

Yes, it would be wonderful if everybody behaved like he thinks the other fellow ought to behave.

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The Baptist Examiner

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 27, NO. 49

RUSSELL, KENTUCKY, JANUARY 3, 1959

WHOLE NUMBER 1071

ARMINIANISM REFUTED

By JAMES PAYNE

Arminianism is the antithesis of Calvinism with respect to the doctrines of grace. We wish there had been no such titles as "Arminian" and "Calvinist," and personally we renounce both the labels. The Corinthian church had carnally divided themselves into parties—some were Paulicians; some were Petricians and some were Apollosians. And although Paul's name stood at the head of one of the parties, he desired for them that they might be more spiritual and that their faith "should not stand in the wisdom of men but in the power of God."

If we attach our faith to a man we immediately make of that man an idol. If we follow a man, or Gadsby, we follow, at the best, a sinful being—just such an one as ourselves. If we follow the Lord Jesus we follow one who is

"holy, harmless, undefiled, separate from sinners" and now "made higher than the heavens" (Heb. 7, 26).

Who Was Arminius?

He was a Dutch divine and his real name was Hermansen, but for the sake of pedantry he changed his name into its Latin form and was hence known as Arminius. He was born in 1560 and was educated for the ministry largely at Geneva under Theodore Beza, who was Calvin's friend and pupil. He afterwards had the oversight of a flourishing church at Amsterdam for 15 years. In 1603 he became Professor of Divinity at Leyden and it was while occupying this position that his departure from the truth began. The doctrines of Calvin were, at that time, very popular and Arminius dared to assail them. This involved him in great

controversies. The anxieties consequent upon them preyed upon his constitution, which had never been robust, and brought on a severe illness from which he died at the age of 48 in 1609.

He had, therefore, less than six years in which to promulgate his errors, but subsequent history testifies to the immense amount of harm done in so short a time. "Behold, how great a matter a little fire kindleth" (James 3:5). "One sinner destroyeth much good" (Eccl. 9:18). Let us heed the warning. If we depart from the truth of God, that error may be magnified tenfold amongst those whom we influence. "Hold fast," therefore, "the form of sound words" (2 Tim. 1:13).

In the second place, we will ask:

What Did Arminius Teach?

We must not suppose that "Ar-

"All have sinned" (Rom. 3:23), and that includes you reader; yes, YOU.

"For the wrath of God is revealed from heaven against ALL ungodliness and unrighteousness of men."—Rom. 1:18.

Notice: Not simply against the ungodliness and unrighteousness of thieves, murderers, blasphemers, etc., but "against all ungodliness and unrighteousness of men." That, then, means you, your sins. Think a moment; before men you may be all right; but before God you are a sinner; you are guilty, yes, GUILTY, condemned, lost! And just now if you should drop dead, Hell would be your eternal home!

How important, then, the question, "What must I do to be saved?"—Acts 16:30. What must I do to MAKE SURE of a home in Heaven? Let me urge you, therefore, to consider earnestly the question of your soul's destiny while you read further.

"Repent ye, and believe the gospel"—Mark 1:15. Jesus said it. That, then, is the way. But what does "repent" mean? Two things: First, to turn from your sinful course to God. "Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon" (Isa. 55:7).

Second, to turn from trying to save yourself, or to help save yourself, or to get good enough



T. T. MARTIN

to be saved. "Repentance from dead works"—Heb. 6:1. "All our righteousnesses are as filthy rags" (Isa. 64:6).

Oh, sinner, Jesus said it. "Repent!" "Repent!" Turn from your sinful course of life to God; turn from trying to save yourself; turn from trying to get good enough to be saved. Repent or—perish (Luke 13:3).

"And believe the Gospel." What is the Gospel? "I declare unto you the Gospel . . . how that Christ died for our sins according to the Scriptures" (1 Cor. 15:1-3).

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our

The Campbellite Claim To A God-Given Name Examined

By J. R. Graves

Let us see what Mr. Campbell said about this "God-given" name:

Millennial Harbinger, vol. IV, p. 24: "Have we any divine authority for being called Christians at all? Was the name Christian first given by Heaven, or men? We may fearlessly affirm that no man can possibly prove that it was divinely introduced or sanctioned. Now, if the name Christian had been given at Antioch, twenty years before by divine command, what an ungodly man must Luke have been during these twenty years after, and fourteen years before, in all thirty-five years, never to have called them Christians, but, on the contrary, waywardly and forwardly, to have called them disciples all the time. Unless we suppose this man Luke to have been a bold and daring offender against a divine revelation, it is infallibly certain that he, and his companions, the apostles, did not receive the name Christian as coming from God, but from rude and profane Antiochians."

Millennial Harbinger, vol. IV, page 365: "I know there are among us some who have sought distinction because of their own ideas, their grand discoveries, their priority in some idea, saying, doing, etc. One claims to have been the first to discover the true gospel; another, the true order of ownership; another, the true doctrine of human souls; an-

other, the true doctrine of eternal life; another, the value of the Christian name; another, the true version of Acts 11:26; and many there be who have some pampered little hobby, on which, when mounted, they are more laughed at than laughing. This is all human notions."

Millennial Harbinger, vol. IV, page 366: "I was not willing to admit that the man who said he was for Christ was as great a sectary as he who said he was for Paul . . . If I am not now fully convinced that there is as much of the spirit of intolerance and heresy in contending for the name Christian as for the name Baptist, I begin to think more favorably of those great and good men who have assumed that the man who said he was for Christ alone, might be as very a sectary as any of the others."

Millennial Harbinger, page 378: "It is however but an earthly name. There are no Christians in

(Continued on page 3, column 5)

Quit Seventh Day

"After keeping it, the seventh day, 28 years; after having persuaded more than a thousand others to keep it after having read my Bible through, verse by verse, more than twenty times; after having scrutinized to the very best of my ability every text, line and word in the whole Bible having the remotest bearing upon the Sabbath question; after having looked up all these, both in the original and in many translations; after having searched in lexicons, concordances, commentaries and dictionaries; after having read armfuls of books on both sides of the question; after having read every line in all the the early church fathers upon this point; after having written several works in favor of the seventh day, which were satisfactory to my brethren; after having debated the question more than a dozen times; after seeing the fruits of keeping it, and after weighing all the evidence in the fear of God and of the judgment, I am fully settled in my own mind and conscience that the evidence is against the keeping of the seventh day."—D. M. Canright.

Satan's Counterfeits, No. 15

Satan's Counterfeit Basis Of Fellowship

By ROY MASON

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The Lord meant that the fellowship of his people should center around Jesus Christ and the great foundational doctrines of Christianity. I John 1:3 says, "That ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ." Again in Phil. 1:5 we read of "fellowship in the gospel" which means fellowship in the truth that Christ died for our sins, was buried and arose again from the dead on the third day.

Baptists through the centuries have been bound together in the fellowship of a common faith. That has obtained until very recent times. During the last 35 years there has grown up an ecclesiastical system among Baptists involving Boards and institutions. The system is termed "The Denomination" and it is in the nature of a "General Church." "The Denomination" sets the program for individual churches,

and has come to dominate almost the entire church life. Churches are filled with the auxiliaries originated by the denomination, they feed on the "literature" put out by the denomination, they put on the drives and campaigns prescribed by the Denomination. When churches get without pastors they often consult the State Secretary for a recommendation. Pastors have come to look to the Denomination for pastorates, and for their whole ministerial future. Their standing, their prestige, and often their very bread and butter depends upon their "playing ball" with the Denomination.

With the growth of this ecclesiastical system, there has come a marked change in the basis of fellowship. Fellowship was formerly based on a common faith. Now it is mainly based on methods of carrying on church work and on loyalty to the Denomination. A man's theology may be questionable, but if he is

The Baptist Examiner Pulpit

"THE SACRED LANDMARKS"

By JOHN R. GILPIN

(Preached Thanksgiving Morning)

"Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the Lord thy God giveth thee to possess it."—Deut. 19:14.

