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When men have more respect to man than to the Word, God leaves them to man and withdraws the Word.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

SATAN'S COUNTERFEITS, NO. 7

The Baptist Examiner

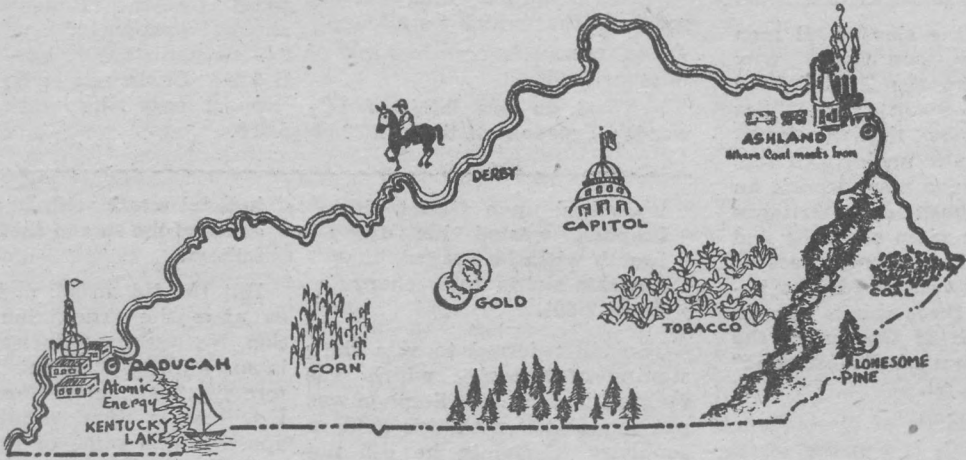
PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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WE INVITE YOU TO VISIT US



In the eyes of many, The Baptist Examiner is not the biggest institution in Ashland, Kentucky. Comparing us with Ashland Oil, Armco, and other industries who employ their thousands, we are most insignificant.

At the same time we do believe that we are the most important. When these organizations of the world are forgotten, the truths that we have stood for will still endure.

We are thankful for the friends that God has given us to help us to carry on our printed ministry, and we are always especially glad

when some group of them comes to visit us. As you will note from the above map, we live in the extreme eastern end of Kentucky. The day is never too hot nor too cold—the night is never too dark nor too long—and the number that you may bring in your group is never too great to always find a most hearty welcome in our home! Whether it be this Thanksgiving season, or next summer when you are on vacation, or whenever it may be—the latch string always hangs out at our house in behalf of our friends.

The Devil's Counterfeit Church-Finance Schemes

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

A very important thing is the financing of a church and its work. Satan might well be expected to inject methods, ways and means contrary to those established by the Lord. He has certainly lived up to expectations in that regard. Here are some of the counterfeit schemes of finance devised by Satan for the support of the Lord's work:

1. The Shearing of the Goats to Spare the Wool of the Sheep.

Churches put on oyster suppers, ice cream suppers, rummage sales, pie and cake sales in order to raise money. One pastor stated that their pipe-organ was ground out of an ice cream freezer. The "suppers" served are not worth half the price charged. The public is bilked because "it's for the church." Money is pulled out of the pockets of the lost (the goats) to finance the work that ought to be supported by the saved (the sheep).

All such is an abomination in the sight of God. He does not want His work financed by the unsaved world. The lost are under no obligation to finance churches. When a church goes into the selling business, it ought to be taxed just like a business concern. Often ones sees church "booths" at a fair, where food is dispensed. All sorts of commercial and even begging schemes are resorted to in order to raise money for churches.

2. The Competitive, Begging,

Ego-Inflating Plan.

When money is needed in some churches, appeal is made to the congregation. Some one says, "I'll give \$25. Now who all will match it?" Then the amount is dropped to ten dollars, then to five, then to one, and finally to fifty cents. The \$25 givers stand out—their ego is inflated—and the poor little 50-cent man looks awfully small. Such a scheme enables a few persons to get credit as liberal, and humiliates the persons who aren't able to give very much. Likewise it burdens those who happen to be in that particular congregation, while the Scripture which says, "let not thy left hand know what thy right hand doeth," is ignored.

3. The Every Member Canvas Pledging Scheme.

This is the plan used in most churches today, and it is preferable to the ones just mentioned, but even this is objectionable. An income not yet made is pledged. God's plan is to "lay by in store as the Lord HAS prospered." (I Cor. 16:2). People are asked to pledge ahead of the making of an income, and they are billed for their contribution, whereas the Bible says, "BRING an offering and come into his courts."

4. The Haphazard Plan of Tip-ping the Lord.

Many people have no systematic plan of giving, they just give as the notion strikes them. If they are absent from the church for a period of time they give nothing. When they attend they "tip" the Lord with some change (Continued on page 8, column 5)

Calvary Baptist Church, Ashland, Kentucky gives you a most cordial invitation to attend the Thanksgiving services at eight - thirty o'clock, Thursday morning, November 27, 1958.

The Atonement

Was the Sin Question Finally Settled at the Cross?

By ARTHUR W. PINK

It is unspeakably sad that the atoning death of the Lord Jesus Christ—the most wonderful event that has ever happened or will happen—should have been made the occasion of contention and

controversy. That it has been so, affords an awful example of human depravity. The more so, that throughout the centuries of this Christian era, some of the hottest theological battles have been waged over the vital truth of the Atonement.

Speaking generally, only two views or interpretations of the Cross have received much favor among the professed people of

God: the one which affirms that the Atonement was effected to make certain the salvation of all who believe; the other which supposes that atonement was made in order to make possible the salvation of all men. The former is the strict Calvinist view; the latter, the Arminian.

Even here, the difference was not merely one of terms, but of truth over against error. The one

is definite and explicit; the other indefinite and intangible. The one affirms an Atonement which actually atones (i. e., fully satisfies God for those on whose behalf it was made); the other predicates an Atonement which was a sorry failure, inasmuch as the majority of those on whose behalf it was supposed to be offered, perish notwithstanding. The logical and inevitable corollary of the

one is a satisfied, because triumphant, Saviour; the other (if true) would lead, unavoidably, to a disappointed, because defeated, Saviour. The former interpretation was taught by such men as Wickliff, Calvin, Latimer, Tyndal, (Continued on page 2, column 1)

PLEASE DON'T FORGET
OUR OFFERING!



We depend upon our Thanksgiving offering to clear up our deficit for the year. Today your help will be greatly appreciated.

YOUR SUPPORT IS
NEEDED NOW

Thanksgiving will soon be here, and as usual about this season of the year, I remind all our readers of our needs, for THE BAPTIST EXAMINER is truly a thirsty child that always "needs a drink."

We always depend upon the of-

(Continued on page 8, column 5)

"And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them."—Ex. 26:36, 37.

Let me remind you at the very outset that the tabernacle was called in the Bible "the place of meeting," or "the tent of meeting." It was thus a place where

the individual could meet God. How wonderful it was that God in His providence led the Jews from Egypt to Canaan and established this tabernacle—this tent of meeting—where each individual Jew could meet God face to face.

I am glad we have a place where we can meet God too. We speak of this church building as the meeting house, and we ought always think of it as a place where we can meet God face to face. Too many times the church building becomes a meeting house

wherein we meet our friends or the things that appeal to the flesh, but this building ought always be a meeting house for the purpose of meeting God face to face.

Beloved, you and I ought to have more than just this church for a meeting place with God. Every saved person ought to have a place to meet God every day. In the Old Testament it tells us that at the cool of the day God came down and walked with Adam in the Garden of Eden. It (Continued on page 4, column 5)

A REMINDER



This year, I forgot about Thanksgiving and let the season slip up on me. There is still plenty of time for you to make a Thanksgiving offering in behalf of our written ministry. It has been a joy to edit this paper in the past year. I am thankful we have been permitted of God to send it to you each week. Now we invite you to share our financial responsibilities. You can show your thankfulness by an offering equal to the blessing you have received through the message of this paper.—J.R.G.

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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The Atonement

(Continued from page one)

Bunyan, Owens, Dodderidge, Jonathan Edwards, Toplady, Whitefield, Spurgeon, etc. The latter by men who, as theologians, were not worthy to unloose their shoes.

A New Theory

Of late, a new theory has been propounded to the Christian public, a theory which approximates perilously near that of the Universalists. Erroneously based upon a few texts whose scope is confined to the people of God, the view which is now rapidly gaining favor in circles which are regarded as orthodox, is to the effect that, at the Cross, the sin question was fully and finally settled. We are told, and told by men who are looked up to by many as the champions of orthodoxy, that all the sins of all men were laid upon the crucified Christ. It is boldly affirmed that at the Cross the Lamb of God did as much for those who would not believe, as He did for those who should believe on Him. It is dogmatically announced that the only grievance which God now has against any man, is his refusal to believe in the Saviour. It is said that the single issue between God and the world, is not the sin question, but the Son question.

We have said that this theory of the Atonement is a new one, and new it surely is. So far as the writer is aware, it was never propounded, at least in orthodox circles, till within the last two or three decades. It appears to be another product of this twentieth century, and like most if not all other of them, it is far inferior to what went before.

Yet strange to say, an appeal is made to the Holy Scriptures in support of it. But in one way we are thankful for this, inasmuch as the Word of God supplies us with an infallible rule by which we may measure it. We shall, therefore, examine this strange and novel theory in the light of Holy Writ, and doing this, it will not be difficult to show how thoroughly untenable and fallacious it is.

Why This Theory Is Not True

1. If all the sins of all men were laid upon Christ, then the sin of unbelief was too.

That unbelief is a sin is clear from the fact that in I John 3:23 we read, "And this is his commandment, That we should believe on the name of his Son Jesus Christ." Refusal to believe in Christ is, therefore, an act of flagrant disobedience, rebellion against the Most High. But if all the sins of all men were laid upon

Christ (as it is now asserted), then He also endured the penalty for the Christ-rejector's unbelief. If this be so, then Universalism is true. But it is not so. The very advocates of the view we are now refuting would not affirm it. And therein may be seen the inconsistency and untenableness of their teaching. For if unbelief is a sin and Christ did not suffer the penalty of it, then all sin was not laid upon Christ. Thus there are only two possible alternatives: a strictly limited Atonement, availing only for believers; or an unlimited Atonement which effectually secures the salvation of the entire human race.

