

Someone suggests that when you've tried everything else, try religion. Why not try Jesus first? It would save the trouble of trying everything else.

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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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The Righteousness that Saves Sinners

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matthew 5:20.

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

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Philippians 3:9.

The Law of God demands absolute righteousness of man. If you and I are to stand in the presence of the Holy God, we must have a righteousness that fully meets the requirements of the Law of God. If we are to live and not die, we must be perfect in the sight of God.

The Law doesn't require simply "the best you can do," no, it requires that you be holy, altogether perfect, in your heart and life. The best you can do is not perfection. But perfection you must have if you are to live forever. James 2:10 tells us that the man who breaks the Law in one point is guilty of all. Galatians

3:10 states, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

God tells us that no unclean thing (Revelation 21:27) shall enter Heaven. Only those that are perfectly righteous shall be admitted.

Now, the problem that confronts the sinful creatures of earth is how to become righteous enough to enter Heaven. Many try to establish this righteousness themselves, being ignorant of their helplessness to perform what the holy Law requires. Such were the Pharisees who did many works in an effort to be justified. But Jesus said that it would take a greater righteousness to permit one to enter Heaven. The best the Pharisees could do was not enough.

If men could only realize that the Law requires an absolute righteousness — within and without, negatively and positively — then they would cease thinking in terms of performing righteousness themselves. The purpose of the Law is to teach us the righteousness we need but do not have. The Law points out to us how perfect we must be, and thus shows us that we are not righteous. Until

a sinner hears the Law, he will have no true interest in Christ. He must hear the Law's demands, and having realized he needs a perfect righteousness, he is ready to hear the Gospel which tells us of how Christ wrought out a righteousness and gives it freely to believing sinners.

The righteousness of Christ is the only righteousness that meets the demands of God's Law. No other person ever performed such. The purpose of Christ's life and death in the flesh was to establish the righteousness that His people must have for justification. Christ perfectly fulfilled the Law in His life, and satisfied its curse in His death. Thus Christ is the end of the Law for righteousness for all believers. That is, He has fulfilled the Law for them and they are not under the Law any longer. In the person of Christ, the believer fulfilled the Law.

This righteousness of Christ charged to our account is the perfection that the believer has. It is not his own perfection, wrought by himself, but it is given unto him, made his by imputation.

The person who enters Heaven must be perfect. Law requires perfection. Only in Christ can we (Continued on page 8, column 5)

What Is the Gospel?

From "The Bulletin"
Fred Simmons, Editor

In his introduction to the *Beauties of Ebenezer Erskine*, Samuel McMillan says, "I once heard of a young man, who, after being a preacher for some time in a certain denomination, reckoned it his duty to join another denomination; and having gone to the minister to make known his intentions, was quite confounded by the simple question being put to him, What is the Gospel? for, though a preacher of the Gospel, as he thought, this question had never occurred to him."

This most important question I shall answer first in the words of Ebenezer Erskine in his work *Marrow of Divinity*:

"The gospel is a doctrine revealed from Heaven by the Son of God, presently after the fall of mankind into sin and death, and afterwards manifested more clearly and fully to the patriarchs and prophets, to the evangelists and apostles, and by them spread abroad to others; wherein freedom from sin, the curse of the law, the wrath of God, death and Hell, is freely promised for Christ's sake to all those who truly believe on His name. The law is a word of wrath, but the gospel is a word of peace. The law saith, Thou art a sinner, and therefore thou shalt be damned; the Gospel saith, No; Christ Jesus came into the world to save sinners; and therefore believe on the Lord Jesus Christ and thou shalt be saved. The law saith, Pay me that thou owest me, or else I will cast thee into prison; but the Gospel saith, Christ gave Himself a ransom for thee; and so is made redemption unto thee. The law saith, Thou hast not continued in all that I require of thee, and therefore art cursed; but the Gos-

pel saith Christ hath redeemed thee from the curse of the law, being made a curse for thee."

In the second place, I may answer in the words of George Whitefield. Referring to the commission given to the apostles:

"What," says he, "are they to preach? Why, they are not to preach morality; not morality! Come, do not be frightened, any of you that are afraid of good works, do not be frightened. I say, not morality; that is, morality is not to be the grand point of their preaching. They are not to preach as a heathen philosopher would. You are to preach the Gospel. Now the Gospel signifies good news, glad tidings. Behold, I bring you," said the angel, "glad tidings of great joy." We are to preach glad tidings of salvation; to tell a poor benighted world lying in the wicked one, the Devil, their state and condition: we are to tell them God is love; to tell them that God loves them better than they do themselves. We must preach the law, but not leave the people there. We must tell them how Moses brings them to the borders of Canaan, and then tell them of a glorious Joshua that will carry them over Jordan; first to show them their wants, and then point out to them a Jesus that can supply, and more than supply, all their wants. This we are to tell every creature."

In the last place, I may answer the same question in the words of Ralph Erskine. In his sermon on Isa. 42:6, he says, "Our text is a sum of the Gospel, and it is a free promise: 'I will give thee for a Covenant of the people.' There is no precept nor commandment here. The law is properly a word of precept, but not the Gospel; the law commands all, but the Gospel promises all."

Safety First

OR THE ETERNAL SECURITY OF BLOOD-BUGHT SAINTS

By the Late J. M. Carroll
Author of "The Trail of Blood"

Fellow Christians: With an earnest desire to comfort and strengthen you, I preach this sermon.

In the early days of my Christian life, I passed through a mighty battle of doubt and fear and trouble on the subject herein discussed. In my ignorance of what the Bible really taught I firmly believed that it was possible, yea, even more than possible, for a Christian on account of his sins to be finally lost and damned. During this short period of my life I was but little help to others or to the cause. My whole attention was given to self. I was trying hard to "hold on" and to "hold out," and the longer I tried the more doubtful to me became the unequal struggle. I soon thoroughly learned that sin and the Devil are stronger than even a Christian. During these days the joys of salvation were not mine. I will not attempt to give you the history of those doubtful and uncertain days. I was driven to the word of God. I give you in this sermon some of the results of that search for light and help. I am profoundly convinced that it is the Christian's blessed privilege to be comforted and strengthened by his religion.

The following Scriptures are my TEXT.

"My sheep hear my voice, and I know them, and they follow me:

and I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand.

My father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:27-29.

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

"Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

"Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

Even though I have taken such a long text, I do not expect to confine the sermon to these passages. It is my purpose to use very many others.

ETERNAL LIFE

1. The first point in my text to which I call your special attention is embraced in the words "Eternal life." You will note that the text says "I give unto them eternal life."

With reference to these words I ask you to carefully note four things, all brought out in the Scriptures:

(1) That before the foundation of the world, God purposed to give to his people eternal life.

Note the following Scriptures:

"Who hath saved us and called us with a 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." 2 Tim. 1:9. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Acts 13:48.

Before commenting on these

passages note further:

(2) God promised to his children precisely the same thing that he purposed: That is "Eternal life."

Note these proofs:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:14-16.

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after Godliness: In hope of eternal life, which God that cannot lie promised before the world began." Titus 1:1-2.

"And this is the promise that he hath promised us, even eternal life." 1 John 2:25.

Thus you will see, that even before the world was made, God purposed to give his people who should in after years believe in him, "eternal life." And then he promised them the very same thing that he purposed.

Now note again:

(3) God gave and now gives just exactly what he purposed and promised: That is "Eternal life."

Note carefully the following Scriptures:

"He that believeth on the Son of God hath the witness in himself: He that believeth not God hath made him a liar; because he believeth not the record God gave of his Son. And this is the record, that God hath given us eternal life." 1 John 5:10-11.

"I know them and they follow me: and I give unto them eternal life." John 10:27-28.

"For the wages of sin is death:

but the gift of God is eternal life." Rom. 6:23.

Now on these words, "Eternal life," note one more point.

(4) Believers receive and have precisely what God purposed and promised and gives: That is "Eternal life."

Once more note the Scripture: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life." John 5:24.

Not may have it in the future, but hath it now. Not that he is put in a position to secure it some time later, but even now "hath everlasting life." I give you now the language of an old preacher, just before his death, writing back to those who had been converted under his ministry. Final words, evidently intended for their encouragement and for their comfort:

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." 1 John 5:13.

I press the point that believers now have "eternal life." Not that they may have it, but they now have it.

Now see the full force of this first main argument. God purposed, God promised, God gave and still gives, believers receive and have a definite thing. And that thing is, "Eternal life." "Everlasting life."

These words do not mean a short duration. They do not mean a life for a day, for a month, for a year, nor even for a hundred years; but a life for all time and for all eternity. If believers have anything, they have "eternal life." For that and that only, is what God purposed and promised and gives to those who believe on his Son.

How simple and how plain is the word of God!

Note the second part of the text.

2. God makes the thing doubly sure.

Not willing that any should remain in doubt and uncertainty concerning this matter he goes even further than simply to declare that what he purposed and promised and gives and that believers receive and have is "eternal life."

He adds something more.

Again hear His word: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life: and they shall never perish." John 10:27-28.

"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." John 5:24.

Beloved Christians, hear and see these words:

"Shall never perish."

"Shall not come into condemnation."

No matter what may befall us in the future; no matter what temptation may beset us; no matter what the works of the devil; no matter if he throw us down or wallow us in the mire, we do not again "come into condemnation."

"They shall never perish!"

NOT UNDER THE LAW

Now note the third point of my (Continued on page 5, column 3)

The Baptist Examiner Pulpit

Because of lack of available time, we have been unable to get one of Brother Gilpin's sermons ready for this issue. Look for his message next week on the subject "Ambassadors."

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Examiner Editorials

By Bob L. Ross

The Meeting at Cottage Hills, Illinois

I had a glorious time of blessing and fellowship in the meeting with Cottage Hills Baptist Church, April 20-27. The meetings were usually well-attended, and the messages were blessed to the hearts of many, according to comments and testimony. I especially enjoyed my stay in the home of Pastor A. J. Corcoran. The hospitality shown me was very gracious, and the times of fellowship in conversation and worship were uplifting.

I met several of the readers of TBE during the week. It was a joy to once again meet Evangelist A. R. Fields and wife, and both were faithful attendants at all the services. Several other local pastors attended during the meeting, and I was grateful to become acquainted with them. Some of

these preachers participated in leading the congregation in the preliminary song services. I was also happy to meet several friends from Alhambra, Ill.

It certainly was a joy to have three Spurgeons with us in the service on Saturday, April 26. Bro. Charles and Bro. Gene Spurgeon drove about 150 miles from Missouri, while Bro. R. A. Spurgeon, who attended about half the meetings, came from his home, which is not too far from Cottage Hills. These men are related to the C. H. Spurgeon family, and they believe in sovereign grace, just as C. H. S.

The Spurgeons, Bro. Fields, and Bro. Roy Wood, a faithful member of the church, all said that they wanted to visit us sometime in the future. Well, we hope they can soon be with us.

Bro. Corcoran and the Cottage Hills church are striving to serve

the Lord faithfully and Scripturally. We ask our readers to pray that God's blessings may be upon them. If you live in eastern Missouri or southern Illinois, you will be blessed if you pay this church a visit some time. The pastor is a faithful preacher and teacher, and the brethren will make you feel welcome.

* * * *

Available for Meetings

While at Cottage Hills, some of the pastors asked me if I were available for meetings. Due to the fact that I have much of the work in editing THE EXAMINER, they thought perhaps I did not have time to hold meetings. For the information of any pastor or church that might want me for any kind of meeting or program, I wish to say that I am available and can come for at least a week at any time something else isn't scheduled. It would be an extra burden for our work for me to be away for two weeks, but if I felt the leading of the Lord, I know that He would make it possible for me to be away even that long.