I need not remind you today that we are living in a chaotic age when the world, the flesh, and the devil have conspired to destroy the landmarks that make for decent and righteous living. I'm sure that everyone who studies at all the trend of the day, realizes that there is a combined effort on the part of the world, the flesh, and the devil to destroy

the landmarks of decent and righteous living.

There are at least five different landmarks that control society to a great extent. There is, first of all, the home. God knows, beloved, of the efforts that have been made against the home. You used to hear it spoken of as "the great American home," and I can remember a time when there was even a cartoon in the daily papers entitled "The Great American Home." But, beloved, the home is not the institution it once was, and as a landmark of civilization it is not today what it was in the years gone by. It has come to the place that the "Great American Home" is a thing of the past.

One real estate agent, seeking to sell a piece of property, met with an answer something like this, from a young woman: she said, "What do I need with a house? I was born in a hospital. I was educated in a boarding school. I was courted in an automobile. I was married in a church. I take my meals in a restaurant, and when I die I'll be buried from the undertakers." She said, "All I need today is a garage with a bedroom over it." And I suspect that there is a world of truth wrapped up in those remarks.

Believe me, beloved, when I tell you that the home as an institution, the home as a landmark of

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The Baptist Examiner

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Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent.

SUBSCRIPTION RATES

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Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Arminianism

(Continued from page one)

minianism" originated with Arminius any more than "Calvinism" originated with Calvin. Augustine in the fourth century advocated the truths to which Calvin's name has since been appended, and Arminius was perverted to his false belief by the reading of a tract written by someone in opposition to the doctrines of Calvin. Arminius, however, codified these errors and reduced them to a system of theology. Hence they were labelled with his name.

Arminius gave a full statement of his belief before the States of Holland in 1606 when charged with heresy. His error was twofold. He taught, in the first place, that God's decrees subsisted in foreknowledge; that is, that God merely foresaw who would believe and so elected them to eternal life. Arminius further says, "I deny that the grace of God is an irresistible force." He taught that no man could believe without regenerating grace but that there was, nevertheless, the ability in man finally to resist that grace and the operation of the Spirit in regeneration, and so perish.

Although Arminius did not teach the dogma of man's free will in unregeneracy as it is taught today, yet it is not difficult to see in the doctrine of Arminius the germ, of which such free will teaching is the flower and of which anti-Christian apostasy will be the fruit. I may here remark that Arminius himself did not teach universal redemption; neither did he deny the final perseverance of the saints. (Editorial note: Having read Arminius' works, we question the author's statement that Arminius did not teach universal redemption. We understand his teaching to be a universal atonement. As to final perseverance, Arminius taught only that it was possible to not persevere.—BLR)

Arminius' Errors Examined

Before we go further let us endeavour to set the errors of Arminius in the light of Scriptures.

1. To say that God's decrees in election subsist in foreknowledge is virtually to destroy them. Arminius declared that God foresaw that certain persons would accept His proffered grace and by means of that grace, persevere unto salvation. Now if God foresaw this from the beginning it was already a settled event and in these circumstances, election of such persons unto salvation was at the same time unnecessary and impossible. What need was there for God to choose any man to that salvation which He already foresaw would be attained by virtue of that man's own free will? If Arminius were right then we are driven to the conclusion that God had no choice in the matter. Election which is governed by something exterior to the person electing is no longer election. If God were bound to choose to salvation those whom He foresaw would believe on Him, this was no longer

choice but compulsion.

Paul wrote to the Thessalonians that, "God hath from the beginning, chosen you to salvation" (2 Thess. 2:13). Now there can be nothing before the beginning. Hence we conclude that this choice was God's first act in His purposes for mankind.

Again, Paul declares to the Ephesians that "God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love." And in order to secure the purpose of this choice He predestinated His chosen ones "unto the adoption of children . . . according to the good pleasure of His will."

Some of my readers may find difficulty in Peter's words, "Elect according to the foreknowledge of God the Father" (1 Peter 1:2), where the measure of election is clearly stated to be foreknowledge. Again Paul says to the Romans, "Whom God did foreknow, He also did predestinate," where again predestination is clearly dependent upon foreknowledge.

But what was it that God foreknew? The word "foreknowledge" occurs only four times in the English New Testament—once in relation to Christ and thrice in reference to His people. But on none of these occasions is it said that He foreknew that certain persons would believe. It was not merely their actions but their persons which He foreknew. The greater includes the lesser, as it is said of our Lord Jesus that He "knew, from the beginning, who they were that believed not and who should betray Him" (John 6:64). But this kind of foreknowledge extends to all God's creation; to the wicked as well as to the righteous—to wit, it extended to Judas, the traitor; but he did not participate in God's predestinating grace. And yet Paul says, "Whom He did foreknow, He also did predestinate" (Rom. 8:29). This, therefore, is no mere naked foreknowledge of future happenings but denotes God's loving acquaintance beforehand with the

persons of His own people.

In Ephesians 1 God's predestination is clearly shown to us as arising out of His sovereign choice while in Romans 8 it follows, in logical sequence, His foreknowledge. This choice and this foreknowledge therefore are identical. According to Annandale's dictionary the word "know" may signify "to distinguish." To foreknow, therefore, may be to distinguish beforehand and it clearly imports that sense in the passages referred to above.

God chose His people and set His love upon them and those thus chosen in love are predestinated "to be holy and without blame before Him in love." Our Lord, when He was here, said, "My sheep hear my voice and I know them and they follow Me" (John 10:27).

And again, Paul declares, "The Lord knoweth them that are His" (2 Tim. 2:9). But in the day of judgment many will say, "Lord! Lord! have we not prophesied in Thy name . . . and in Thy name done many wonderful works?" And the Lord will reply, "I never knew you; depart from Me, ye that work iniquity" (Matt. 7:22, 23).

Thus God, from the beginning, knew the objects of His choice. He loved them and predestinated them. He knows them in time and cares for them.

"Determined to save, He watched o'er my path,
When, Satan's blind slave, I sported with death."

And still knowing them as His own at the judgment day He will receive them into everlasting blessedness because by His choice they were, before the world's foundation, "blessed with all spiritual blessings in heavenly places in Christ." Then shall we know even as we are known.

2. The second error of Arminius was his denial that God's saving grace was an irresistible force. It was something, he claimed, which man could [effectually] reject. The necessary corollary of this is that man's own volitional acceptance of this grace is necessary to its operation. But Paul declares that "the carnal mind is enmity against God" (Rom. 8:7). Will that which is God's enemy willingly receive of His grace until it be subdued by that grace? I trow not.

"Against the God who rules the sky
I fought with hand uplifted high;
Despised the mention of His grace;
Too proud to seek a hiding place."

Such is the condition of the carnal mind.

"But thus the eternal counsel ran,
'Almighty grace! arrest that man.'

I felt the arrows of distress
And found I had no hiding place."

Paul further declares that "the natural man receiveth not the things of the spirit of God for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Arminius defines the grace of God as "an infusion of those gifts of the Spirit which pertain to the regeneration and renewing of man." This, he says, man may either reject or receive when it is proffered by God.

The inspired Word says, "The natural man receiveth not the things of the Spirit." It would be strange indeed if man willingly received that which to him was foolishness.

But again, God says through Jeremiah, "The heart is deceitful above all things and desperately wicked; who can know it?" (chapter 17:9). Can that which is unfathomably wicked and pre-eminently deceitful willingly receive any good thing such as Divine grace unless and until it be made willing through the power of that grace?

Further, after the deluge God declared that "the imagination of man's heart (that is, his entire thoughts and desires) is evil from his youth" (Gen. 8:21). If, therefore, the natural man ever desired God's grace of himself, that desire must be an evil one. This reveals the absurdity of this er-

"I Should Like to Know"

1. If a person commits a sin after he is saved, and has repented of that sin, confessing it to God and forsaking it, and seeing it is the kind of sin that involves innocent people, is it then needful to confess it to men?

There is no need of confessing any sin to anyone except when it is a public sin that would cause harm to and bring reproach upon the church of which the sinning individual is a member. In such a case, the church should exclude the person and when the person repents of his sin, he should come to the church and acknowledge his wrong-doing, stating that he has repented and wants to be restored to the fellowship of the church. Sins which do not thus involve the church are to be confessed to God and need not be confessed to any one else.

