned, and God sought them out. Hereafter the voice of God had been the sweetest music that had ever fallen upon the ears of Adam and Eve. Now that they had sinned they hid themselves from the presence of God. God calls them into His presence and has a hasty hearing concerning their condition. Adam passes the blame over to Eve, and Eve in turn passes the blame to the serpent. The serpent isn't even allowed to speak his answer, but God pronounces a curse first upon the serpent and then upon Adam and then upon Eve. When you see that guilty pair that have sinned turn their backs upon the Garden of Eden—when you see them walk out of that Garden, you can see there a picture of the indignation of Almighty God. You stand with me at Eden's Garden and see that flaming sword that was placed at the east of the Garden of Eden that turned every way to keep the way of the tree of life. If you will look at that sword as it turned about continually to guard the way to the tree of life, and see Adam and Eve as they walk down the road, banished forever from the Garden of Eden, as you see this, you say, what is the meaning of this? Just one thing, beloved. God is a God of indignation.

Look again in the day of Noah. I like to emphasize the fact that in the day of Noah there was a tremendous population. Most people think that because there are only a few chapters that intervene between the first chapter of Genesis and the sixth, seventh, and eighth chapters which tell about Noah, there surely were only a few people that were alive. Will you bear record with me that even if there are only a few chapters there, those few chapters cover a tremendous period of earth's history, and I wouldn't be a bit surprised to learn there were as many people in the world then as there are today. At any rate, there was a tremendous number of people in Noah's day.

God looked down upon the earth and saw the sons of God marrying with the daughters of men. Just what may be wrapped up in this, I don't know, but I

answer, "Great God, thy justice and thy love are both guarantees that thou wilt not punish us for sin; for didst thou not punish Christ for sin for us? How canst thou, then, be just—how canst thou be God at all, if thou dost punish Christ the substitute, and then punish man himself afterwards?"

Your only question is, "Did Christ die for me?" And the only answer we can give is—"This is a faithful saying, and worthy of all acceptance, that Christ came into the world to save sinners." Can you write your name down among the sinners—not among the complimentary sinners, but among those that feel it, bemoan it, lament it, seek mercy on account of it? Are you a sinner? That felt, that known, that professed, you are now invited to believe that Jesus Christ died for you, because you are a sinner; and you are bidden to cast yourself upon this great immovable rock, and find eternal security in the Lord Jesus Christ.

(Taken from *The New Park Street Pulpit*, Volume IV, Pages 129-136).

Christ The Light Of His People

By AUGUSTUS TOPLADY

I lift my heart and eyes to Thee,
Jesus, thou unextinguished light:
My lantern, guide, and leader be,
My cloud by day, my fire by night.

Glory of Israel, shine within,
Unshadow'd, uneclipsed appear;
O let thy beams dispel my sin,
Direct me by a friendly star.

The world a maze and lab'rith is,
Be thou my thread and faithful clue;
Thy kingdom and Thy righteousness
The only objects I pursue.

Light of the Gentiles, Thee I hail!
Essential light, thyself impart!
Spirit of light, His face reveal;
And set thy signet on my heart.

Thy office is to enlighten man,
And point him to the heavenly prize;
The hidden things of God t' explain,
And chase the darkness from our eyes.

Shew me I have the better part,
The treasure hid with Christ in God;
Give me a perfect peace of heart,
And pardon through my Saviour's blood.

take the position that the sons of God represent the Godly line of Seth, whereas the daughters of men represent the ungodly line of Cain. If that be true, it literally means that the Godly line of Seth married with the ungodly line of Cain and produced a race of physical and spiritual monstrosities upon the earth, to the extent that God said, "It repenteth me that I have made them."

I see the day when Noah goes into the ark as the only chosen man of his generation, along with his wife, his sons, and their three wives. Those eight individuals were shut inside the ark, and I see the water as it falls down out of the clouds. I see the water as it comes up from the fountains below. I can see the lion, as the king of the forest, as he flees to the highest mountain. I can see the eagle, as the king of birds, as he goes to the highest mountain. I can see man, the capstone of all of God's creation, as he flees to the highest mountains only to find that the waters come up, and up, until eventually the mountains are covered, and the entire world is destroyed with a flood of waters, and everything that had lived is destroyed therein. I ask you, beloved, when you see that little ark, about the size of a modern ship, floating off into the distance and you hear the cries of men and women and the shrieks and the screams of the wild animals and the birds, I ask you, what is the meaning of this, that you see perishing on every hand? Just one thing, beloved. The God of the Bible is a God of indignation.