* * * *

Arminians Disturbed

Several Arminian publications reveal that the effect TBE is exerting has caused quite a bit of disturbance in the various Arminian camps. These publications are upset about the resurgence of Calvinistic truth, and have published articles saying that these "heresies" are once again being accepted. Most of these papers have named TBE as the cause for much of the present "apostasy."

We are "flattered" by these papers that attribute the present success of Calvinism to us. We realize that TBE has been a source of help to thousands of folk, but some of the Arminian papers have no doubt overstated the matter. But then, they should know what is taking place in their camps better than we.

The present distress among Arminians certainly reveals that God is opening eyes to see the truth. When the Devil is loudest, we can be sure that there is something he is upset about. When he leads his forces to battle so hotly and furiously, then we can be certain that he has a reason. In opposing truth, the Devil first attempts to hide the truth by producing an attitude of inattentiveness; he hopes that people will pay no attention to the truth. But when this fails, he resorts to another method of opposition, which is the present method being used by many Arminians. And the disturbance of the Devil is certainly great, if we are to judge from those who are the advocates of his doctrines. While confusion and nonsense prevade the articles of the Arminians, minds are nevertheless being aroused to give attention to various doctrines. Thus the Devil will in many cases defeat his own cause, for truth will eventually be found by the honest, diligent seeker.



JUST SUPPOSE

Just suppose the Lord would begin tomorrow to make people as sick as they claim to be on Sunday.

Just suppose the Lord should take away the child whom the parents use as an excuse for staying away from church.

Just suppose the Lord should make people as poor as they claim to be when asked to help finance His program.

Just suppose the Lord should have everyone stoned to death for covetousness as was Achan.

Just suppose the Lord should let some parents look into the future and see what their example and lax control did for their children.

Just suppose Jesus should come tomorrow, would you do what you are doing today?

Just suppose all Christians really loved the Lord.

Just suppose—and then, by the help of the Lord, go forth and live and serve as if eternity were soon coming—as it truly is!

—Selected.

"I Should Like To Know"

1. Who are the sons of God and the daughters of men referred to in Genesis 6:1, 2?

We believe that the sons of God are those who were the spiritual children of God, probably the godly descendants of Seth, whereas the daughters of men were unsaved women. This shows God's disapproval upon a marriage between a child of God and an unsaved person.

2. Was Adam alive at the time of the Deluge?

No. See Genesis 5:5.

3. What is the Leviathan spoken of in Job 41?

Some kind of sea-monster.

4. Will there be anyone saved except God's elect?

If anyone is saved it is because God elected to save him. Since no one is saved but by God's grace, then no one will be saved except those whom God chooses to save.

5. What is the proper translation of Luke 18:13?

"Be thou propitiated to me the sinner by the sacrifice whose smoke was then ascending in the presence of the publican while he prayed."

6. "Man that is born of a woman is of few days and full of trouble." Does this verse apply to everyone?

We have never known of an exception. Do you?

7. Is it true that the only way a person can know he is saved is by the holiness in his life?

That all depends upon the meaning one gives to the term "holiness." Every spiritual grace may be classified under holiness, and if this is what is meant, then it is true that this is the only way we can know we are saved. A man without holiness shall not see God. This doesn't mean Holy-Roller holiness, but Bible holiness.

8. After a person has heard a doctrine proved from the Bible, and does not follow the teaching in his life, is it Scriptural to exclude this person from a New Testament church?

It is our opinion, if the doctrine is of great importance, the person should be excluded. But if it is something that is difficult to understand, and not too important, we should bear with one as long as possible. After all, we all have to learn, and some of us do not learn as quickly as others.

9. How do you harmonize II Peter 2:1 with the limited atonement?

For a full discussion get Gill's Cause of God and Truth. Briefly we will answer: In the first place, the word used for "Lord" is never used of Christ, but only of the Father. Thus, if the word does not signify Christ, but the Father, Peter evidently refers to what the Father has done. This probably goes back into the Old Testament when God bought the Israelites out of bondage. Read the context carefully and you will see that Peter has reference to the false prophets who were among those

people that God brought out of Egyptian bondage. Secondly, it seems that Peter simply takes these men on their own profession when referring to them. That is, he says that these men deny the Lord they profess as having bought them. Just as Judas professed to be a friend and was called a "friend" by Christ, yet was not a friend, so Peter takes these men upon their own profession, yet shows that they are not of God, as they profess.

10. What relationship do the Ten Commandments given to Moses have to the Christian?

The Ten Commandments reveal to us the righteous character of God. They reveal to us the righteousness that one must have to be pleasing to God. In Christ we have that righteousness required by the commandments, and now we should strive to live as righteously as the commandments reveal. Our justification depends solely on Christ's righteousness, for He has fully kept the Law for us. The Christian loves the commandments and seeks to live in conformity with them, not to be saved, but because they reveal how God would have us to act.

11. Do you think that a church is in order if it does not observe the Lord's Supper?

Definitely not. We are told by the Master to "observe all things." Paul says to "keep the ordinances." It is just as Scriptural to do away with preaching and baptism as to do away with the Lord's Supper.

12. If a church expels several influential, but disorderly members, and then must give up the church property to avoid court scandal because of denominational pressure—if a church does this, then changes location and name, which faction is the true church?

Proceeding upon the supposition that the church was sound in the beginning, we say the group that left the property. The other faction, though still possessors of the property, is not in harmony with the Scriptures. But if the church were not sound in the beginning, then neither group is a New Testament church.

13. Does a church have to be a member of the Southern Baptist Convention in order to be a New Testament Baptist church?

If so, then there were no New Testament churches prior to the establishment of the Convention in 1845. It is truly astounding how God's churches made it through the years without a man-made ecclesiastical machine!

14. What do you think of the ICC?

This is an unscriptural, inter-denominational organization, and we care very little for any organization of this stripe. In a few years (we predict) the ICC will be led by apostates just as every other man-made organization that has ever been formed. There are some men in it now that are strong on certain things, but Luther and Calvin were even stronger. We see what happened to the various organizations of strong men, so we can expect the same of the ICC or any other machine. Why not stay with the Bible and the New Testament Church rather than go off after some organization that is not found in the Word of God?

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Laying the Axe

to

Arminian Heresies

BOB L. ROSS



"And now also the axe is laid unto the root of the trees."—Matthew 3:10.

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The above is the cover of your editor-in-chief's 39-page booklet showing the errors of Arminian doctrines and interpretations. Many readers are putting this booklet into the hands of others, and many folk are being helped. You can do the same, for the prices are very reasonable. Order several copies for your friends.

Difficulties and Objections to God's Sovereignty Cleared Away

John 3:16, II Peter 3:9, and other passages clearly harmonized with God's Sovereignty. Difficulties removed by "rightly dividing the Word of Truth."

By ARTHUR W. PINK

JOHN 3:16

One of the most popular beliefs of the day is that God loves everybody, and the very fact that it is so popular with all classes ought to be enough to arouse the suspicions of those who are subject to the Word of Truth. God's love toward all His creatures is the fundamental and favorite tenet of Universalists, Unitarians, Theosophists, Christian Scientists, Spiritualists, Russellites, etc. No matter how a man may live—in open defiance of Heaven, with no concern whatever for his soul's eternal interests, still less for God's glory, dying, perhaps with an oath on his lips—nevertheless, God loves him, we are told. So widely has this dogma been proclaimed, and so comforting is it to the heart which is at enmity with God, we have little hope of convincing many of their error. That God loves everybody, is, we may say, quite a modern belief. The writings of the church fathers, the Reformers or the Puritans will (we believe) be searched in vain for any such concept. Perhaps the late D. L. Moody—captivated by Drummond's "The Greatest Thing in the World"—did more than anyone else in the last century to popularize this concept.

It has been customary to say God loves the sinner though He hates his sin. But that is a meaningless distinction. What is there in a sinner but sin? Is it not true that his "whole head is sick" and his "whole heart faint," and that "from the sole of the foot even unto the head there is no soundness" in him? (Isa. 1:5, 6). Is it true that God loves the one who is despising and rejecting His blessed Son? God is Light as well as Love, and therefore His love must be a holy love. To tell the Christ-rejector that God loves him is to cauterize his conscience as well as to afford him a sense of security in his sins. The fact is, the love of God is a truth for the saints only, and to present it to the enemies of God is to take the children's bread and cast it to the dogs. With the exception of John 3:16, not once in the four Gospels do we read of the Lord Jesus, the perfect Teacher, telling sinners that God loved them! In the book of Acts, which records the evangelistic labors and messages of the apostles, God's love is never referred to at all! But when we come to the Epistles, which are addressed to the saints, we have a full presentation of this precious truth—God's love for His own. Let us seek to rightly divide the Word of God and then we shall not be found taking truths which are addressed to believers and mis-applying them to unbelievers. That which sinners need to have brought before them is the ineffable holiness, the exacting righteousness, the inflexible justice and the terrible wrath of God. Risking the danger of being misunderstood let us say—and we wish we could say it to every evangelist and preacher in the country—there is far too much presenting of Christ to sinners today (by those sound in the faith), and far too little showing sinners their need of Christ, i.e., their absolutely ruined and lost condition, their imminent and awful danger of suffering the wrath to come, the fearful guilt resting upon them in the sight of God: to present Christ to those who have never been shown their need of Him, seems to us to be guilty of casting pearls before swine.

If it be true that God loves every member of the human family, then why did our Lord tell His disciples "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father . . . If a man love me, he will keep my words: and my Father will love him" (John 14:21, 23)? Why say "he that loveth me shall be loved of my Father?" if the Father loves everybody? The same limitation is found in Prov. 8:17: "I love them that love me." Again, we read, "Thou hatest all workers of iniquity"—not merely the works of iniquity. Here then is a flat repudiation of present teaching that "God hates sin but loves the sinner; Scripture says, 'Thou hatest all workers of iniquity' (Psa. 5:5)!" "God is angry with the wicked every day" (Psa. 7:11). "He that believeth not the Son shall not see life, but the wrath of God"—not "shall abide," but even now—"abideth on him" (John 3:36). Can God "love" the one on whom His "wrath" abides? Again, is it not evident that the words "The love of God which is in Christ Jesus" (Rom. 8:39) marks a limitation, both in the sphere and objects of His love? Again, is it not plain from the words "Jacob have I loved, but Esau have I hated" (Rom. 9:13) that God does not love everybody? Again, it is written, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Does not this verse teach that God's love is restricted to the members of His own family? If He loves all men without exception, then the distinction and limitation here mentioned is quite meaningless. Finally, we would ask, is it conceivable that God will love the damned

in the Lake of Fire? Yet, if He loves them now He will do so then, seeing that His love knows no change—He is "without variableness or shadow of turning"!

Turning now to John 3:16, it should be evident from the passages just quoted that this verse will not bear the construction usually put upon it. "God so loved the world." Many suppose that this means the entire human race. But "the entire human race" includes all mankind from Adam till the close of earth's history: it reaches backward as well as forward! Consider, then, the history of mankind before Christ was born. Unnumbered millions lived and died before the Saviour came to the earth, lived here "having no hope and without God in the world," and therefore passed out into an eternity of woe. If God "loved" them, where is the slightest proof thereof? Scripture declares "Who (God) in times past (from the tower of Babel till after Pentecost) suffered all nations to walk in their own ways" (Acts 14:16). Scripture declares that "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:28). To Israel God said, "You only have I known of all the families of the earth" (Amos 3:2). In view of these plain passages who will be so foolish as to insist that God in the past loved all mankind! The same applies with equal force to the future. Read through the book of Revelation, noting especially chapters 8 to 19, where we have described the judgments which will be poured out from Heaven on this earth. Read of the fearful woes, the frightful plagues, the vials of God's wrath, which shall be emptied on the wicked. Finally, read the twentieth chapter of the Revelation, the great white throne judgment, and see if you can discover there the slightest trace of love.