2. Hebrews 2:9 says that Christ tasted death for every man? Is "every man" in the original?

The word "every" is in the Greek, but "man" is not. The context supplies the meaning and it reveals that the writer is speaking of God's people. See the editor-in-chief's treatment of this verse in his "Laying the Axe to Arminian Heresies." (25c).

3. Where did the theory originate "that Christ died for all men's sins, but atone's for those that believe"?

We do not know that we can definitely pin-point the exact person who first set this idea forth, but it is a doctrine that is common among the Arminians. The

ror.

"Indulgent God! how kind
Are all Thy ways to me,
Whose dark benighted mind
Was enmity with Thee.
But now, subdued by sovereign grace,
My spirit longs for Thy embrace."

It is clear, therefore, that man cannot successfully resist the grace of God when God has purposed his submission. In reply to Saul's question outside the gates of Damascus the Lord said, "I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks." If any man could effectually have resisted saving grace, Paul would have done it. Listen to his own testimony. "The god of this world hath blinded the minds of them which believe not . . . God who commanded the light to shine out of darkness hath shined in our hearts . . . that the excellency of the power may be of God and not of us" (2 Cor. 4: 4-7). The earth at the time of creation could not resist the light when God said, "Light be" and light was. No! He commanded and it stood fast; He spake and it was done. So is His shining by grace in the sinner's heart.

"'Twas midnight with my soul
till He,
Bright Morning Star, bade darkness flee."

We have already seen that the people of God's choice were given by Him into the hands of His Son, their redeemer. And His testimony was, "All that the Father giveth Me shall come to Me" (John 6:37).

"Glory to God they ne'er shall rove

Beyond the limits of His love;
Fenced with Jehovah's shalls and wills—

Firm as the everlasting hills."
Thus the Scriptures label the doctrines of Arminius as false and therefore emanating from the father of falsehoods—the Devil.

We will now proceed to consider

The Result Of The Teachings Of Arminius

After the death of Arminius there began what was known as the quinquarticular controversy;

idea that the death of Christ and his atonement can be separated as to purpose and actual application is rank heresy. The work of Christ was in behalf of the same people, and all of those people shall receive the blessings of His work.

4. In Genesis 1:2, in the Hebrew, does it read, "The earth BECAME without form?"

That is a notion of those who teach the heresy of Scofield, Pink, etc., that there was a creation and a restoration of the earth after some great catastrophe. It is not scriptural.

5. We know that man possesses the Adamic nature; is he also subject to demon spirits?

Definitely.

6. What is the difference in demon spirits and being possessed of the devil?

Satan is the leader of all the demon spirits. He is their "father" for he caused them to fall. To be possessed of the devil is simply to be possessed of those spirits under his leadership. When an army takes possession of a place, it is often said that General So-in-So, the head of the army, has taken possession. This is true with regard to demon possession. Satan himself will eventually be incarnate in the flesh as the man of sin. To what extent he enters men now, we cannot tell.

7. Matthew 11:14. Is Elias referred to as John the Baptist?

Yes, see also Matthew 17:10-13.

so called because it raged around five points known as

The Five Points Of Calvinism

(1) Total depravity of mankind; (2) Election and predestination; (3) Particular redemption; (4) Effectual calling; (5) Final perseverance.

We have already seen that election, predestination and effectual calling were virtually denied by Arminius himself. Moreover, such a position necessarily involved a contradiction of the first point—the total depravity of mankind, i.e., the inability of man, by nature, to turn to God or perform any spiritual good. If, as Arminius taught, man could, of himself, elect to receive the proffered grace of God, he could not be totally depraved. We have already shown, however, that the Scriptures are very definite regarding man's ability even to discern spiritual things. "Except a man be born again (from above), he cannot see the Kingdom of God" (John 3:3).

These doctrines of Calvinism, therefore, having been thus radically opposed, it was very natural also be called into question by the followers of Arminius.

After the Synod of Dordt in 1618 proceedings were taken (Continued on page 3, column 1)

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Arminianism

(Continued from page two)
against the Arminians. They lost influence in many provinces of Holland, but their doctrines were championed by Mr. Laud, Archbishop of Canterbury. His infusion of Arminianism into the established church remains to this day, so that although its articles are Calvinistic, its pulpits are mostly Arminian. This laid the foundation for all the false doctrines which have subsequently made their appearance in the Anglican communion. From the days of Laud until now the adherents of the doctrines of grace in the Church of England have been decreasing, but we thank God that a minority does still persist.

The adversary was not content with spoiling the established church merely, and Arminianism soon crept in amongst the non-conformists, its principal advocate on this occasion being John Wesley. Wesley was undoubtedly a godly man, as is evidenced by the high esteem in which he was held by one of his theological opponents—George Whitefield.

Although misled by the teaching of Arminianism, there were some points in which he differed from Arminius. Wesley did not deny unconditional election but he held the possibility of salvation on the part of the non-elect by their own free will. But this, of course, postulates two methods of salvation while the entire Scriptures are loud and distinct in their assertion that there is but one. Wesley taught, moreover, that God's saving grace was irresistible on the part of the elect but might be either accepted or rejected by the non-elect. This, of course, necessitated a denial of the truth of particular redemption for if any of the non-elect are to be saved, then the plan of redemption must necessarily be widened so as to include them.

Wesley's revision of Arminianism, therefore, definitely included the falsehood of universal redemption. Modern Arminianism, however, is usually understood to be identical, more or less, with the teaching of John Wesley.

In due time this teaching began to permeate the Baptist denomination and was the direct cause of the main division of Baptists as we see it today. The General Baptists, as their title indicates, followed Wesley's doctrine of general redemption together with other Arminian tenets, while the Particular Baptists hold the truth of particular redemption.

Universal Redemption Refuted
The doctrine of the final perseverance of the saints has never been so fiercely assailed as the other truths to which we have referred and has been denied only by what we might call the outer circle of Arminians. Its denial does not belong to Arminianism proper. I shall not, therefore, pursue that further but will proceed to show the fallacy of the now very prevalent dogma of universal redemption.

The theory is that Christ died for the whole human race in order to make possible their salvation by the acceptance of His grace. But what did Christ accomplish when He died? Peter says He "bare our sins in His own body on the tree" (1 Peter 2:24). Isaiah says, "The Lord hath laid on Him the iniquity of us all," while Paul declares that He died to "redeem us from all iniquity" (Titus 2:14). (These Scriptures refer to the elect—see e.g., 1 Peter 1:2 and Titus 1:1). If all mankind are concerned in the sacrifice of Christ then redemption from all iniquity has been accomplished for every one and there remains therefore no sin any longer chargeable against any man. And will God punish men everlastingly for sins which cannot, by reason of Christ's atonement, be justly charged against them? No! "We have not so learned Christ."

"If Thou hast my discharge procured
And freely in my room endured
The whole of wrath divine;

Payment God cannot twice demand
First at my bleeding Surety's hand
And then again at mine."

Universal redemption demands universal salvation and gives the lie to God's righteous retribution. Such teaching is foreign to Revelation. Jesus declared, "I lay down my life for the sheep" (John 10:15). And all are not His sheep for at the Throne of His Glory there will be seen to be both sheep and goats professedly in His flock.

Gabriel announced before the birth of Jesus that "He shall save His people from their sins" (Matt. 1:21). We have seen who are His people. "All that the Father giveth me," He says, "shall come to me" (John 6:37). And again, to His Father, "Thou hast given [Thy Son] power over all flesh that he should give eternal life to as many as Thou hast given him" (John 17:2). Again, "My sheep hear my voice; I know them . . . and I give unto them eternal life." Those who are Christ's own; whom the Father gave Him; for whom He died and to whom He gives eternal life; are the same persons—an identical number; albeit, a number which no man can number.

But there was, and is, no redemption covering those to whom the Lord will say in judgment, "I never knew you." The crowning argument against universal redemption is found in the declaration of John concerning those who stand "without fault before the Throne of God." He says, "These were redeemed from among men" (Rev. 14:4-5). It is impossible to redeem men from among men if all men are redeemed.