I come to the day of Lot. I see those cities of Sodom and Gomorrah that were wicked, rebellious, ungodly cities. I can see those cities with people therein that were certainly far from God Almighty's pattern; that were far from what God had laid out for man in the beginning. Not a person within those cities of Sodom and Gomorrah loved the Lord except Lot, and he didn't live like a saved man. The only man in all that land that even knew the Lord was Lot. I can see Lot as he was warned by the angel to up in this, I don't know, but I

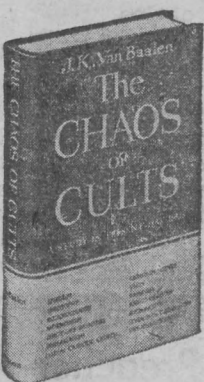
out of the city. His sons-in-law and daughters-in-law laughed at him when he warned them to leave the city. Beloved, Lot and his wife and two daughters started out of the city.

You look back and see that fire. The Word of God says that brimstone and fire was rained out of Heaven upon the cities of Sodom and Gomorrah and other cities within the plain. When you see fire and brimstone coming out of the sky like water falling out of the skies today—when you see those cities burning, and when you see the entire cities going up in smoke and ashes, and the people screaming and shrieking because their property and themselves are being burned to destruction, I ask you, what is the meaning of it? Just one thing, beloved. The God of the Bible is a God of indignation.

You go today to the spot on Palestinian soil where Sodom and Gomorrah stood, and see it as a desert. You can see even to this day that the God of the Bible is a God of indignation.

If you will read the last part of the Book of Exodus and the (Continued on page 7, column 3)

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Rice Compared with Arminius & Co.

(Continued from page two)

Arminius:
"The death and suffering of Christ . . . no one of the human race is excluded from it."—III, 555.

"The Scripture says, most clearly in many places, that Christ died for all, for the life of the world, and that by the command and grace of God."—III, 346.

"Let those who reject the former of these opinions consider how they can answer the following Scriptures, which declare, that Christ died for all men . . . he who rejects such phraseology is a darling man, one who sits in judgment on the Scriptures."—I, 316.

"The Scripture declares explicitly, and in plain terms, that Christ died even for those who are lost."—III, 453.

"It is true that Christ is the redeemer of many reprobate persons."—III, 472.

"Christ also died for all, without distinction of elect and reprobate."—III, 454.

"God binds Himself to offer the Mediator to the world, whether it should believe or not."—III, 324.

"Remission of sins . . . may possibly, not actually follow the satisfaction rendered."—III, 456.

Note: With regard to the following quotations, you will note that the Arminians reduce Christ to a "potential" Saviour. According to Arminianism, though Christ has done all that is necessary for our salvation, the actual enjoyment or blessing of that salvation depends on Free-Will; so actually, salvation become partly the work of Christ and partly the work of Man. As the Remonstrants put it in their Apology, "The efficacy of the death of Christ depends wholly on us."

Corvinus:
"A potential and condionate reconciliation, not actual and absolute, is obtained by the death of Christ."—Corvinus ad Molin, chapter 28, section 11 (See Owen, X, 99).

Note: Observe the contradiction of the two sentences of Mr. Rice. He asks if Christ is "really" the Saviour of the world, then answers by saying Christ is "potentially" the Saviour of the world. If Mr. Rice will look up the word "potential" in the dictionary, he will find that it does not mean "that which is real," but only possible, not actual.

Remonstrants:
"The imputation of salvation for all, by the death of Christ, is nothing but the obtaining of a possibility thereof."—Rem. Col. Hag., page 172 (See Owen X, page 99).