But the objector comes back to John 3:16 and says, "World means world." True, but we have shown that "the world" does not mean the whole human family. The fact is that "the world" is used in a general way. When the brethren of Christ said "Shew thyself to the world" (John 7:4), did they mean "Shew Thyself to all mankind?" When the Pharisees said "Behold, the world is gone after Him" (John 12:19), did they mean that "all the human family" were flocking after Him? When the apostle wrote, "Your faith is spoken of throughout the whole world" (Rom. 1:8), did he mean that the faith of the saints at Rome was the subject of conversation by every man, woman, and child on earth? When Rev. 13:3 informs us that "all the world wondered after the beast," are we to understand that there will be no exceptions? These, and other passages which might be quoted, show that the term "the world" often has a relative rather than an absolute force.

Now the first thing to note in connection with John 3:16 is that our Lord was there speaking to Nicodemus, a man who believed that God's mercies were confined to his own nation. Christ there announced that God's love in giving His Son had a larger object in view, that it flowed beyond the boundary of Palestine, reaching out to "regions beyond." In other words, this was Christ's announcement that God had a purpose of grace toward Gentiles as well as Jews. "God so loved the world," then, signifies God's love is international in its scope. But does this mean that God loves every individual among the Gentiles? Not necessarily, for as we have seen, the term "world" is general rather than specific, relative rather than absolute. The term "world" in itself is not conclusive. To ascertain who are the objects of God's love, other passages where His love is mentioned must be consulted.

In II Peter 2:5 we read of "the world of the ungodly." If then, there is a world of the ungodly, there must also be a world of the godly. It is the latter who are in view in the passages we shall now briefly consider. "For the bread of God is He which cometh down from heaven, and giveth life unto the world" (John 6:33). Now mark it well, Christ did not say, "offereth life unto the world," but "giveth." What is the difference between the two terms? This: a thing which is "offered" may be refused, but a thing "given," necessarily implies its acceptance. If it is not accepted, it is not "given," it is simply proffered. Here, then, is a Scripture that positively states Christ giveth life (spiritual, eternal life) "unto the world." Now He does not give eternal life to the "world of the ungodly" for they will not have it, they do not want it. Hence, we are obliged to understand the reference in John 6:33 as being to "the world of the godly," i.e., God's own people.

One more: In II Cor. 5:19 we read, "To wit that God was in Christ, reconciling the world unto himself." What is meant by this is clearly defined in the words immediately following, "not imputing their trespasses unto them." Here again "the world" cannot mean "the world of the ungodly," for their "trespasses" are "imputed" to them, as the judgment of

the Great White Throne will yet show. But II Corinthians 5:19 plainly teaches there is a "world" which is "reconciled," reconciled unto God because their trespasses are not reckoned to their account, having been borne by their Substitute. Who then are they? Only one answer is fairly possible—the world of God's people!

In like manner, the "world" in John 3:16 must, in the final analysis, refer to the world of God's people. Must, we say, for there is no other alternative solution. It cannot mean the whole human race, for one-half of the race was already in Hell when Christ came to earth. It is unfair to insist that it means every human being now living, for every other passage in the New Testament where God's love is mentioned, limits it to His own people—search and see! The objects of God's love in John 3:16 are precisely the same as the objects of Christ's love in John 13:1: "Now before the Feast of the Passover, when Jesus knew that his time was come, that he should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." We may admit that our interpretation of John 3:16 is no novel one invented by us, but one almost uniformly given by the Reformers and Puritans, and many others since then.

It is strange, yet it is true, that many who acknowledge the sovereign rule of God over material things will cavil and quibble when we insist that God is also sovereign in the spiritual realm. But their quarrel is with God and not with us. We have given Scripture in support of everything advanced in these pages, and if that will not satisfy our readers, it is idle for us to seek to convince them. What we write now is designed for those who do bow to the authority of Holy Writ, and for their benefit we propose to examine several other Scriptures which have purposely been held for this chapter.

II PETER 3:9

Perhaps the one passage which has presented the greatest difficulty to those who have seen that passage after passage in Holy Writ plainly teaches the election of a limited number unto salvation, is II Peter 3:9: "not willing that any should perish, but that all should come to repentance."

The first thing to be said upon the above passage is that, like all other Scripture, it must be understood and interpreted in the light of its context. What we have quoted in the preceding paragraph is only part of the verse, and the last part of it at that! Surely it must be allowed by all that the first half of the verse needs to be taken into consideration. In order to establish what these words are supposed by many to mean, viz., that the words "any" and "all" are to be received without any qualification, it must be shown that the context is referring to the whole human race! If this cannot be shown, if there is no premise to justify this, then the conclusion also must be unwarranted. Let us then ponder the first part of the verse.

"The Lord is not slack concerning his promise." Note "promise" in the singular number, not "promises." What promise is in view? The promise of salvation? Where, in all Scripture, has God ever promised to save the whole human race!! Where indeed? No, the "promise" here referred to, is not about salvation. What then is it? The context tells us.

"Knowing this, first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" (vv. 3, 4). The context then refers to God's promise to send back His beloved Son. But many long centuries have passed and this promise has not yet been fulfilled. True, but long as the delay may seem to us, the interval is short in the reckoning of God. As the proof of this we are reminded, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (v. 8). In God's reckoning of time, less than two days have yet passed since He promised to send back Christ.

But more, the delay in the Father's sending back His beloved Son is not only due to no "slackness" on His part, but it is also occasioned by His "longsuffering." His longsuffering to whom? The verse we are now considering tells us: "but is longsuffering to usward." And who are the "usward"?—the human race, or God's own people? In the light of the context this is not an open question upon which each of us is free to form an opinion. The Holy Spirit has defined it. The opening verse of the chapter says, "This second Epistle, beloved, I now write unto you." And again, the verse immediately preceding declares, "But, beloved, be not ignorant of this one thing, etc." (v. 8). The "usward" then are the "beloved" of God. They to whom this Epistle is addressed are "them that have obtained (not 'exercised,' but 'obtained') as God's sovereign gift" like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (II Peter 1:11). There-



A. W. PINK

fore we say there is no room for a doubt, a quibble or an argument—the "usward" are the elect of God.

Let us now quote the verse as a whole: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." Could anything be clearer? The "any" that God is not willing should perish are the "usward" to whom God is "longsuffering," the "beloved" of the previous verses. II Peter 3:9 means, then, that God will not send back His Son until "the fulness of the Gentiles be come in" (Rom. 11:25). God will not send back Christ till that "people" whom He is now "taking out of the Gentiles" (Acts 15:14) are gathered in. God will not send back His Son till the Body of Christ is complete, and that will not be till the ones whom He has elected to be saved in this dispensation shall have been brought to Him. Thank God for His "longsuffering to usward." Had Christ come back twenty years ago the writer had been left behind to perish in his sins. But that could not be, so God graciously delayed the Second Coming. For the same reason He is still delaying His advent. His decreed purpose is that all His elect will come to repentance, and repent they shall. The present interval of grace will not end until the last of the "other sheep" of John 10:16 are safely folded—then will Christ return.

CAN THE SPIRIT BE RESISTED?

In expounding the sovereignty of God the Spirit in Salvation we have shown that His power is irresistible, that, by His gracious operations upon and within them He "compels" God's elect to come to Christ. The sovereignty of the Holy Spirit is set forth not only in John 3:8 where we are told "The wind bloweth where it pleaseth . . . so is every one that is born of the Spirit," but is affirmed in other passages as well. In I Cor. 12:11 we read "But all these worketh that one and the self-same Spirit, dividing to every man severally as He will." And again, we read in Acts 16:6, 7: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the Word in Asia. After they were come to Mysia, they assayed to go to Bithynia: but the Spirit suffered them not." Thus we see how the Holy Spirit interposes His imperial will in opposition to the determination of the apostles.

But, it is objected against the assertion that the will and power of the Holy Spirit are irresistible, that there are two passages, one in the Old Testament and the other in the New, which appear to militate against such a conclusion. God said of old "My Spirit shall not always strive with man" (Gen. 6:3), and to the Jews Stephen declared, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted?" (Acts 7:51, 52). If then the Jews "resisted" the Holy Spirit, how can we say His power is irresistible? The answer is found in Neh. 9:30, "Many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear." It was the external operations of the Spirit which Israel "resisted." It was the Spirit speaking by and through the prophets to which they "would not give ear." It was not anything which the Holy Spirit wrought in them that they "resisted" but the motives

(Continued on page five)

Next Week

Don't miss these articles—

- ★ Preventive Grace by Spurgeon
- ★ The Law and the Gospel by Walther
- ★ The Word "World"
- ★ Why Baptists Do Not Regard Protestant Bodies As Being New Testament Churches

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 IX

The Historical Argument Examined.

From the Word of God, Pedobaptists go to church history and seek "aid and comfort" from its records. What does church history say of infant baptism? Much, I admit; but there is no proof that it was practiced before the latter part of the second century. The proof is by no means conclusive that it was practiced before the third century. This the reader will see as historical facts are presented.

I quote from Wall of the Church of England, whose *History of Infant Baptism* is in high repute wherever the English language is spoken. Referring, in chapter 3, to the well-known passage in Irenaeus, he says, "Since this is the first express mention that we have met with of infants baptized, it is worth the while to look back and consider how near this man was to the apostles' time." Irenaeus, according to Wall's chronology, lived about the year 167. It is well to give the disputed passage. Here it is: "For he (Christ) came to save all persons by himself; all, I mean, who by him are regenerated (or baptized) unto God; infants, and little ones, and children, and youths, and elder persons. Therefore he went through every age; for infants being an infant, sanctifying infants," etc.

It is needless to quote further, for the controversy is about the meaning of the word "regenerated." It will be observed that Wall interpolates "baptized" as its meaning. *Renascor* is the word used in the Latin translation; for the original Greek is lost. That *renascor* means "born again" or "regenerated" is beyond dispute; nor is it necessary to deny that the "Fathers," so called, sometimes used it as synonymous with "baptized." Baptists, however, deny that it has this meaning in the passage under consideration, and distinguished Pedobaptists agree with them, as the following quotations prove.

The learned Winer, speaking of infant baptism, says, "Irenaeus does not mention it, as has been supposed." (Christian Review, vol. 3, page 213).

Doddridge says, "We have only a Latin translation of this work; and some critics have supposed this passage spurious, or, allowing it to be genuine, it will not be granted that to be regenerated always in his writings signifies 'baptized.'" (Miscellaneous Works, page 493).

Pedobaptists must deeply feel their need of something to sustain their practice when they at-

tempt to extort from Irenaeus testimony in favor of infant baptism. He says nothing about baptism in connection with infants.