John Owen's Argument

The matter is thus very tersely summed up by a lover of John Bunyan, that great Puritan writer, John Owen:

"The Father imposed His wrath due unto, and the Son underwent punishment for, either—

1. ALL the sins of ALL men;
2. ALL the sins of SOME men; or
3. SOME of the sins of ALL men.

"In which case it may be said: '(a) That if the last case be true, ALL men have some sins to answer for and so NONE are saved.

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Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL

Grundy, Virginia
Sunday—8:30-9:00 A. M.

WMLF—1230 ON THE DIAL

Pineville, Kentucky
Sunday—8:30-9:00 A. M.

WKIC—1390 ON THE DIAL

Hazard, Kentucky
Sunday—8:30-9:00 A. M.

WMNF—1280 ON THE DIAL

Richwood, W. Va.
Sunday—8:30-9:00 A. M.

WPAY—1400 ON THE DIAL

Portsmouth, Ohio
Sunday—7:45-8:15 A. M.

WPFB—910 ON THE DIAL

Middletown, Ohio
Sunday—7:30-8:00 A. M.

WKKS—1570 ON THE DIAL

Vanceburg, Kentucky
Sunday—8:30-9:00 A. M.

WCHI—1350 ON THE DIAL

Chillicothe, Ohio
Sunday—7:15-7:45 A. M.

WMTN—1300 ON THE DIAL

Morristown, Tennessee
Sunday—8:00-8:30 A. M.

WMOR—1330 ON THE DIAL

Morehead, Kentucky
Sunday—7:00-7:30 A. M.

WAIN—1270 ON THE DIAL

Columbia, Kentucky
Sunday—7:00-7:30 A. M.

WLBN—1590 ON THE DIAL

Lebanon, Kentucky
Sunday—7:00-7:30 A. M.

With The New Year Before Us, Will You Do These Things For THE BAPTIST EXAMINER As It Seeks To Spread God's Word:

1. Pray for the editors, that they may be enabled to present scriptural, spiritual material to the readers.
2. Pray for our readers that they may be blessed by the truth presented.
3. Pray that God will open news doors to TBE that it may be of even greater usefulness.
4. Pray about sending TBE to others; ask the Lord to guide you.
5. Pray for the young preachers that receive TBE that they may be blessed in a great way by the paper.
6. Pray for our Twentieth Anniversary Subscription Campaign.

PLEASE REMEMBER US AT THE THRONE OF GRACE IN 1959

"(b) If the second case, then Christ, in their stead, suffered for ALL the sins of ALL the elect in the whole world; and this is the truth.

"(c) But if the first case, why are not ALL men free from the punishment due unto their sins? You answer, Because of unbelief. I ask, Is this unbelief a SIN or is it not? IF NOT, why should men be punished for it? If it BE, then Christ suffered the punishment due unto it or He did not. If He did, why must that hinder them more than their other sins for which He died? If He did not, He did not die for ALL their sins."

Cecil Yates Bliss in commenting upon this quotation says, "It will be seen that the limitation of the atonement to the elect family of faith is a necessary sequence flowing from the nature of the atonement as the one and only means by which sin can be explained and its doom averted."

CONCLUSION

In conclusion let me utter just a word of caution to those who feel perplexed about God's decrees. Does your nature rise in rebellion against God's sovereignty? So does mine. The carnal heart of man says, "We will not have this man to reign over us" (Luke 19:14).

But let me ask you a few questions similar to those which God asked of Job, that we may apprehend our own insignificance. Why were you born in England instead of in the heart of Africa, where you might have been thrown as a sacrifice to the wild beasts of the jungle? Did you have any choice in that matter? Where were you when God decreed your manner of entry into this world? Why were you brought up to attend the ministry of God's word instead of being shut up in a convent or taken on the Lord's day to the door of the public house? Did you control this appointment? And if, perchance, you were not brought up in the nurture and admonition of the Lord, how came it about that you now reverence His name? Did you work the wheels of providence which brought to you the knowledge of God's grace and salvation? And why was it that that friend of yours was killed in an accident while you were preserved in apparently much greater danger? Is any credit for this due to you?

The rebellion of man's will, which began at the fall and was developed at Babel, will culminate in the last King of Babylon, when he shall say, "I will exalt

my throne above the stars of God. . . . I will be like the Most High." But he "shall be brought down to hell; to the sides of the pit" (Isaiah 14:13-15).

Rather may we confide in the great "I AM," who through His Son worketh all things after the counsel of His own will. May He work in us to will and to do of His good pleasure while we rest our faith upon our Saviour's divine request, "Father, I will that they also whom Thou hast given Me be with Me where I am that they may behold My glory" (John 17:24).

"O! may my blood-washed soul be found

Among that favoured band;
And I with them His praise will sound
Throughout Immanuel's land."

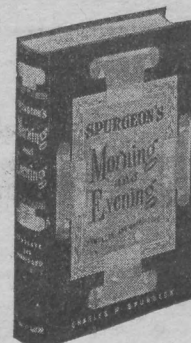
(This article and the article by the same writer entitled "Sovereign Grace," which was recently printed in TBE, are available in one booklet for only 10c. Order from us).

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THE MARTYRS

By J. B. Moody

Who were the martyrs? Those who chose death rather than life. Some say one hundred millions, and Godbey says two hundred millions have laid down their lives, and that voluntarily.

The "sheep" were killed for "keeping the commandments and holding the testimony of Jesus"—Rev. 12:17.

I quote one Roman Catholic and one Protestant historian, the greatest among them.

Mosheim says, page 493: "In almost all the countries of Europe, an unspeakable number of these unhappy wretches, preferred death in its worst forms to a retraction of their errors. Neither the view of the flames which were kindled to consume them, nor the ignominy of the gibbet, nor the terrors of the sword, could shake their invincible, but ill-placed constancy or make them abandon tenets that appeared to them dearer than life and all of its enjoyments."

Who were these? "Anabaptists," "Mennonites," "Waldenses," "Hussites," "Wickliffites," etc.; different names of the same people, whose "origin was hid in the depth of antiquity." In describing them he describes the Baptists.

Who murdered these martyrs? On page 505 Mosheim says: "There were certain sects and doctors against whom the zeal, vigilance and severity of Roman Catholics, Lutherans, and Calvinists were united, and in opposing whose settlement and progress these three communions, forgetting their dissensions, joined their most vigorous counsels and endeavors. The object of their common aversion was the Anabaptists."

On Rev. 13:7 John Wesley says: "And it was given him," that is, God permitted him, "to make war with the saints—with the Waldenses and Albigenses . . ."

"Against these, many of the popes made open war . . . And ever since, the beast has been warring against the saints and shedding their blood like water . . . Some have computed fifteen millions in thirty years . . . Certainly then, and since, the number is almost incredible . . . To these may be added innumerable martyrs in ancient, middle and later ages; in Bohemia, Germany, Holland, France, England, Ireland, and many other parts of Europe, Africa and Asia."

So Mosheim, a Lutheran, and

Wesley, a Methodist, and many others, tell who were killed and who did the killing.

Now let a Roman Catholic — Louis Cermenin — tell how the Protestants did it. In his history of the Popes, part 2, page 197, he says: "In Germany it was still worse; the reformed (Protestants), moved by religious fanaticism, pursued the sect of the Anabaptists with the utmost rigor, and exercised such frightful cruelties toward them that the hair rises on the head (of a Roman Catholic — think of it) when we read the recitals that historians have given us. Instead of being intimidated by tortures, these new martyrs surrendered themselves to the executioners; they were seen mounting the funeral piles singing the praises of God; the most delicate females sought the most cruel treatments, to give proof of their faith; young virgins walked to punishment more gaily than to the nuptial ceremony; they evidenced not the least sign of fear when contemplating the terrible instruments of torture; they sung Psalms while the executioners were tearing off their flesh with red-hot pinchers. Even when their bodies were half consumed by fire, their members broken and the skin torn from their skulls was hanging about their shoulders, they exhorted the executioners to become converts to their doctrine . . ."