2. If all the sins of all men were laid upon Christ, how could He say, "The blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31)?

Observe that Christ here used the future tense, "shall not be." Note, too, He did not merely say to the blaspheming Jews that He was then addressing, "Shall not be forgiven unto you," but, in order to take in all others who should be guilty of this sin, He said, "Shall not be forgiven unto men." It is worse than idle to raise the cavil that the sin here spoken of was peculiar and exceptional, i. e. committed only by the Jews there addressed. The fact that this solemn utterance of Christ's is found not only in Matthew, but in Mark, and also in Luke—the Gentile Gospel—disposes of it.

Without attempting to define here the precise nature of this sin of blasphemy against the Holy Ghost, it is sufficient now to point out that it is a sin quite distinct from unbelief. In Scripture "blasphemy" is always an act of the lips, not merely of the mind or will. For our present purpose, it is enough to call attention to the undeniable fact that none other than the Saviour Himself here tells us there is a sin (other than unbelief) which "shall not be forgiven unto men." This being so, then it is obviously a mistake, a serious error, to say that all sin was laid on Christ and atoned for.

3. If all the sins of all men were laid upon Christ, how could He possibly say to certain ones, "Ye shall seek me, and shall die in your sins?" (John 8:21)?

Christ was here addressing the Pharisees. The time was only a short while before His death. He was speaking, therefore, of that which lay on the other side of His crucifixion and resurrection. This is seen from the fact that He first said, "I go my way, and

ye shall seek me." Most evidently was He referring to His return to the Father. And yet He expressly declared that after His departure from this world, these men would "seek" Him (but in vain), and they should die in their sins. Their death would be subsequent to His, and their death should be in sins.

The striking thing is, that these awful words were uttered, on this same occasion, no less than three times. For in John 8:24 we read, "I said therefore unto you, That we shall die in your sins; for if ye believe not that I am, ye shall die in your sins." Note, carefully, "die," not in your sin, but "in your sins." Here, then, is another indubitable proof that Christ did not bear all the sins of all men.

4. If all the sins of all men were laid upon Christ, why did the apostle Paul (under the Holy Spirit) write, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:5, 6).

The "children of disobedience" (cf. Eph. 2:2) is a name for unbelievers. It views them as rebels against God. The passage now before us tells us why "the wrath of God" shall come upon them—"because of these things," looks back to what had been specified in the previous verses. God's wrath would yet descend upon them not only because of their rejection of Christ, but because they had been guilty of the sins

The Will Of The Lord Be Done

The Will of the Lord be done,
Whether it be rain or snow;
The will of the Lord be done,
His works are the best, we know.

We can't always understand
Why things happen as they do,
But—the will of God be done,
Brother, for me and for you.

The will of the Lord be done,
In life as well as in death.
It is all for our own good,
(That is what the Bible saith.)

Sometimes our eyes cannot see;
A way for us, there seems none;
But lean upon this great rock;
The will of the Lord be done!

The will of the Lord be done,
Yes, let it forever be;
If He did not run this world,
O, what a catastrophe!
—BLR

of immorality and covetousness.

It is remarkable that v. 6 begins with the words, "Let no man deceive you with vain words." It certainly looks as though the Holy Spirit was here anticipating and repudiating this modern perversion of God's truth. Men do now tell us that no wrath from God will ever fall on men because of the sins of immorality and covetousness. Men now tell us that God's wrath for all sins came upon Christ. But when men tell us such things, none other than the Holy Spirit declares that they are "vain (empty) words." They are empty words because there is no truth in them! Then let us not be deceived by them.

5. If all the sins of all men

"I Should Like to Know"

1. I have a serious problem. Our church has a rule that the Sunday night offering goes to the Cooperative Program. What makes my problem more serious is that all the other churches around do, too. What should I do?

Don't give anything on Sunday night and keep searching for a church that has nothing to do with Programism.

2. Where is the verse that says, "Blessed is the man that does not condemn that which he allows."

You are probably thinking of Romans 14:22.

3. What do you think of Edwards' "Freedom of the Will"?

were laid upon Christ, then Stephen wasted his dying breath when he prayed, "Lay not this sin to their charge" (Acts 7:60).

The sin referred to was their stoning of himself, which was murder. But perhaps Stephen was not acquainted with this modern sophistry. Certainly he did not believe it. Had he believed that all sin had been "laid" on Christ, he would not have cried "lay not this sin to their charge," i. e., let not them suffer the penalty of it.

6. If all the sins of all men were laid upon Christ, what did the apostle mean when he said of the Jews, who forbade him to speak to the Gentiles that they might be saved, "to fill up their sins alway" (I Thess. 2:16)?

If language has any meaning, these words of the apostle signify that the Jews were adding sins to sins. He did not say "to fill up their sin," but, "to fill up their sins." Clearly, there was no place in his theology for this strange invention of the twentieth century.

7. If all the sins of all men were laid upon Christ, what did the apostle mean when he said, "Some men's sins are open beforehand, going before to judgment" (I Tim. 5:24)?

One thing he meant was that, no atonement had been made for them. Mark, again, he is speaking, not of sin, but "sins," and these, he declared, are "going before to judgment." Nothing could be plainer. These "sins" had not been "judged" at the Cross, therefore, they must be judged in the Day of Judgment.

8. If all the sins of all men were laid upon Christ, then why will a voice from heaven yet say to the godly Jews who shall be found in Babylon at the end-time, "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. 18:4, 5)?

Here is proof positive that the theory we are now rebutting is not the theology of Heaven. Here is proof positive that the "sins" of Babylon were not laid on Christ. Here is proof positive that Christ was not "bruised" for her "iniquities," for God would not punish twice for the same sins.

9. If all the sins of all men were laid upon Christ, then God would not have dealt in

It is too philosophical to be of any practical value to the ordinary reader.

4. I have received some material from the "Boys Town" organization. They make a very touching, sympathetic plea. Do you give to such?

No. As a matter of fact, we just wrote "refused" on the material sent to us and it went right back to them. This organization is fostered by the Romanists and should be supported by those who are Romanists, not by Bible-believing Christians who should support only the work of the Lord.

judicial wrath with Israel because of the sins of their forefathers.

But He did do so; and He did so after the crucifixion of His Son. No less than Christ Himself is our authority for this: "Therefore also said the Wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation" (Luke 11:49-51).

This passage teaches plainly that the punishment for the accumulated sins of their forefathers was to fall upon a single generation of the Jews. Christ confirmed this by saying, "It shall be required of this generation." But if atonement was made for all sins at the Cross, then all of this would have been cancelled (remitted). That it was not so cancelled, we know from the fully authenticated fact that in A. D. 70 this solemn threat was executed, and God did "require" this at the hands of the Jews then living.

10. If all the sins of all men were laid upon Christ, then wherein lies the need for and wherein would be the propriety of the dead being "judged according to their works" (Rev. 20:12)?

If the only issue between God and the world is their attitude toward Christ; if the only ground of condemnation for men be the rejection of the Divinely appointed Saviour, then it would be meaningless, or worse, to arraign them for their works. The fact that Holy Writ does declare that the wicked shall yet be judged "according to their works" is incontrovertible evidence that they will have more to answer for, and will suffer for something more than their rejection of Christ.

11. If all the sins of all men were laid upon Christ, how could there possibly be any degrees of punishment for the lost?

If the only sin which God now imputes to the wicked be their rejection of Christ, then one common guilt would rest upon all, and consequently one common punishment would be their portion. That there will be degrees of punishment among the lost is clearly established by the following Scriptures:

"It shall be more tolerable for

(Continued on page 3, column 1)

Please don't forget The Baptist Examiner at this season. We've "carried the ball" all year — now won't you help carry it too? Your gift will be deeply appreciated.

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

Baptist Youth Witness

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

The Curses On Papal "Blessings"

History is crowded with instances of disasters which have fallen upon individuals and nations who have sought the Pope's favours. Space allows us to name only a few.

1851. Pope Pius IX sent the Golden Rose to the king of the two Sicilies. In less than a year he lost his crown and kingdom.

1866. The same Pope sent his blessing to the Austrian Kaiser. In less than a year he lost Venetia and was defeated at Sadowa.

1867. The Pope blessed Maximilian, Emperor of Mexico. He was dethroned and shot. Then the Pope blessed the Emperor's widow. She became a hopeless maniac, and died in exile.

1868. The same Pope sent the Golden Rose to Queen Isabella of Spain. In a short time she lost her crown and died in exile.

1895. The Archbishop of Damascus, at Vittoria, gave the Pope's blessing to the Spanish troops and fleet. Spain then lost two fleets and two armies.

1897. The Papal Nuncio blessed the grand Charity Bazaar in Paris. Within five minutes it was in flames. Nearly 150 of the aristocracy perished, including the sister of the Empress of Austria.

1906. Victoria Eugenie (Ena), daughter of Princess Henry of Battenburg, married Alfonso XIII, king of Spain. She was required to renounce her Protestant faith, which she did. Within a fortnight afterwards she narrowly escaped death at the hands of a Romish anarchist, while 13 hap-

less victims succumbed, and 80 others were wounded. Her wedding garments were bespattered with human blood. In 1923 the Pope sent her the Golden Rose, and in 1931 she and her husband were exiled.

The Spain they ruled over became a republic under the Pope's "Christian gentleman," General Franco.

1924. A rich English landowner, Mr. Edwards, turned Roman Catholic. In 1926 he went to Rome, was blessed by the Pope, and died in four days.

1928. The Pope blessed the "Italia" airship and gave it a "cross" to place on the North Pole. The airship broke in two, and half the crew were lost.

Coming to recent times again, we recall the rape of Abyssinia; how the Pope praised Mussolini and his Italian army, as they went about their murderous campaign, gassing and bombing the helpless natives. God did not delay His punishment for this fiendish act. Mussolini, who could not be retrained by the League of Nations, was shot dead at the side of his mistress, Petacci, in April, 1945.

Note, also, the significance of another recent prominent friendship with "His Holiness." Mr. Winston Churchill called in at the Vatican, and since then he has never regained his authority in Parliament.