Tertullian, who lived about the year 200, is often referred to by Pedobaptists as the first opponent of infant baptism, but they argue that his opposition proves the existence of the practice. It is by no means certain that Tertullian refers to the baptism of infants. The term which he used, and which Wall translates "little children," is *parvulos*. Irenaeus speaks of *infantes*, *parvulos*. He makes a distinction between *infantes* and *parvulos*. If Tertullian uses the latter term as Irenaeus did, he does not refer to the baptism of unconscious infants, but to the baptism of "little children." These "little children" may have been capable of exercising faith in Christ. Whether they were or not I do not undertake to decide. It is true, however, that Tertullian, owing to his peculiar views, advised a delay of baptism on the part of certain classes of persons who had reached mature years.

Having come down to the beginning of the third century, may I not say that if infant baptism rests for its support on the practice of the first two centuries, it rests on a foundation of sand? To the end of two hundred years it has no distinct historical recognition.

From Tertullian, Wall comes to Origen, whom he represents as living about the year 210. Origen wrote in Greek, and his works in the original were chiefly lost and Latin translations remain. Wall says "only the Latin translation." However this may be, he tells us that "upon the renewal of learning" nothing was admitted to be Origen's except translations made "into Latin either by St. Hierom (same as Jerome) or Rufinus." He accords fidelity to Hierom in his translations, but says that "Rufinus altered or left out anything that he thought not orthodox." Nor is this all; for these significant words are added: "Whereas now in these Translations of Rufinus the reader is uncertain (as Erasmus angrily says) whether he reads Origen or Rufinus." (History of Infant Baptism, chapter 5).

Wall admits that Origen's *Homilies on Leviticus* and his *Comments on the Epistle to the Romans* were translated by Rufinus; and in these productions we are supposed to have his strongest testimony in favor of infant baptism. In his eighth Homily he is represented as saying, "Infants also are, by the usage of the church, baptized." In his comments on Romans this language is attributed to him: "The church had from the apostles a tradition (or order) to give baptism even to infants." This is Wall's translation. He was very anxious to translate the Latin term *traditio* "order." It seems, however, that he had some misgiving, and therefore put the word "order" in brackets. Let it not be forgotten that the translation of these portions of Origen's works was made from Greek into Latin by Rufinus, who "altered or left out anything that he thought not orthodox."

Who knows, therefore — who can ever know — whether Origen wrote what is here ascribed to him? What alterations were made in his writings? Such as Rufinus, in his orthodoxy, thought proper. What things were "left out"? Only those that Rufinus thought ought to be left out! Erasmus, a prodigy of learning in his day, was uncertain whether he read "Origen or Rufinus." But if Origen did say what Rufinus represents him as saying, what does it amount to? Absolutely nothing with those who recognize the Word of God as the only rule of faith and practice. The "usage of the church" and "a tradition from the apostles" are referred to as authority for infant baptism;

there is no appeal to the Holy Scriptures. Who but a Romanist is willing to practice infant baptism as a tradition, and not a divine ordinance? Origen's testimony is valuable to a Papist, entirely worthless to a Protestant.

Leaving the "uncertain" writings of Origen, Wall conducts us into the Council of Carthage, in the year 253. This Council was composed of sixty-six bishops, or pastors, and Cyprian presided over it. One of the questions submitted to its decision was whether a child should be baptized before it was eight days old. Fidus, who presented the question, was in the negative; and rightly too, if the law of circumcision was to regulate the matter. The very fact that such a question was sent to the Council shows that infant baptism was a new thing. Had it been practiced from the days of the apostles, the point whether a child should be baptized before the eighth day would have been settled before A. D. 253.

The Council decided against the delay of baptism, assigning this weighty reason: "As far as in us lies, no soul, if possible, is to be lost." Here it will be seen that the necessity of baptism, in order to salvation, is recognized. In this supposed necessity infant baptism, doubtless, had its origin. This will be clear when the testimony of the great Neander is presented. The Council of Carthage attempted to justify infant baptism by referring to the fact that when the son of the Shunammite widow (II Kings 4) died, the prophet Elisha so stretched himself on the child as to apply his face to the child's face, his feet to the child's feet, etc. By this, said the Council, "spiritual equality is intimated" — that is, a child is spiritually equal to a grown person! A conclusive reason for infant baptism, truly! The cause must be desperate, indeed, when the decision of a Council that could gravely advance such a conceit as an argument is invoked to sustain it.

It is not necessary to refer to other of the so-called "Christian Fathers," especially to Augustine, as testifying in favor of infant baptism; for Baptists do not deny that infants were baptized from the days of Cyprian. Augustine, who died A. D. 430, refers to infant baptism as an apostolic tradition: *apostolica traditio* is the phrase he employs. He meant, no doubt, that it was handed down from the apostles by tradition that infants were to be baptized. This implies the silence of the New Testament on the subject! No one would say that it was handed down by tradition that believers are to be baptized. Why? Because the baptism of believers is so clearly taught that tradition is precluded. Not so as to infant baptism; for here there is room for tradition, because in regard to this rite the Scriptures are as silent as the grave. As to Augustine himself, the tradition to which he refers was not sufficiently operative to secure his baptism in infancy, though his mother, Monica, was a pious woman. He was not baptized till thirty years of age.

It has been intimated that the testimony of the great church historian Neander is decisive as to the origin of infant baptism in its supposed necessity in order to salvation. He says, "That not till so late a period as (at least, certainly not earlier than) Irenaeus

A Bible Alphabet

A Good name is rather to be chosen than great riches.

Proverbs 22:1

Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matthew 5:48

Cast thy burden upon the Lord.

Psalm 55:22

Draw nigh to God, and he will draw nigh to you.

James 4:8

Even a child is known by his doings, whether his work be pure, and whether it be right.

Proverbs 20:11

Fear thou not; for I am with thee: be not dismayed; for I am thy God.

Isaiah 41:10

Go ye into all the world, and preach the gospel to every creature.

Mark 16:15

Happy is the man that findeth wisdom.

Proverbs 3:13

I can do all things through Christ which strengtheneth me.

Philippians 4:13

Judge not, that ye be not judged.

Matthew 7:1

Keep thy heart with all diligence; for out of it are the issues of life.

Proverbs 4:23

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord.

Psalm 19:14

My times are in thy hand.

Psalm 31:15

No man can serve two masters.

Matthew 6:24

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

Psalm 107:8

Prove all things; hold fast that which is good.

I Thessalonians 5:21

Quench not the Spirit.

I Thessalonians 5:19

Remember now thy Creator in the days of thy youth.

Ecclesiastes 12:1

Seek ye the Lord while he may be found, call ye upon him while he is near.

Isaiah 55:6

Thou wilt keep him in perfect peace, whose mind is stayed on thee.

Isaiah 26:3

Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

Psalm 123:1

Verily there is a reward for the righteous.

Psalm 58:11

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Micah 6:8

Except the Lord build the house, they labor in vain that build it.

Psalm 127:1

Ye that fear the Lord, trust in the Lord: he is their help and their shield.

Psalm 115:11

Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord.

Psalm 97:8

—AMERICAN BIBLE SOCIETY

a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather against than for the admission of its apostolic origin; especially since, in the spirit of the age when Christianity appeared, there were many elements which must have been favorable to the introduction of infant baptism — the same elements from which proceeded the notion of the magical effects of outward baptism, the notion of its absolute necessity for salvation the notion which gave rise to the mythus (myth) that the apostles baptized the Old Testament saints in Hades. How very much must infant baptism have corresponded with such a tendency if it had been favored by tradition!" *Planting and Training of the Church*, page 102).

Wall in the second part of his *History*, chapter 6, referring to the "ancient Fathers," says, "They differ concerning the future state of the infants dying unbaptized; but all agreed that they missed of Heaven."

In view of this testimony of two Pedobaptists of great celebrity, who does not see that infant baptism originated from its supposed inseparable connection with salvation? A deplorable misconception of the truth of the gospel gave it birth, while misapprehension of the teachings of the New Testament prolongs its injurious existence. The "historical argument" for infant baptism affords very little "aid and comfort" to Pedobaptists. But suppose it were a thousand times stronger; suppose every writer from the death of the last apostle had expressed himself in favor of it; even then it would be nothing less than an act of will-worship while the Scriptures are silent concerning it. The perplexing question, "Who hath required this at your hands?" should confound its advocates. "The Bible, the Bible alone," said Chillingworth, "is the religion of Protestants." Arguments from antiquity, to be available, must penetrate the antiquity of the apostolic age and rest on the teachings of the New Testament. All other arguments are worthless.

When He Comes

A gentleman visiting a certain school gave out that he would give a prize to the pupil whose desk he found in the best order when he returned.

"But when will you return?" some of them asked.

"That I cannot tell," was the answer.

A little girl who had been noted for her disorderly habits announced that she meant to win the prize.

"You!" her schoolmates jeered; "why, your desk is always out of order."

"Oh, but I mean to clean it first every week."

"But suppose he should come at the end of the week?" someone asked.

"Then I will clean it every morning."

"But he may come at the end of the day."

For a moment the little girl was silent. "I know what I'll do," she said decidedly, "I'll just keep it clean."

So it must be with the Lord's servants who would be ready to receive the prize at His coming. It may be at midnight, at cock-crowing or in the morning. The exhortation is not, "Get ye ready," but "Be ye ready."

—MATTIE M. BOTELER

"Imitation"

The lovely painting was a wonderful view:

Fluffy, white clouds in a setting of blue,

Brilliant orange, yellow, a tinting of red, and a few

Shaded rainbow colors, pink, lavender, green, and blue;

The colors blending like drifting sand,

As blue-grey twilight touched the land.

A beautiful picture copied by man,

Of a sunset, painted by the MASTER'S HAND.

—Evelyn Ellis Thompson.

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The Editor of An ABA Paper Denies God's Foreknowledge

In the April 19 issue of THE EXAMINER, on page 3, we made this statement:

"And we say that any man who agrees with the Arminian notions must, if logical, come to a denial of the foreknowledge of God."

Previously in the same article we referred to the fact that the men who followed after Arminius soon were led to deny foreknowledge, and we quoted the statement of Simon Episcopius that "The doctrine of prescience (foreknowledge) seems to be invented only to vex and cruciate poor mortal men."

But we need no longer quote men such as Episcopius to show that Arminianism, if followed to its inevitable conclusion, will lead to a denial of the foreknowledge of God. We have a living example, namely, Albert Garner, editor of THE BAPTIST ANCHOR, a paper published by men affiliated with the American Baptist Association. Evidently Mr. Garner recognizes the futility of the doctrine of foreknowledge to the notions he holds. So to avoid having to give up his Arminian notions, Mr. Garner rejects foreknowledge. Notice these statements quoted from the April 25 issue of the ANCHOR:

"To hold that God 'foreknew everything by detail in eternity that should, might happen in time' is a presumptuous concept of fatal fallacy."

"Man has a depraved tendency of pride to think that he is so important that God thought about him, the day he would be conceived, born, cry the first time, go to school the first day, marry, and die. Such a concept is brash presumption. That God COULD HAVE DONE SUCH none should deny. That God DID DO SUCH is taught only by heretics and men unlettered in the Word of God." (The emphasis is Mr. Garner's).

Another statement of Mr. Garner is as follows: "In this election of the Triune God in eternity, it was Triunely decreed that God should have a part to perform and man should have a part

to perform in saving men from eternal consequences of sin."

These are not the words of Episcopius, Corvinus, Grevinchovius or some other Arminian of days gone by; no, these are the words of a man who calls himself a Baptist, is the editor of a paper that calls itself Baptist, and is affiliated with a supposedly Baptist group.