Note: You see that the Arminians represent Christ to be only a "potential" Saviour. He becomes an actual Saviour only when Lord Free-Will grants it! Arminius says, "The proper and immediate effect of the death and suffering of Christ . . . is not an actual removal of sins from these or those, not an actual remission of sins, nor justification, not an actual redemption of these or those."—III, 352. Now let us notice what the Arminians say about

GOD'S GRACE, WILL and CALL—With Regard to Salvation

The Bible Says:

"All that the Father giveth me shall come to me." — John 6:37.
"The Son quickeneth whom he will." — John 5:1.
"According to the purpose of him who worketh all things after the counsel of his own will." — Ephesians 1:11.
"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." — James 1:18.
"Who maketh thee to differ from another? And what hast thou that thou didst not receive?" — I Corinthians 4:7.
"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, who are accustomed to do evil." — Jeremiah 13:23.

Arminius:
"I am enabled to affirm . . . sufficient grace is conferred on, or rather offered to, the Elect and the Non-elect."—I, 367.

"God desires the salvation of all men and of each."—III, 464.

"God willed, through all ages, that all men, individually, should come to the knowledge of the truth and be saved."—III, 460.

"He willed that all men and each of them should be saved."—III, 463.

"It is true that God wills the salvation of all men, on the condition that they believe."—III, 464.

"They are not always saved, whom God wills to be saved."—III, 459.

"For the theory does not state that God, absolute and simply, wills to save all men, but conditionally."—III, 484.

"For though He may seriously will the conversion and salvation of all men, yet He does not equally effect the conversion and salvation of all."—III, 477.

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

Corvinus:
"We nothing doubt but many things which God willeth, or that it pleaseth Him to have done, do yet never come to pass. . . . We grant that some of God's desires are never fulfilled."—See Owen, X, page 52.

Note: This is the puny god of the Arminian imagination, one who is overcome by man. Mr. Rice refers to him as "a brokenhearted God" (February 28). We are grateful that the God we serve is not such a God as the god the Arminians serve.

"The Indignation of God"

(Continued from page six)

Book of Leviticus, you will see all those sacrifices that God laid down for the Jews to offer. What is the meaning of all the blood that flowed from the brazen altar? What is the meaning of all the animals that were sacrificed by the Jews? Bible historians and scholars have estimated that in order to carry out the sacrificial system of the Old Testament it required fully a quarter of a million lambs a year. I ask you, as you see the lamb killed, and his body placed upon the brazen altar, and the blood falling upon the coals of fire beneath, and you hear those coals of fire sputter as the blood falls upon them—I ask you, what is the meaning of it? Just one thing. The God of the Bible is a God of indignation—a God that pours out His wrath upon sin.

"The wicked shall be turned into HELL, and all the nations that forget God."—Psalm 9:17.

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of HELL FIRE."—Matt. 5:22.

"And fear not them which kill

Arminius:
"All men are called by some vocation, namely, by that witness of God, by which they may be led to feel after God that they may find him."—III, 525.

"The promise and the offering extends itself to all who are called,—called by the external preaching of the Gospel, whether they obey its call or not."—III, 325.

"God seriously wills that all men should be saved, but compelled by the pertinacious and incorrigible wickedness of some, He wills that they should suffer the loss of salvation—that they should be condemned."—III, 464.

"One can, by his own unbelief, place before himself an obstacle, so as not to be able afterwards to believe, that is to deserve hardening in unbelief on account of rejecting the truth offered to him. One can, also, by his own unbelief, deserve that God should change that good will, by which He offered His Son as the redeemer, into wrath, by which He may will to punish him without remission or pardon."—III, 472.

"It is true that sin, Satan, the world, and the flesh, prevent many from believing in Christ, and being made partakers of them. Yet God is not overcome by these, both because it has seemed good to God not to use His omnipotent and irresistible power to cause men to believe, and because God has determined that no one shall be a partaker of those blessings, who does not believe in Christ."—III, 484.

"Nothing is more plain in the Scripture, than that sinners, persevering in their sins against the long suffering of God, who invites them to repentance, are those whom God wills to harden."—III, 550.

"Grace is not the omnipotent action of God which cannot be resisted by the free-will of man."—III, 509.

"The author of grace determined not to compel men, by his grace, to yield assent, but to influence them by a mild and gentle suasion, which influence, not only does not take away the free consent of the free-will, but even establishes it."—III, 487.

"Grace is so tempered and commingled with the nature of man, as not to destroy within him the liberty of his will, but to give it a right direction, to correct its depravity, and to allow man to possess his own proper notions."—I, 227.