This condemnation applied equally to the late President Roosevelt, who kept a personal representative at the Vatican. For

disobedience even Moses, God's chosen servant, was denied the fruits of conquest in the Promised Land. Just so has it happened to President Roosevelt, by death, and to Mr. Churchill by political oblivion.

General McArthur was presented with an autographed photograph of the Pope, which he considered to be one of his most treasured possessions. So after he was demoted as a commander-in-chief and never regained his position.

April 13th, 1951, will be remembered as Black Friday amongst the Protestant people of Britain. A sinister date to the superstitious it was still more ominous for

When a convert came to Rowland Hill and claimed that she had been converted in a dream, he replied: "We will see how you walk, now that you are awake."

the welfare of their Empire. On that day the future Queen visited the Pope in the Vatican, under servile and unconstitutional conditions.

And Professor Roderick Finlayson, of Edinburgh's Free Church College, exposed the plot even more incisively. Writing in his church's magazine he stated: "The tendency of the younger members of the Royal Family, in recent days, to go out of their way to visit the Vatican, and do obeisance to the head of the Roman Catholic hierarchy, is occasioning much distress to many of His

DULL (?) NOVEMBER

Why should the poets sing of leafy June,
Of glowing August, and of rich September?
But hail thine advent with a dismal tune,
And sighing, call thee "dark and dull November"?

'Tis true thy nights are long, and cold thy days,
But what of that? Somewhere the sun is shining,
Though for a while we miss his gladsome rays,
Why make the hours more dreary with repining?

I know that "leaves are falling from the trees,"
Why should they not? 'Tis Nature's time for sleeping;
But sighs enough are uttered by the breeze!
Without our aid, the clouds can do the weeping.

And whether mournfully,—in silence glum, —
Or with a cheerful readiness we take them;
Of this I'm sure, November days will come,
And they'll be bright or sad, just as we make them!
—Author Unknown

Majesty's most loyal Protestant subjects.

It is very significant that after this visit to the Pope, England lost the Persian oil-fields, the Suez Canal and the war against Egypt. The President of France made a personal visit to the Pope in 1957, the first time in French his-

blocks from the Vatican.

My dear friend, if you seek the favours and the blessings of men, even if they are priests or the Pope, God will curse your blessing, but if you seek to follow the Word of God and if you give glory only to God, then you shall abound with blessings: "If ye will not hear, and if ye will not lay it to heart to give glory unto my name . . . I will curse your blessings." Mal. 2:2. "A faithful man shall abound with blessings." Prov. 29:20.

To be happy and prosperous, to have freedom from want and freedom from fear, a person, and also a nation, must follow King David's exhortation; "Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood." Ps. 144:11. The Pope blesses with his right hand, a "right hand of falsehood."

The Bible says: "All these blessings shall come on thee, and overtake thee, if thou shalt harken unto the voice of the Lord thy God" Deut. 28:2.

—Joseph Zacchello

With gratitude in our hearts, may we thank and praise God this year as never before for all His benefits, remembering that Thanksgiving should mean "sharing." Are you sharing your material substance with those who carry on in the cause of Christ? Today, be thankful and share.

The Atonement

(Continued from page two)
Tyre and Sidon at the day of judgment, than for you" (Matt. 11:22).

"These shall receive greater damnation" (Mark 12:40).

"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke 12:47, 48).

"He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" (Heb. 10:28, 29).

12. If all the sins of all men were laid upon Christ, and the only sin which God now imputes to any is the refusal to receive His Son, then it inevitably follows that, all the heathen who have lived since the crucifixion and who have never heard of Christ, will certainly be saved.

There is no other alternative

possible. Not having heard of Christ, they cannot be charged with rejecting Him, and if all their other sins were atoned for (as we are asked to believe) then, necessarily, they must stand guiltless before God. But if this were true then John 14:6 would be untrue, for there the recorded declaration of Christ is, "No man cometh unto the Father but by me."

Having shown that this latest theory of the Atonement cannot be true — cannot because it manifestly clashes with the twelve Scriptures quoted above and with

others that might be quoted — we shall now examine the leading passages which are appealed to in support of it.

Certain Scriptures Considered and Seen to Be Not Favourable to This Theory

1. The Lord hath laid on Him the iniquity of us all" (Isa. 53:6).

Notice that this verse does not say, "the Lord hath laid on him the iniquities of all," which is what some men twist it to mean. No, instead of so saying, the "all" is definitely and carefully qualified thus: "The Lord hath laid on him the iniquity of us all."

Who the "us" refers to is made plain in the next verse. We read, "For the transgression of my people was he stricken" (Isa. 53:8). If further proof be required that the "all" is limited, it is furnished by another statement in the same chapter, for in v. 12 we read, "And he bare the sin of many." This restriction is meaningless if Christ bore the sin of everybody.

2. "Behold the Lamb of God which taketh away the sin of the world" (John 1:29).

Again we ask the reader to

note carefully the exact wording of this sentence: it is not (as so often misquoted) "The Lamb of God which taketh away the sins of the world," but "the sin of the world."

The word "sin" is used in the New Testament in several ways. Sometimes the reference is to the sinful nature, as in Heb. 4:15, I John 1:8, etc. Sometimes it is the sinful act which is in view, as in James 1:15, etc. At other times "sin" refers to the guilt or penalty of sin, as in Rom. 3:9; 6:10; II

Cor. 5:21. It is in this last sense "sin" is used in John 1:29. The definite article (found in the Greek as well as in the English) makes this clear. The Lamb of God which beareth away the guilt and consequent penalty, is the thought.

But now what is meant by "taketh away the sin of the world?" Does it mean that the Lamb of God took away the guilt of the whole human race? If it does, then the whole human race will most certainly be saved, for unpunished sin (and its defilement) is the only thing which could keep any man out of Heaven. But if "the world" does not mean the whole human race, what does it refer to?

We answer, it is a general, an indefinite expression, used, first, contrastively with Israel. "It is not 'the Lamb of God who taketh away the sin of Israel,' but the sin of 'the world'—of any kind of men" (F. W. Grant). The "world" here takes in believing sinners of the Gentiles, as well as believing Jews.

That "the world" is a general and indefinite expression, rather than a synonym for the whole (Continued on page 6, column 5)

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A Blessed Thanksgiving To All Our Readers!

Dearly Beloved:

Another Thanksgiving season is fast approaching, and from the depths of my heart I thank Him "from whom all blessings flow," knowing that "every good and every perfect gift is from above."

I am thankful for my Saviour first of all, and from within, I rejoice that my family is united in Him. We all fall far short of what we should be, but I am glad — most glad for an unbroken family circle in Him.

I am thankful for the measure of health He has given me. I feel indeed grateful to Him for this particular blessing. Not too long ago, my chances for a long life were indeed slim. As the Psalmist has said, "I was brought low, and he helped me."—Ps. 116:6.

I am thankful for THE BAPTIST EXAMINER. Many have been its friends through the years, and God has wondrously blessed its ministry in the saving of the lost and the building up of the saved. It is always a hard grind, with much opposition, but also with much encouragement. I thank Him that He has kept this paper in the mails each week, and thus blessed our editorial efforts.

I am thankful for a host of loyal friends who have stood by us with their prayers, financial support, and testimony. Moses had an Aaron and Hur to uphold his hands. Many to whom this message comes have loyally upheld our hands like these.

As I have said before, I rejoice for the work of Bob and Ruth. Only God knows what they have meant to THE BAPTIST EXAMINER this year. As a preacher, as an editor, or as a worker in any capacity, Bob has no superior. He has taken many burdens off me in a most unselfish manner, and for his help I thank God over and over again. As for Ruth, I don't deserve a daughter as wonderful as she. In a most sacrificial way, she has served God and helped to carry the burden of THE BAPTIST EXAMINER. Of course, their first born, Stephen Mark, has taken a good deal of Ruth's time, but even at that she has done a magnificent job of handling the mail. Yes, the work of Bob and Ruth is like the grace of God in my behalf—most undeserved.

God has seen fit to bless our little flock—Calvary Baptist Church, and we are grateful to Him for His goodness to us. Many are the seasons of rich fellowship which we have enjoyed this past year. For our ten radio broadcasts each week over as many stations we thank God. While we are a very small church numerically, we do thank God for the doors which have been so wonderfully opened to us.

Mrs. Gilpin and I are most happy as we look back over the year, and although we have both worked beyond our physical ability, we are glad for the privilege of doing so. Mrs. Gilpin has been a loyal trooper during all the time when the going has been rough in life, and especially during the past four years she has been a wonderful blessing to our printed ministry. There are so few women like her, and from the depths of my heart I am glad for her and for what she means to our printed ministry.

We have been so happy for the guests that God has given us within our home during the past year. Since we moved into our new home, we have had guests from 23 states and from four foreign countries. How good God is to us to let us meet and minister to, and have fellowship with, these friends who love the truth for which we stand! We have been truly blessed by having these friends in our home and church.

I am thankful for all of God's providential leadings within the past few years. God has separated me from some whom I thought were, my best friends, thus teaching me that I am to lean entirely on Him, and not on any arm of the flesh. It has been a trying experience but I am thankful for it. Rom. 8:28 means more to me than ever before, and from the depths of my heart, I thank Him for all that has come to pass.

However, we are in need this year as never before. When deficits used to arise, I paid them from my salary as pastor. Now my salary as pastor is not sufficient to fall back upon, nor even to live upon. I am sure that you realize this to be true when I say it averages less than \$100 a month. Twice this year, when we had a fifth Sunday month (which means our radio cost is 20% higher in such a month), I turned my salary back into our church treasury, in order to keep our programs on the air. I say this that you might know that I do not have a private subsidy to fall back upon, to keep our paper in the mails.

Most of our readers know that we lost heavily in 1956, and that we have never been able to recover from it. Our income is from three sources—subscriptions, contributions, and income from job printing done in our shop. This year (1958), our job printing has been excellent. In that respect, it has been the best year we have ever known; however subscriptions have been very poor. This is not to be alarmed over. It is a result of a general slump in business, country-wide. All editors will testify to this fact. If subscriptions had been up to par, we wouldn't have a financial worry in the world.

