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The Baptist Examiner

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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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MY SUBSTITUTE

By Sir James Simpson
Discoverer of Chloroform

When I was a boy at school, I saw a sight I never can forget—a man tied to a cart and dragged, before the people's eyes, through the streets of my native town, his back torn and bleeding from the lash. It was a shameful punishment. For many offenses? No; for one offense. Did any of the towns- men offer to divide the lashes with him? No; he who committed the offense bore the penalty alone. It was the penalty of a changing human law, for it was the last in- stance of its infliction.

When I was a student at the university, I saw another sight I can never forget—a man brought out to die. His arms were pinion- ed, his face was already pale as death—thousands of eager eyes were on him as he came up from the jail in sight. Did any man ask to die in his room? Did any friend come and loose the rope, and say,

"Put it around my neck, I die in- stead"? No; he underwent the sen- tence of the law. For many of- fenses? No; for one offense. He had stolen a money parcel from a stage coach. He broke the law at one point, and died for it. It was the penalty of a changing human law in this case also; it was the last instance of capital punishment being inflicted for that offense.

I saw another sight—it matters not when—myself a sinner stand- ing on the brink of ruin, deserv- ing nought but hell. For one sin? No; for many, many sins commit- ted against the unchanging laws of God. But again I looked, and saw Jesus, my Substitute, scourged in my stead, and dying on the cross for me. I looked, and was forgiven. And I wish to tell you of that Saviour, and see if you will not also look and live.

HUMILITY The Queen of Graces

By F. E. MARSH

Humility is the Queen of Graces. It does not seek the throne of eminence, but the throne is adorned by it. The ex- cellence of humility is illustrated in the following Scriptures:

I. Humility is the soul of con- tentment. It feels it does not deserve anything, therefore takes with gratitude whatever comes (Phil. 4:12). It ever sings, "O to grace, how great a debtor."

II. Flower of grace (Eph. 4:1, 2). Humility walks consistently, loves generously, serves willingly, acts meekly, forgives heartily, forbears thoughtfully, and responds obedi- ently.

III. Secret of service (Acts 20: 19). To serve the Lord with "all humility of mind" is to have the bloom of consecration, the aroma of grace, the unction of love, the warmth of zeal, the ardour of faith, the walk of obedience, and the beauty of holiness.

IV.—Badge of obedience. The Lord's command is, "Humble yourselves" (I Peter 5:6), and it is not without meaning that it is to be "under the mighty hand of God." We only know the might- ness of God's hand when we lie low beneath it.

V. Lesson of grace. When we are yoked with Christ in God's will, we are in the position to learn of Christ, who is "meek" and "lowly in heart" (Matt. 11:

29). To talk about humility is to show that we do not possess it, but to keep step with Christ is to have it without knowing it.

VI.—Mind of lowliness. "In low- liness of mind let each esteem others better than themselves" (Phi. 2:3). To see the best in oth- ers is to find the worst in our- selves. Self-contemplation leads to self-congratulation, and that al- ways genders pride.

VII.—Example of Christ. The mind of Christ is illustrated in that He "humbled Himself" (Phil. 2:8). The three commands of Christ—"Believe in Me," "Abide in Me," and "Follow Me"—follow each other. He went down before He was raised up, so we need to pray, "Help us, O Lord, to deep- er sink, that we may the higher rise." The downward path is the (Continued on page 8, column 4)

Bible's Inspiration And Authority — A Great Foundation

The turning point of the battle between those who hold "the faith once delivered unto the saints" and their opponents, lies in the true and real inspiration of the Holy Scriptures. This is the Thermopylae of Christendom. If we have in the Word of God no infallible standard of truth, we are at sea without a compass, and no danger from rough weather without can be equal to this loss from within. "If the foundations be removed what can the right- ous do?" And this is a foundation loss of the worst kind.—Spurgeon.

? Are You Interested In Others' Receiving The Truth For Which TBE Stands ?

This is not asked of anyone ex- cept those who believe the truth for which this paper stands. Do you really want other people to come to the knowledge of the truth? If so, take inventory on what you have done to help them. Have you sent TBE to any of them? Would this not be a good way to give them the truth?

The Baptist Examiner Pulpit

NEW TESTAMENT MISSION WORK

By BOB L. ROSS

In the last few issues of the EXAMINER, Bro. Gilpin has giv- en the historical evidence as to the origin of mission boards. We have clearly seen that mission boards are of recent origin and that they were unknown in the time of the apostles.

After having seen the history of mission boards, it seems ap- propriate that the articles by Bro. Gilpin should be followed with a discussion dealing more partic- ularly with the Bible teaching or pattern with regard to missions. Therefore, we offer this article on that theme.

Although mission boards did not exist in New Testament days, missions certainly did. The book of Acts is a revealing record of the early missionary work of the churches. Undoubtedly God has given us this record for something

more than simply a historical rec- ord. In this portion of the Word of God, there is a wealth of truth and method for us to take heed unto. We should study the mes- sages preached, the conversion experiences, the mission work, the church transactions and meth- ods, and all the other many things recorded in the Acts. We believe that God has recorded these things so that we may learn the whys, whys, and hows of our responsibilities to God.

In this regard, we particularly wish to emphasize the matter of missions. The Book of Acts fur- nishes us with a divine record of how the first churches carried out the commission of Christ. This is the pattern that God would have His churches to follow. We are told in II Timothy 3:16 that through the Scriptures we may be

thoroughly furnished unto all good works. If this be true with regard to mission work, then in the Acts we have the record that will guide us.

A Matter of the Bible's Authority

I was talking to a preacher of another denomination recently, and the subject of mission boards came up. I told him why our church did not support mission work through boards. He then said that missions boards had done much good, and he told me of their many supposed advan- tages. We discussed the matter for quite awhile. Then I said to him, "Actually, much that we have said is really beside the real issue. We believe that the Bible is an all-sufficient guide in all (Continued on page 2, column 3)

"Why Am I Not Healed?"

By Pastor FRANK B. BECK
North East Baptist Church, Millerton, New York

There is a great emphasis in our day on healing. One sees the "healing lines" in the crowded healing campaigns over television, or the photographs of the same in magazines both spiritual and secular. One hears of thousands being healed in this campaign or that. There are testimonies from almost every conceivable cult as well as from Roman Catholic and Protestant sources of miraculous healing. We are told that "healing for your body is in the atonement as much as salvation for your soul" (Oral Roberts, "If You Need Healing—Do These Things!" (p. 11).

Oral Roberts, in the book just quoted, tells his readers, "KNOW THAT GOD'S WILL IS TO HEAL YOU" (p. 18). We are told that all sickness and disease is "of the Devil (Acts 10:38)" (Ibid., p. 22). Many Christians have heard sermons, read papers or books on healing, or even from the reading of such precious promises in the the Word of God as: "I am the Lord that healeth thee" (Ex. 15: 26); have fallen to their knees and in anguish cried out to God in Jesus Christ's name for healing, and have not been healed! Sooner or later the despairing question is asked: "Why am I not healed?"

Every week testimonies are given in newspapers, TV and ra- dio of healing through "Christian Science." A book has just been published as to the many healings at the Roman Catholic shrine of Our Lady of Lourdes, in the town of Loudres in France. Many testi- monies can be presented from the various fields of Protestantism to the healing power of God. "Why am I not healed?" In answering this question let us consider the following:

•First, I May Not Be Healed
Because Of My Disregard



Pastor Frank B. Beck
of the Means of Healing
God Has Provided

As God uses means in the sal- vation of the soul, so He may use means in the healing of the body. There is no doubt that God can save the sinner directly and apart from the help of any man. But I (Continued on page 6, column 5)

CHURCH NAMES Which Is Scriptural?

By D. B. RAY

What is the proper name of the Lord's church? The church was not to be known, recognized or identified, in whole or in part by any one denominational name.

The voice of the angel said, "Come hither; and I will show thee the bride, the Lamb's wife." —Revelation 21:19. He did not say, come and I will show thee the name of the bride, but the bride herself. She was identified by her characteristic features.

The followers of Christ, are, in the Scriptures called a variety of names, indicating their rela- tion to God, Christ, and each other, etc. They are called the "children of God" because of their relation to God as their Father. But "children of God" is not the proper name of the church.

They are called "children of the kingdom" because of God. But "children of the kingdom" is not the proper name of the church.

They are "heirs of God" be- cause of their relation to God and their anticipated inheritance. But "heirs of God" is not the proper name of the church.

They are called "children of promise" but this is not the name of the church.

The true people of God are called "the children of Abraham" because of their figurative rela- tion to Abraham as the "father of the faithful." But "children of Abraham" is certainly not the proper name of the church of Christ.

They are called "saints" and "the sanctified," frequently in the New Testament, to indicate that they have been set apart from the services of the world to the service of God, yet the term "saints" is not the proper name of the church of Christ. The Mor- mons call themselves "Latter Day Saints," but this claim does not prove that they are real SAINTS.

The Saviour describes His fol- lowers as sheep: "My sheep hear my voice." Yet it would sound a little odd for a new denomination to start up and call themselves the "Sheep Church!" The term "sheep" has reference to their re- lation to the Saviour as the Good Shepherd.

The followers of Christ were called "disciples" with special reference to their relation to Him, as the great Teacher, and they as His pupils. Yet "Disciples" is not (Continued on page 7, column 4)

BOOKS AND THE BIBLE

While we use with gratitude the books in which men commu- cate their thoughts and experi- ence, we must always, not merely in theory but in practice, hold them in a subordinate position. The more the Bible has the pre- eminence, the greater will be our power of discernment, and the more shall we be truly benefited by the writings of men.

—A. SAPHIR.

The Baptist Examiner

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Editor-in-Chief

JOHN R. GILPIN

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Examiner Editorials

By Bob L. Ross

"Octopus" available.

Several weeks ago our supply of the leaflet entitled "The Southern Baptist Cooperative Octopus," was exhausted. But now we have these available again. So if your order was one which we could not fill several weeks ago, you may now re-order. The price is 2c a copy in lots of 5 or more.

Fosdick, Van Dusen, and Graham.

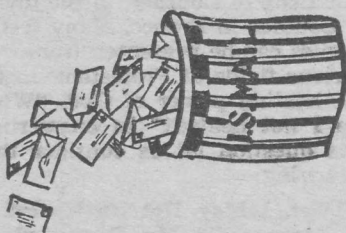
Harry Emerson Fosdick is the man who wrote: "I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does." Henry Pittney Van Dusen is the man of whom Billy Graham spoke when he said: "In New York City, I have met many people who are now leaders in the religious life of New York who were converted by Billy Sunday 40 years ago. One of the most classic examples is Dr. Henry Van Dusen, president of Union Theological Seminary" (U. S. News & World Report, September 27, 1957, page 72). Van Dusen recently was quoted in Pulpit Digest as recommending Fosdick's "Riverside Sermons." Van Dusen said: "For thousands of people who have wanted a collection of Dr. Fosdick's best, here is the heart of the message of the 'most convincing interpreter of Christian faith in our time'."