"He has determined to save believers by grace; that is, by a mild and gentle suasion, convenient or adapted to their free-will, not by an omnipotent action or motion, which would be subject neither to their will, nor to their ability either of resistance or of will."—III, 479.

"It seemed good to God not to use His omnipotent and irresistible power to cause men to believe."—III, 484.

"For the whole controversy reduces itself to the solution of this question, 'Is the grace of God a certain irresistible force?' . . . I believe, according to the Scriptures, that many persons resist the Holy Spirit and reject the grace that is offered."—I, 253, 254.

"All unregenerate persons have freedom of will, and a capability of resisting the Holy Spirit, of rejecting the proffered grace of God, of despising the counsel of God against themselves, of refusing to accept the gospel of grace, and of not opening to Him who knocks at the door of the heart; and these things they can actually do, without any difference of the elect and of the reprobate."—III, 497.

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From this harmonious parallel, it should be easily seen that the reason Mr. Rice has not said anything about Arminian views of election, grace, the atonement, and depravity, is that his views are Arminian. He has had much to say against the fifth point of Arminianism, but he has been silent on the other four. Though he doesn't like the term "Arminian," it is the term that properly signifies his doctrinal position on doctrines listed in the foregoing parallel.

Controversy For Christ

Controversy for the truth against the errors of the age is, we feel more than ever convinced, the peculiar duty of the preacher in the present crisis. Our spirit is, we hope, one of genuine love to all the chosen of God, but the rule of modern charity that requires us to keep certain points in the background, we utterly abhor. It is treason to the Lord Jesus to be silent on any point where He has spoken, and where the honour of His gospel is concerned. It is of course the most easy to flesh and blood to deal in generalities, to denounce sectarianism, and claim to be of an ultra-catholic spirit; but though rough and rugged, it is required of the loyal servant of King Jesus to maintain all His crown rights and stand up for every word of His laws. Friends chide us and foes abhor us when we are very jealous for the Lord God of Israel, but what do these things matter if the Master approves? . . . Silence and temporizing will only protract or postpone a struggle which must come sooner or later; and he is wisest who loving all truth, fears not to publish all, gainsay it who may.—C. H. Spurgeon, in preface of Volume II, Metropolitan Tabernacle Pulpit.

the body, but are not able to kill the soul: but rather fear him which is able to destroy BOTH SOUL AND BODY IN HELL."—Matt. 10:28.

"And thou, Capernaum, which art exalted unto heaven, shalt be brought DOWN TO HELL: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."—Matt. 11:23.

I tell you, beloved, you can't

Rice:
"We may not always know how and when the blessed Holy Spirit convicts sinners but He does, in some measure and in some method, convict all lost people."—February 28.

"Christ who died for the world has, by His crucifixion, drawn all men, whether they come to Him or not."—February 28.

"He (God) must let unrepentant sinners go to their natural doom, when sinners themselves take the responsibility and will not come for mercy and forgiveness."—March 21.

"A lost sinner may have free will, and can be saved, but if he goes on in sin, his heart may become hardened and his mind so set in sin that eventually the man cannot be saved. . . . sometimes God turns a man over to his reprobate mind, to be damned."—February 7.

"God gives when men turn away, but they still have the choice in moral matters, all matters of right and wrong."—March 7.

"No, after Pharaoh had long gone on in sin, after he had rejected every offer of mercy, God caused and allowed Pharaoh to have a stubborn heart, so that he insisted on keeping the Hebrew people in slavery in Egypt."—February 14.

"God's grace (is) not irresistible."—March 14.

"He (God) wants the deliberate and loving choice of the free will."—March 7.

"The God who is 'no respecter of persons' put in every human being a moral nature which must choose and does choose right or wrong."—March 21.

"Grace offers salvation to all men. All could accept; some do not."—March 14.

"The Scripture does not teach 'irresistible grace' but it teaches the grace of God offered to all men so that all could be saved and all ought to be saved."—March 14.

"The Scriptures show that enlightened, convicted men do resist God, do thwart the grace of God."—March 14.