So here is a living example of one who sees the futility of the doctrine of foreknowledge to Arminianism, and thus rejects such an idea. Here is a man who recognizes the fact that any admission of God's absolute knowledge of all things future is a doctrine that makes havoc of Arminian ideas. Though we utterly abhor the doctrine of Mr. Garner, we offer him our congratulations that he is capable of seeing the futility of foreknowledge to Arminian doctrines. We regret that he has turned to infidelity to preserve his views, but we nevertheless are happy that there is at least one man in the Arminian camp who knows better than to admit foreknowledge.

What does an admission of foreknowledge do to Arminianism? First, it reveals the foolishness of saying that God is trying to save all men without an exception. For if God knows ahead of time that certain ones would not be saved, then it is silly to tell it on God that He is trying to undo what He knew would be.

Secondly, it reveals the foolishness of universal redemption. Why should God punish Christ for the sins of those whom He foreknew would never be saved?

Thirdly, it reveals the foolishness of the Arminian notion that God does not want any one to go to Hell. If He doesn't want any one to go to Hell, why does He create people whom He foreknows will go to Hell?

Well, we could go on showing how foreknowledge does away with silly Arminian notions. But these few are enough to expose the heretical system. Now to cling to this system, Mr. Garner denies that God foreknew all things. Of course, if God didn't foreknow that

He Who Is My All

Most precious is His Son to me.
He, Who is my All.
Whom only the eyes of faith can see,

And that, only a small
Part of His Mighty Glory is seen;
But, O, such fullness there
That shows us His mighty Victory
That delivers from every care!

The power of the Blood that was shed for me,

Doesn't stop at Calvary,
But continues throughout Eternity,

Thru' Him, Who is my All!

—One of His very own
All because of Him!

a number of men would not be saved, then there would be no contradiction in teaching that God is trying to save all men. And the same can be said as to other doctrines. But to teach such a notion about God is nothing more than infidelity. Such a god is the god imagined in the depraved mind of man. Such a god is simply an idol.

We hope that other Arminians will see the futility of foreknowledge to their doctrines, and will either cast aside their heresies else quit talking about foreseen faith, etc. Foreknowledge is an attribute of the God of sovereignty, not of the weak, helpless, disappointed god of the Arminians.

—BLR.

Safety First

(Continued from page one)

text.

3. Believers are not under the law.

Let us go again "to the law and to the testimony."

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

"For until the law sin was in the world; but sin is not imputed when there is no law." Rom. 5:13.

"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:7-8.

Third, it is to be noted that God has other purposes in the preaching of the Gospel than the salvation of His own elect. The world exists for the elect's sake yet others have the benefit of it. So the Word is preached for the elect's sake yet others have the benefit of an external call. The sun shines though blind men see it not. The rain falls upon rocky mountains and waste deserts as well as on the fruitful valleys; so also, God suffers the Gospel to fall on the ears of the non-elect. The power of the Gospel is one of God's agencies for holding in check the wickedness of the world. Many who are never saved by it are reformed, their lusts are bridled, and they are restrained from becoming worse. Moreover, the preaching of the Gospel to the non-elect is made an admirable test of their characters. It exhibits the inveteracy of their sin: it demonstrates that their hearts are at enmity against God: it justifies the declaration of Christ that "men loved darkness rather than light, because their deeds were evil" (John 3:19).

Finally, it is sufficient for us to know that we are bidden to preach the Gospel to every creature. It is not for us to reason about the consistency between this and the fact that "few are chosen." It is for us to obey. It is a simple matter to ask questions relating to the ways of God which no finite mind can fully fathom. We, too, might turn and remind the objector that our Lord declared, "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme. But he that shall blaspheme against the Holy Spirit hath never forgiveness" (Mark 3:28, 29), and there can be no doubt whatever but that certain of the Jews were guilty of this very sin (see Matt. 12:24, etc.) and hence their destruction was inevitable. Yet, notwithstanding, scarcely two months later, He commanded His disciples to preach the Gospel to every creature. When the objector can show us the consistency of these two things—the fact that certain of the Jews had committed the sin for which there is never forgiveness, and the fact that to them the Gospel was to be preached—we will undertake to furnish a more satisfactory solution than the one given above to the harmony between a universal proclamation of the Gospel and a limitation of its saving power to those only

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them," etc. 2 Cor. 5:19.

No wonder Paul's exultant cry of faith and hope:

"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 now at the right hand of God, who also maketh intercession for us." Rom. 8:33-34.

Can anything be made stronger or plainer? Do these Scriptures need comment? The Christian is not under the law, but under grace. Sin is not imputed where there is no law. Jesus Christ has become our substitute—

"He bare our sin in his own body on the tree." I Peter 2:24.

"The Lord hath laid on him the iniquity of us all."

"With his stripes we are healed."—Isa. 53.

How encouraging, how strengthening, how comforting, how glorious are these Scriptures! But should they make us careless, or reckless or foolish? Nay, verily.

Hear Paul on this point:

"What then? Shall we sin, because we are not under the law, but under grace? God forbid." Rom. 6:15.

Let us now examine this subject of the believer's security from another line of thought:

4. The Scriptures teach that God is the author and finisher of the believer's salvation.

Mark several plain passages on this point:

"Being confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ." Phil. 1:6.

"Looking unto Jesus the author and finisher of our faith." Heb. 12:2.

"He became the author of eternal salvation." Heb. 5:9.

"That in everything ye are enriched by him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." I Cor. 1:5-8.

I give on this point one more passage:

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God." Eph. 2:8.

Salvation is wholly of God. He is the "author" and "finisher." He "began and will finish." Even the faith is his gift. It is absolutely unthinkable, inconceivable—that God who knoweth man today, what he will be tomorrow and in all the future, would give him faith to believe, would begin in him a good work and then leave it unfinished. Begin and leave off as if he did not know his own mind. Begin and leave off as if he were not the unchangeable God. Begin and leave off as if he were playing the child. Playing with the question of salvation; playing with the eternal souls of men; playing with heaven and hell; playing with eternity. No, no, no! Brethren and sisters, we cannot even imagine such a thing. Behind God's beginning in the salvation of a sinner, are his eternal purpose and promise. He will finish.

GOD KEEPS

But see now another point in my text.

5. Christians do not keep themselves. God keeps them.

Here what the Book says:

"My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish: neither shall any man pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand." Jno. 10:27-29.

Christians are here declared to be in the hands of Christ the Son, and also in the hands of God the Father. And that no man is able to pluck them out of their hands.

But says the poor trembling, untaught Christian, "May not God himself cast them out?"

Hear Christ's words:

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37.

Christ plainly declares that he will not cast them out.

I want you now to note some other passages bearing on this (Continued on page 6, column 1)

Difficulties and Objections . . . Cleared Away

(Continued from page three)

Presented to them by the inspired messages of the prophets. Perhaps it will help the reader to catch our thought better if we compare Matt. 11:20-24: "Then began he to upbraid the cities wherein most of His mighty works were done, because they repented not. Woe unto thee Chorazin," etc. Our Lord here pronounces woe upon these cities for their failure to repent because of the "mighty works" (miracles) which He had done in their sight, and not because of any internal operations of His grace! The same is true of Gen. 6:3. By comparing I Peter 3:18-20 it will be seen that it was by and through Noah that God's Spirit "strove" with the antediluvians. The distinction noted above was ably summarized by Andrew Fuller (another writer long deceased from whom our moderns might learn much) thus: "There are two kinds of influences by which God works on the minds of men. First, that which is common, and which is effected by the ordinary use of motives presented to the mind for consideration: Secondly, that which is special and supernatural. The one contains nothing mysterious, anymore than the influence of our words and actions on each other; the other is such a mystery that we know nothing of it but by its effects—The former ought to be effectual; the latter is so." The work of the Holy Spirit upon or towards men is always "resisted" by them; His work within is always successful. What saith the Scriptures? This: "He which hath begun a good work IN you, will finish it" (Phil. 1:6).

THE GOSPEL—WHY PREACH IT?

The next question to be considered is: Why preach the Gospel to every creature? If God the Father has predestined only a limited number to be saved, if God the Son died to effect the salvation of only those given to Him by the Father, and if God the Spirit is seeking to quicken none save God's elect, then what is the use of giving the Gospel to the world at large, and where is the propriety of telling sinners that "Whosoever believeth in Christ shall not perish but have everlasting life"?

First, it is of great importance that we should be clear upon the nature of the Gospel

itself. The Gospel is God's good news concerning Christ and not concerning sinners: "Paul a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God . . . concerning His Son, Jesus Christ our Lord" (Rom. 1:1, 3). God would have proclaimed far and wide the amazing fact that His own blessed Son "became obedient unto death, even the death of the cross." A universal testimony must be borne to the matchless worth of the person and work of Christ. Note the word "witness" in Matt. 22:14. The Gospel is God's "witness" unto the perfection of His Son. Mark the words of the apostle: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish" (II Cor. 2:15)!

Concerning the character and contents of the Gospel, the utmost confusion prevails today. The Gospel is not an "offer" to be bandied around by evangelical peddlers. The Gospel is no mere invitation but a proclamation, a proclamation concerning Christ; true whether men believe it or not. No man is asked to believe that Christ died for him in particular. The Gospel, in brief, is this: Christ died for sinners, you are a sinner, believe in Christ, and you shall be saved. In the Gospel, God simply announces the terms upon which men may be saved (namely, repentance and faith) and, indiscriminately, all are commanded to fulfill them.

Second, repentance and remission of sins are to be preached in the name of the Lord Jesus "unto all the nations" (Luke 24:47), because God's elect are "scattered abroad" (John 11:52) among all nations, and it is by the preaching and hearing of the Gospel that they are called out of the world. The Gospel is the means which God uses in the saving of His own chosen ones. By nature God's elect are children of wrath "even as others"; they are lost sinners needing a Saviour, and apart from Christ there is no salvation for them. Hence, the Gospel must be believed by them before they can rejoice in the knowledge of sins forgiven. The Gospel is God's winnowing fan: it separates the chaff from the wheat, and gathers the latter into His garner.

that God has predestined to be conformed to the image of His Son.

Once more, we say, it is not for us to reason about the Gospel; it is our business to preach it. When God ordered Abraham to offer up his son as a burnt-offering, he might have objected that this command was inconsistent with His promise, "In Isaac shall thy seed be called." But instead of arguing he obeyed, and left God to harmonize His promise and His precept. Jeremiah might have argued that God had bade him to do that which was altogether unreasonable when He said "Therefore thou shalt speak all these words unto them; but they will not hearken to thee; thou shalt also call unto them; but they will not answer thee" (Jer. 7:27), but instead, the prophet obeyed. Ezekiel, too, might have complained that the Lord was asking of him a hard thing when He said, "Son of man, go, get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of a hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hard hearted" (Ezek. 3:4-7).

"But, O my soul, if truth so bright Should dazzle and confound thy sight, Yet still His written Word obey, And wait the great decisive day."—Watts.

It has been well said, "The Gospel has lost none of its ancient power. It is, as much today as when it was first preached, 'the power of God unto salvation.' It needs no pity, no help, and no handmaid. It can overcome all obstacles, and break down all barriers. No human device need be tried to prepare the sinner to receive it, for if God has sent it no power can hinder it; and if He has not sent it, no power can make it effectual." (Bullinger).

The foregoing article composes the main body of chapter eleven of Pink's great book, THE SOVEREIGNTY OF GOD, 320 pages, \$3.00. This book should be read by every lover of God. It may be had from our book shop.—Editors.

TO THE TRINITY

By Augustus Toplady

Glorious union, God unsought;
Three in name and one in thought,
All thy works thy goodness show,
Centre of perfection thou!