Consistency?

The Arminian doctrine of salvation is that God can and will save you if you will let Him do it. The Arminian doctrine of security is that God can and will keep you if you will let Him do it. A lot of folk would say that this latter doctrine is a doctrine of security by works. But these folk would not say the same for the first, for they believe it and

do not like to have their doctrine called anything but "grace." But if the latter is security by works, then certainly the first is salvation by works.

LETTERS



Note: As space allows, we publish many of the letters from our readers. We only have space for a few each week, however.

Find enclosed \$1.00. I wish I could send more. The most I can do is pray and that is what I do for you and your staff of workers. May God bless you all and provide every need.—Mrs. D. J. Hommerding, Michigan.

I have been an avid reader of TBE for several years and only the Lord knows the doctrinal strength He has given me thereby. I have been impressed and inspired by the recent series of articles on election and plan to put the information to good use. May our Father continue to bless and guide your invaluable ministry.—W. H. McCoy, Ohio.

Your weekly has been a real encouragement to me, especially your stand for the truth. Because of this, I would like to have the enclosed two names of independent Baptist pastors receive it. May the Lord continue to bless you.—W. P. Robbins, Pa.

Praise the Lord for your paper of July 12. The article on Masonry is an answer to a lot of prayer for me. I have had two

preacher friends who belonged to the Masons and I had very little ground to stand on when talking to them. It has always been beyond my understanding what a Christian could get out of the Masons. I realize that there is a lot of personal gain and good works but for the glory of the Lord I cannot see where they could have anything to gain. If and when you publish the booklet on this subject please let me know for it will be very beneficial in the Lord's work to myself. I have asked several preachers in times past what they thought about all such organizations and most of them rode the third rail and never would take a firm stand one way or the other. I am sending a check to you from a dear brother in Christ of ours who wants to subscribe to TBE. He is a major in the U. S. Air Force and an ex-Mason. He said that you have put out one of the best works concerning Masonry and the Bible that he has ever seen. . . I also take John R. Rice's paper and used to not see anything too much wrong with it until I read a few issues of TBE. Now I see where all Baptists should be and not trying to please everyone. The Word of God is where the division comes; it separates the men from the boys. . . I must close, but will be praying that your work will be blessed in this trying time—Wayne Crow, Washington.

Just a little note along with this order for books, to let you know that I haven't forgotten you dear brethren. As always, I still say that TBE is the greatest paper written today. It is always good for my soul and if anything threatens it in any way I'm uneasy until I see it come out on the safe side, as I have a few times. No doubt it is one of the most faithful witnesses to God's Grace and the Lord's Church and all the other Bible doctrines in the world today. I am a Missionary Baptist preacher and at present without a church. Also I am a machinist by trade. Pray that I may be called to full-time work for the Lord or at least a small part-time church. I am now with Brother Gerald Price at Temple Baptist Church in Bristol. God is using me to help there with my money and of course other ways. Pray for us.—Earl Singleton, Virginia.

I would like for you to know that I appreciate and treasure The Baptist Examiner. I was reading your list of books as published in your paper and I would like for you, if possible, to send me a list of your books. I believe in spreading the Word of God by sermon and printed page. I would appreciate it very much if you could send a list of your tracts on Baptism, Election, and Salvation to me. Enclosed is \$1.00 for the tract fund.—W. D. Severe, N. M.

N. T. Mission Work

(Continued from page one) matters of faith and practice. And since we find that the churches did the work in the Bible, and that there were no mission boards, we cannot accept the pattern of mission work through mission boards. It contradicts the principle of the Bible being all-sufficient and authoritative."

Baptists profess to believe the Bible to be an all-sufficient guide in faith and practice. But many of them deny that principle by practicing things that are foreign to the Word of God. A mission board man once said, "Well, this is the best way of doing the work that I have yet seen. So until something better comes along, I'll go on in this way." Now what did this man say when he spoke these words? Why, he as much as said that the Bible does not give us a pattern for mission work! (Else, he thinks boards are better than the plan in the Bible.)

You see, this is actually a matter of the Bible's authority. Does the Bible speak on this subject?

"I Should Like to Know"

1. Should an unmarried girl work at a job outside of the home?

We think it depends upon what what and where the job is and whether or not it is necessary for the girl to work.

2. Does Hebrews 9:12 teach that the physical blood of Christ was taken into Heaven?

No. The meaning is this: as the Old Testament high priest entered into the most holy place by virtue of the blood, so Christ "by his own blood," (that is, by virtue of what He did on the cross) "entered into the holy place," etc. We lose sight of the meaning of "the blood" when we fail to realize that "the blood" is a term used to call our attention to the sacrifice of Christ. "The blood" means that Christ gave up His life as a sacrificial substitute for us.

3. At a night service here in southern Illinois years ago, the lights gave a lot of trouble, and the pastor said that "the devil got into the lights." Could he?

That the devil can cause such detractions, we doubt not. Whether he "got into the lights" on this occasion, we know not.

4. "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11). Has this verse anything to do with salvation? For instance, if a woman is saved and the man is not saved, does this mean that they both will go to the same place?

No. Salvation is in no wise discussed in this verse or its context. The subject is woman's subjection to man. The verse you quote follows what Paul said as to a woman's being under subjection to man. He adds this verse in order to teach that though man

Are we not to hear the Word of God and act in harmony with it? Yes, say real Baptists.

The basic argument for mission boards is the same as the argument for all other practices not found in the Word of God: the end justifies the means. This is the fallacious ground upon which mission boards stand. They have no Scriptural ground whatsoever. And just as pedobaptism would do away with the baptism of believers, were pedobaptism universally accepted, so would mission boards do away with church-centered, church-controlled mission work. What shall we follow: the Bible or man's philosophy?

Churches Taking the Back Seat

I think it can safely be said that the average church today has little more to do with mission work than supply the financial fuel. While the boards question the missionaries as to soundness in the faith; while the mission boards send out and recall missionaries; while mission boards set salaries and oversee the mission work from an authoritative seat—while the mission boards do all this, the churches' only part is to pay and pray. Thus, the modern church takes a back seat to the boards.

It is nothing but jokery when mission boards and their defend-

(Continued on page 3, column 1)

The Five Points Of Calvinism

By FRANK B. BECK

70 Pages 50c

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is superior over the woman, he is not to be elated so as to treat her wrongly. Rather, she is the creation of God for the man, necessary for the happiness and continuation of the home.

5. Does Satan deal with us directly?

Yes. 1 Peter 5:8; Luke 2:31; Read Job.

6. When believers are bothered with evil thoughts, etc., how much of that arises from the carnal nature?

All of it. Mark 7:20-23; James 1:14.

7. Explain Hebrews 6:4-6.

This has been a passage about which there has arisen endless controversy. We believe the key to the passage is in verse nine where we read, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." In other words, Paul says that though he speaks of the horrible consequences of apostasy, he does not believe his addressees are apostates. Rather he says they are possessed of things that accompany salvation. Notice that there is a big "if" in verse six. Too many have built doctrines regarding that "if" and Paul's statement in verse 9.

8. Was Satan ever in Heaven?

Yes. He was evidently the highest of God's angelic creations before he fell. See Isaiah 14:12-14, Ezekiel 28:13-17.

9. Does Satan still have access to Heaven?

Satan still comes before God (see Job 1, 2) as the "accuser of the brethren" (Rev. 12:10). Christ advocates in the behalf of the saints (1 John 2:1).

10. Why do real Christians join lodges?

Most of them probably join because of misunderstanding or ignorance as to what lodges actually teach. Also, they lack Bible knowledge with regard to separation.

11. After a Christian gets into a lodge and finds out more about it and its heresies, why doesn't he come out?

For the same reason Christians get into false or unsound churches and won't come out, even though they know the church is wrong. The need in all such cases is humility—humility enough to come out and do that which is right, regardless of the cost.

12. Is the preacher a saved man who says that the heathen will be saved if they live up to the light they have?

We would not think so, since such a statement reveals an ignorance of the only way of salvation.

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C. H. SPURGEON

Spurgeon's Sermons on Sovereignty--

The Perseverance Of The Saints

by Charles Haddon Spurgeon
1834--1892

Delivered June 24, 1877

at the Metropolitan Tabernacle, Newington, London, England

"The righteous also shall hold on his way."—Job 17:9.

The man who is righteous before God has a way of his own. It is not the way of the flesh, nor the way of the world; it is a way marked out for him by the divine command, in which he walks by faith. It is the King's highway of holiness, the unclean shall not pass over it: only the ransomed of the Lord shall walk there, and these shall find it a path of separation from the world. Once entered upon the way of life, the pilgrim must persevere in it or perish, for thus saith the Lord, "If any man draw back, my soul shall have no pleasure in him." Perseverance in the path of faith and holiness is a necessity of the Christian, for only "he that endureth to the end, the same shall be saved." It is in vain to spring up quickly like the seed that was sown upon the rock, and then by-and-by wither when the sun is up; that would but prove that such a plant has no root in itself, but "the trees of the Lord are full of sap," and they abide and continue and bring forth fruit, even in old age, to show that the Lord is upright.

There is a great difference between nominal Christianity and real Christianity, and this is generally seen in the failure of the one and the continuance of the other. Now, the declaration of the text is that the truly righteous man shall hold on his way; he shall not go back, he shall not leap the hedges and wander to the right or the left, he shall not lie down in idleness, neither shall he faint and cease to go upon his journey; but he "shall hold on his way." It will frequently be very difficult for him to do so, but he will have such resolution, such power of inward grace given him, that he will "hold on his way," with stern determination, as though he held on by his teeth, resolving never to let go. Perhaps he may not always travel with equal speed; it is not said he shall hold on his pace, but he shall hold on his way. There are times when we run and are not weary, and anon when we walk are thankful that we do not faint; ay, and there are periods when we are glad to go on all fours and creep upward with pain; but still we prove that "the righteous shall hold on his way." Under all difficulties the face of the man whom God has justified is steadfastly set towards Jerusalem; nor will he turn aside till his eyes shall see the King in His beauty.