"The Bible and human experience alike prove that men do resist the Spirit of God, do thwart divine grace. . . . God's Spirit moves people to be saved, but they will not be saved. . . . People do resist God's grace and do thwart God's offer of mercy. . . . sinners resist and reject that grace of God and insult the Holy Spirit who pleads with them. . . . Men do resist the will of God and go to Hell, who could be saved."—March 14.

read these verses without the realization that the God of the Bible is a God of indignation.

Notice again:

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the CHILD OF HELL than yourselves."—Matt. 23:15.

"Ye serpents, ye generation of vipers, how can ye escape the DAMNATION OF HELL?"—Matt. 23:33.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with FIRE AND BRIMSTONE in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

Beloved, when you see men in Hell, when you see men go into destruction, when you see the smoke of their torment ascend up and up, when you see men burn and burn forever without cessation, and when you see men have no rest day nor night, what does it mean? Just one thing, beloved. The God of the Bible is a God of indignation.

If you want to see the indignation of God, then come with me to Calvary and see the Lord Jesus Christ as He came to the Cross, and there was crucified for our sins. As the Son of God hung upon the Cross, as His life's blood flowed out from His body and He died for our sins, I ask you, what is the meaning of this supreme tragedy of all tragedies—the death of Jesus Christ? Beloved, it tells us just one thing. The God of the Bible is a God of indignation—so much so that He will punish sin, even if He must punish it in the Person of His Son, and even if His own Son must die for sin.

II. WHO CAN'T STAND BEFORE HIS INDIGNATION?

My text asks, "Who can stand before his indignation?" which would indicate that there are some who can't stand before His indignation. I would like to tell you about five classes of folk who can't stand before His indignation.

The ungodly and the immoral can't stand before God's indignation.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—I Peter 4:17, 18.

What a text of Scripture! If God's own people just barely are saved, what is going to happen to the unsaved of this world? They can't stand before His indignation.

Notice again:

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

(Continued on page 8, column 2)

POSSUM RIDGE LETTER

dere bro. Gilpeens—

spring is reely hear and we air shor bizy on the farm gittin reedy fer our spring plantin. whil mi white horse Bill wuz gettin his breeth yestydy in the middle uf the morn, I sot down on the beam uf the plow to rest 2.

jist as i sot down hit kam bak tu me how sum uf the auto wurk-urs had asked fer a 4-hour day. wel i git that prit ner every mornin befoar brekfust. ef them fellers wuz tu git hit, thy shor wud hav tu reskedule ther kofy breaks.

then i thot about our meetin this past sundy. our parson sez the scientists hav already harnessed the nergy uf the atom bomb and soon wil harness the nergy uf the hydrogen bomb. sum day they may even be abul tu harness the nergy uf the 4-year-old what sat in frunt uf me last sundy.

as i sat ther kogitatin i rikol-lected mi last trip tu the kounty seet. i saw a woman rakin her yard that did not hav enuf klose on fer the moths tu hav a squar meal. hit luks lik they wil hav tu go on a wool-less diet and eat only meat this summer.

then i got tu thinkin about the plantin seesun. u kant plant pore seeds and git a good krop and nether kan u hav bad thots and git a harvest uf good deeds. jist as we git a harvest in the garden and in the field, ther is bound to be a harvest uf akshuns.

then i got tu thinkin about this rich soil i wuz plowin—good old Kaintucky blu grass. i think hit wuz jist about the best God gav any state. i used tell mi boys never tu ask any man wher he wuz frum. ef he is frum Kaintucky he will tel u and if he aint, ther aint no need to rebarras him.

wun uf mi nabors is a Kamel-ite. his church baptized in his pond 6 times last summer. jist about every time, they left the gates open and his kows got out. he posted a sign, sayin: no moar baptizin. i aint goin tu chase mi heefers all over this kounty if all the sinners go tu Hell. that shore sounds jist about lik a Kamelite, don't hit?

then as i got up frum restin a spel i rekomembured that we had hash fer brekfust, and hit jist kam tu me that when u hav hash, nobody kin grab the best peece—hit is all alike. wel that is lik TBE, they aint no best peece about hit. hit is jist all good. i reed hit all every weak and i luv hit, and i tel u this bekaws i am,

yore frend,
i s hardtufule

"The Indigation of God"

(Continued from page seven)
death."—Rev. 21:8.