As it is, we need fully \$5,000 to pay our deficit and all our current bills. Within the last month, twelve of our friends have each contributed \$100 which has been a tremendous blessing. How I wish that God would raise up about fifty more \$100 friends! Surely among all the thousands of our readers, there should be someone who is financially able, and who believes the truth for which we contend, and who loves the Lord sufficiently to make an even greater contribution—maybe a \$1,000 or even pay the entire indebtedness personally.

Anyhow, I'm asking all our friends whom the Lord has prospered to give as the Spirit of God directs toward our publishing work. Let me personally urge you to be extraordinarily generous now, as we need your gift to carry on. The high cost of living has limited in their giving hundreds of people with medium or small incomes, who have heretofore been most faithful. Will those of you whom God has prospered make up for the limitations of others, and for our extra costs at this time?

We depend upon our Thanksgiving offering each year to lift our burdens at the close of the year. Your help this year will be most deeply appreciated, for we need your help as never before. Only God knows how true this is!

In Jesus name, I pray that you may have a most thankful Thanksgiving, and that you will enable us to do likewise by your gifts.

Yours, forever in Him,

JOHN R. GILPIN

P. S.: Please use the postage free envelope, enclosed in this issue, and send us an offering for our printed ministry, that is at least equal to the blessings you have received from THE BAPTIST EXAMINER.

APPRECIATED LETTERS FROM READERS FROM NEAR AND FAR

NEW YORK LAYMAN COULDN'T BEAR THE THOUGHT OF STOPPING THE PAPER

Dear Bro. Gilpin:

My wife and I feel that we can give \$100.00 toward the support of the paper, so I am enclosing it herewith. I could never bear the thought of letting the paper come to an end.

Very sincerely,
Floyd Cotton
New York

ENCOURAGEMENT COMES FROM GREAT LAYMAN IN W. VA.'s HILLS

Dear Bro. John:

Your letter of October 25th respective of THE BAPTIST EXAMINER has had very careful attention and thought since its receipt by me.

I've talked this over and over with our great God, and each time I get the same answer. So, He said to me, "Tell John not to stop, I didn't." Then on a later occasion He said, "Tell John not to think of stopping the paper. I'll make provision."

Frankly, I would not promise unequivocally and without reser-

vation to give you a nickel separate and apart from God's direction. But I tell you what I will do — if God will just give me the "green light," I'll pay it all.

So, Bro. John, as we approach the "jumpin' off place" (that is, the termination of this dispensation), we do well to pay attention to the Word of God when our great Messiah said, "As it was in the days of Noah . . ." Now, in the light of that condition, "Ye should earnestly contend for the faith . . ." Now, if The Baptist Examiner quits a big prop is knocked out from under the endeavor to uphold the faith. Indeed, Bro. John, in these troublesome days it is no "child's play" "contending for the faith." And yet we read it is the faith which overcometh. Still, strange as it seems to you and me, this "falling away" has rendered the pulpit in decadence. Where your pulpit is sound, there are many endeavoring to offset it which are unsound. In your situation, I think you have a right to say to God, "Now here, I've got a job to do for Thee. It's too big for me (with the Devil on my back), but it's not too big for Thee and me."

Son, The Baptist Examiner will go on . . . if you don't stop. And

don't worry. Taking the oath and putting on the uniform never made a soldier out of anybody. He's first got to go through maneuvers and be toughed up to make a good fighter; therefore Paul said: "I glory in tribulations." Stand and God will stay with you.

Bro. John, God bless you.

Sincerely,
E. L. Eakle

PRAYS OFTEN FOR TBE AND GIVES FOR ITS CONTINUANCE

Dear Bro. Gilpin:

As often as I remember I commend you and TBE to the Lord and I know that He will give you wisdom and understanding and comfort and grace.

Enclosed you will find a check for \$35 with the hope and prayer that TBE, by the will of God, may not fail to hit the mail each week and reach the homes of saints and sinners alike to His praise and glory for the Lord Jesus Christ's sake.

Sincerely,
John Falci, N. Y.

W. VA. PASTOR SAYS WE ARE "DOCTRINALLY SOUND"

Dear Brother Gilpin:

I support THE BAPTIST EXAMINER because I consider it sound and the only doctrinal paper that I know of in print. It stands squarely behind the apostles' doctrine and evades all the unnecessary trimmings.

I would recommend it to all who love The Way, The Truth and The Life.

Yours in His name,
C. W. Shafer
West Virginia

BRO. MASON'S CHURCH CONTRIBUTES \$100.00

Dear Bro. Gilpin:

The church here voted to contribute \$100 toward helping you clear up past bills. It was brought out in the discussion that you have practically the only paper left that deals with doctrinal matters and that is designed to develop a sure enough Baptist. The church felt that such a paper is needed.

I think this is the basis upon which others should contribute. Baptist state papers are mere

organs of "co-operation" and the smaller papers like the one I publish have limited circulation. There is need for a paper with general circulation that seeks to put some backbone in Baptists in this day of spinelessness.

I hope that others will join with us in coming to your assistance.

Cordially yours,
Roy Mason

"The Tabernacle"

(Continued from page one)
was a meeting place for Adam with the Lord.

I am reminded of a woman of my earlier ministry who wasn't wealthy in this world's goods, but who was rich in her experience with the Lord Jesus Christ. I don't believe, as I recall, that she had one single rocking chair in her home. I can remember being in her home and hearing her go to God in prayer, praying for this preacher, praying for the church of which I was pastor, and praying that the cause of Christ that it might prosper. I can remember her when she would rise from her knees after having (Continued on page 5, column 1)

We are grateful to be able to edit The Baptist Examiner. Are you thankful for it? Your offering will be most deeply appreciated.

Only God knows how much we need your Thanksgiving offering this year. Pray with us that God will make it the greatest we have ever had.

"The Tabernacle"

(Continued from page four)

poured out her heart to God and say, "I have been to my easy chair." She had thus met with God.

One Sunday evening several months ago when we were having our regular Sunday night prayer meeting for the men, Brother Paul Kirkman, who is pastor of a Baptist church in Ohio, was present with us and attended the prayer service. On this particular evening after the service was over, he said, "Prayer is refreshing."

It is, beloved. It is good for God's people to have a meeting place to meet the Lord.

Oh, how marvelously good God was to those Jews in the wilderness that God gave to them the tabernacle, the tent of meeting, that they might meet God and that they might have a place to come face to face with Him.

If I have one prayer for you today as members of this local body, it is this: That this building shall always be a meeting place to meet God, and that you privately might have a place every day whereby you too might meet God face to face.

The brazen altar, which was placed just inside the tabernacle courtyard, was the place where the Jew offered his sacrifice. The word "altar" literally means "to lift up," or "a killing place." Therefore, beloved, the brazen altar is a type of Calvary. Every time that a Jew would bring his offering and offer it as a burnt sacrifice upon the altar and would see the blood pouring out at the base of the altar, he looked down the avenues of time and saw the day when Jesus Christ was going to Calvary to be lifted up as a Saviour for our sins. When that Jew saw the blood of his sacrifice poured out, he didn't look at that blood as being the means of his salvation, but he looked toward the day when Jesus Christ was going to pour out His blood at Calvary. He saw in the death of his sacrifice the promised hope that Jesus Christ was going to be offered as a sacrifice for our sins, and that His blood was to be shed for our redemption.

Sinner friend, if you are ever saved, it will be when you see that Jesus Christ died on the Cross for your sins. Men are not saved by joining the church, or by reformation, or by turning over a new leaf, or by being baptized. Salvation comes by the Cross. Thousands of people are depending upon their church membership for salvation. I dare say that there isn't one week that goes by but what I meet with somebody who thinks he is saved because he has been baptized, and that baptism is synonymous with the new birth. Brother, sister, water will never wash away the sins of any individual, and the water of the baptism will never in any wise at all supplant the grace of God.

I believe in baptism as strongly as any person in this world. Baptism is an ordinance that should be practiced as laid down within the Word of God. It should be practiced just like our Lord said—by saved people. Beloved, what you need as a sinner is not the water of a baptism, but the blood of the Lord Jesus Christ for your salvation.

I am frank to say that there are lots of people whom I think are saved, who have come to Calvary and have seen the truth that Jesus Christ died for their sins, but that is as far as they have ever gotten. They have never

progressed one particle in their Christian life. They have just enough religion to make them miserable and to make them have a miserable experience with their old nature every day. They are saved all right, but that is as far as they have ever gone.

If a Jew were to come to the brazen altar, to the killing place, and were to go no further in his worship, beloved, he would have progressed just as far, and only as far, as that individual has progressed who has been saved, but who hasn't developed in his Christian growth.

Just beyond the brazen altar was the laver. The laver was a object of brass, with water in the top for the washing of the hands, and with water in the base of it for the washing of the feet. When the individual killed and dissected the beast that was offered upon the brazen altar, naturally his hands became contaminated. As he walked upon the desert sands, logically his feet would be soiled; so that after he had offered the sacrifice upon the brazen altar, it was necessary that he wash his hands and his feet.

The brazen laver is a type of the Holy Spirit, and the water in that brazen laver is a type of the Word of God.

Beloved, salvation is that which takes place once and for all. When you see the truth that Jesus Christ died to pay for your sins, you are saved for time and for eternity. You will never have to be saved again.

A woman told me recently that since she had last seen me, she had been saved. I said, "Sister, I thought you told me that you were saved thirty years ago." "Oh," she said, "I have been saved all over again." I said, "Sister, there is something wrong with your experience. You were either not saved thirty years ago, or else you haven't been saved in this recent experience."

If you are saved, you will never have to be saved again, but you will become contaminated by the world in which you live. You will find that you rub elbows and brush shoulders with sin every day. As you journey through this world, you are going to be fouled by the things of this life, but you won't need to be saved again. What you need as a child of God is to read God's Word and let the Holy Spirit apply the Word of God to your soul. As the Holy Spirit applies that Word to your life, you are cleansed just like the Jew found cleansing typically as he washed his hands and feet in the brazen laver.