This is a great wonder. It is a marvel that any man should be a Christian at all, and a greater wonder that he should continue so. Consider the weakness of the flesh, the strength of inward corruption, the fury of Satanic temptation, the seductions of wealth and the pride of life, the world and the fashion thereof; all these things are against us, and yet behold, "greater is he that is for us than all they that be against us," and defying sin, and Satan, and death, and hell, the righteous holds on his way.

I take our text as accurately setting forth the doctrine of the final perseverance of the saints. "The righteous shall hold on his way." Years ago when there was an earnest, and even a bitter controversy between Calvinists and Arminians it was the habit of each side to caricature the other. Very much of the argument is not directed against the real sentiment of the opposite party, but against what had been imputed to them. They made a man of straw, and then they burned him, which is a pretty easy thing to do, but I trust we have left these things behind. The glorious truth of the final perseverance of the saints has survived controversy, and in some form or other is the cherished belief of the children of God.

Take care, however, to be clear as to what it is. The Scripture does not teach that a man will reach his journey's end without continuing to travel along the road; it is not true, that one act of faith is all, and that nothing is needed of daily faith, prayer, and watchfulness. Our doctrine is the very opposite, namely, that the righteous shall hold on his way; or, in other words, shall continue in faith, in repentance, in prayer, and under the influence of the grace of God. We do not believe in salvation by a physical force which treats a man as a dead log, and carries him whether he will it or not towards Heaven. No, "he holds on," he is personally active about the matter, and plods on up hill and down dale, till he reaches his journey's end.

We never thought, nor even dreamed, that merely because a man supposes that he once entered on this way he may therefore conclude that he is certain of salvation, even if he leaves the way immediately. No, but we say that he who truly received the Holy Ghost, so that he believes in the Lord Jesus Christ, shall not go back, but persevere in the way of faith. It is written, "He that believeth and is baptized shall be saved," and this he cannot be if he were left to go back and delight in sin as he did before; and, therefore, he shall be kept by the power of God through faith unto salvation. Though the believer to his grief will commit many a sin, yet still the tenor of his life will be holiness to the Lord, and he will hold on the way of obedience. We detest the doctrine that a man who has once believed in Jesus will be saved even if he altogether forsook the path of obedience. We deny that such a turning aside is possible to the true believer, and therefore the idea imputed to us is clearly an invention of the adversary.

No, beloved, a man, if he be indeed a believer in Christ, will not live after the will of the flesh. When he does fall into sin it will be his grief and misery, and he will never rest till he is cleansed from guilt; but I will say this of the believer, that if he could live as he would like to live he would live a perfect life. If you ask him if, after believing, he may live as he lists, he will reply, "Would God I could live as I list, for I desire to live altogether without sin. I would be perfect, even as my Father in Heaven is perfect." The doctrine is not the licentious idea that a believer may live in sin, but that he cannot and will not do so. This is the doctrine, and we will first prove it; and, secondly, in the Puritanic sense of the word, we will briefly improve it, by drawing two spiritual lessons therefrom.

I. LET US PROVE THE DOCTRINE.

Please to follow me with your Bibles open. You, dear friends, have most of you received as a matter of faith the doctrines of grace, and therefore to you the doctrine of final perseverance cannot require any proving, because it follows from all the other doctrines.

We believe that God has an elect people whom He has chosen unto eternal life, and that truth necessarily involves the perseverance in grace.

We believe in special redemption, and this secures the salvation and consequent perseverance of the redeemed.

We believe in effectual calling, which is bound up with justification, a justification which ensures glorification.

The doctrines of grace are like a chain—if you believe in one of them you must believe the next, for each one involves the rest; therefore I say that you who accept any of the doctrines of grace must receive this also, as involved in them. But I am about to try to prove this to those who do not receive the doctrines of grace; I would not argue in a circle, and prove one thing which you doubt by another thing which you doubt, but "to the law and to the testimony," to the actual words of Scripture we shall refer the matter.

Before we advance to the argument it will be well to remark that those who reject the doctrine frequently tell us that there are many cautions in the Word of God against apostatizing, and that those cautions can have no meaning if it be true that the righteous shall hold on his way. But what if those cautions are the means in the hand of God of keeping His people from wandering? What if they are used to excite a holy fear in the minds of His children, and so become the means of preventing the evil which they denounce?

I would also remind you that in the Epistle to the Hebrews, which contains the most solemn warnings against apostasy, the apostle always takes care to add words which show that he did not believe that those whom he warned would actually apostatize. Turn to Hebrews 6:9. He has been telling these Hebrews that if those who had been once enlightened should fall away, it would be impossible to renew them again into repentance, and he adds, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

In the tenth chapter he gives an equally earnest warning, declaring that those who should do despite to the spirit of grace are worthy of sorer punishment than those who despised Moses' law, but he closes the chapter with these words, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Thus he shows what the consequences of apostasy would be, but he is convinced that they will not choose to incur such a fearful doom.

Again, objectors sometimes mention instances of apostasy which are mentioned in the Word of God, but on looking into them it will be discovered that these are cases of persons who did but profess to know Christ, but were not really possessors of the divine life. John, in his first Epistle, 2:19, fully describes these apostates: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not of us."

The like is true of the memorable passage in John, where our Saviour speaks of branches of the vine which are cut off and cast into the fire: these are described as branches in Christ that bear no fruit. Are those real Christians? How can they be so if they bear no fruit? "By their fruits ye shall know them." The branch which bears fruit is purged, but it is never cut off. Those which bear no fruit are not figures of true Christians, but they fitly represent mere professors. Our Lord, in Matthew 7:22, tells us concerning many who will say in that day "Lord, Lord," that He will reply, "I never knew you." Not "I have forgotten you," but "I never knew you": they were never really His disciples.

But now to the argument itself. First we argue the perseverance of the saints, most distinctly from the nature of the life which is imparted at regeneration.

What saith Peter concerning this life? (I Peter 1:23). He speaks of the people of God as "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." The new life which is planted in us when we are born again is not like the fruit of our first birth, for that is subject to mortality, but it is a divine principle, which cannot die nor be corrupt; and, if it be so, then he who possesses it must live for ever, must, indeed, be evermore what the Spirit of God in regeneration has made him. So in I John 3:9 we have the same thought in another form.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." That is to say, the bent of the Christian's life is not towards sin. It would not be a fair description of his life that he lives in sin; on the contrary, he fights and contends against sin, because he has an inner principle which cannot sin. The new life sinneth not; it is born of God, and cannot transgress; and though the old nature warreth against it, yet doth the new life so prevail in the Christian that he is kept from living in sin.

Our Saviour, in His simple teaching of the Gospel to the Samaritan woman, said to her (John 4:13), "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Now, if our Saviour taught this to a sinful and ignorant woman, at His first interview with her, I take it that this doctrine is not to be reserved for the inner circle of full-grown saints, but to be preached ordinarily among the common people, and to be held up as a most blessed privilege. If you receive the grace which Jesus imparts to your souls, it shall be like the good part which Mary chose, it shall not be taken away from you; it shall abide in you, not as the water in a cistern, but as a living fountain springing up into everlasting life.

We know that the life given in the new birth is intimately connected with faith. Now, faith is in itself a conquering principle. In the first epistle of John, which is a great treasury of argument (I John 5:4), we are told, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" See, then, that which is born of God in us, namely, the new life, is a conquering principle; there is no hint given that it can ever be defeated: and faith, which is its outward sign, is also in itself triumphant evermore. Therefore of necessity, because God has implanted such a wondrous life in us in bringing us out of darkness into His marvellous light, because He has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, because the eternal and ever blessed Spirit hath come to dwell in us, we conclude that the divine life within us shall never die. "The righteous shall hold on his way."

The second argument to which I shall call your attention shall

(Continued on page four)

N. T. Mission Work

(continued from page 2)

ers talk of the churches' "using the boards;" the truth of the matter is that the boards are using the churches. There is not a mission board on earth that is subject to the authority of a New Testament church! The church can either "feed the kitty" or sit entirely on the sidelines. No church has ever had a single authoritative word in the matter of mission work carried on by boards. All authority rests in the mission board. The modern missionary work belongs to the boards. The churches are deceived by the idea that they are "using the boards," and fail to see that they are slaves to the boards. What church ever discussed or voted on anything relative to the mission work carried on through mission boards? I'll tell you: the only vote was to support or not support the work under a certain board! That is all.

Today there is comparatively very little Scriptural mission work carried on. We believe that mission boards are just a part of the apostasy of the times — an apostasy that is geared to have control over the churches and rob them of their autonomy and independency. Every organization in existence today — such as conventions and boards — that is bigger than the churches is a part of the apostasy toward total domination over all churches. It is the ecumenical movement that is aided by the mission boards. A centralized power can easily and quickly destroy and control; that is exactly the position occupied by mission boards.

Look at it this way: A church can ordain a man to the ministry and approve him as a missionary. Then the man goes before a board and is again questioned. The mission board can overrule the approval of the church and refuse to send the man to the mission field. Who has the final authority? The church of our Great God and Saviour Jesus Christ? Does the church have the final word? NO, NO, NO! The church has no authority! The board has it all. We say, down with such an over-lording set-up; back to the Bible way of mission work.

The Commission Is the Church's

Having made the foregoing comments, we now wish to notice the Scriptural pattern as to missions.

That the commission of Christ (Matt. 28:19, 20) was given to the

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Distinctive Principles of Baptists—

CHAPTER THREE

Baptists Hold That, According To The Scriptural Order, Persons Must Come First To Christ And Then To The Church And Its Ordinances

By J. M. Pendleton

In the foregoing articles we have seen who are subjects of baptism and what is the baptismal act. The act must not be performed until there are subjects to receive it, and the subjects must first have come to Christ. This Baptist principle is not always made so distinctly prominent as the two principles already discussed; and probably the reason is that it is supposed to be involved in them. It is, however, entitled to separate consideration, though this chapter need not be so long as either of the preceding ones.

Baptists are distinguished from all other religious denominations by their belief that no one is eligible to a church relation who has not first been brought into a personal, spiritual relation to Christ by faith in His name. In this belief we see such a divergence of views between Baptists and others as makes compromise and harmony impossible.

The question is broad and deep, embracing the New Testament doctrine of a spiritual church. If Pedobaptists are right in their conception of a church, Baptists are wrong; if Baptists are right, Pedobaptists are wrong. The antagonism between them is not incidental or accidental, but essential and inevitable. It may be said—it need not be said in any offensive sense—that the antagonism involves a war of extermination. That is to say, if the Pedobaptist view of a church and its ordinances should be so carried into effect as to attain universal prevalence, the Baptist view would be banished from the earth; if the Baptist view of a church and its ordinances should universally prevail, the Pedobaptist view must become obsolete. The two views are destructive of each other. But it is time to notice the Scriptural order announced at the head of this chapter.