Beloved, you can't read these verses without realizing that the

ungodly and the immoral can't stand before the indignation of Almighty God.

Yes, men may boast today of how sinful they are. Men may brag about how they have lived such immoral, vicious lives. I am satisfied that there are none of you who, sometimes or other, have heard men boast or brag about the sins of their lives. Beloved, they may boast about it, but the ungodly and the immoral and the sinful will not be able to stand before the indignation of Almighty God.

The worlding can't stand before His indignation. That individual who lives for this world will not be able to stand before the indignation of God. Listen:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—I John 2:15-17.

Who is going to abide forever? The man who does the will of God. What is going to happen to the worldling? What is going to happen to the man who lives for this world? I tell you, beloved, he is not going to be able to stand the indignation of Almighty God.

The Word of God tells us of a man who was a rich farmer. He had everything, I suppose, so far as a farmer was concerned. The Word of God says concerning him:

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"—Luke 12:16-20.

Here was a man who thought only in terms of I, My, and Mine. He thought only in terms of himself. He lived for himself. He lived for the world. He lived in a realm of barns and fruit and goods. He had no room for spiritual things. God was crowded out of his life. God said to him, "Thou fool, this night thy soul shall be required of thee."

I tell you, beloved, not only is it true that the ungodly and the immoral can't stand before His indignation, but it is also true that the worldling can't stand before the indignation of God.

The self-righteous man can't stand before God's indignation.

People in this world are exceedingly self-righteous. Most everybody is, that is unsaved. Even the righteousness that they boast of, and pride themselves on, is noth-

ing in the sight of God. Listen: "And all our righteousnesses are as filthy rags."—Isa. 64:6.

I often think of this verse from this standpoint: if our righteousnesses all look like filthy rags, then pray tell me, what do our sins look like? If the best that is about us looks like an old dirty, filthy rag that you wouldn't want to touch in your hand—if the best there is about us in the sight of a thrice-holy God looks like filthy rags, pray tell me what do our sins look like in the sight of Almighty God?

The man who is unsaved thinks that he is a righteous individual. He thinks that he has a lot of good about him. Let me tell you, beloved, God says that the very best about you looks like a dirty, filthy rag.

That man who is self-righteous is not going to be able to stand before the indignation of God. I want to give you a picture of it.

In the Gospel of Matthew the Lord Jesus gives us a parable—a parable of a man who made a marriage feast for his son. Nobody came. Then he sent out his servants into the highways and the hedges and compelled folk to come. Now the servants represented the preachers of the Word of God. It is our business as we preach, to so preach, as to compel men to come to Jesus Christ. As we preach the Word of God, we are to so preach it that the preaching of the Word under the power and the demonstration of the Spirit of God, will compel men to come to the Lord Jesus Christ.

The Word of God says that they came, "both bad and good." Of course, we know that none of them were actually good in God's sight, but from a human standpoint there were some that were perhaps worse than others. The governor of the feast looked about and found that there was one that didn't have on the wedding garment. Now he couldn't argue and say that he didn't have time to provide for one, because he didn't have to do that. He couldn't argue and say that he didn't have the money to provide a wedding garment, because he didn't have to do it. It was the business of the governor of the feast to provide an abundance of wedding garments so that everybody that came to the wedding feast got his robe when he walked in. This fellow came, and spurned, evidently, the wedding robe, and when the governor of the feast came in, here was this fellow dressed in his own clothes. He spurned the wedding robe that was offered to him. What was the result? The Word of God says that they bound him hand and foot and cast him into outer darkness.

Now what does it tell us? Simply this: The wedding robe is nothing more nor less than the imputed righteousness of Jesus. Every man who is saved is clothed in the righteousness of God's Son, so that actually when God sees us who are saved, He doesn't see us clothed in our righteousness, but He sees us clothed in the righteousness of the Lord Jesus Christ.

A man got furiously mad at me years ago when I made a similar statement. He said that he didn't want to go to Heaven in another man's coat. Beloved, that is exactly what it amounts to. If he ever goes to Heaven, he will go there in another's man's coat. He will go there clothed in the righteousness of God's Son, the Lord Jesus Christ.