Beyond the laver are still more precious privileges. Maybe you are saying, "Didn't I get all of Jesus when I was saved?" Beloved, you got all that was necessary for salvation, but not all that was necessary for Christian growth. God doesn't want you to be a babe in Christ all of your life. He wants you to grow and develop and become a full grown man in His service. One of the

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saddest things I know is for men and women who have been saved for years and who ought to be full grown men and women in Christ, to still be babes in Christ. God wants you to grow.

There are more glorious privileges in store for you as a child of God as you grow in grace and in the knowledge of the Lord Jesus Christ. The more you get of Jesus Christ into your life, the more Christ is going to get into you. If you are a child of God, you want all that you can get of Jesus Christ within your life. You can never be satisfied with anything other than all that God has in store for you.

I

THE DOOR

The door into the tabernacle stretched across the entire east side of the tabernacle. It is unlike the gate into the meeting place. The gate was 22½ feet wide and 7½ feet high, but the door into the tabernacle was fifteen feet wide and fifteen feet high. It was a great deal more narrow than the gate into the tabernacle courtyard.

The gate was a type of our Lord Jesus Christ. There was just one gate, and there is just one way to come to Christ, and that is through the Lord Jesus Christ. He said, "I am the way," not a way, but "the way." You can't come to Him through baptism, or church membership, or through good works, or through anything that you do. There is just one way, and that is through Jesus Christ.

Jesus likewise said, "I am the truth." When you stand at the gate of the tent of meeting, you see Jesus as the way to God, but when you stand at the door of the tabernacle, you see Jesus as the truth of God.

The door was much narrower than the gate, which tells us about the unsearchable riches of the Lord Jesus Christ which are yours to be had as you enter in. The farther you go with God the narrower the way always gets. It is a broad open door that stands before the sinner by way of an invitation to him to come to the Lord Jesus Christ to be saved. It is a broad invitation which God gives to sinners to turn from their sinful ways to Jesus Christ and be saved. Beloved, when once you come to Him, the way gets more and more narrow, and the more you learn of the riches of God, the narrower you will find the way. The more you walk with Jesus the more you journey with Him from day to day, the narrower you will find Christianity. There are a lot of things that have to be left behind. Listen:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—II Cor. 6:14-17.

There is a lot of difference in the gate into the meeting place and the door into the tabernacle. That gate into the meeting place was a broad gate. It is a broad invitation to the sinner. The door into the tabernacle was a narrow

door, which would tell us that the farther you go in the service of the Lord Jesus Christ, the more God expects you to drop off your broadness and be separated unto Him.

Springtime comes and the old leaves that have held on to the trees all during the winter begin to fall off. No. they don't fall off themselves, but as the buds behind them begin to swell with new life, those new buds force the old leaves to drop from the trees.

Beloved, when you are saved, there is plenty of old carnality that still hangs on, but the more that a Christian grows, the more his old interests fall off. The farther you go in the service of Jesus Christ, the narrower you will find the way.

I can be somewhat patient with a person who has just been saved, who still does a lot of things of the world, but the more that one reads his Bible and the more that he walks with the Lord, I am going to expect that his life shall be crowded in with Jesus and that he is going to become more and more conformed to the Lord Jesus Christ.

I say, then, beloved, whereas the gate into the tabernacle courtyard was to tell us about the way to God, the door into the tabernacle itself is to tell us about the truth of God and the unsearchable riches of God in Christ Jesus which are ours to enjoy right here within this world.

II

WHAT THE DOOR WAS.

This Door Was The Way Into Acceptable Prayer

Straight in front of the door was the altar of incense, which was a type of prayer. As the incense was placed upon that brazen altar and the live coals applied unto it, there was a smoke from that incense that continually ascended. It is a type of prayer, so, beloved, the door into the tabernacle was a way into acceptable prayer.

Prayer becomes a delight when Jesus Christ becomes the chiefest of all to your soul. I can understand why so few Christians meet for prayer on Sunday evening. I can understand why so few go to the house of God on Wednesday night. Listen, beloved, that door into the tabernacle was the way into acceptable prayer, and when a man comes to walk in a narrow way with Jesus Christ, prayer becomes a delight to him and a joy to his soul when he comes into the very presence of God.

This Door Was A Way Into Continual Light

When one entered into the door, on the left stood the golden candlestick, which was a type of Jesus Christ as the Light of the World. My brother, a man walks in the light of the Lord when he enters into the riches of the Lord Jesus Christ. There are a lot of God's people still walking out in the courtyard. There are a lot of God's people that have never gotten any farther than the killing place. A lot of God's people have come up a little farther to the laver and have begun to read the (Continued on page 6, column 1)

A Thanksgiving Prayer

(In Verse)

We thank thee, dear Heavily Father,
For this our Thanksgiving Day,
For your many blessings toward us
And the light of another day.

We thank You for the Holy Bible
The only true teacher of men,
That tells of a coming Savior
Who doth save us from sin.

We thank Thee for our forefathers
Who were so brave and true
That fought for our freedom
Because of their love for You.

We thank You, Heavenly Father,
Because in that dark day,
That you were with our Pilgrims
As they marched along the way.

By Your help it was possible
By their bloodshed and might
They preserved the Holy Bible
That still guides us in the right.

We thank You, Heavily Father
For our Pilgrims of today
That still proclaim Your holy word
That guides us along our way.

We thank You, Heavenly Father
For the gift of Your dear Son
Who died on the cross of Calvary
For our sins the victory won.

We thank Thee, dear Heavenly Father
For our Children and their love,
For their hope of You and Heaven
Your eternal home above.

Oh, we thank Thee, Heavenly Father
For your grace along life's way
When we all get to Heaven
"Twill be a real Thanksgiving Day.

Composed by—

F. P. Woodson,
Coahoma, Texas

THE REVIVAL UNDER JOASH

LESSON FOR SUNDAY, NOVEMBER 16,

MEMORY VERSE: "And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

I. Athaliah Murders The Royal Seed. II Kings 11:1-3.

In our last lesson, we noticed how Jehu murdered Ahaziah, king of Judah (II Kings 9:27), the same day he murdered Jehoram, king of Israel. When Athaliah heard of this, she slew all of her grandchildren, as she thought, and ascended to the throne herself.

II. Joash Made King. II Kings 11:4-12.

Joash was hidden away by his aunt when Athaliah attempted to slay all of the royal seed. When he was six years old, he was brought forth and anointed king by Jehoiada, the priest.

How God did keep His promise! He had said that the throne of Judah should never want for a descendent of David to sit upon it (II Sam. 7:12). It began to look as if God's promises would be broken, as one infant only remained. God preserved this infant and raised again the house of David over Israel.

III. Reaping Murder. II Kings 11:13-16.

Athaliah was slain when Joash was anointed king. She had sown murder; she reaped the same. Cf. Gal. 1:7, 8; Job 4:8; Prov. 22:8; Hosea 8:7.

Athaliah's wickedness was outwitted. It is ever thus. Wickedness has never prospered, but has always been defeated. It is thus that even Satan will some day be destroyed. Cf. Rev. 20:10.

Athaliah's retribution was just. Her triumph was short-lived, and her joy was only momentarily. She soon received a just reward for her evil deeds.

IV. The Revival In Judah. II Kings 11:17-21.

Jehoiada, the priest, was faithful to God. Accordingly, he made a covenant between God and the people. He destroyed every vestige of Baal worship. He appointed officers (workers) in the Lord's house.

All this had but one effect. It caused great joy in Judah (V. 20). A revival of genuine religion al-

ways brings joy to the hearts of God's people.

V. Religious Education. II Kings 12:1, 2.

Although Joash was only a boy when he came to the throne, we find that he ruled far better than many who were superior in age. There is a reason! He was given a religious education by Jehoiada.

If there is anything we need today, it is a religious education for the children of our land. Secular state education does not make for real character. It takes religious training to build character.

VI. The Repairing Of The Temple. II Kings 12:3-16.

1. This work had its origin in the king's command (V. 4, 5). This command didn't come from anyone, but the king. It is thus with reference to the work of Christian people. The command to evangelize the world comes from our King — Jesus. Cf. Mt. 28:19, 20.

2. The work was delayed by careless priests (V. 6, 7). Comment should be unnecessary. All have seen the work of our Master delayed by the neglect of God's servants.

3. The work was supported by generous people. Each one gave a required amount (V. 4). Every man should give a required amount today — one tenth. Cf. Lev. 27:30, 32; Mal. 3:8-10; Mt. 23:23. The people apparently gave willingly. Cf. II Cor. 9:7.

4. The work was carried out by faithful workers (V.15). There was only one reason for their faithfulness. There had been a revival of religion. This makes any man faithful to God. Anyone whose heart has been revived will be faithful to God. Cf. I Cor. 4:2.

VII. The Degradation Of The King's Name. II Kings 12:18, 19.

In verse 18 he is called Jehoash, which means "the fire of God." In verse 19, he is called Joash, which means "fire." Why was his name changed? Because of the murder of Zechariah! Thus we see, "The heart is desperately wicked, who can know it?"

II Kings 11, 12

there. Inside the tabernacle was the table of shewbread. Every so often these twelve loaves had to be replaced. Someone had to do it.

Beloved, if one is to be of service to God, he must yield himself completely unto the Lord. You can put on quilt shows, you can serve ham sandwiches, and you can put on oyster stews in the name of a church without walking with the Lord. You can do that without even knowing the Lord Jesus Christ as a Saviour. You do that outside the gate, but when you come to walk with the Lord Jesus Christ, you are able then to yield yourself to be of service to the Son of God.

I want God's people not only to see that Jesus Christ is the way to God, but He is also the Truth of God, and the father you go with Him, the narrower the walk is in His service.

III

THERE WAS NO FLOOR IN THE TABERNACLE

I used to wonder why it was that there was no floor in the tabernacle. If God made such ample provisions for the sides, by way of the boards and the bars, and if God made such ample provisions for the top, by way of those four different kinds of coverings, why was it that there was no floor in the tabernacle? Then one day it dawned on me. The bare feet of those Jews walked on the desert sands, and whoever entered into that tent of meeting was enjoying Heavenly things while here on this earth.