Praise we, with uplifted eyes,
Him that dwells above the skies:
God who reigns on Sion's hill,
Made redeem'd and keeps us still.

Join th' angelic hosts above
Praise the Father's matchless love,
Who for us His Son hath giv'n,
Sent Him to regain our heav'n.

Glory to the Saviour's grace,
Help of Adam's helpless race;
Who, for our transgressions slain,
Make us one with God again.

Next the Holy Ghost we bless;
He makes known and seals our peace,
Us He cleanses and makes whole,
Quickens ev'ry dying soul.

Holy, blessed, glorious Three,
One from all eternity,
Makes us vessels of thy grace,
Ever running o'er with praise.

Thee we laud with grateful song,
Sever'd from the guilty throng,
Ransom'd by the Son who died,
By the Spirit sanctified.

All the persons join to raise
Sinners to a state of grace;
All unite their bliss t' insure,
In the glorious work concur.

O that we His love might taste!
Bless us, and we shall be blest,
Cleanse us, Lord, from sin's abuse,
Fit us for the Master's use!

In our hearts, thy temples dwell;
With the hope of glory fill:
Be on earth our guest divine,
Then let heav'n make us thine.

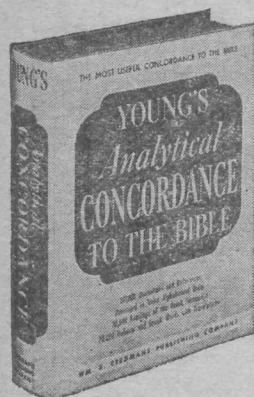
Safety First

(Continued from page five)
point, that God keeps the be-
liever:

"Blessed be the God and Father
of our Lord Jesus Christ, which
according to his abundant mercy
hath begotten us again unto a
lively hope by the resurrection of
Jesus Christ from the dead, to an
inheritance incorruptible, and un-
defiled, and that fadeth not away,
reserved in heaven for you, who
are kept by the power of God,
through faith unto salvation
ready to be revealed in the last
time. Wherein ye greatly rejoice,
though now for a season if need
be, ye are in heaviness through
manifold temptations." — I Peter
1:3-6.

I do not see how it could have
been possible for even an Omnis-
cient Spirit to have used language

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plainer and stronger than this O
child of God, note carefully just
what this Scripture does say: God
"hath begotten us again," and
begotten us unto a "lively hope."

Not a dead, comfortless hope,
but a living, breathing, soul-in-
spiring hope. Begotten us again:
"To an inheritance incorrup-
tible and undefiled, and that
fadeth not away."

An inheritance that cannot of
itself be destroyed and shall never
fade away. And then to make the
matter more secure, this inheri-
tance is not put into the Chris-
tian's hand, where he may spend
it "in riotous living," where he
may sell it for a "mess of pot-
tage," where he may throw it
away for "30 pieces of silver,"
where he may cast it away from
some transient worldly pleasure,
or where he may lose it on ac-
count of some desperate sin. Note
what is said:

"An inheritance, etc., reserved
in heaven for you."

Blessed fact — God keeps it for
us. This glorious inheritance is
reserved in heaven for the Chris-
tian during the years of his min-
ority. (Gal. 5:1-6, will explain
this time of minority). It is not
in his possession. By no possible
means can he lose it, or give it
away, or throw it away. "Reserv-
ed in Heaven for you" where evil
men and devils cannot go.

But some yet doubting will say:
"Yes, the inheritance is all right,
but what about the Christian, the
inheritor, the heir?" O troubled
brother, hear all the passage.
Hear and be convinced and com-
forted:

"Begotten us again to a lively
hope, to an inheritance, etc., etc.,
reserved in heaven for you, who
are kept by the power of God
through faith unto salvation,
ready to be revealed in the last
time."

Here it again—

"Reserved in heaven for you
who are kept by the power of
God."

Kept, Kept. Not by ourselves.

Not by our holding out. Not by
our own power. Not by the
church. Kept by the power of
God. The remaining part of the
passage comes in so appropri-
ately:

"Wherein we greatly rejoice,
though now for season, if need
be, ye are in heaviness through
manifold temptations."

Wherein ye greatly rejoice. Yea,
why not? The season of tempta-
tions and heaviness will not be
long. Look up, O Christian. See
the work of thy God and they
Saviour. Be not fearful, but be-
lieving.

But I give still other Scriptures
on this point that God keeps the
Christians. Hear them:

"For I know whom I have be-
lieved, and am persuaded that he
is able to keep that which I have
committed unto him against that
day." 2 Tim. 1:12.

Yea beloved, God is able and
will keep. "Will keep against that
day." That day of all days —sure-
ly he can keep on easier days.

Hear Paul yet again:

"Who shall separate us from the
love of Christ? Shall tribulation,
or distress, or persecution, or fam-
ine, or nakedness, or peril, or
sword? etc. etc. Nay in all these
things we are more than con-
querors through him that loved
us. For I am persuaded that
neither death, nor life, nor angels,
nor principalities, nor powers,
nor things present, nor things to
come, nor height, nor depth, nor
any other creature, shall be able
to separate us from the love of
God which is in Christ Jesus our
Lord." Rom. 8:35-39.

This glorious declaration from
the great Apostle to the Gentiles
needs no comment. Take it
brethren and sisters. I lay it on
your hearts. Believe it and let it
cheer and sustain you.

The sons of God came up to
worship. The devil came with
them, and the Lord said unto Sat-
an:

"Hast thou considered my ser-
vant Job, that there is none like
him in all the earth, etc., etc.
Satan answered the Lord and
said: Doth Job fear God for
nought? Hast thou not made a
hedge about him, and about his
house, and about all that he hath
on every side." Job 1:6-10.

Yes, beloved, God keeps his
children.

GOD HOLDS OUT

Some years ago I was in a cer-
tain town in this state. We held
several services. God was with us.
One morning as we approached
the meeting house, my attention
was called to a man standing near
the door. "Do you see that man?"
He is the worst man in this en-
tire country. He is immoral, a
gambler, a horse racer, an infidel.
He has not been inside a church
for fifteen years. We held our
service. God was in it. This man,
as he stated that night in his ex-
perience, was converted during
the service. That night to the
amazement of the congregation he
came forward to unite with the
church. All in the house whis-
pered, and even some audible re-
marks were made. "What does
that mean?" "Is he going to join
the church?" "He can't hold out."
"He won't hold out a week." He
heard what was said. Some years
or more after that I preached
again in that same town. After
the service a man came up to me
and said, "Do you know me?" I
knew him. He said, "Do you re-
member what they said about me
the night I joined the church?"
They were right. They told the
truth about me (there were great
tears in his eyes). I didn't hold
out. I soon failed. But God held
out. He has never turned me
loose. I know he saves."

Never will I forget the impres-
sion made on my mind by the
quiet declaration made by the
man that night. God had proven
faithful. This, Christian people, is
the whole secret. God holds out.
God keeps his people.

CHRIST PRAYS

I get great confidence and great
comfort from another point in my
text:

6. Christ prayed and yet prays
for his people.

Hear what the Bible says on

Quotes from Geo. Whitefield

From "The Banner of Truth"

(Extracts from Whitefield's last
sermon before his death.)

"As God can send a nation or
people no greater blessing than
to give them faithful, sincere, and
upright ministers, so the greatest
curse that God can possibly send
upon a people in this world, is
to give them over to blind, un-
regenerate, carnal, lukewarm, and
unskilful guides."

"We cry out against popery,
and that very justly; but we are
all Papists; at least, I am sure,
we are all Arminians by nature;
and, therefore, no wonder so
many natural men embrace that
scheme."

"God the Father and God the
Son entered into a covenant con-
cerning the salvation of the elect
from all eternity, wherein God
the Father promised, that, if the
Son would offer His soul a sacri-
fice for sin, He should see His
seed. God, as a reward of Christ's
sufferings, promised to give the
elect faith and repentance; and
both these, and every thing else
necessary for their everlasting
happiness, are infallibly secured
to them in this promise. . . . Would
to God this point of doctrine
was considered more, and people
were more studious of the cov-
enant of redemption between the
Father and the Son! we should
not then have so much disputing
against the doctrine of election.
For my own part, I cannot see
how true humbleness of mind can
be attained without a knowledge
of it; and though I will not say,
that every one who denies elec-
tion is a bad man, yet I will say,
it is a very bad sign. . . . redemp-
tion is so ordered, that no flesh

should glory in the Divine pres-
ence; and hence it is, that the
pride of man opposes this doc-
trine, because, according to this
doctrine, and no other, 'he that
glories, must glory only in the
Lord.'"

"One reason among many
others why I admire the doctrine
of election, and am convinced
that it should have a place in a
gospel ministry is that it has a
natural tendency to arouse the
soul out of its carnal security, and
therefore many carnal men cry
out against it: whereas universal
redemption is a notion sadly
adapted to keep the soul in its
lethargic sleepy condition, and
therefore so many natural men
admire and applaud it."

"It is the doctrine of election
that mostly presses me to abound
in good works. I am made willing
to suffer all things for the elect's
sake. This makes me preach with
comfort, because I know salva-
tion doth not depend on man's
free-will, but the Lord makes
them willing in the day of his
power, and can make use of me
to bring some of his elect home,
when and where he pleases."

"I go; I go to a rest prepared;
my sun has given light to many,
but now it is about to set—no, to
rise to the zenith of immortal
glory. . . . many have outlived me
on earth, but they cannot outlive
me in Heaven. Many shall outlive
me on earth and live when this
body is no more, but there—oh,
thought divine!—I shall be in a
world where time, age, sickness,
and sorrow are unknown. My
body fails, but my spirit expands.
How willingly would I live for-
ever to preach Christ. But I die
to be with Him. . . ."

that subject:

"Father, I thank thee that thou
hast heard me.

"And I knew that thou hearest
me always." John 11:41-42.

O, the confidence of the Son in
the Father. "I knew that thou
hearest me always." Now brethren,
note for whom Jesus prays:
"Holy Father, keep through
thine own name those whom thou
hast given me." John 17:11.

"Neither pray I for these alone,
but for them also which shall be-
lieve on me through their word." John
17:20.

Fellow Chrisian, that means
you and me. That embraces every
poor sinner who shall ever be-
come a believer. The Father
hears Jesus always. Jesus prays
for all his people. Listen again:

"Simon, behold Satan hath de-
sired to have you that he may
sift you as wheat but I have

prayed for thee that thy faith fail
not." Luke 22:31-32.

I have told you about Satan
wanting Job, but found that God
had hedged him all about. Now
he wants Simon Peter — as he
wants us all — but Jesus said to
Simon:

"I have prayed for thee that
thy faith fail not."

But the most consoling of all
the Scriptures that bear upon
this point, is this one which is a
part of my text:

"Wherefore he is able to save
them to the uttermost that come
unto God by him, seeing he ever
liveth to make intercession for
them." Heb. 7:25.

While you and I are every day
surrounded by grievous tempta-
tions, worried by sins, vexed by
the devil, many a time stumbling,
many a time passing through a
great sorrow and tribulations,
many a time fighting hard bat-
tles, he is not for one moment for-
getful of us. He is all this time at
the right hand of the Father mak-
ing intercession for us. He ever
liveth — he ever maketh interces-
sion. Will Jesus fail? Would he
pray for an impossibility? He says
the Father always, hears him.