Section I

The doctrine of baptismal regeneration reverses this order.

Incredible as it may appear, there are multitudes who believe in baptismal regeneration. Possibly, Roman Catholics would prefer saying that they believe in baptismal salvation. They regard baptism as essential to the salvation of infants. They are baptized that they may be introduced into the church, out of which it is believed that there is no salvation. The doctrine of Romanists is that they are made the subjects of grace and salvation. This reception of "spiritual grace" is independent of personal faith in Christ, for unconscious infants cannot exercise faith. This is virtually admitted in the provision of sponsors in the administration of baptism to infants. Godfathers and godmothers, by a sort of pious fiction, personate the infants and promise for them; or rather the infants themselves are represented, in utter disregard of truth and of fact, as promising to renounce the Devil and all his works. All this is an inversion of the Scriptural order, which re-

quires a personal coming to Christ, and **through Him** to the church and its ordinances. The Romish plan is for persons, whether infants or adults, to be brought, by means of baptismal salvation, into the church, and thus to Christ.

The Lutheran view of baptism does not differ materially from the Romish dogma. In the Augsburg Confession, drawn up by Melancthon in 1530, and recognized as the "Creed of the German Reformers," the "grace of God" is said to be "offered through baptism." The Baptists—styled "Anabaptist"—are condemned because they affirm that "children are saved without baptism."

The doctrine that baptism is "necessary and effectual to salvation"—Prof. Hodge being judge—has been "softened down" by Lutheran theologians; so that they now say that "baptism is ordinarily necessary." Krauth, in his learned volume *The Conservative Reformation and Its Theology* (p. 431), expresses himself thus:

"On God's part it (baptism) is not so necessary that He may not, in an extraordinary case, reach, in an extraordinary way, what baptism is His ordinary way of accomplishing. Food is ordinarily necessary to human life; so that the father who voluntarily withholds food from his child is at heart its murderer. Yet food is not so absolutely necessary to human life that God may not sustain life without it."

The "softening down," according to this extract, is not very great. The position assumed is that salvation without baptism is "an extraordinary case"—so much so as to be miraculous, for the illustration given teaches that God may sustain human life without food which, of course, would be nothing less than a miracle. It cannot be denied, then, that Lutherans believe that baptism is ordinarily necessary to salvation, and that salvation without it is exceptional and abnormal. It follows, according to this view, that infants are introduced into the "church" and put into a saved state without first coming to Christ.

The Protestant Episcopal Church holds the doctrine of baptismal regeneration. This is evident, from what the minister, after baptizing an infant, is required to say—namely, "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate **this infant** with thy Holy Spirit, to receive **him** for thine own **child** by adoption, and to incorporate **him** into thy holy church."

It will be observed that it is taken for granted that regeneration has taken place, and that it has been effected by the Holy Spirit: "It hath pleased Thee to regenerate." The same doctrine of baptismal regeneration is recognized in the Catechism, in which the child (before "confirmation") gives his or her name. Then the question is asked, "Who gave you this name?" The answer is, "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." It would be difficult to conceive how baptism can do more than is here attributed to it. All the possibilities of present and eternal salvation are involved in the expression "a member of Christ," "the child of God," and "an inheritor of the kingdom of heaven."

That it may be seen that I do no injustice to the teachings of the "Book of Common Prayer" I quote from a prominent Episcopal minister, Richard Newton, rector of the Church of the Epiphany in

Philadelphia. In a letter published in the *Life of Bishop Cummins* (p. 354) Mr. Newton says:

"And after all that can be said of the different theories that may be forced on the words 'regenerate,' etc., in our services for infant baptism, the natural, legitimate construction to put upon it—the construction which any honest jury of twelve men with no theory to maintain on the subject would put upon it—is that it **does** teach the horrible dogma that spiritual regeneration is inseparably connected with the use of baptism."

This testimony is very strong, but its truth is equal to its strength. It furnishes cause for deep regret that millions among Romanists, Lutherans, and Episcopalians ascribe to baptism a saving efficacy, and hold what Newton terms a "horrible dogma." This "dogma" is at war with the distinctive principle of Baptists that persons must come first to Christ and then to the church and its ordinances. The Scriptural order is reversed by all the advocates of baptismal regeneration.



N. T. Mission Work

(Continued from page three)

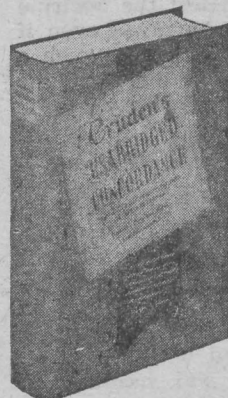
church is simply fundamental Bible and Baptist truth. There is really no argument whatsoever against this fact. Those who deny it are (1) the Hardshells, who oppose mission work; (2) the "church - began - on - Pentecost" advocates, whose theory leaves the church without a commission; (3) the independent interdenominationalists, who are as bad as the modernists in junking the Bible, branding certain of its doctrines as "minor details," "non-essentials," and "incidentals." It is not our purpose to refute the theories of these groups, but rather, we wish to call the attention of truth-lovers to the fact that since the commission was given to the church, it is the church's to fulfill.

Christ is the Head of the church, and the Holy Spirit indwells and leads the church. God the Father receives glory "in the church" (Eph. 3:21). The Truth is upheld by the church, for the church is "the pillar and ground of the truth" (1 Tim. 3:15).

What has just been said of the church is not true of any other organization on the face of the earth: Christ is the Head of no other, the Spirit indwells and leads no other, the Father receives this particular glory in no other, and the whole truth is upheld by no other.

Therefore, any mission board, society, convention, council, or what have you is not divinely qualified or authorized to fulfill or help fulfill the commission of (Continued on page 5, column 1)

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Spurgeon's Sermons on Sovereignty

(Continued from page three)

be drawn from our Lord's own express declarations.

Here we shall look to the gospel of John again, and in that blessed third of John, where our Lord was explaining the Gospel in the simplest style to Nicodemus, we find Him laying great stress upon the fact that the life received by faith in Himself is eternal. Look at that previous verse, the fourteenth:—"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."

Do men therefore believe in Him and yet perish? Do they believe in Him and receive a spiritual life which comes to an end? It cannot be, for "God gave his only begotten Son, that whosoever believeth in him should not perish": but he would perish if he did not persevere to the end; and therefore he must persevere to the end. The believer has eternal life, how then can he die, so as to cease to be a believer? If he does not abide in Christ, he evidently has not eternal life, therefore, he shall abide in Christ, even to the end.

"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." To this some reply that a man may have everlasting life and lose it. To which we answer, the word cannot so mean. Such a statement is a self-evident contradiction. If the life be lost the man is dead; how, then, did he have everlasting life? It is clear that he had a life which lasted only for a while: he certainly had not everlasting life, for if he had it he must live everlastingly. "He that believeth on the Son hath everlasting life" (John 3:36). The saints in Heaven have eternal life, and no one expects them to perish. Their life is eternal; but eternal life is eternal life, whether the person possessing it dwells on earth or in Heaven.

I need not read all the passages in which the same truth is taught; but further on, in John 6:47, our Lord told the Jews, "Verily, verily, I say unto you, he that believeth on me hath everlasting life:" not temporary life, but "everlasting life." And in the fifty-first verse He said, "I am the living bread which came down from Heaven: if any man eat of this bread, he shall live for ever." Then comes that famous declaration of the Lord Jesus Christ, which, if there were no other at all, would be quite sufficient to prove our point: John 10:28—"And I give unto my sheep eternal life, and they shall never perish, neither shall any" (the word "man" is not in the original) "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."

What can He mean but this, that He has grasped His people, and that He means to hold them securely in His mighty hand?

"Where is the power can reach us there,
Or what can pluck us thence?"

Over and above the hand of Jesus which was pierced comes the hand of the omnipotent Father as a sort of second grasp. "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." Surely this must show that the saints are secure from anything and everything which would destroy them, and consequently, safe from total apostasy.

Another passage speaks to the same effect—it is to be found in Matthew 24:24, where the Lord Jesus has been speaking of the false Christs, and false prophets that should deceive many. "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect;" which shows that it is impossible for the elect to be received by them. Of Christ's sheep, it is said, "A stranger will they not follow, for they know not the voice of a stranger," but by divine instinct they know the voice of the Good Shepherd, and they follow Him.

Thus has our Saviour declared, as plainly as words possibly can express it, that those who are His people possess eternal life within themselves, and shall not perish, but shall enter into everlasting felicity. "The righteous shall hold on his way."

A very blessed argument for the safety of the believer is found in our Lord's intercession.

You need not turn to the passage, for you know it well, which shows the connection between the living intercession of Christ and the perseverance of His people—"Wherefore also he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25). Our Lord is not dead; He has risen, He has gone up into the glory, and now before the eternal throne He pleads the merit of His perfect work, and as He pleads there for all His people whose names are written on His heart, as the name of Israel were written on the jewelled breastplate of the high priest, His intercession saves His people to the uttermost.

If you would like an illustration of it you must turn to the case of Peter which is recorded in Luke 22:31, where our Lord said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren." The intercession of Christ does not save His people from being tried, and tempted, and tossed up and down like wheat in a sieve; it does save them even from a measure of sin and sorrow, but it does save them from total apostasy. Peter was kept, and though he denied his Master, yet it was an exception to the great rule of his life. By grace he did hold on his way, because not only then, but many a time beside, though he sinned, he had an advocate with the Father, Jesus Christ the righteous.

If you desire to know how Jesus pleads, read at your leisure at home that wonderful seventeenth of John—the Lord's prayer. What a prayer it is! "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." Judas was lost, but he was only given to Christ as an apostle and not as one of His sheep. He had a temporary faith, and maintained a temporary profession, but he never had eternal life or he would have lived on. Those groans and cries of the Saviour which accompanied His pleadings in Gethsemane were heard in Heaven, and answered: "Holy Father, keep through thine own name those whom thou hast given me;" the Lord does keep them by His Word and Spirit, and will keep them. If the prayer of Christ in Gethsemane was answered, how much more that which now goeth up from the eternal throne itself!

"With cries and tears He offered up
His humble suit below;
But with authority He asks,
Enthroned in glory now.

"For all that come to God by Him,
Salvation He demands;

(Continued on page five)

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This is the day the Lord hath made;
He calls the hours His own;
Let Heaven rejoice, let earth be glad,
And praise surround the throne.

Today He rose and left the dead,
And Satan's empire fell;
Today the saints His triumph spread,
And all His wonders tell.