Beloved, Heaven isn't something just for you to enjoy after while. Thank God, we are going to enjoy it after while, but if you are a saved person, you ought to be enjoying Heavenly things right now walking in the desert, but enjoying Heavenly things while you are doing it.

"Oh, for a closer walk with God, A calm, and heavenly frame; A light that shines upon the road, To lead us to the Lamb!"

Would to God that that might be your prayer to God today, that you might walk a little closer to the Lord Jesus Christ than you have ever walked before.

Are you saved? Thank God if you are. Have you come to the killing place? Thank God if you have. Do you know what it is to read God's Word and let the Holy Spirit teach you its truths? Thank God if that is your experience. But, beloved, don't stop there. Come on a little closer to Him and learn what it is to be of service; learn the way into acceptable prayer, learn the way into continual light; learn the way into nearness to God by living for Him. May it please the Lord to stir your heart and cause you as God's child to walk a little nearer to the Lord today.

The Jew had the brazen altar on which he offered his sacrifice, which looked forward to the day when Jesus Christ was going to come to pay for his sins. Beloved, we come to the Lord's Table and look at the broken bread and the wine that is poured. We are not saved by partaking of that, but we look back to the killing place, to the time when Jesus Christ died for our sins. The Jew wasn't saved by offering that sacrifice upon the altar, but as he looked at that offering, he looked forward to the time when Jesus was going to die, just like when we look at the Lord's Supper, we look back to the fact that Jesus has died. Thank God, whether Jew or Gentile, we are saved the same way.



Oh, sinner friend, may you trust Him who died for you, believe upon Him, and begin to live for Him, and may you walk closely to Him every day.

May God bless you!

The Atonement

(Continued from page three) human race, is clear from its meaning in other passages in John's Gospel. For example, in John 7:4, "Show thyself to the world." Did they mean, "Show thyself to the whole human race?" Surely not. Again: "Behold the world is gone after him" (John 12:19). Did they mean, the whole human race had gone after Him? Of course not. "I came not to judge the world, but to save the world" (John 12:47). Did Christ mean that He had come to save the whole human race? How could He, when multitudes of men were even then in Hell!

The Greek word for "world" in John 1:29 is "kosmos," and in its application to humankind in the New Testament, we find there are two "worlds" — a world of believers and a world of unbelievers. In II Pet. 2:5 this expression is used, "Bringing in the flood upon the world of the ungodly." Contrariwise, there is a world of the godly. This is the meaning of John 1:29: it was the sin (penalty) of the world of believers — Jewish believers and Gentile believers—that the Lamb of God took away. This is no novel interpretation of ours, but one uniformly given by the Reformers and Puritans.

3. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

That refusal to believe in the name of God's Son is a ground of condemnation is not disputed. The question at issue is whether this is now the only ground of condemnation. John 3:18 does not say it is. Nor does any other passage. If it did, the Scriptures would contradict themselves, for as shown above, there are many passages which afford positive proof that God does reckon men guilty of other sins.

The truth is, that man is "under condemnation" long before he ever hears of Christ: he is under condemnation from the hour of his birth. He is not only "shapen in iniquity and conceived in sin" (Psa. 51:5), but he is also "estranged from the womb" (Psa. 58:3). We not only inherit Adam's depravity, but we are also "by nature the children (not merely of 'corruption' but) of wrath" (Eph. 2:3). The unregenerate are not only devoid of any spiritual nature, they are also "alienated from the life of God" (Eph. 4:18).

4. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5:19).

This verse need not detain us very long. Like John 1:29, a right understanding of it turns upon apprehending the true meaning (Continued on page 8, column 2)

"The Tabernacle"

(Continued from page five) Word of God and the Holy Spirit has begun to apply it to their hearts, but they have never come to the place of walking in the light of the Lord.

I am frank to say that the majority of people that are saved are carnal Christians. I think that the majority of God's people are absolutely ignorant of what it means when you talk about walking with the Lord. They know what it is to trust Jesus Christ as their Saviour. Maybe they have learned what it is to read the Bible and have the Holy Spirit apply it to their heart, but there are mighty, mighty few professing Christians who know what it is to walk in the light of the Lord everyday.

This Door Into The Tabernacle Was Also A Way Into Abiding Fellowship

On the right hand of the door after entering the tabernacle, there was the table of shewbread, which was a type of the Lord Jesus Christ as the Bread of Life. When you come to the table of shewbread, you feast on the Lord Jesus Christ and have fellowship with Him.

I ask you that are saved, do you know what it is to feed on Jesus so that your soul is filled just like your body is filled when you sit down to a meal? When the Jew opened the door and saw that table of shewbread, he saw on that table those twelve loaves of bread, and he saw in it the Lord Jesus Christ as the Bread of Life — someone to feed on — someone to feed on — someone to feast upon — someone to have fellowship with.

This Door Into The Tabernacle

Was The Way Into Nearness To God

In the back part of the tabernacle, separated by a thin veil, was the ark, which was a type of God's presence here on earth. Therefore, beloved, when you open that door into the tabernacle, you realize that that door was the way into nearness to God.

I ask you, are you satisfied just to be saved? Are you satisfied just to be barely a child of God? Are you satisfied to be a courtyard dweller? Are you satisfied to stay on the outside when the way on the inside is the way to acceptable prayer, the way into continual light, the way into abiding fellowship, and the way into nearness to God? Beloved, if you are a child of God, at heart you want to be just as close to God as you can possibly be. A child of God will never be satisfied to dwell in the courtyard when he can dwell near to the Lord.

The Door Into The Tabernacle Was The Way Into Safety

It didn't make any difference how stormy it was on the outside, there was a calm and a quiet on the inside.

Beloved, it doesn't make any difference how stormy and turbulent this life may be, the individual who is walking with the Lord Jesus Christ, finds a calm and a safety and a peace in walking with Him.

I sat in a church one day several years ago when we were having a funeral service, and when I looked down at the chief mourner, I saw a look of Heaven upon that woman's face. You say, "Why, she was attending the funeral of her son." No, no, beloved, she was walking in a nearness to God. It made no difference how stormy it was on

the outside, or how turbulent here within this world, her soul was in perfect security with God.

"For in time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock."—Psa. 27:5.

Do you have troubles today? Do you have problems and burdens? I tell you, beloved, the best burden-bearer, the best trouble-bearer in all this world is the Lord Jesus Christ.

Listen again: "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues."—Psa. 31:20. "Thou art my hiding place; thou shalt preserve me from about with songs of deliverance."—Psa. 32:7.

Several years ago, a dear friend and I went fox hunting. Toward morning when the dogs had gone out of hearing and we were sitting around waiting for them to return, there came a very, very hard rain. We found a rock ledge not far from where we were, with a hole back in the rock. I remember as we got back into that rock ledge that this brother said to me, "Isn't there something in the Bible where the Lord talks about hiding us in the cleft of the rock?" Beloved, there is. There is a safety, a security, for the child of God when he hides away in the Lord Jesus Christ.

The Door Into The Tabernacle Was Also The Way Into The Holy Service

Inside the tabernacle was a golden candlestick, which had to be kept burning. Someone had to take care of that candlestick. There was a golden altar that had to have incense put upon it. Someone had to put the incense

Thanksgiving ought to mean the giving of money as well as thanks. We covet your gift for the furtherance of our ministry through this paper.

In trying to show your thankfulness to God this year, why not remember our publishing work with a worthy offering?

BRO. HALLIMAN URGES HIS FRIENDS TO SUPPORT TBE'S PRINTED MINISTRY



ELD. FRED HALLIMAN

Dear Bro. Gilpin:

As the season of the year draws near, which was first set aside by the Plymouth colony in December 1621, in gratitude for the ending of a difficult year and for a successful harvest, and which later, President George Washington in 1789 issued the first presidential Thanksgiving proclamation in honor of the new constitution, and which has been observed annually by our country for over 300 years, makes me stop and think and bow in reverential awe before the Sovereign God of this universe. And while Thanksgiving Day in the United States is rooted in native tradition, and as the native fruits and vegetables, wild turkeys and pumpkin pies which constituted the fare of that first Thanksgiving feast became the traditional food for the day, I am reminded of the fact as I study the Lord's Word that the idea of thanksgiving did not originate with our Plymouth forefathers, but that it is as ancient as man himself.

Although I enjoy such delicacies as is commonly had on Thanksgiving Day, I am thinking now of another kind of food, the kind that feeds my spiritual body. This gives me cause for reminiscence. And as I think back over this past year of the many ways that God has so marvelously taken care of my spiritual needs, I am reminded of the fact that through THE BAPTIST EXAMINER, I have had a well balanced diet. Not only am I thankful for the spiritual food and help that I have received through THE BAPTIST EXAMINER, but I am thankful for Bro. Ross, and Bro. Gilpin whom God has been pleased to use as His spiritual dieticians in feeding not only me but thousands of others that love the unadulterated truth. Also I am thankful that God has permitted me to have a part this year in getting TBE in the homes of people across the nation. This year has been the busiest year of my ministry. Besides my pastorate here in Chicago I have preached at many points from Virginia to Western Kansas, and in every place that I have been I have had people to tell me of the blessings received from TBE. This made my heart rejoice to know that I had had a part in making others happy through TBE. If you would like to reap the rewards of carrying the gospel to "the uttermost parts of the earth" then send a Thanksgiving offering to the Calvary Baptist Church, to be used for TBE.

Sincerely yours,

Fred T. Halliman

KY. FRIEND OF MANY YEARS STILL HAPPY TO SUPPORT TBE

Dear Brother Gilpin:

I feel that THE BAPTIST EXAMINER is filling a need, not only to Kentucky Baptists but to Baptists all over the country. The fact that you oppose sin in every description and earnestly contend for the faith, a paper of this kind is needful, especially in this day of seeming compromise and an attitude of complacency among many Christian people.

Fortunately I have just come into possession of some of the Lord's money. As a result of this I am willing to make a contribution of \$100.00 and to this end enclose check herewith. I hope that a good many other Baptists will give this prayerful consideration and be willing to share with others in this great missionary program.

We will continue to prayerfully keep your work in mind and ask that you remember us in prayer. I feel that we all need to pray more for each other in these days of unrest and sin on every side.