"If the excellency of a religion could be proved by the testimony and number of their martyrs (as Roman Catholic priests maintain) the sect of the Anabaptists would doubtless be superior to any other, since it had in less than a year, more than a hundred and fifty thousand martyrs."

Does anyone think these Protestant persecutors were Christians? Like the Roman Catholics they were made "Christians" by the infantile rite, and that kind of "regeneration" is the worst thing that ever befell an infant. But by what means did these Roman Catholics and Protestants murder these Baptist saints? Chandler, in his "History of Persecutions," tells how it was done (see Jones' History, page 120). He says:

"They were publicly whipped, drawn by the heels through the streets of the city, racked till every bone in their body was disjointed, had their teeth beat out, their noses, hands and ears cut off, sharp-pointed spears run un-

der their nails, tortured with melted lead thrown on their naked bodies, had their eyes dug out, their limbs cut off, were condemned to the mines, ground between stones, stoned to death, burnt alive, thrown headlong from high buildings, beheaded, smothered in burning limekilns, run through the body with sharp spears, destroyed with hunger, thirst and cold, thrown to wild beasts, broiled on gridirons with slow fires, cast by heaps into the sea, crucified, scraped to death with sharp shells, torn in pieces by the boughs of trees; and in a word, destroyed by all the various methods that the worst diabolical subtlety and malice could devise."

Were these murderers saints or devils? I don't want to slander the Devil, so I will say they far exceeded any cruelty the Bible or history gives of the Devil. Judged by what we know of both, the Devil was a Christian gentleman compared to them. Yet when one joins the Roman Catholics or Protestants they say by their action, that that is the company they prefer to the martyrs. "Come out of her my people, that ye partake not of this punishment."

No term is more abused than the word martyr. Lincoln, McKinley, Garfield, Jeff Davis, etc., are called martyrs, but not one of them was in a million miles of it. Not one chose the death he died to the life he was living. The first three were murdered contrary to their wishes; the last suffered for his principles, but did not choose or prefer to do so. Roman Catholic and Protestant histories tell who the martyrs were, and I am proud to belong to that people.

I have no fellowship for persecuting Christianity, or such churches. To thus slander His beloved bride is a cruel crucifixion and He will avenge her on all who do it.

What Day To Observe

We keep the eighth day with joyfulness, the day also on which Jesus rose from the dead.—Barnabas, A. D. 150.

On one day, the first day of the week, we assemble ourselves together.—Barnabas, A. D. 180.

But Sunday is the day on which we all hold our common assembly, because Jesus Christ, our Saviour, on the same day arose from the dead.—Justin Martyr, A. D. 140.

We solemnize the day after Saturday, in contradistinction to those who call this day—Saturday—their Saburday.—Tertullian, A. D. 120.

In the light of these facts, what shall we say to the assertion of the Seventh-Day Adventists, that the Sabbath was kept by the Christian church for hundreds of years till changed by the Pope, A. D. 364? Even Elder Andrews unwittingly confesses that the Sabbath was not kept in the early church. Thus in his History of the Sabbath, page 308, he says: "The reasons offered by the early fathers for neglecting the observance of the Sabbath, show conclusively that they had no special light on the subject by reason of living in the first centuries, which we, in this latter age, do now possess." What a confession that is from the ablest historian the Seventh-Day ever had! He admits

Two Encouraging Truths For God's People

By Norman Collins
Ashland, Kentucky

"For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people."—I Samuel 12:22.

There are particularly two truths we wish to notice in this verse of Scripture. The first of these is "The Lord will not forsake his people."

Let's notice a few instances in the Word of God of this wonderful truth.

(1) In the 17th chapter of I Kings, we read how, during the great drought, God commanded the ravens to feed Elijah; and again in I Kings 19:5-8 we find how the Lord was with Elijah as he was fleeing from the wicked queen Jezebel. We read, "And as he lay and slept under a juniper tree behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God."

(2) The Lord did not forsake Israel when they were in bondage in Egypt (Exodus 1). As we know, Pharaoh passed a decree that all male children born of Jewish parentage should be killed. And in the second chapter, we read how Moses was born, hidden in the bulrushes, found of Pharaoh's daughter and raised under the protection of Pharaoh's own house, later becoming the instrument used of God to lead the children of Israel out of bondage.

(3) He did not forsake Peter when he was in prison. In the 12th chapter of Acts, we see how that Herod raised his hand to persecute the church, and he proceeded further to take Peter also. And when he had apprehended him he put him in prison and delivered him to four quaternions of soldiers to keep him. Also Pe-

ter was sleeping between two soldiers and was chained by two chains. But prayer was made without ceasing unto God for him. The Lord sent an angel to wake Peter and when he rose up his chains fell off. And the angel led him out of the prison and the doors were still locked.

(4) He will not forsake us. Here are a few Scriptures in which this truth is taught: Deut. 4:31, Psalms 37:25, 28, Psalms 94:14, Heb. 13:5.

We will now notice the last part of this text. "... because it hath pleased the Lord to make you his people."

The blessed thing we notice about this passage is that the Lord was pleased to make you His people. It was not any good in us, which was seen of the Lord whereby we were made His people. But, this text simply says that it has pleased the Lord to make you His people. He did not choose us as some suppose, look down through the centuries and see some spark of good works in us and choose us in view of these. Neither did He look down through time and see our faith. But He did look down through time and see our sins and sent Christ, that He might establish righteousness for us and that He might pay our sin debt (Romans 5:6-8, Romans 5:18). Therefore, we are chosen of God to be a peculiar people (Titus 2:14).

When were we chosen? We were chosen in Christ before the foundation of the world (Ephesians 1:4-6, Romans 8:29, 30). According to these verses of Scripture, the Lord chose us, even before He made the world, or before He made the stars, or planets, or anything in the earth or out of the earth. We are chosen for His own purpose and His own glory (John 15:16, Acts 9:15).

There are many objections to the plain teachings of the Bible as to election, predestination and to the Sovereignty of God. But a God which is not sovereign is not a god at all. To me, these truths are a blessing and an encouragement in every thing I do. My prayer to God is that every Christian will embrace these truths and hold them dear to his heart.

that "the early fathers" "in the first centuries" neglected "the observance of the Sabbath." What further need have we for witnesses?—Grace and Truth.

"Sacred Landmarks"

(Continued from page one)
society, the home as a landmark for the teachings of the Word of God is certainly fast fading.

There is a second landmark—namely, that of education. Education has always been a landmark so far as America is concerned. Of course, a long time ago the three R's representing readin', ritin', and rithmetic, gave way to three other R's—rah, rah, rah, on the athletic field. It is true, beloved, today that education is not to be considered in any wise at all a landmark of decency. Evolution, higher criticism, modernism—all of these have made their inroads into education. We've even gotten to the place that biology has dethroned God, and the Lord Jesus Christ today is crucified upon a cross of culture. If I had the time, I could show you of the drift in America so far as educational standards are concerned, in view of the higher criticism and modernism that is abroad in our schools of today.

A third landmark is that of statesmanship. I think that the majority of the men who are elected to Washington to represent their constituents misrepresent those who have elected them, and I am satisfied that the majority of them, instead of being statesmen, have dwindled into

mere politicians. The world is groaning today as a result of the misrepresentation of the politicians. We are groaning under the burden of excessive and oppressive taxation, the like of which the world has never seen, and with the remedy and a relief therefore seems not to be imminent in the future. Surely as they might be a God looking down on this today, this world needs a Moses to lead the world politically, just as Moses led the children of Israel out of the land of Egypt and through the wilderness to the land of Canaan.

I'll remind you of a fourteenth landmark that I think is likewise fast slipping away, and that is the landmark of morality. I remember during World War II that I was riding on a bus between Jackson, Mich., and Toledo. An aged woman, whom I judged to be at least sixty-five years of age, got on the bus and sat on the same seat with me. She was a social worker in one of the cities. In the course of the conversation (Continued on page 5, column 1)

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(Continued from page three)
nothing good and no prophet could come. The Jews could add nothing to the scorn which these names expressed. They would not have defiled the glory of the name of their Messiah by applying His title to those whom they regarded as the followers of a pretender. The name Christian, which in the only other places where it appears, is used contemptuously; and it could not have been applied to the early disciples by themselves. It must therefore have been imposed upon them by the Gentile world. The inhabitants of Antioch were celebrated for their wit and propensity for conferring nicknames."