THE SPIRIT SEALS

Now see still another line of
Scripture teaching:

7. They declare that the Holy
Spirit seals the believer unto re-
demption.

Again I beseech you to note
well the word of God:

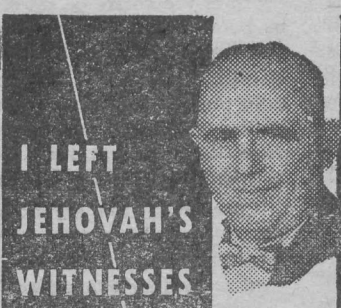
"Grieve not the Holy Spirit of
God, Whereby ye are sealed unto
the day of redemption." Eph. 4:30.

When does this sealing take
place? After death, just before
death, or as soon as man believes?
This is an important question.

Again I beseech you, hear the
word:

"In whom ye also trusted, after
that ye heard the word of truth,
the gospel of your salvation, in
whom also after that ye believed,
ye were sealed with that Holy
Spirit of promise, which is the
earnest of our inheritance until
the redemption of the purchased
possession unto the praise of his
glory." Eph. 1:13-14.

These Scriptures seem to be un-
mistakeable. Just as soon as the
sinner trusts Christ — believes
in him, the Holy Spirit seals him
(Continued on page 7, column 19)



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Safety First

(Continued from page six)
forever. This sealing is here declared to be "the earnest of our inheritance." The first installment. Yea, positive proof that we are to get it all.

TWO-FOLD CHILDREN

Christians, follow me further, and find yet another strong basis of hope on this subject.

8. Believers are declared to be heirs of God and joint heirs with Christ.

Let us see what the Bible does say; and try to get its meaning. Listen:

"For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit that we are the children of God, and if children, then heirs; heirs of God and joint heirs with Christ."

Before commenting hear another passage: "But when the fullness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, and because ye are sons, God sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:4-7.

"Sons." "Sons of God." "Heirs of God." "Joint heirs with Christ." Brethren and sisters, hear me. I am sure I speak reverently. If Christ's title is good, then so is that of the believer. Note this fact: Believers are not only the adopted sons and daughters of God, but they are his children by birth as well. Born of the Spirit. The Bible in great mercy for our weakness, our lack of understanding, brings these great truths to us in many ways. Adopted children, and children by birth. Will the Father disinherit us? If we had been taken into his family because of some merit in us, then he might. But Christ, his own beloved Son, brought the whole thing about. It was for his sake. While Christ remains true to his younger brethren and sisters, there will be no disinheritance. If this thing fails, then God or Christ will have to fail. It would indeed be our misfortune, our loss, our condemnation, but it would be God's failure. Without anything to commend us, he made us his heirs and joint heirs with his Son. I am persuaded, beloved, that there will be no failure. Omniscience and Omnipotence are back of the whole matter. Let us take courage.

JESUS SAVES

There is still one more glorious point in my text. Hear it:

9. Jesus saves believers from their sins.

"And thou shalt call his name Jesus: for he shall save his people from their sins."

This name was not given to the child of Bethlehem by Joseph or Mary. It was not given by any of their relatives or friends. This name came down from Heaven. "And thou shalt call his name Jesus."

Why this name? Why call him Jesus? The author of the name gives the reason for the name.

"For he shall save his people from their sins."

Who are his people? Every one, young or old, of whatever nation, who trusts Christ as a Savior. These are his people. These he will save "from their sins." Ah, he knew they would sin. Sin

grievously and many times. But these sins were not to damn them. He would save them from their sins. Please note the word saved. I ask these questions: Is a man saved as long as he is in danger? When a man trusts in Jesus Christ is he then saved, or is he simply placed in a condition to be saved provided he holds out faithfully? This Scripture says saved as long as he is in danger of being lost? If a man is saved, is not the danger of being lost gone forever? O brethren, there is vast difference between being saved and being put in a condition to be saved, if something else is done, if some other condition is complied with. Name called "Jesus." Why? O why? Glorious reason, yet, and glorious fact. "He shall save his people from their sins."

Brethren and sisters, let me give yet other reasons why I was led to believe in the security of believers.

GOD KNOWS

1. It seems to me if we were not secure, and secure forever, and as soon as we believe in Jesus Christ — I speak reverently, — it seems to me it might involve Christ in a falsehood.

Note the following Scriptures: "My sheep hear my voice, and I know them." John 10:27.

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." 2 Tim. 2:19.

Bear these two plain statements in your mind.

"I know them."

"The Lord knoweth them that are his."

If you trust in God today, does not God know it? God, the Omniscient one, does he not know the very hour, yea, the very moment the penitent sinner believeth in him?

Now see this picture and hear these words. We are taught in the Bible that when we come to the judgment, that there will be but two crowds of people, the one on the right hand and the other on the left. There are not three, only two. All who go to the judgment will go to one or the other of these two classes. Now listen. To those on the right he will say:

"Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

To those on the left he will say:

"I never knew you, depart from me, ye that work iniquity." Matt. 7:23.

"Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

Note these words: "I never knew you." Would that be true if any in that crowd on the left had ever been Christian?

In the face of these two plain declarations:

"I know them," "The Lord knoweth them that are his," if when we are come to judgment, God should say to those on the left, "I never knew you," and there should be among that number, even one, who was once a Christian, would it not involve God in a falsehood? Surely brethren, those who finally go away are those who have never truly trusted Christ as a Savior.

SAVED BY GRACE

Another reason why I believe in the believer's security is this:

2. Otherwise it would make the sinner's condition in some respects even better than the Christian's.

We are taught in the Word of God that the sinner is saved by grace.

"By grace are ye saved through faith." Eph. 2:8.

Now if the believer is not secure, not already saved, then there has been added another condition to his salvation: that of "holding out." If this be true, does that not make our condition worse than the sinner's? The sinner is saved by grace. The Christian is saved by grace and "holding out." If this be true, would not this be a strong argu-

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, MAY 25, 1958

The Book Of I Samuel

DAVID AND JONATHAN

Memory Verse: "There is a friend that sticketh closer than a brother."—Proverbs 18:24.

I. Jonathan's Response And David's Victory. I Samuel 1-4.

Jonathan was Crown Prince of Israel, and stood in line to be King of Israel. Notwithstanding, there was no jealousy and no wounded pride on his part when David overcome the giant. Willingly, he stripped off his own dignities and badges of royal authority, and gave them to David. It was love which prompted Jonathan to do this. What a glorious type of Christ! Our hearts should be so attracted to Christ because of His victory over sin and Satan, that we should be willing to strip ourselves of all that we boast and lay it at His feet out of love to Him.

II. Dancing. I Samuel 18:6.

It should not be amiss to remind all that Israel's women possessed a brand of religion that made them happy enough to dance. If any man has any other kind, it is a spurious counterfeit.

However, we must note that the dancing was not our modern "bunny-hugging" which both sexes engage in, in close proximity.

III. Saul's Jealousy. I Samuel 18:8-12.

After David's victory over the Philistines, Saul was still as far in heart from submission to God as ever. When he heard the women ascribing ten times as much praise to David as unto himself, his evil heart of unbelief overflowed with a jealous rage. Accordingly, he attempted to kill David twice (V. 11). Thus, instead of submitting to God, he stands in the way of his own peace.

However, he is not the last one to do likewise. Many there be who are not at peace with God, and who allow their jealousies like Saul, to drive them farther from God.

IV. The Lord's Hand. I Samuel 18:13, 14.

In spite of Saul's attempts at his life, God was with David. Then, what mattered it, if Saul did oppose him?

Though Satan may oppress us, what does it matter if Jesus' hand rests upon us and we can hear daily His still small voice. Cf. Mt. 28:20; Rev. 2:10.

V. The Old Tree Becomes More Corrupt. I Samuel 18:29.

I read of an old tree within a park gradually rotting away until with a crash it fell during a storm.

Character is much like that. It is usually very consistent. A crash seldom comes all of a sudden, but like Saul, one's character and life become more and more undermined by sin, until the fall comes.

VI. An Enemy And A Friend. I Samuel 19:1-24.

ment in favor of postponing salvation until we are very old, or even till we come to die? We would not have so long to hold out. Surely every hour of time in which we are to hold out would greatly add to our danger. It is possible, brother, that the sinner who has never trusted God has a better chance than the Christian? Does not this violate all the teachings of God's holy word?

Are we not all saved the same way?

"By grace are ye saved through faith, and that not of yourselves; it is the gift of God."

Salvation is not earned, before or after conversion. It is a gift. The question of holding out does not enter into it. We are given salvation once for all when we trust in Jesus Christ.

Still another thing that had much to do with my believing in the permanent security of believers is this:

3. If a believer were to once fall, he would be irretrievably lost.

As a proof of this, hear this Scripture:

"For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:4-6.

Note carefully every word of this remarkable passage. Once enlightened: tasted heavenly gift: ("gave his only begotten Son," "gift of God is eternal life,") partaker of Holy Ghost, tasted the good word of God: and powers of world to come: it is impossible, if they shall fall away, to renew them again unto repentance.

I Samuel 18, 19

Saul was the enemy of David, while God was his friend. Saul now makes a third attempt to slay David, who flees to Samuel at Naioth (V. 18). Three times Saul sent messengers to capture David, but each time they are bowed in the presence of a power mightier than that of Saul.

Last of all, he comes for David, but is overcome by the power of God. Truly David possessed a persistent enemy and a sure Friend.

VII. The Step of Death. I Samuel 20:1-3.

In the beginning of his plight, David realized the nearness of death, although God was with him and at times a large retinue of followers; still there was only one step between him and death.

Oh, that we might realize the nearness of death and prepare our lives accordingly. Cf. Amos 4:12; Heb. 2:3.

VIII. Absent Church Members. I Samuel 20:18.

Just as Jonathan realized that David would be missed at the feast of the new moon, so let each child of God know that his absence from God's house is, likewise, conspicuous. Many a Christian's empty seat is a silent testimony of his departure from the hand of God.

IX. Beautiful Friendship. I Samuel 20:1-42.

Truly any friendship is beautiful; especially true is this of Jonathan and David. It was real affection for Jonathan not to permit David to leave without a last expression of love, in spite of the danger and peril attended. (V. 40, 41).

Although Jonathan might love, yet David exceeds him. How perfect is this type of Jesus, whose love for us goes infinitely beyond the love of His most devoted people.

X. David's Failure. I Samuel 21:1-15.

Now that David realizes his only course is but to flee, he departs to Abimelech and Achish. To the first he lied (V. 2) and in the presence of the latter, he feigned madness (V. 13). In both instances he failed to depend upon God. His conduct in neither instance can be justified and yet before we would condemn him for his lack of faith, we had better search our own hearts to see if there is far more untruthfulness there than in this beloved man after God's own heart.

The chapter gives a humbling view of the weakness and falsehood of human nature, even in the best of men.

It also teaches the bitter lesson that departure from the path of faith not only means loss of personal dignity, but it involves injury to others. Thus Abraham, when he left the path of faith, became the occasion of sickness and disease to the Egyptians (Genesis 12:17), so David's conduct caused the death of the high priest and eighty-five of his fellow priests, together with their wives and their children (Chronicles 22:18, 19).

To save such a man there must be a new Christ, or a fresh crucifixion of the old. He must be again wounded and bruised. There must be another Gethsemane, another Golgotha. But O, what good could even this do? If Christ, even by this suffering and death, failed once, would he not fail again? If washed in the poured out blood of the Son of God does not bring final remission the first time, how can it the second?

Surely the one that falls — if he falls — leaves hope forever behind him. But I'm so glad that Paul said:

"If they shall fall away."