Hosanna to the anointed King,
To David's holy Son;
Help us, O Lord! descend and bring
Salvation from Thy throne.

Blest be the Lord, who comes to men
With messages of grace;
Who comes, in God His Father's name,
To save our sinful race.

—Isaac Watts

N. T. Mission Work

(Continued from page four)

Christ. The fact that the modern mission machinery is so dependent upon worldly methods and wisdom is merely a testimony to the absence of Christ and the Holy Spirit from the organization.

Instead of churches handing the responsibility of missions over to mission boards, churches should sever all relationship with these groups and tell them to keep "hands off" the commission Christ gave to the church.

How New Testament Churches Did Mission Work

During His personal ministry on earth, Christ Jesus built His church. After His death and resurrection He commissioned that church. On Pentecost His church received the indowment of power from on High to carry out the commission. Here are some examples of how the church then performed her task:

A classic New Testament example of a church's sending forth missionaries is in Acts 13:1-4:

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence

they sailed to Cyprus."

Would to God that there were more churches on earth today like the Antioch church. Would to God that churches would follow this New Testament pattern. Paul and Barnabas were sent forth by the church at Antioch under the leadership of the Holy Spirit — this is the Scriptural way.

When these missionaries returned from their missionary journey, we are told that they reported back to the church that sent them out. Acts 14:27 we read:

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

In our day things are quite different. The missionaries are sent out from the board and report back to the board. Moreover, their salaries are set and received from the boards.

Other Examples

There are several other Scriptures which reveal to us that the churches of the New Testament took the responsibility of fulfilling the commission and did not turn it over to some other body.

In Acts 8:14, we read: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John."

The apostles were the only ones of the Jerusalem church left at Jerusalem after the persecution arose (see Acts 8:1). Therefore, it was actually in a church capacity that these apostles acted in sending Peter and John to Samaria. A similar action was performed

by the remaining portion of the church at Jerusalem, as we read in Acts 11:22: "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch."

In both of these passages we see that the men were sent forth by the church.

Again, in Acts 11:30, we have the record of Paul and Barnabas being sent to take an offering to Jerusalem to help the brethren there. We read:

"Which also they (church) did, and sent it to the elders by the hands of Barnabas and Saul."

That those who sent forth these men were a church, read Acts 11:26. This is the same Antioch church that later sent Paul and Barnabas out (see 13:1-4). In Acts 12:25, the Word tells us that "Barnabas and Saul returned (to Antioch) from Jerusalem, when they had fulfilled their ministry."

Another example of the church's sending men forth on a mission is Acts 15:1-3:

"And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they (church at Antioch) determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren."

You will notice in verse 2 the words, "they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem," etc.

Who were "they"? In verse 3 we have the answer. The King James Version is somewhat confusing in saying, "And being brought on their way by the church," etc. Actually, the Greek says this:

"They indeed therefore having been SENT FORWARD BY THE ASSEMBLY," etc. (Berry's Interlinear).

It was the Antioch church that again sent Paul and Barnabas on a mission.

And notice that at Jerusalem the missionaries were "received of the church, and of the apostles and elders" (15:4).

Acts 15:22. After the recommendation of James concerning the matters discussed at the Jerusalem conference as recorded in Acts 15, we read in verse 22: "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren."

Notice that the whole church at Jerusalem chose men to go back with Paul and Barnabas to Antioch, and from there to go elsewhere (verses 23, 33).

After Paul and Barnabas returned to Antioch, the Scripture says they "continued" there, "teaching and preaching the Word of the Lord" (v. 35). Then we have this record:

"And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, BEING RECOMMENDED BY THE BRETHREN UNTO THE GRACE OF GOD." — ACTS 15:36-40.

Please notice that Barnabas and John Mark sailed unto Cyprus (Continued on page 6, column 3)

Spurgeon's Sermons on Sovereignty

(Continued from page four)

Points to their names upon His breast,
And spreads His wounded hands."

Ah, if my Lord Jesus pleads for me I cannot be afraid of earth or hell: that living, intercessory voice hath power to keep the saints, and so hath the living Lord Himself, for He hath said—"Because I live ye shall live also." (John 14:19).

Now for a fourth argument. We gather sure confidence of the perseverance of the saints from the character and work of Christ.

I will say little about that, for I trust my Lord is so well known to you that He needeth no word of commendation from me to you; but if you know Him you will say what the apostle does in II Timothy 1:12—"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He did not say "I know in whom I have believed," as most people quote it, but "I know whom I have believed." He knew Jesus, he knew His heart and His faithfulness, he knew His atonement and its power, he knew His intercession and its might; and he committed his soul to Jesus by an act of faith, and he felt secure.

My Lord is so excellent in all things that I need give you but one glimpse of His character and you will see what He was when He dwelt here among men. At the commencement of John 13, we read, "Having loved his own which were in the world, he loved them unto the end." If He had not loved His disciples to the end when here, we might conclude that He was changeable now as then; but if He loved His chosen to the end while yet in His humiliation below, it bringeth us the sweet and blessed confidence that now He is in Heaven He will love to the end all those who confide in Him.

Fifthly, we infer the perseverance of the saints from the temper of the covenant of grace.

Would you like to read it for yourselves? If so, turn to the Old Testament. Jeremiah 32, and there you will find the covenant of grace set forth at some length. We shall only be able to read the fortieth verse: "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I put my fear in their hearts, that they shall not depart from me." He will not depart from them, and they shall not depart from Him—what can be a grander assurance of their perseverance even to the end?

Now, that this is the covenant of grace under which we live is clear from the Epistle to the Hebrews, for the apostle in the eighth chapter quotes that passage to this very end. The question runs thus—"Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people."

The old covenant had an "if" in it, and so it suffered shipwreck; it was—"If you will be obedient then you shall be blessed"; and hence there came a failure on man's part, and the whole covenant ended in disaster. It was the covenant of works, and under it we were in bondage, until we were delivered from it and introduced to the covenant of grace, which has no "if" in it, but runs upon the strain of promise; it is "I will" and "You shall" all the way through. "I will be your God, and ye shall be my people." Glory be to God, this covenant will never pass away, for see how the Lord declares its enduring character in the book of Isaiah (54:10): "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." And again in Isaiah 55:3: "I will make an everlasting covenant with you, even the sure mercies of David."

The idea of falling utterly away from grace is a relic of the old legal spirit, it is a going away from grace to come under law again, and I charge you who have once been manumitted slaves, and have had the fetters of legal bondage struck from off your hands, never consent to wear those bonds again. Christ has saved you, if indeed you are believers in Him, and He has not saved you for a week, or a month, or a quarter, or a year, or twenty years, but He has given to you eternal life, and you shall never perish, neither shall any pluck you out of His hands. Rejoice ye in this blessed covenant of grace.

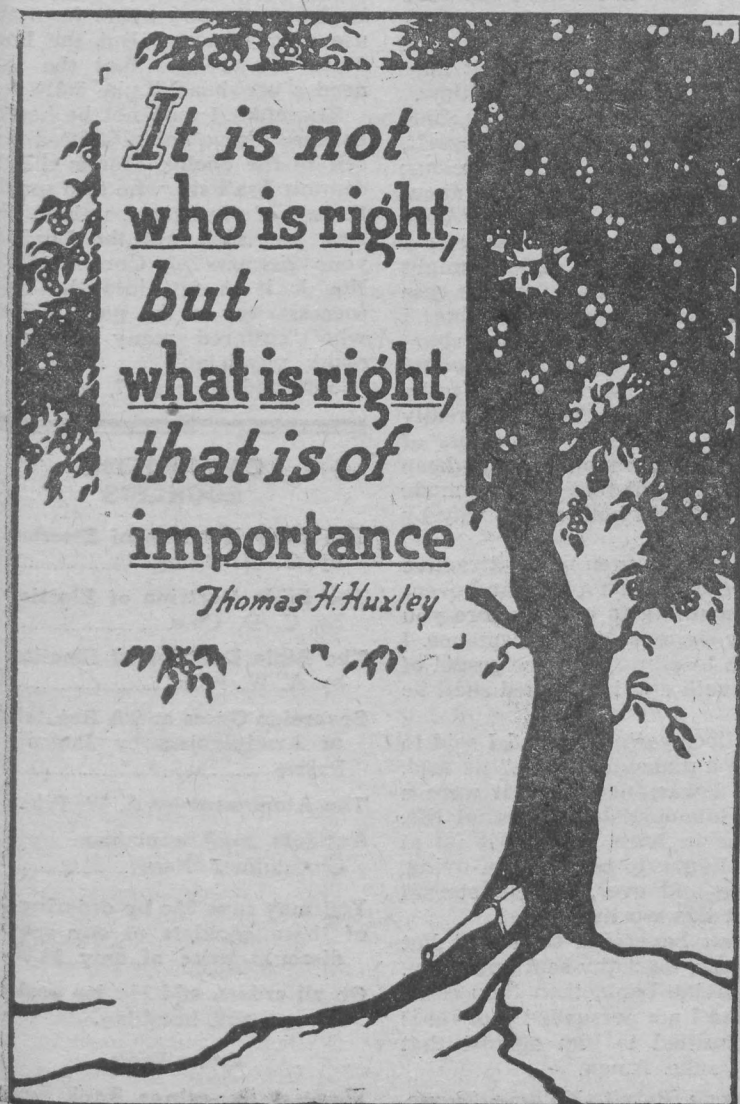
The sixth most forcible argument is drawn from the faithfulness of God.

Look at Romans 11:29: what saith the apostle there, speaking by the Holy Ghost? "For the gifts and calling of God are without repentance," which means that He does not give life and pardon to a man and call him by grace and afterwards repent of what He has done, and withdraw the good things which He has bestowed. "God is not a man, that he should lie; neither the son of man, that he should repent." When He putteth forth His hand to save He doth not withdraw it till the work is accomplished. His Word is, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). "The Strength of Israel will not lie nor repent" (I Samuel 15:29).

The apostle would have us ground our confidence of perseverance upon the confirmation which divine faithfulness is sure to bestow upon us. He says in I Corinthians 1:8, "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord." And again he speaks to the same effect in I Thess. 5:24, "Faithful is he that calleth you, who also will do it." It was of old the will of God to save the people whom He gave to Jesus, and from this He has never turned, for our Lord said (John 6:39), "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Thus you see from these passages, and there are numbers of others, that God's faithfulness secures the preservation of His people, and "the righteous shall hold on his way."

The seventh and last argument shall be drawn from what has already been done in us.