Watson, in his Bible Dictionary, says:

"It is probably that the name Christian, like that of Nazarenes and Galileans, was given to the disciples of our Lord in reproach, contempt. What confirms this opinion is, that the people of Antioch in Syria, Acts 11:26, where they were first called Christians, are observed by Zonaras, Procopius, and Zonaras, to have been remarkable for their glibness in jesting. Some have indeed thought that this name was given by the disciples to themselves; others, that it was imposed on them by divine authority; in either of which cases we should have met with it in the subsequent history of the Acts, and in the Apostolic Epistles, all of which were written some years after; whereas it is found in but two more places in the New Testament—Acts 26:6, where a Jew is the speaker, and in I Peter 4:16, where reference appears to be made to the name as imposed upon them by their enemies. The word used, Acts 11:26, signifies simply to be called or named, and when oddridge and a few others take to imply a divine appointment, they disregard the *usus loquendi* (established acceptance of the term), which gives no support to the opinion."

Coneybeare and Howson, in their great work, *LIFE AND EPISTLES OF ST. PAUL*, after showing the name could not have been given by the Jews, say:

"Nor is it likely that the 'Christians' gave this name to themselves. In the Acts of the Apostles, and in their own letters, we find them designating themselves 'brethren,' 'disciples,' 'believers,' 'saints.' Only in two places do we find the term Christian, and in both instances it is imposed upon them by those who are without. There is little doubt that the name originated with the Gentiles, who began now to see that this new sect was so distinct from the Jews that they might naturally receive a new designation. And the form is, as a matter of fact, a Greek word, *Christianos*, which came from the Romans, not from the Jews. Thus 'Christian' was the name which naturally found its place in the reproachful language of their enemies. In the first instance, we have every reason to believe that it was a term of ridicule and derision. And it is remarkable that the people of Antioch were notorious for inventing names of derision, and for turning their wit into the channels of ridicule. In every way there is something very significant in the place where we first received the name we bear. Not Jerusalem, the city of the Old

Covenant, the city of the people who were chosen to the exclusion of all others, but in a heathen city—the Eastern center of Greek fashion and Roman luxury."

Landmarks of Truth, by D. M. Evans, Philadelphia, 1882, says: "The term was given as one of reproach."

Wheden, in his Commentary, says: "The Greeks and Romans gave them this name."

Ellicott, in his Commentary, says: "The Romans stationed at Antioch . . . gave them this name."

Tacitus, Ann. XV, p. 44, says: "Nero punished with refined cruelty those whom the vulgar called Christians."

Chrysostom, who preached in this very city, said of its wicked inhabitants: "Although they had invented the Christian name, they left to others the practice of the Christian virtues."

Meyer on Acts, Edinburgh Edition, 1877: "This name decidedly originated not in, but outside of the church, seeing that the Christians in the New Testament never use it of themselves, but designate it of themselves by *Maheites*, *Adelphoi*, believers, etc.; and seeing that in the two other passages where *Christianoi* occurs, this appellation distinctly appears as extrinsic to the church (Acts 26:28; I Peter 4:16) . . . The origin of the name must be derived from the Gentiles at Antioch."

Riehm's Dictionary of Biblical Antiquity, p. 235, in the article *Christen*, or *Christianer*: "The name was applied to them by the non-Christians, and, in fact, as the Latin formation shows, undoubtedly by the heathen dwellers of the city. The Jews, who also hoped for the coming of the promised Christ, preferred to call the despised sect (Acts 24:15; 28:22) *Nazarenes* (Acts 24:5). He adds that it 'came into use in apostolic times only among non-Christians; thus by Agrippa (Acts 26:28), and so also the lips of those from whom the Christians had to suffer (I Peter 4:16). It first came into use among the Christians also, as a respectful designation applied by themselves, in the second century."

J. P. Lange, translated and edited by Philip Schaff: "It has long since, and with great truth, been said, that the Christians did not originally apply this name to themselves; for throughout the whole New Testament it is employed by those who were not Christians. Neither could the Jews have introduced it, since they would never have applied the Messianic name, which they held to be sacred, to a hated sect; it would have, according to their views, been desecrated by such a use. No other explanation is possible, except that the name proceeded from the Pagans, and this view is sustained by the form of the word, which, in every respect, resembles the names of political parties, such as *Herodians* (Matthew 22:16), *Caesareans*, *Pompeians*."

Life and Epistles of Paul, by Thomas Lewin, Trinity College, Oxford, Third Edition, col. I, pp. 96, 97: "As the first great impression was made on the heathen world at Antioch, the disciples were called Christians first at Antioch . . . The explanation is, that the Romans, who made Antioch their headquarters in the East, taking the word *Christos* to be the real name of the founder of the society, adopted the Greek word, and Latinized the form of it."

Hackett says: "It is evident that the Jews did not apply it first to the disciples . . . It is improbable that the Christians themselves assumed it; such an origin would be inconsistent with its impregnate use in the New Testament. It occurs only in Acts 26:28; I Peter 4:16, and in both places proceeds from those out of the church . . . Probably the heathen, whether they were Greeks or Romans, or native Syrians, needing a new appellation for the new sect, called them Christians."

Life and Work of Paul, by F. W. Farrer, Trinity College, Cam-

THE LIGHTS OF YEARS AGO



The oil-lamp and the church of God (not the building, but the people who assembled there) were LIGHTS of early American communities. The oil-lamp has been replaced, but if there is still spiritual light in such communities, the light is the same—God's church.

Bearing witness to the truth in Christ, the church is a light-house for those in a sea of darkness, this world. As Christians, may God help us to be faithful to His church.

bridge, vol. I, pp. 298, 299: "An hybrid and insulting designation was invented in the frivolous streets of Antioch, and around it clustered forever the deepest faith and the purest glory by Gentiles, and given more or less in sport. It could not have been given by the Jews . . . Nor was it in all probability a term invented by the Christians themselves."

French, on the Study of Words: "Imposed, I say, for it is clearly a name which they did not give to themselves, but received from their adversaries . . . It was plainly the heathen, and not the Jews, that gave it."

Albert Barnes: "I incline to the opinion that it was given to them by the Gentiles . . . If it had been assumed by them, or if Barnabas and Saul had conferred the name, the record would probably have been to that effect, not simply that they 'WERE CALLED,' but that they took this name, or that it was given by the apostles."

Jamieson, Fausset and Brown: "This name originated, not with-

in, but without the church. Not with their Jewish enemies . . . but with the heathen in Antioch . . . It was not at first used in a good sense as Ch. 24:28; I Peter 4:16, show."

Cyclopedia, McClintock and Strong: "It is most likely to have been suggested by the Gentile inhabitants of Antioch."

Schaff - Herzog Encyclopedia: "Nickname, meaning 'partisan of Christ,' given by the people of Antioch."

Henry Alford, Trinity College, Cambridge, vol. II, London, 1855: "This name is never used by Christians of themselves in the New Testament. Only as spoken by or coming from those without the church."

J. M. Atwater, Ada, Ohio, in Christian Standard (Campbellite): "I fully accept the name 'Christian' as one of the names of believers, while I utterly deny that it is the revealed name, or is in any way exalted in the Bible. It seems to me that it is incredible that God revealed a special, chosen name for all the followers of Christ, and then out of the entire number of the apostles only one should be found using it, and he only once! Many of the others wrote books long after the rise of this name. They constantly talk of what we call 'Christians,' but they always chose some other name. Jude wrote one letter; James wrote a longer one; John wrote three letters and the long book of Revelation; but they never use this name. Paul wrote thirteen long letters to churches, pastors, etc., and made many recorded speeches; he used other titles hundreds of times, in those cases where we employ the word 'Christian'; but he never used the appointed name even once! Such conduct on the part of Paul is inconceivable . . . Peter's use of the name 'Christian' (I Peter 4:16) shows that it was used by opposers as a term of hatred and contempt, for they were liable to 'suffer' as Christians, and needed to be exhorted not to be 'ashamed' on that account. But the great body of the best critics do not see in Peter's expression anything more than a toleration, or per-

haps adoption, of a term used by the outside world. I base this statement on a pretty wide examination of authorities."