Cordially,

T. B. Grissom
Burnside, Kentucky

MAX HAWKINS IS 100% FOR THIS PAPER

Dear Bro. Gilpin:

I certainly am one hundred percent in declaring myself in behalf of THE BAPTIST EXAMINER. My pastor told me that I could not teach in our Sunday School if I taught all five points of Calvinism. The line is truly drawn for me.

I still say that when we stand before the Lord, it will not be how big your church was, how big the crowd was but how you worshipped the Lord and what you did with the truth. We witness by the way we worship actually.

Love,

Max Hawkins,
Springfield, Mo.

LIKES TBE SINCE IT STANDS FOR WHOLE COUNSEL OF GOD

We support THE BAPTIST EXAMINER because we feel that it is a means of getting out the Truth. We feel that this paper teaches the whole counsel of God and has been a blessing to God's people.

Your brother in our Lord Jesus Christ,
Raymond Willis, Garrison, Ky.

THE PASTOR OF OUR MISSION IN HAMILTON, O., SAYS WE ARE TRUE TO THE BOOK

Dear Brother Gilpin:

I support THE BAPTIST EXAMINER because of its stand for the truth of God's Word. In this day of compromise we need something like The Baptist Examiner with a wide circulation to put forth all Bible truths.

Eddie Garrett
Hamilton, Ohio

BELOVED ARKANSAS LAYMAN REJOICES TO SUPPORT TBE

Dear Bro. Gilpin:

It is my opinion that THE BAPTIST EXAMINER is the staunchest supporter of true Baptist doctrine outside of the Bible itself. No Christian can read it without giving thanks to God for its publication and none can read it without becoming firmly grounded in the faith. I am thankful that I can support it wholeheartedly with my gifts and offerings and only wish I could do more. May the Lord continually bless you and others in the carrying on of this paper.

Enclosed is our regular monthly offering (\$10.00) and an additional \$50.00. Am sending this much at this time because it is what would have been paid one of our employees if he had not quit us to go to St. Louis and we have not yet replaced him. Have just worked a little later than usual.

Your brother in Christ,
Elmo Woodson

THE SPIRITUALITY OF THIS "TAR HEEL" IS HELPED BY TBE

Dear Brother Gilpin:

THE BAPTIST EXAMINER is the best voice of Truth today except the Bible. It would hurt my spirituality not to receive it for even one week. TBE stands for the Bible as no other paper does and as only a few people do. It is of no help whatsoever to the invisible church crowd, as it truly exalts the New Testament church, which is a Baptist church. I am enclosing a check for \$150. \$100 is for The Baptist Examiner and \$50.00 is for Bob and Ruth. Mary Ann and I have for some time felt that we ought to give to the cause of the home of Bob and Ruth. We feel they are as much engaged in missionary work as those on foreign fields, and they need the support of those who love the Lord's work. May God bless you and the work.

Cletus and Mary Ann Snyder
Winston-Salem, N. C.

KANSAS PASTOR SENDS \$25 THANKSGIVING GIFT

Dear Brother Gilpin:

As you know, sir, everyone has his limitations; and the obligations of life are very exacting. But in one's extremities God discovers to the soul what he (the soul) holds dearest — what he is least willing to part with. As if one should say, "I am in quite desperate straits; but I see clearly that I will give up all else before I will forsake this or that."

Well I, of course, feel that way about the doctrines of grace and the purity of the local church. And per consequence I feel similarly about THE BAPTIST EXAMINER, since the latter espouses so faithfully the former. My spirit is continually vexed and distressed because I am able to do so little towards support of TBE. But though TBE, fortunately, has abler supporters than I, certainly you have none more loyal and more prepared to stand.

Your friend,
Fred W. Phelps

W. VA. PASTOR OFFERS FOUR GOOD REASONS FOR SUPPORTING TBE

"I would advise anyone to read and support THE BAPTIST EXAMINER because—

"(1) It is a Scriptural paper. There are many periodicals with men's opinions about matters but THE EXAMINER has a "thus saith the Lord" to back up its stand.

"(2) It is a Baptist paper. In a day and age when multitudes of Baptists have departed from the London Confession, the Philadelphia Confession and the New Hampshire Confession of faith it is wonderful to see our Baptist principles being expounded.

"(3) It is a Calvinistic paper. THE EXAMINER is not only standing for Calvinism in a day when Arminianism is popular but it is printing some of the great messages of Calvinists of former years. Spurgeon's sermons alone the last few months have been worth double the subscription price.

"(4) It is an economical paper. You receive 52 copies a year—I've compared the price of the subscription with many monthly magazines that many times do not give you as much in one month as THE EXAMINER gives you in one week for less money. "I can truthfully say that if anyone will carefully read THE EXAMINER from week to week he or she would be bound to grow in the grace and knowledge of our Lord and Saviour Jesus Christ."

"R. E. McNEIL,
"Randolph Street Baptist
"Church, Charleston, W. Va."

IN ILLINOIS GOD HAS USED TBE TO BE A BLESSING TO THIS PASTOR

Dear Brother Gilpin:

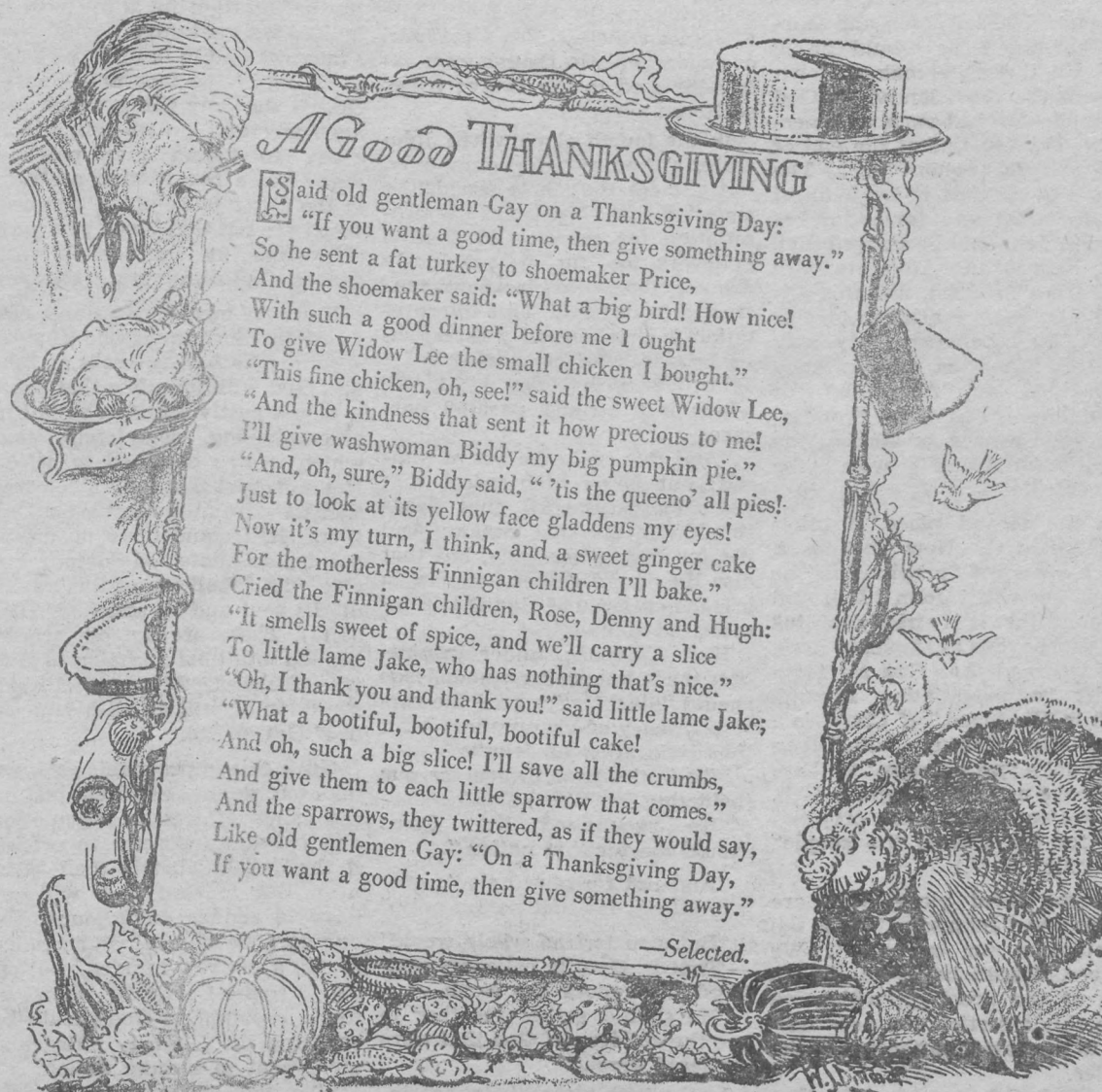
It surely is a personal joy for me to support THE BAPTIST EXAMINER in the small way that I have in the past, and the reason that I do so is because it is such a down to earth paper dealing week after week and month after month with so much Bible doctrine, with such sane treatment of the vital issues of the day concerning salvation, the church, separation (not half separation but all that the Bible says on that subject).

Some of the articles — in fact all the articles are so short and yet so complete and full. The paper has brought glorious victory to several of our young people. One young mother of our church was in the hospital. The chaplain tried for 45 minutes to win her away from our church, and when I heard all about it, I thought I would go and see the gentleman, but I thought what is the use, she did a better job on him than I could do. It amazed me how she handled that chaplain. She gave him all the Bible and her statements were as clear as day.

And then we had a young man we thought we were going to lose to another church by the pressure of the pastor. I sent him a year's subscription to The Examiner. It was only a month or two until that preacher was on the run, and others with whom he works. Now this young man has taken my young people's group and is their teacher.

God bless you, my brother, your family, your helpers, the paper and your friends until the battle is over, the shadows flee, and we are caught up to meet Him in the air.

Sincerely, in the Saviour's name, Eld. Arthur Corcoran.



Show your thankfulness this year by an offering equal to your blessings you have received from reading TBE.