I shall do little more than quote the Scriptures, and leave them to sink into your minds. A blessed passage is that in Jeremiah 31:3: "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." If He did not mean that His love should be everlasting He would never have drawn us at all, but because that love is everlasting therefore with lovingkindness has He drawn us. The apostle argues this in a very elaborate manner (Continued on page six)



Spurgeon's Sermons on Sovereignty

(Continued from page five)

in Romans 5:9, 10: "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." I cannot stop to show how every word of this passage is emphatic but so it is: if God reconciled us when we were enemies, He certainly will save us now we are His friends, and if our Lord Jesus has reconciled us by His death, much more will He save us by His life; so that we may be certain He will not leave nor forsake those whom He has called.

Do you need me to bring to your minds that golden chapter, the sixth of Romans, the noblest of all language that was ever written by human pen? "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." There is no break in the chain between justification and glory; and no supposable breakage can occur, for the apostle puts that out of all hazard, by saying, "Who shall lay anything to the charge of God's elect? It is God that justifieth, Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" Then he heaps on all the things that might be supposed to separate, and says, "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."

In the same manner the apostle writes in Philippians 1:6—"Being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ." I cannot stay to mention the many other Scriptures in which what has been done is made an argument that the work shall be completed, but it is after the manner of the Lord to go through with whatever He undertakes. "He will give grace and glory," and perfect that which concerneth us.

One marvellous privilege which has been bestowed upon us is of peculiar significance: *we are one with Christ by close, vital, spiritual union.* We are taught of the Spirit that we enjoy a marriage union with Christ Jesus, our Lord—shall that union be dissolved? We are married to Him. Has He ever given a bill of divorce? There never has been such a case as the Heavenly Bridegroom divorcing from His heart a chosen soul to whom He has been united in the bonds of grace. Listen to these words from the prophecy of Hosea 2:19, 20. "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."

This marvellous union is set forth by the figure of the head and the body: we are members of the body of Christ. Do the members of His body rot away? Is Christ amputated? Is He fitted with new limbs as old ones are lost? Nay, being members of this body, we shall not be divided from Him. "He that is joined unto the Lord" says the apostle, "is one spirit," and if we are made one spirit with Christ, that mysterious union does not allow of the supposition of a separation.

The Lord has wrought another great work upon us, for He has sealed us by the Holy Spirit. The possession of the Holy Ghost is the divine seal which sooner or later is set upon all the chosen. There are many passages in which that seal is spoken of, and is described as being an earnest, an earnest of the inheritance. But how an earnest if after receiving it we do not attain the purchased possession? Think over the exceedingly weighty words of the apostle in II Cor. 1:21, 22: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."

To the same effect the Holy Spirit speaks in Ephesians 1:13, 14: "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." Beloved, we feel certain that if the Spirit of God dwelleth in us, He that raised up Jesus Christ from the dead will keep our souls and will also quicken our mortal bodies and present us complete before the glory of His face at the last.

Therefore we sum up the argument with the confident expression of the apostle when he said (II Tim. 4:18), "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen."

II. Now, how shall we IMPROVE THE DOCTRINE PRACTICALLY?

The first improvement is for encouragement to the man who is on the road to Heaven. "The righteous shall hold his way." If I had to take a very long journey, say from London to John o'Groats, with my poor tottering limbs to carry me, and such a weight to carry too, I might begin to despair, and, indeed, the very first day's walking would knock me up; but if I had a divine assurance unmistakably saying, "You will hold on your way, and you will get to your journey's end," I feel that I would brace myself up to achieve the task. One might hardly undertake a difficult journey if he did not believe that he would finish it, but the sweet assurance that we shall reach our home makes us pluck up courage. The weather is wet, rainy, blustering, but we must keep on, for the end is sure. The road is very rough, and runs up hill and down dale; we pant for breath, and our limbs are aching; but as we shall get to our journey's end we push on. We are ready to creep into some cottage and lie down to die of weariness, saying, "I shall never accomplish my task;" but the confidence which we have received sets us on our feet, and off we go again.

The right-hearted man the assurance of success is the best stimulus for labour. If it be so, that I shall overcome the world, that I shall conquer sin, that I shall not be an apostate, that I shall not give up my faith, that I shall not fling away my shield, that I shall come home a conqueror—then will I play the man, and fight like a hero. This is one of the reasons why British troops have so often won the fight, because the drummerboys did not know how to beat a retreat, and the rank and file did not believe in the possibility of defeat. They were beaten oftentimes by the French, so the French tell us, but they would not believe it, and therefore would not run away. They felt like winning, and so they stood like solid rocks amidst the dread artillery of the foe till victory was declared on their side.

Brethren, we shall do the same if we realize that we are preserved in Christ Jesus, kept by the power of God through faith unto salvation. Every true believer shall be a conqueror, and hence

N. T. Mission Work

(Continued from page five)

without getting the recommendation of the church. That is, they were not sent out by the church, but went on their own.

But Paul and Silas were "recommended by the brethren unto the grace of God" (v. 40). (That this "recommendation" means they were sent out by the church, compare Acts 14:26 and 13:1-4).

Whose work did God recognize? Well, we are told of the work of Paul and Silas and the wonderful God-given success they had in preaching the Word and establishing churches in Philippi, Thessalonica, Berea, Athens, Corinth and Ephesus. But if Barnabas had the blessing of God on his missionary journey with John Mark, we have no record of it. Paul and Silas had church recommendation, while Barnabas and Mark did not.

Acts 16:1-3 reveals that when other men joined Paul on his missionary tours, they were church approved. The person in this passage is Timothy, who was "well reported by the brethren."

These Scriptures should suffice for showing how missionaries were sent out in New Testament days. There were no boards or societies to be found in those days. Someone may say that we live in a different day. Yes, but the Bible doesn't change. We are not to change the Bible to suit each passing age, but we are to preach the Bible that people may be transformed and conformed to the will and Word of God.

How Supported?

Missionaries in New Testament days were supported by the churches, not through boards. In II Cor. 11:8 Paul makes a reference to the fact that he was given "wages" by the churches. Paul's support was brought to him by "the messengers of the churches." See II Cor. 8 and 9.

In Philippians 4:15-18, Paul speaks of the gifts sent to him by the church at Philippi. We read:

"Now ye Philippians know also, that in the beginning of the

gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

Here was a church at Philippi that had the Apostle Paul upon its heart. The church supported him directly, without a board or society between. All students of the Bible know that the Philippian church is a model church. Scofield's note says: "Soundness of doctrine is assumed. There is nothing in church order to set

the reason for warring a good warfare. There is laid up for us in Heaven a crown of life that fadeth not away. The crown is laid up for us, and not for chance comers. The crown reserved for me is such that no one else can wear it; and if it be so, then I will battle and strive to the end, till the last enemy is overcome, and death itself is dead.

Another improvement is this: what an encouragement this is to sinners who desire salvation. It should lead them to come and receive it with grateful delight. Those who deny this doctrine offer sinners a poor twopenny-halfpenny salvation, not worth having, and it is no marvel that they turn away from it. As the Pope gave England to the Spanish king—if he could get it—so do they proffer Christ's salvation if a man will deserve it by his own faithfulness. According to some, eternal life is given to you, but then it may not be eternal; you may fall from it, it may last only for a time.

When I was a child I used to trouble myself because I saw some of my young companions, who were a little older than myself, when they became apprentices and came to London, become vicious; I have heard their mothers' laments, and seen their tears about them; I have heard their fathers expressing bitterest sorrow over the boys whom I knew in my class to be quite as good as ever I had been, and it used to strike me with horror that I perhaps might sin as they had done. They became Sabbath-breakers; in one case there was a theft from the till to go into Sunday pleasuring. I dreaded the very thought; I desired to maintain an unsullied character, and when I heard that if I gave my heart to Christ He would keep me; that was the very thing which won me; it seemed to be a celestial life assurance for my character, that if I would really trust Christ with myself He would save me from the errors of youth, preserve me amid the temptations of manhood, and keep me to the end. I was charmed with the thought that if I was made righteous by believing in Christ Jesus I should hold on my way by the power of the Holy Spirit.

That which charmed me in my boyhood is even more attractive to me in middle life: I am happy to preach to you a sure and everlasting salvation. I feel that I have something to bring before you this morning which is worthy of every sinner's eager acceptance. I have neither "if" nor "but" with which to dilute the pure gospel of my message. Here it is: "He that believeth and is baptized shall be saved."

I dropped a piece of ice upon the floor yesterday, and I said to one who was in the room, "Is not that a diamond?" "Ah," he said, "you would not leave it on the floor, I warrant you, if it were a diamond of that size." Now I have a diamond here—eternal life, everlasting life! Methinks you will be in haste to take it up at once, to be saved now, to be saved in living, to be saved in dying, to be saved in rising again, for ever and ever, by the eternal power and infinite love of God. Is not this worth having?

Grasp at it, poor soul; thou mayest have it if thou dost but believe in Jesus Christ, or, in other words, trust thy soul with Him. Deposit thine eternal destiny in this divine bank, then thou canst say, "I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to him against that day." The Lord bless you, for Christ's sake. Amen.

(From The Metropolitan Tabernacle Pulpit, Volume 23, pp. 361-372).

1. The Empty Tomb

2. The Holy Spirit



3. The Word of God

Philippi is a normal New Testament assembly."

Thus, we see that the normal New Testament church "sent once and again" to support New Testament missionaries.

Conclusion

Mission work can be done as it was done in the Bible. Despite all the unbelief of the mission board advocates and others; despite all the carnal wisdom of the missionary machinery; despite all opposition, New Testament mission work can be done in the New Testament way.

The question is — are we willing to do it God's way, or do we think our way is the best? Faith will do as God reveals; unbelief will lean upon the arm of the flesh.

"Why Am I Not Healed?"

(Continued from page one)

know of no instance where He has. At first it might appear as if He did so in the conversion of Saul of Damasacus (Acts 9:1-6), but who can say that God did not use the testimony of dying Stephen and other Christians to awaken Saul? (Acts 6:9-8:1). There is no doubt that God can heal directly and apart from the use of any means. But the Lord Jesus Christ says that the sick need a physician (Luke 5:31).

Therefore I may not be healed because I have not submitted myself to the doctor! Nor is this to commit Asa's sin, who also sought the aid of physicians, unless, like Asa, you seek not the Lord in your sickness (2 Chron. 16:12). Nor is it to fall into the folly (necessarily) of the poor woman who "suffered many things of many physicians . . . and was" (Continued on page 7, column 1)

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Does Christ Live Here?

Someone tells a story of a somewhat eccentric preacher who was driving along a country road when he was attracted by the appearance of a farmhouse. Its whole air was so peaceful that it looked like an ideal abode. It occurred to him that, fair as it seemed, it might be lacking in that which is most essential, so leaving his carriage he went to the door. A middle-aged woman answered the summons, and he asked.