Let me tell you, the man who spurns the righteousness of Jesus Christ, who depends upon his own righteousness, is the man that is pictured in this parable, and the day is coming when he is going to be bound hand and foot and cast into a Devil's Hell.

There is another class that can't stand before God's indignation and that is the crowd that is depending upon their works.

If you will walk out on the street and ask the average man if he expects to go to Heaven, he will say that he expects to do so. If you ask him on what basis he expects to go to Heaven, he will say, "Oh, I am not a very bad man." Beloved, the average unsaved man expects to go to Heaven

because he thinks he is not very bad; therefore he thinks he will go to Heaven on the basis of his works.

Listen to me, there will never be anybody in Heaven except on the basis of the finished work of the Lord Jesus Christ. It is not your works, but the finished work of the Son of God that saves.

The Word of God tells us about folk who met their works. Listen:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, ACCORDING TO THEIR WORKS. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:11-15.

Beloved, the man who thinks that his works will see him through—the man who thinks his works in all that he needs to get to Heaven, is going to meet his works some day. He is going to meet them at the judgment bar of God, and when he does, the verdict is going to be, "And whosoever was not found written in the book of life was cast into the lake of fire."

Listen to me, the best works that you have, won't save your soul. The best deeds, the best morality, the best thoughts, the best prayers you ever prayed will sink your soul into a Devil's Hell. The man who is depending upon his works can't stand before God's indignation.

The religious professors can't stand before God's indignation.

This is a day when most everybody goes in for religion. Most everybody thinks that if you are not a member of a church it is terrible. Of course he can live like the Devil all during the week, but if he goes to church once in a while, especially on Sunday morning, particularly on Christmas and Easter, that is all right. The world has just about gotten to the place where they have forgotten that they need regeneration. The world at large thinks they need reformation, and they have forgotten about regeneration. As a result, our churches are filled with unsaved people. Ecclesiastical corpses have crowded our churches to death.

You drive along the highway and you will see where they are building a new building. They are not building it to take care of the saints of God. They are building it to house the hellions that they have gotten into their church. They are building it in order to take care of the unsaved multitude that has been added to their church rolls. Our churches are filled with nothing in the world but religious professors, and when the time of God's indignation comes, every last one of them is going into Hell.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he

that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Mt. 7:21-23.

Beloved, this is talking about the Lord-saying professors. They say, "Lord, Lord," but their hearts are far from Him. God says, "I do not know you. Depart from me. They will be banished from the presence of God."

It brings a sadness over my soul when I think about the people in this world who are professors of religion, who know nothing about the grace of the Lord Jesus Christ. There are multitudes of people that you see day by day who are church members but their life doesn't back up their profession. They are just ecclesiastical corpses; religious professors, but not possessors. They have church-anity but they don't have Christianity. They have gotten their name on a church record book but their name was never inscribed in the Lamb's Book of Life. God says to them, "Depart from me, ye that work iniquity."

III

WHO CAN STAND BEFORE HIS INDIGNATION?

There is a group that can stand before the indignation of God, and that is that group of individuals who have seen the truth that Jesus Christ has died for all of their sins. They have seen the truth that the Son of God on Calvary's Cross poured out His life's blood that they might be saved. They have seen the truth and know the power of the Spirit of God to the extent that they have received Jesus Christ as their Saviour. They are clothed in His righteousness to the extent that this text is true of them:

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

Notice, who can stand before His indignation. That man whose sins have been laid on Jesus, and Jesus Christ's righteousness has been put upon him.

Oh, what a trade it was that I made that day as a lad in my teens when I received Jesus Christ as my Saviour! What a trade it was that I made when my sins were put on Jesus and Jesus' righteousness was put on me, so that now when God sees me He doesn't see me as a filthy, detestable sinner that I am, but He sees me clothed in the righteousness of His Son. Who can stand before His indignation? The man who has been washed in His blood; the man who is clothed in the righteousness of the Son of God.

That causes me to sing:

"On Christ the Solid Rock I stand,
All other ground is sinking sand,
All other ground is sinking sand."

Thank God, if you are on the Solid Rock—if you are resting in Jesus Christ—if you are trusting Him and Him alone, then you can stand before His indignation, and the only one who can thus stand is the individual that is thus resting upon the Lord Jesus Christ.

May God bless you!

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