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The Atonement (Continued from page six)

and scope of "the world." The "world" which God reconciled by Christ was **the world of believers.** That **unbelievers are not "reconciled"** is clear from Eph. 4:18 (and other scriptures) which speaks of them being "alienated from the life of God." Again, in Rom. 5:10 we are told, "Much more, being reconciled, we shall be saved by His life." That is plain enough: those "reconciled" shall be saved!

Further proof that "the world" here said to be reconciled **does not** take in the whole human race, is found in the fact that we are expressly told God does not impute "their trespasses unto them." But He **does "impute" trespasses unto** the children of disobedience, as is clear from Eph. 5:6, etc. Ps. 32:1 tells us that the man is "blessed" unto whom the Lord "imputeth not iniquity." But the unbeliever is not "blessed," but **curled.**

5. "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2).

This is the passage which, apparently, most favors the view we are now rebutting, and yet if it be considered attentively it will be seen that it does so **only** in appearance, and not in reality. Below we offer a number of conclusive proofs to show that this verse **does not** teach that Christ has propitiated God on behalf of all the sins of all men.

In the first place, the fact that this verse opens with "and" necessarily links it with what has gone before. We, therefore, give a literal, word for word translation of 1 John 2:1 from Bagster's Interlinear:

"Little children my, these things I write to you, that ye may not sin; and if any one should sin, a Paraclete we have with the Father, Jesus Christ (the) righteous."

It will thus be seen that the apostle John is here writing to and about the saints of God. His immediate purpose was twofold: first, to communicate a message that would keep God's children from sinning; second, to supply comfort and assurance to those who might sin, and, in consequence, be cast down and fearful that the issue would prove fatal. He, therefore, makes known to them the provision which God has made for just such an emergency. This we find at the end of v. 1 and throughout v. 2. The ground of comfort is twofold: let the downcast and repentant believer (1 John 1:9) be assured that, first, he has an "Advocate with the Father"; second, that this Advocate is "the propitiation for our sins." Now, **believers only** may take comfort from this, for they alone have an "Advocate," for them alone is Christ the propitiation, as is proven by linking the Propitiation ("and") with "the Advocate!"

In the second place, if other passages in the New Testament, which speak of "propitiation" be compared with 1 John 2:2, it will be found that it is **strictly limited** in its scope. For example, in Rom. 3:25 we read that God set forth Christ "a propitiation through faith in His blood." If Christ is a propitiation "through faith," then He is **not** a "propitiation" to those who have no faith! Again, in Heb. 2:17 we read, "To make propitiation for the sins of the people" (Heb. 2:17, R. V.).

In the third place, who are meant when John says, "He is the propitiation for our sins"? We answer, **Jewish believers.** And a part of the proof on which we base this assertion we now submit to the careful attention of the reader.

In Gal. 2:9 we are told that

John together with James and Cephas, were apostles "unto the circumcision" (i. e. Israel). In keeping with this, the Epistle of James is addressed to "the twelve tribes, which are scattered abroad" (1:1). So, the first Epistle of Peter is addressed to "the elect who are sojourners of the Dispersion" (1 Pet. 1:1, R. V.). And John also is writing to saved Israelites, but **for** saved Jews and saved Gentiles.

Some of the evidences that John is writing to saved Jews are as follows:

(a) In the opening verse he says of Christ, "Which we have seen with our eyes . . . and our hands have handled." How impossible it would have been for the Apostle Paul to have commenced any of his epistles to Gentile saints with such language!

(b) "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning" (1 John 2:7). The "beginning" here referred to is the beginning of the public manifestation of Christ — in proof compare 1:1; 2:13, etc. Now these believers the apostle tells us, had the "old commandment" from the beginning. This was true of Jewish believers, but it was not true of Gentile believers.

(c) "I write unto you, fathers, because ye have known Him from the beginning" (2:13). Here, again, it is evident that it is **Jewish** believers that are in view.

(d) "Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not for us" (2:18, 19). These brethren to whom John wrote had "heard" from Christ Himself that Antichrist should come (see Matt. 24). The "many antichrists" whom John declares "went out from us" were all Jews, for during the first century none but a Jew posed as the Messiah. Therefore, when John says "He is the propitiation for our sins" he can only mean for the sins of **Jewish believers.** (It is true that many things in John's Epistle apply equally to believing Jews and believing Gentiles. Christ is the Advocate of the one, as much as of the other. The same may be said of many things in the Epistle of James which is also a catholic, or general epistle, though expressly addressed to the twelve tribes scattered abroad.)

In the fourth place, when John added, "And not for ours only, but also for the whole world," he signified that Christ was the propitiation for the sins of **Gentile believers too**, for, as previously shown, "the world" is a term contrasted from Israel. This interpretation is unequivocally established by a careful comparison of 1 John 2:2 with John 11:51, 52, which is a strictly parallel passage:

"And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad."

Here Caiaphas, under inspiration, made known for whom Jesus should "die." Notice now the correspondence of his prophecy with this declaration of John's:

"He is the propitiation for our (believing Israelites) sins."

"He prophesied that Jesus should die for that nation."

"And not for ours only."

"And not for that nation only."

"But also for the whole world" — That is, **Gentile believers scattered throughout the earth.**

"He should gather together in one the children of God that were scattered abroad."

In the fifth place, the above in-

terpretation is confirmed by the fact that no other is consistent or intelligible. If the "whole world" signifies the whole human race, then the first clause and the "also" in the second clause are absolutely meaningless. If Christ be the propitiation for everybody, it would be idle tautology to say, first, "He is the propitiation for our sins and also for everybody." There could be no "also" if He be the propitiation for the entire human family. Had the apostle meant to affirm that Christ is a universal propitiation he had omitted the first clause of v. 2, and simply said, "He is the propitiation for the sins of the whole world."

In the sixth place, our definition of "the whole world" is in perfect accord with other passages in the New Testament. For example: "Whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world" (Col. 1:5, 6). Does "all the world" here mean, absolutely and unqualifiedly, all mankind? Had all the human family heard the Gospel? No, the apostle's obvious meaning is that, the Gospel, instead of being confined to the land of Judea, had gone abroad, without restraint, into **Gentile lands.** So in Rom. 1:8: "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."

The apostle is here referring to the faith of these Roman saints being spoken of in a way of commendation. But certainly all mankind did not so speak of their faith! It was the whole world of **believers** that he was referring to! In Rev. 12:9 we read of Satan "which deceiveth the whole world." But again this expression cannot be understood as a universal one, for Matt. 24:24 tells us that Satan does not and cannot "deceive" God's elect. Here it is "the whole world" of **unbelievers.**

In the seventh place, to insist that "the whole world" in 1 John 2:2 signifies the entire human race is to undermine the very foundations of our faith. If Christ be the propitiation for those that are lost equally as much as for those that are saved, then what assurance have we that believers too may not be lost? If Christ be the propitiation for those now in hell, what guarantee have I that I may not end in hell? The bloodshedding of the incarnate Son of God is the **only** thing which can keep any one out of hell, and if many to whom that precious blood made propitiation are now in the awful place of the damned, then may not that blood prove inefficacious for me! Away with such a God-dishonoring thought.

However men may quibble and wrest the Scriptures, one thing is certain: **The Atonement is no failure.** God will not allow that precious and costly sacrifice to fail in accomplishing, completely, that which it was designed to effect. Not a drop of that holy blood was shed in vain. In the last great Day there shall stand forth no disappointed and defeated Saviour, but One who "shall see of the travail of His soul and be satisfied" (Isa. 53:11). These are not our words, but the infallible assertion of Him who declares, "My counsel shall stand, and I will do all My pleasure" (Isa. 46:10).

Upon this impregnable rock we take our stand. Let others rest on the sands of human speculation and twentieth-century theorizing if they wish. That is their business. But to God they will yet have to render an account. For our part we had rather be railed at as a narrow-minded, out-of-date, hyper-Calvinist, than be found repudiating God's truth by reducing the Divinely efficacious atonement to a mere fiction.

Was the sin question finally

settled at the Cross? For every believer, **Yes.** For unbelievers, **No,** as they shall yet find to their cost.

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Satan's Counterfeits

(Continued from page one)
thrown into the offering plate. Such a haphazard way universally practiced would ruin churches financially.

How Should Christian People Give?

In the Old Testament times the Israelites were commanded to tithe their incomes. They were called robbers when they failed to do it. (See Mal. 3:8-12). In addition to the tithe various offerings were made.

Does the New Testament teach tithing? We believe it does. (See and study I Cor. 9:7-14). The expression "even so" in this passage indicates that just as the Lord financed the temple worship, so He is pleased to finance the work of New Testament times. If any want to disagree, let them ponder this question, Is it right for Christians to give less than the Jews gave? Is the God-robbery of Old Testament times honesty when practiced today?

For 27 years our church has gone on the faith plan, taking no pledges and putting on no money campaigns. Our plan has been to teach what the Bible says about giving, tell people about all needs, make a faithful public accounting of all funds received and disbursed. We never have any debts, and never have had any financial problems as we have proceeded in this way.

INDIVIDUALLY, we believe that the Bible plan is for Christians to tithe their income scrupulously, then beyond that to make offerings. A good suggestion is made in I Cor. 16:2. We believe that one's church treasury is the present-day "storehouse" (II Tim. 3:15) and that tithe money should not be thrown helter skelter.

MOREOVER, a church should so use its funds as to prevent money from going to the support of causes that support the devil's work. It is the business of a church to decide its financial program—not the business of a denominational group.

Christ is throughout, the key to Scripture. He is the one great idea of the Bible. Know Christ, understand God's thoughts about Him, and then you will understand the Bible. We are in the dark because we know so little of Him.—A. Jukes.

Do Not Forget

(Continued from page one)
fering at this season to clean up our obligations at the end of the year. How we do thank God for the generosity of our readers in the past, at the Thanksgiving season. Truly, we have always had a thankful Thanksgiving season, because you have lifted our financial obligations on the paper, at this season of the year.

Please remember, that I am no longer pastor of a large church and that I have no salary to fall back upon, whereby to pay the deficit on the paper. I need your support this year as I have never needed it before. May it please God to put it upon the hearts of many of our friends to make a Thanksgiving offering worthy of the blessings which you have received from the reading of this paper since this season last year.

—J.R.G.