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"Sacred Landmarks"

(Continued from page four)
versation, as we rode quite a number of miles together, she made mention of her work and the problems that arose as a result of it. Finally, she said, "I've come to this conclusion, that morality is a thing of the past, that can now be found only in the dictionary. When you think today of conditions as they exist, surely the landmark of morality is a thing of the past."

I can remember nearly thirty years ago the first man that I ever saw wearing shorts on a street. I remember that an old country boy who was acting as policeman in that city called the mayor at once to ask him if he didn't think he ought to "run him in" off the streets for indecent exposure of himself. Yet, beloved, the clothes that that man was wearing that day were far more modest than the clothes you find the average woman wearing on the streets today. I say, beloved, that with rock and roll music, the shorts that men and women wear today, and with the shows that appear on television, many (Continued on page 6, column 1)

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"Sacred Landmarks"

(Continued from page five)
of which are downright vulgar and suggestive, I insist that the landmark of morality is a thing of the past.

I'll go further and mention the fifth of these landmarks that I think govern society—that is, the landmark of religion. The world today is asking for a new religion. Sound doctrine is no longer endured. There's no sound doctrine that emanates from the average pulpit today. The fact of the matter is, itching ears are more and more in evidence, and are becoming more and more prevalent, as dogmatism is discarded and doubt is deified. In fact, the Bible is attacked today from every angle, and all the great doctrines of the Word of God are hushed and we are told to talk about them around the chimney corner, but not to discuss them from the pulpit. We've come to the time that when you want to speak about the doctrine of security—that when God saves a man He saves him forever, when you want to talk about the doctrine of election—that God chose men to salvation before the foundation of the world, when you want to talk about the truths of the great church that the Lord Jesus Christ built, and when you want to speak about the fact that a woman's place as laid down in the Word of God is a place of silence and subjection in public worship services—when you want to speak of great doctrines like these, the only place we are told to talk about them is around the chimney corner with some of the great saints of God who are mature, but never to preach them from the pulpit. I tell you, beloved friends, the Word of God is thus attacked and the great doctrines are hushed. We are also having a deluge of teachings that go forth by the radio and from the pulpit Sunday after Sunday that are called "Old Fashioned" or "Old Time" religion. The fact of the matter is, there isn't a one of them that can't trace back one hundred years and find that it started then.

I say that the landmark of the home, of education, of statesmanship, of morality and of religion are factors that govern and control society, and these five landmarks are virtually a thing of the past.

I turn again to my text, which says:

"Thou shalt not remove thy

neighbour's landmark."

I read again:

"Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen."—Deut. 27:17.

"Remove not the ancient landmark, which thy fathers have set."—Pro. 22:28.

Now, beloved, if you were to remove a landmark in olden times, you were doing that which was a dishonest act. I say that to remove a man's landmark was a dishonest act. And more than that, it was a deceitful act. And worse than that, it was a covetous act, and still worse than that it was an injurious act. Because of this, God said, "Cursed be the man that removeth his neighbour's landmark."

Now, beloved, if it were true that to remove the landmark which marked the line fence between your farm and the farm of someone else was such a serious thing that it caused God to say "Cursed be he that removeth his neighbour's landmark"—if it be true that removing the landmark affecting one's property caused God to pronounce a curse on the individual that did so, then how much more serious is it today? How much more serious is it in this hour when the removal of a spiritual landmark affects the destiny of one's eternal soul?

Beloved, I have a message of comfort for you today. I have a message of encouragement and consolation. Suppose the landmarks of the home and education and statesmanship and morality and religion are removed. Suppose these landmarks affecting society are completely obliterated. What's going to survive? What's going to be left when all these five landmarks are completely removed? So far as you and I are concerned, what would survive the removal of these landmarks?

I

THE THRONE OF GOD WILL STILL SURVIVE.

"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm. The heavens are thine, the earth also is thine:

as for the world and the fulness thereof, thou hast founded them."—Psa. 89:7-11.

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him."—Nahum 1:3-6.

Beloved, I tell you when all Hell has turned loose against the landmarks of civilization, and when all vestige in these landmarks that are sacred to us is gone, the throne of God shall still remain.

World War I came when I was just a boy in my early teens, and I remember very definitely how that the emperors of Germany, Austria-Hungary, Russia, and Turkey lost their thrones. Then between World War I and the beginning of World War II the thrones of Portugal and Spain likewise disappeared. When World War II came, practically every throne in Europe was shaken. Beloved, I often think how that the thrones of this earth have been so vitally removed and affected by the fluctuations and the ebbs of society in the last few years, and then I turn to the Word of God and I read:

"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre."—Psa. 45:6.

I like the poem which I read during World War II, which says:

"They can not shell His temple,
Nor dynamite His throne;
They can not bomb His city,
Nor rob Him of His own.

They can not take Him captive,
Nor strike Him deaf and blind;
Nor starve Him to surrender,
Nor make Him change His mind.

They can not cause Him panic,
Nor cut off His supplies;
They can not take His kingdom,
Nor hurt Him with their lies.

Though all the world be shattered,
His truth remains the same;
His righteous laws still potent,
And 'Father' still His name.

Though we face war and struggle,
And fell their goad and rod;
We know above confusion,
There will always be God."

I tell you, beloved, after all the landmarks of society are gone, the throne of God shall still prevail.

World War I came to an end with the Treaty of Versailles. Three men sat around that treaty table and dictated the terms of the treaty of World War I. Not one time did they bow their heads before God. Not one time did they lift their eyes to Heaven to invoke the blessings of God. The reason: one of these three was an atheist. Rather than dare insult or hurt the feelings of this atheist they went through the making of the Treaty of Versailles ending World War I with never a moment's time wherein they recognized Almighty God. It is no wonder World War II had to be fought.

And when World War II was fought, and it came to an end, they met out on the west coast for a conference, and not one time was an eye lifted to God. Not one time was a head bowed in prayer. They said, "We have representatives of the Russian government here and it will insult them if we do so."

When the United Nations was brought into existence, not one session has ever been called to order with the people looking to God in prayer. Every time I look



upon a Jew, realizing that he is out of his country, I realize that that Jew is here because the Jews left God out of existence. They ruled God out of their lives in the days of the northern and southern kingdom in Israel and that is why they are in exile today. Beloved, as long as nations sit down at a treaty table and rule Almighty God out of existence, or try to legislate God out of existence, or try to run the nation's affairs without the recognition of God, we can expect wars, and rumors of wars, and more wars to continue. Beloved, I say to you this morning, God still exists.

Suppose someone would try to tell me that our brother who read the Bible for us this morning, Brother Jim Everman, doesn't exist. Now I've known Brother Jim for a good long while. I had a little part so far as his ordination was concerned. I have preached for him many, many times. It was his church that fostered the organization of this church, and I've been with him under numerous and various and sundry occasions. Suppose you were to sit down down and try to show me that Brother Jim Everman did not exist. You might by some shrewd, subtle scheme of philosophy and argumentation prove to me that he does not exist. When you had finished your argument I might not be able to put my finger on the weak spot of your argument, but I would still know he exists because of my personal experience with him.

Beloved, you might try to tell me that there is no God. You might try to tell me that God doesn't exist. When you had finished your argumentation I might not be able to put my finger on the weak spot thereof, but I would still know there's a God because of my personal experience with Him. I tell you, beloved, when all the landmarks of society are gone, the throne of God shall still prevail, and as a Sovereign Being He'll still look down on the sons of men.

II

THE CROSS OF JESUS CHRIST WILL STILL SURVIVE.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—I Cor. 1:18.

I read that even after the Lord has set up His millennial kingdom there will be souls saved—that someone is going to fly through the heavens preaching the everlasting Gospel. I tell you, beloved, there are going to be people saved down to that time, and I tell you they will be saved through the Gospel and the old Gospel is thus bound to exist.