"If." He did not believe they would. However, he seemed determined to keep his poor mortal from hanging on to the idea that even if he falls, he will have one more chance. To fall means final and irretrievable ruin. But again:

4. If a believer could fall, it would cause to arise a very puzzling question. It is also an extremely important question. Hear it:

How many sins, or what kind, would it require to cause a man to fall?

Who can answer this terribly puzzling question? What church

can answer it? What man? What kind of sins or how many, after a man becomes a Christian, will damn his soul? I beg everyone to stop and consider these questions. Will one sin be enough to cause a man to fall? Will twenty? Will a hundred? We commit sins every day. O, what is the limit, that limit, beyond which if a man goes he falls, he is lost, hope of eternal life is gone? Can a man ever know when he is near that line, or even when he has crossed it? O, puzzling question!

JOY IN HEAVEN

But listen yet again:

5. If a believer could fall, it would make some things in the Bible appear very inconsistent.

See this passage, for instance: "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." — Luke 15:10.

Get the whole picture in your mind. Here on this earth is a poor, convicted sinner. He is repenting; he is turning from his sins and turning to Christ as Saviour. His weak faith is beginning to take hold of Christ as his substitute. This is only a part of the picture. (Continued on page 8, column 2)

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What Would You Do With An Extra Hour Daily?

The school newspaper of John Bartram High, in Philadelphia, polled pupils on this interesting question: "What would you do if you were given an extra hour each day?"

Most frequent answer: "Catch up on my sleep."

Runnerup in languor, from a girl: "I'd daydream."

One boy said he'd devote a 25th hour entirely to eating.

A few said they'd improve the time by more reading.

Among the more unusual responses was the following from a boy: "I would like to save my extra hours, day after day, and go back to Alabama for a little while."

And it was a boy who supplied this frank clincher: "I wouldn't spend it in school, that's for sure."

We thought of Fanny J. Crosby, who wrote:

"Oh, the pure delight of a single hour

That before Thy throne I spend

When I kneel in prayer, and

with Thee, my God,

I commune as friend with

Friend!"

What would your answer to the question be?

—Timely Topics

A BOOK REVIEW OF OUR PUBLICATION, "MABEL CLEMENT"

From The Evangelist

MABEL CLEMENT, by J. M. Sallee, Baptist Examiner Bookshop, Ashland, Kentucky, 217 pp, \$2.00.

Here is a book whose value may have been well obscured by its misleading title. This book is the most excellent answer to Campbellism that this reviewer has ever seen. It was written several years ago by a great man of God. The book is in the form of a novel of which Mabel Clement is the heroine. Miss Clement was originally a member of a Campbellite church, who visited her aunt in a nearby city and was exposed to the preaching of the gospel in a Baptist church. As the story goes, she was converted and then went back to her home town where her conversion created a mild riot. The pastor of the Campbellite church, the very learned Dr. Stanley, attempted to correct the heretical views into which Miss Clement had fallen.

It is in their conversations that the doctrines of Campbellism are held up to the light of the Word of God and shown to be without foundation. The form of this book makes it very readable. As one may expect from a book written so many years ago, the language is somewhat more eloquent than we are accustomed to in our day, but this exalted dialogue only aides to the book's readability. This reviewer would thoroughly recommend that every reader who may be faced with the problem of Campbellism in his immediate family or neighborhood would secure a copy of this book and devour it. It is regretted that no price is to be found anywhere in this book. This reviewer will make inquiries as to this matter and publish the price as soon as it is known. (Reviewed by John W. McCormick).

Safety First

(Continued from page seven)

ture. Now look up. There are other spectators. Heaven is looking down upon this same scene. Look, as the sinner repents, "there is joy in the presence of the angels." Heaven is in ecstasy. Jesus Christ is rejoicing. How thrilling, how soul stirring this scene! But wait. O, heaven, do not make a mistake. Do not let your joy be premature. O, Jesus Christ, if that man is lost, your omniscience will have proven you false at least this once. You have rejoiced over the returning prodigal, but the Devil comes along and cheats you out of him. Does Heaven make mistakes like that? Does Christ offer salvation to a man, rejoice that he patiently stretches out his hand to receive it, and then jerk it back? Does Jesus do that? Jesus being omniscient, sees the repenting sinner, yet foreknows that he will be finally lost, would He rejoice? Is it conceivable that Christ and the angels and all Heaven would rejoice over any repenting sinner if the question of final salvation were such an uncertain thing? How inconsistent in this would the Bible appear.

Take another passage:

"I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself."—John 14:2-3.

One of the sweetest thoughts to me about Heaven is that it will fit. The Omniscient One—the great, all wise Architect—who knows all our needs for the past, for the present, for the future—yea, throughout all eternity—has prepared a place for us. It will fit. It will suit us when we first get there. It will always suit us. We will never be dissatisfied. Never want to move. Never want to rebuild. Prepared for us. But the puzzling question, the inconsistency is, why this long time previous preparation? If the question of salvation is still an unsettled question, why did Jesus go ahead and prepare a place? If the question of Peter's salvation, of John's, and Andrew's and others was not settled, why such hasty preparation? Will Heaven be a home like some of our earthly homes—empty chairs, empty places, some of the family missing? That would be true if some Christians failed to get there.

But before concluding let me call your attention to

SOME OBJECTIONS

which are offered to the position taken in this sermon:

1. Some say, "If I believed that doctrine, the absolute security of believers, I would take my fill of sin."

I myself have heard this expression many times. But how amazing these words from a Christian! One who has been regenerated. One who has a new heart; one who loves God and hates sin.

I can thoroughly understand how the dog would return to his vomit (2 Peter 2:22) simply because he remains a dog. His nature is unchanged. But I cannot understand how a genuinely regenerated man can talk of taking his fill of sin. I can thoroughly understand how the raven sent out by Noah didn't return to the Ark (Genesis 8:7). He did not need to return. Everywhere was food for his raven nature. He could feast and feast to his heart's content. The whole surface of the waters was covered with dead

bodies overwhelmed in the flood. Again, I can thoroughly understand why the dove did return to the Ark (Genesis 8:8-9). He could not eat carrion. He did not love carrion. He must return to the Ark. Many a man who simply professes conversion can go out into the world and be satisfied to stay. He still has the raven nature. He can with content and pleasure feast upon sin. Not so, however, the genuinely converted. He now has a new nature. He may go into sin; led by the terrible tempter he may go far astray. He, however, will never be at ease—never satisfied. Like the dove, he will find no genuine rest for the soul of his foot. His divine nature will revolt at sin. He will always long to come back.

Note this Scripture:

"If any man love the world, the love of the Father is not in him."—I John 2:15.

"I would take my fill of sin." For a man regenerated, heart cleansed how much would it take to fill him? Sin is repulsive to the regenerated. I do not mean that the true Christian will not sin. The old nature will still fight the new. It will lead us to do many things that we do not love. Suppose a child who loves its mother tenderly and devotedly, because of the mother's great devotion to it, the child should say "I will take my fill of sin. I know my mother will continue to love me, therefore I will continue to do wrong." What do you think of a Christian who would say, "I know God loves me and has saved me, therefore I will continue to do wrong." What do you think of a Christian who would say "I know God loves me and has saved me, therefore I will go just as far toward the Devil as I can." Can anyone imagine a genuine Christian saying such a thing?

But now note another objection:

2. Some say, "But it is a fact that some do fall away."

This statement I think is honestly believed by a great many. From my own personal experience, and from what I know of others, this I candidly believe to be the most serious difficulty on this whole question.

There are so many professing Christians who seem to live right for a time and then go astray. They not only seem to be Christians, but are active and seem to be consecrated, and then go desperately astray. You may talk to one hundred people who believe that a Christian can fall, and possibly every one of them will be influenced more or less by this very thing. Few of them will refer to the teachings of the Bible. They will tell you about this or that man who was once a Christian (?) and fell away. They will bring up suppositious cases. This is their mighty argument:

"Suppose this man who is a Christian should kill a man."

"Suppose this." "Suppose that."

These suppositious cases settle with many people the question of falling from grace.

The plain, direct and positive teachings of the Word of God are discounted by these imaginary cases. Recently I talked with a prominent man on this subject. He was an active member of the church to which he belonged. He firmly believed that it was possible for a Christian to be lost. Every time I referred him to the Word of God, he would suppose a case. I did my best to get him to see that the question was to be settled by the Bible and not by imagination. He, I believe, was perfectly honest in his conviction. In his church was another member, even more devout than he. She was perfectly devoted to her church and, to the outside world, had every evidence of being a Christian. Conscientious and consecrated. And yet one day during an experience meeting, as brethren and sisters were telling their experiences, she was suddenly made to realize that she had missed the whole thing. Afterwards alone in her home what a mighty battle she had. She was led into the light. Her Christian experience when she told it was

glorious. I said to the troubled brother: "Suppose this sister, before this new experience, had gone off into sin and infidelity, what would you have thought, 'that surely she had fallen from grace'? He saw my point. Hear the Bible:

"They went out from us, but they were not of us; for if they had been of us, they would not have continued with us; but they went out that they might be made manifest that they were not all of us."—I John 2:19.

This Scripture explains many supposed falls. How far a genuine Christian can go astray, I do not know. I am sure, however, that he can go a long way. But down deep in his heart there will be a longing to get back to God.

3. But says still another: The Bible says you must hold out to the end. Let us see what the Bible does say:

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—Hebrews 3:14.

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."—Hebrews 10:38.

These are declarations made by Paul. Many of the strongest passages in the whole of God's Word on the security of the believer are found in the writings of Paul. He does not contradict himself. Besides, hear what he says in the same book from which the two passages above are taken, and in the verse next to the last passage:

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."—Hebrews 10:39.

Some may draw back, but not those who are genuinely converted. "Not believers," said Paul.

Why will men take isolated passages out of their immediate connection, when by their misuse they can only bring doubt and sorrow and trouble?

But see another passage frequently quoted:

"Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

Thus they say, "you must be faithful unto death in order to be finally saved."

This is not the meaning of this Scripture. Nor does it say, "Be faithful unto death in order to be saved." Hear definitely what it does say:

"Be thou faithful unto death, and I will give thee a crown of life."

Not life, but a crown of life. O, how strongly the Bible teaches that the faithful shall be rewarded. A crown. God gives a reward, a crown, to every faithful servant.

CONCLUSION

In conclusion, beloved, let me call you attention to two passages of Scripture:

I Corinthians 3:11-15 and 2 Peter 1:4-11.

These two passages teach two important truths that all of us ought to know. They will help us mightily in rightly understanding this great subject we are now considering.

The first teaches that,

We may be saved as fire.

The second that,

We can have an abundant entrance into Heaven.

Which do we want? We can have either. Do we want to be saved as by fire? Just barely get to Heaven? Not have one single sheaf to lay at His feet? Never have led one soul to Christ? All the building we have done on the great foundation to find at last to be "wood and hay and stubble?"

Beloved, do we want this? Do we not want rather to have an abundant entrance? Not only saved ourselves, but others saved with us? All the building we have done on the great foundation to be found at last—to be "gold and silver and precious stones." What shall it be? What shall it be?

"Ye therefore beloved, seeing ye know these things before, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace,

and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory now and forever."—Peter 3:17-18.

The Righteousness that Saves

(Continued from page one)

find the righteousness that makes us perfect. This righteousness was performed by Christ as our representative. It meets the demands of Law.

If you would enter Heaven then look unto Him whose righteousness justifies you before Law. This is the righteousness that justifies sinners.—BLR.



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