"Madam, does Christ live here?" The woman stared, but though he repeated his inquiry, he received no answer, and when he had gone, she ran out to where her husband was chopping wood and told him of her caller.

"Did you not tell him we belonged to the church?" demanded the old man. The wife shook her head.

"Did you not tell him we gave money every Sunday?" Again the grave head made its negative reply.

"'Twasn't anything like that he wanted to know, John. He wanted to know if Jesus Christ lived here—that's different."

Ah! is it not different? Truly it is one thing to have our names on the church book, and to give money every Sunday, but quite another thing to be God-filled, and have Christ in our hearts the hope of glory.—Publisher Unknown.

"Why Am I Not Healed?"

(Continued from page six)

nothing bettered, but rather grew worse" (Mark 5:26). There will always be incurable cases which only God can cure. One of the Apostle Paul's best and most trusted friends was "Luke, the beloved physician" (Col. 4:14), the human author of the third Gospel, and the Book of Acts! Medicine doeth good, according to Proverbs 17:22; so a poultice of figs laid on King Hezekiah's boils worked wonders (2 Kings 20:7); a fractured or broken arm was prescribed by the Almighty to be put on a roller and bound up (Ezek 30:21); oil and wine was a good ointment for first aid (Luke 10:34); and a little wine was good for Timothy's stomach ailment (1 Tim. 5:23). From this be assured that God uses doctors and medicine. This may include surgery and psychiatry.

Or it may be that I am not healed because I have not called for the spiritual doctors of the church, the elders. "Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (James 5:14). Confession of faults is to be made and the God-given prayer of faith will raise the sick and bring forgiveness of sins (James 5:15-16). How often is this ignored by professing Christians in our day! And this may be the reason why not a few of us who profess to believe the Word of God are not healed.

Secondly, I May Not Be Healed Because of My Disbelief or the Disbelief of Others.

It may be due to my own unbelief. Christ asks us, as we come to Him for healing: "Believe ye that I am able to do this?" (Matt. 9:28). Christ challenges our faith with these words: "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

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Believe that ye receive healing and ye shall have it!

Or I may not be healed due to the unbelief of others. The sore-vexed lunatic was not healed, though dealt with by the very apostles of the Lord, and the reason? "Because of your unbelief," Christ said to the apostles (Matt. 17:14-20). Not because of the unbelief of the lunatic. How can a lunatic have faith? But because of the disbelief of the preachers! Sometimes failure to heal is due to unbelief in another and not in those who seek healing. Pray that God will cause us to be great believers whether we be mighty preachers or no.

Thirdly, I May Not Be Healed Because of Some Disobedience on My Part

Some secret sin no one knows about but God may hinder my healing. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). Is that why God does not hear my prayer for healing? I do not know what this secret sin may be in your life (if it is there) but you know. As long as it is there unconfessed and unforsaken healing will not come. Be assured of it. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). I think if some Christians would stop their backbiting and gossip healing would come to them or to their loved ones. I know it would, for so it is written in 1 Peter 3:10. If others would obey God and tithe into the church (Mal. 3:8-10; 1 Tim. 3:15) and pay their back tithes they still owe God, healing would come. There are some women who are not healed because they do not obey the teaching of 1 Cor. 11:3-5 and 14:34-35; this may be the hindrance to their healing. There are so many things I do not know what it may be, but you may not be healed or I may not be healed because of some little (as we might call it) darling sin we pamper in our lives! We will never be healed

Whither Thou sendest,
Whither Thou leadest,
Thither my journey.
Eastward or westward,
Northward or southward,
Dayward or nightward,
Joyward or woeward,
Homeward or starward,
So it be Thee-ward,
Thither my journey.—Sel.

until we forsake it for God's glory!

Finally, I May Not Be Healed Because It Is the Divine Will That I Be Sick

I know that this is definitely opposed by some who teach healing. Oral Roberts argues if sickness is used of God to purify the saints why does not God put leprosy, cancer, tuberculosis, Bright's disease and other foul diseases on everybody so that they might be purified (Ibid., p. 95), but he has overlooked that God deals differently with men. It was the will of God that Paul suffer his thorn in the flesh, and no so-called divine healer can get around it (2 Cor. 12:1-10). Epaphroditus "was sick nigh unto death" (Phil. 2:27). Why? "Because for the work of Christ he was nigh unto death" (Phil. 2:30). That was part of the price this servant of the Lord paid in serving Christ; should he be robbed of it by healing and thus lose the reward he shall receive in the day of Christ? Job was a sufferer by the sovereign will of God, as anyone can see by the reading of the first two chapters of the book bearing his name. It may be God's will for you to be sick, or bear the affliction you have in your body. I do not know. And again, as I wrote a Christian suffering and perplexed: Recognize that it is not God's will to heal you—at this time! Our heavenly Father has delightful surprises for all of His children. Let us not cast away our confidence, "which hath great recompense of reward" (Heb. 10:35). He is able to heal us at any time! Perhaps in the next hour.

Sunday School Lesson — Outline and Notes by John R. Gilpin

The Kingdom Divided

LESSON FOR SUNDAY, SEPTEMBER 14, 1958

I Kings 12-16

MEMORY VERSE: "The soul that sinneth, it shall die." — Ezek. 18:4.

I. Rehoboam's Accession And Folly. I Kings 12:1-15.

At Solomon's death, Rehoboam, his son, reigned in his stead. The people had been burdened with heavy taxes for a number of years, supporting King Solomon's costly court and building not only the temple, but many other expensive buildings. The people now ask that Rehoboam make their burdens lighter. About the only sensible thing which Rehoboam did in all the days of his kingship was to take three days time to think over the request. The old men advised that he follow the suggestion of the people and reduce the taxes, whereas the young men advised just the opposite. Rehoboam was foolish enough to follow the advice of the latter. It may have been true that his little finger was thicker than his father's loins, but it is most certain that his head was not half so wise. So he answered the people according to the counsel of his young friends.

II. The Kingdom Divided. I Kings 12:16-24.

When Rehoboam gave his answer to the people that he was refusing to lower the taxes, the ten northern tribes of Israel departed to their homes, leaving Rehoboam to reign over the tribe of Judah only. From now on we will study Israel as two kingdoms; the northern kingdom will be called Israel, and the southern kingdom, Judah.

As we notice the civil war in the land and see the country divided and torn and two kingdoms set up, we ask the cause. This can be explained with three letters — S-I-N.

III. Jereboam's Idols. I Kings 12:25-33.

Now that the kingdom is divided we find Rehoboam as king over Judah, while the northern kingdom anoints Jereboam as their king. Jereboam realized that if the people were permitted to return to Jerusalem for their sacrifices that they would probably be soon won back to Rehoboam and that he would be slain. Accordingly, Jereboam had two altars built, one in Bethel and the other in Dan.

Not only was the kingdom divided and the country torn in twain, but the religious life of the land was now at stake since the country was even divided religiously. But worse than all else, the northern kingdom was worshipping the false gods of Jereboam.

Jereboam thus degraded religion to the place of its being a mere instrument for him to secure his own personal ends. We fear that religion is made a means for the securing of one's selfish purposes many times today.

IV. The Denouncer Of Jereboam's Idolatry. I Kings 13:1-34.

God did not permit Jereboam to continue long without denouncing him. The one whom Jehovah selected for the task is described as a "man of God." That this one was faithful can be seen as we hear the prophecy which he uttered against Jereboam's false altar. In view of the fact that his life was at stake he denounced and condemned this false religious worship.

It is interesting to notice how God protected this prophet in that the stretched forth hand of Jereboam dried up when he attempted to destroy God's prophet.

After this "man of God" had delivered his message to Jereboam we find that one of the old prophets of Bethel deceived him and as a result of disobedience the death of the "man of God" was brought about. This is one of the most difficult passages in the Word of God to understand. It is hard to understand how he could be so obedient to God in speaking against Jereboam's false altar, and then be deceived so completely by

me as I pray; or, Thus the answer to the question: Why am I not healed? may be:

Because of my failure to use the means God has provided, such as doctors, treatments, medicine; or the failure to call for the elders or pastors of the church to come and pray for me, anointing me with oil in the name of the Lord; or,

Because of my unbelief, or the unbelief of others that God is able and willing and that He does heal

Because of some disobedience, some sin in my life (great or small), but there it is; or,

Because it is the divine will of God that I suffer, not due to sin, but "that the Son of God might be glorified thereby" (John 11:4), and "lest I should be exalted above measure" (2 Cor. 12:7).

Let us fervently hope that our failure to be healed rises from the last reason, but let us also be absolutely sure by thorough and honest examination that it is not due to any other cause. Amen.

the Prophet of Bethel.

In spite of this warning, Jereboam persisted in his evil (v. 32). It seems strange that one could be warned as he had been and yet continue to sin in the face of these direct revelations from God.

V. Jereboam's Chastisement. I Kings 14:1-20.

When Jereboam continued to do evil, God saw to it that his son Abijah became sick and died. At the same time God gave a prophecy that Israel should be scattered beyond the river because of their idolatry (v. 15). Let us remember that when God's people sin, chastisement follows. Cf. Heb. 12:6-11.

VI. Rehoboam's Sin And Its Result. I Kings 14:21-31.

While Jereboam in the northern kingdom was making idols his contemporary, Rehoboam was doing likewise, not only building high places and images, but even encouraging the Sodomites, (male Temple Prostitutes) to practice their abominations in Judah.

In all probability Rehoboam's sin came about in that he had followed the example of the northern kingdom. It is well that each Christian watch his example lest he lead others astray.

After a while God brought Shishak against Jereboam and all the shields of gold which Solomon had placed within the temple were carried away. This was undoubtedly God's punishment for Rehoboam's sin.

VII. Good King Asa. I Kings 15:9-24.

In spite of his sinful father and grandfather, Asa did that which was right in the eyes of the Lord in that he removed the Sodomites, idols, and the false altars from the land. It is an inspiring example in spite of great sin on every hand, to find one whose devotion to God will lead him to do right and to be spoken of as having a perfect heart in God's sight (v. 14).

VIII. Sins Of The Fathers. I Kings 15:30.

When Nadab came to the throne he was slain by Baasha. All of this was because of the sins of Jereboam.

It is just as true today that men's sins find them out in the lives of their children. Cf. Ex. 20:5, 6.

IX. Various Kings. I Kings 16:1-33.

During this period the country staggered through seas of blood. Instead of an unbroken unity we find a divided country and all this because of SIN.

Fulfilled Prophecy. I Kings 16:34. When Jericho was destroyed, Joshua pronounced a curse upon the man who might rebuild the city. Cf. Josh. 6:26. Over 500 years has elapsed, but God finally brings the prophecy to fulfillment. Thus every prophecy in God's Word shall eventually be fulfilled.

Chart of Israel's Kings

- I. Kings over United Israel.**
Saul—1 Sam. 8-31. David — II Sam. 1-I Kings 2:11. Solomon—I Kings 2:12 - 11:43.
- 2. Kings over Divided Israel.**
 - A. Southern Kingdom, or Judah.**
 1. Rehoboam. I Kings 12:1-15; I Kings 14:21-31. Foolish and idolatrous.
 2. Abijah. I Kings 15:1-11. Idolatrous.
 3. Asa. I Kings 15:9-24. Destroyed idols and did right in God's sight.
 - B. Northern Kingdom, or Israel.**
 1. Jereboam. I Kings 12:16; I Kings 14:20. Idolatrous.
 2. Nadab. I Kings 15:25-31. Evil.
 3. Baasha. I Kings 15:32-16:7. Evil.
 4. Elah. I Kings 16:8-10. Evil.
 5. Zimri. I Kings 16:11-20. Evil.
 6. Omri. I Kings 16:23-27. Evil.
 7. Tibne. I Kings 16:21, 22. (These two kings reigned jointly)
 8. Ahab. I Kings 16:28-34.

would be unscriptural and absurd. The disciples were evidently called Christians by their enemies, using it as a term of reproach.

The Saviour said, "Upon this rock I will build my church."—Matthew 16:18. From this, some have come to the conclusion that "my church" should be adopted as the proper name of this institution of Christ on earth. This is absurd, from the fact that "MY CHURCH" simply indicates the relation the church sustains to (Continued on page 8, column 1)

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Church Names

(Continued from page one)

the name of the church. To appropriate the term disciples, as the name of the church, is absurd.

They are called "brethren," in regard to their relation to Christ as their elder Brother, and to their being spiritually equal in the family of God. Yet to adopt the term Brethren as a church name

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Church Names

(Continued from page seven)
Christ as its Founder and Head. A man may say, "This is my son," but "my son" is not the proper name for the boy. It indicates only the relation which he sustains to the man.

Writing to disciples in Rome, Paul says: "The churches of Christ salute you." Romans 16:16. This does not indicate that Paul designed to establish the "Churches of Christ" as the proper name of Christ's organized people. It simply indicates the relation that these churches sustain to Christ.

In the letter to the Corinthians, which is addressed, Unto the church of God which is at Corinth," he says, For God is not the author of confusion, but of peace as in all the churches of the saints."—I Corinthians 14:33. It would hardly be proper to seize upon the words "churches of the saints" and make them the denominational name for the organized disciples of Christ. The same may be said of Paul's address in which he calls this Corinthian church "the church of God."

"the church of the living God," is also "the house of God," in which He dwells by the Holy Spirit. Addressing "the church of God" at Corinth, Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I Corinthians 3:16. Though the apostle addressed these Corinthian saints as "the church of God" he calls them the temple of God. It is possible that some future reformer, so-called, will become the head and leader of a party who will call themselves "the temple of God" and then assume to force other people, to keep from insulting them, to also call them "the temple of God." While the church is figuratively called "the temple of God," because it is the dwelling place of the Holy Spirit, it will not do to adopt this as a proper name of the church.

The phrase "Christian Church" is not found in the Bible, either in the Old, or New Testament, and even the term "Christian" was not adopted by the disciples of Christ, or given by Divine authority, but was simply a name of DERISION which their enemies applied to them. However, we have no objections to the name "Christian" when used in the sense of the followers of Christ.

The true church is described by the apostle as "the house of God, which is the church of the living God, the pillar of the truth."—I Timothy 3:15. Here the term "the house of God" is not intended to be the proper name of the church but it indicated the relation which the church sustains to God as His house. As the ancient temple built under Divine direction was the "house of God" to the Jews, the spiritual temple,

God as His chosen ones, are not designed to be the proper name of His chosen church.

The Bible Name

Finally, we deliberately remark that it is a part of Divine wisdom that neither Jesus Christ nor the apostles enjoined any one proper name by which His church should be called and known during the present dispensation. If the terms "Christian Church," "Church of God," "Saints" or the "Elect" had been given as the proper name of the church, the most heretical sects set up by men, without authority from God, would call themselves by the inspired name and make that an argument why they should be recognized as the true church of God! In fact, those who base an argument for their church claims upon the name which they have assumed themselves, though that name may be the most sacred in the Bible, only weaken their claims. Convinced of their inability to support their doctrines by Holy Writ, they presume upon the supposed ignorance of the people by calling themselves by a Bible name.

Doubtless referring to such claimants to be the true bride of Christ, Isaiah prophesied: "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach."—Isaiah 4:1.

This prophecy points, with unerring certainty, to the gospel dispensation. These "seven women" doubtlessly designate such religious societies as are fundamentally heretical in doctrine and practice, and yet make bold claims to be the bride of Christ, though they themselves know that they were organized in recent times under the wisdom and labors of uninspired men. The "One Man" represents Christ as the God-Man. He does not choose these women. They nominally lay hold upon Him, simply to take away their reproach. They are so independent that they can make their own living. They wear their "own apparel"—the righteousness of their pretended good works—they eat their own bread, which means they have their own doctrines—salvation by baptism, church membership, or other works of pretended righteousness which they can do. They only desire to be called by the name of Christ to "take away their reproach." They evidently belong to the Babylon family whose maternal ancestor is described, in the seventeenth chapter of Revelation, as "the Mother of Harlots and abominations of the earth."

We are satisfied that all "State Churches" and such other societies as "Mormon Saints," "Seventh Day Adventists," "Christian Scientists," "Jehovah Witnesses" with all such other sects and schism as deny the Divinity of Christ and His atonement, belong to this Babylon family, indicated by the "seven women" who use the name of Christ. "Seven" being used in the Scriptures to indicate many, without being confined to the literal number.

Humility

(Continued from page one)
upward one.

VIII.—Livery of heaven. "Be clothed with humility" (1 Peter 5:5). This is a suit that is always in fashion; it never wears out, and is always becoming. Humility is recognized by men, admired by angels, and is pleasing to God.

IX.—Securer of blessings. "He giveth more grace to the humble" (James 4:6); or as the margin, "a greater grace." Whether an exceeding grace, or "more" of the grace that excels, humility is its own reward, and is rewarded by the Lord's commendation.

X.—Harbinger of reward. "He that humbleth himself shall be exalted." (Matt. 23:12). The heavier the cargo, the more the vessel is sunk into the water, and the greater its worth. When the fruit of humility causes the branch of the soul to bend in lowliness, the Heavenly Gardener plucks the fruit for the garner of His love.

"Only One Life"

Two little lines I heard one day
As I plodded on in my usual way;
They rang in my ears again and again;
Repeating in solemn, sweet refrain,

"Only one life, 'twill soon be past;
Only what's done for Christ will last."

"Only one life" — yes, only one;
Soon will its fleeting hours be gone:

Am I living this life for self alone?
At the Judgment Seat this shall be known!

"Only one life." The still small voice
Gently allures to the better choice,
Bidding me never let selfish aims
O'ershadow my blest Saviour's claims.

"Only one life," a few brief years,
Each with its burden of hopes and fears;
Each with its record of good or ill,
As I please myself, or obey God's will.

"Only one life." Shall the mourners say
As they bend at last o'er my senseless clay,
So soon to be laid beneath the sod,
"Twas a noble life, well-lived for God?"

Or shall they murmur, while tears drop fall,
"Let us not judge him, for his God knows all?"
Thus veiling the sins, though black and deep,
When the body lies in its last long sleep!

Give me, O Father, a purpose deep,
In joy or sorrow, Thy trust to keep;
And so, through trouble, and care, and strife,
To glorify Thee, in my daily life!

—Author Unknown

Sudden Conversion

There had been a discussion on "Sudden Conversion."

"Never could believe it myself," said Harry. "Tisn't reasonable." "When you press down the electric switch," said Tom, "doesn't the light flash out at once?" "Of course."

"And when a driver pulls out his lever, how long is it before the engine moves?"

"It starts right away." "Well, then," Tom continued, "why is Jesus Christ unreasonable when He says, 'He that believeth on Me hath everlasting life?' To believe is to receive spiritual life and energy."

"Just what do you mean?" Harry asked.

"Why," said Tom, "when I believed that Jesus died for my sins, I saw in a flash that I was free. That's light. And when I understood that He lives again to help me; I felt I could conquer temptation. There's power. Light and power — that's everlasting life."

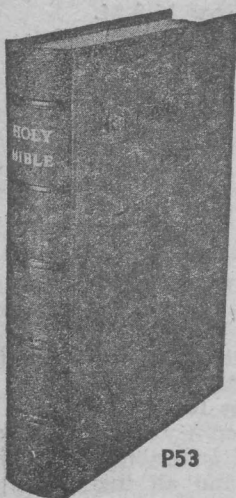
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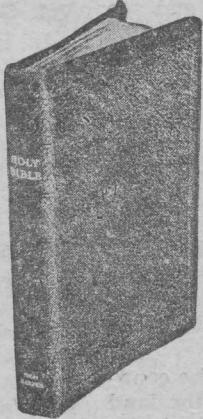
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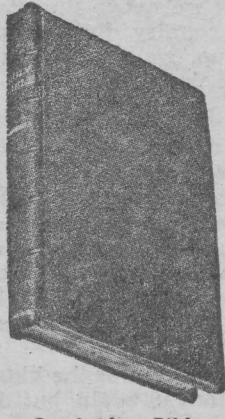
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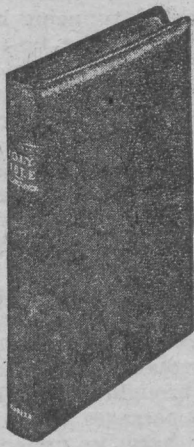
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34 ¶ And A-bim'-ē-lēch rose up, and all the people that were with him, by night, and they laid wait

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9 And when they had tal security of Jā'son, and of other, they let them go.

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Specimen of Type

ground, and sprang up, and bare fruit an hundredfold. And when he had said these things,

Or, think-eth that he hath.

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13 ¶ I am Alpha and Omega, the beginning and the end, the first and the last.

wh. 1. & x ver. 7. y s Tim. 4. 8. z Mt. 29. 17.

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gold, with horses and cattle, rest of and with very many free gifts judges of a great number whose sŷr-i-āa

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sent to Babylon, and have brought down all their nobles, and the Chāl-dē-āns, whose cry

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