When Vasco de Gama settled in South China and the Portuguese colonists followed his trail and set up houses and made an at-

tempt at colonization, one of the first buildings that they erected was a church building. But after this colonization effort, a violent China sea typhoon struck that building and caused it to fall with the exception of the front section and the tower above it. When Sir John Riving, an English hymn writer, visited that section of China in 1825, he was definitely impressed by the cross standing above the wreck of that church building, and he wrote:

"In the cross of Christ I
Towering o'er the wreck
time;
All the light of sacred story
Gathers round its head
time."

Now even the author of that hymn is gone, the cathedral itself is gone and the building it are forgotten, the monument that built it is gone, the hood that burnt incense there no more, and the iron dy that ruled those China hills crumbled, but the cross itself remains.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ."—Gal. 6:14.

Beloved, when all the landmarks of society are gone, the Heavens will be the throne of God and down here on earth the cross of Jesus Christ.

III

THE WORD OF GOD WILL STILL SURVIVE.

I tell you, beloved, I'm one bit alarmed about modern or higher criticism ever denigrating God's Word. You could through every hymnal in the world and tear out every line that speaks of the Word of God; you can go to every museum and remove every piece of statue and every picture that speaks about the Word of God; you go into every library and out every book that even breathes one thought of the Word of God. You can burn it all and remove every vestige of the Word of God. (Continued on page 7, column 2)

JOHN'S BAPTISM

"The baptism of John, whence was it?"

—Christ

And they answered, "We can not tell."

—the Jews

WHY COULD THEY NOT TELL?

For centuries the religious world has been divided over three theories touching the place of John's ministry:

- I. It belonged to the JEWISH DISPENSATION.
- II. It was an INTERMEDIATE DISPENSATION.
- III. It belonged to the CHRISTIAN DISPENSATION.

To Which Did It Belong?

What Church Would Christ And

The Apostles, Baptized By John,

Belong To, If They Were Here Today?

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SOME FRIENDS WHO VISITED US OF RECENT DATE

FROM GALLIPOLIS, OHIO



Mr. and Mrs. Carter Clark, who have been two of our most supporters, were in our Sunday services recently and later worshipped with us in our home. It is truly a rich blessing now them and talk with them concerning the great truths of God's Word.

FROM KATY BAPTIST CHURCH



Coming from the extreme northwest corner of West Virginia to attend our Thanksgiving services were the pastor and deacons of Katy Baptist Church. Mrs. Gilpin and I have been on two occasions and I hasten to state that there is no pastor nor pastor that loves God's Word more than these. Bill Locke, and Glenn Shreve—truly a great pastor and the great deacons.

FROM HAMILTON, OHIO



Mr. and Mrs. Eddie Garrett live in Hamilton, Ohio, (near Cincinnati) and are carrying on a mission work, hoping to eventually organize a church there. They are members of Calvary Baptist Church and their work is under the auspices of our church. They are sacrificially carrying on in their ministry and predict a glorious future for them in God's service.

"Sacred Landmarks"

(Continued from page six)
from this earth, but even then you couldn't destroy it. Do you know why? Because there's a copy on file in the registry office in the sky. Listen:

"For ever, O Lord, thy word is settled in heaven."—Psa. 119:89.

Though you might destroy all the Word of God from this earth, the Word of God would still survive and it would still prevail. No wonder the Lord Jesus Christ said:

"Heaven and earth shall pass away, but my words shall not pass away."—Mt. 24:35.

It is amazing to me that the Word of God survives. I'll be honest with you, beloved, it amazes me that the Word of God survives. When I think about some of the preaching that has gone on in the years gone by, it is amazing to me that God's Book is still in existence. Can you imagine a preacher on a Thanksgiving day preaching on this subject — "Who Threw The Turkey In The Well?" Or can you imagine another — "What Makes A Dog Pant?" Or here's another — "Going to Hell in High Gear." And here is one that caps the

THANKSGIVING NOVEMBER 25, 1958

Since we were printing the Tabernacle series, and not wanting to break in on it, we did not carry the editor's Thanksgiving message immediately following Thanksgiving. We are happy to get around to it now, and to tell you a little about the day.

The sermon in this issue was preached that morning (8:30) to a large crowd who really drank in the Word of God. It was the easiest crowd to preach to that I can remember, and God gave your servant undue liberty.

Folk from Ohio and West Virginia were present along with us folk from Kentucky and truly we fellowshiped in the Lord. Fifteen preachers were present and I am sure they were blessed by the meeting.

Brother Jim Fredericks and wife drove all the way from Texarkana, Tex., to be with us. This is the second Thanksgiving service they have attended and we thank God for them.

In just about ten more months another Thanksgiving season will roll around. We invite you now to be our guests and worship with us.

climax of them all— "Who Took the Ham Out of Abraham?" Beloved, when I think of some of the preaching that is going on, I am amazed that the Word of God still survives. I am amazed that anybody would come hear us preach. I am amazed that anybody would want to hear us preach. But, beloved, the Word of God survives today in spite of the infidelity outside of the church and the rationalism inside the church. The Word of God survives today in spite of the opposition of Romanism on one hand and the heresies of Protestantism on the other hand. In spite of the compromises of weak-kneed Baptists, the Word of God still exists. I tell you this morning, beloved, the Word of God is going to survive.

I heard a man preach several years ago who said that on one occasion he followed the Ganges River for eighty miles out in the ocean. He said that the Ganges River flows at a tremendous pace, and it carries a tremendous amount of silt, mud and dirt. He said that the Ganges River still continues as a muddy yellow stream eighty miles into the ocean and then disappears in the heart of the ocean.

Beloved, on every hand there's rationalism in the pulpits today, and though the spiritual muddiness of the heretics and the mod-

FROM CHARLESTON, WEST VIRGINIA



Mr. and Mrs. Guy Mountse, faithful members of Randolph Street Baptist Church in Charleston, W. Va., and loyal friends of TBE, were with us for our Thanksgiving services. What sweet fellowship God gave us together and how thankful we are for these dear friends.

FROM NORTH CENTRAL OHIO



Mr. and Mrs. Roy Johnson, whose contributions and letters of encouragement have been a real source of inspiration, who live in Plymouth, O., visited in our church and home a few months back. In some manner their picture was lost and only found of recent date. Hence this delayed printing. Many times since they visited in our home has your editor thanked God for them. To know them is but to love them.

FROM SPRINGFIELD, OHIO



Mr. and Mrs. Jerry Locher, who are members of Calvary Baptist Church of Ashland, Ky., are now living in Springfield, Ohio. Brother Locher is attempting to organize a church. He is true to the Book, a fine lad, and withal an outstanding prospect to carry on the battle for the Truth for many years to come.

ernists and rationalists may last for a little while, it is ultimately lost completely in the great ocean of God Almighty's eternal truth. Beloved, the Word of God is going to last.

As the poet has said:
"Last eve I paused beside the blacksmith's door
And heard the anvil ring the

vesper chime,
Then looking in upon the floor I saw
Old hammers worn with beating years of time.

"How many anvils have you had?" said I,
"To wear and batter these hammers so?"

(Continued on page 8, column 3)

How To Be Saved

(Continued from page one)

peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray; and the Lord hath laid on him the iniquity of us all" (Isa. 53: 5, 6).

"Who his own self bare our sins in his own body on the tree" (I Pet. 2:24).

This is the Gospel. Jesus says, believe it, rely on it to save you, trust it, depend upon it, and ON IT ALONE, for salvation. Listen to the Savior: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life."—John 3: 14, 15.

The bitten Israelite dying of the wound had simply to look and then God's sure promise was that he should not die. Jesus says the helpless, lost sinner, has only to "believe in Him" and he SHALL NOT perish, but have eternal life. How broad ("whosoever"). How SURE! To the man who wanted to be saved, the answer was, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

Pause a minute. Believe in Him just now. Go no further. Let this be the time. Trust Him to save you. Not Him do a part and you a part, but trust THE WHOLE of your salvation to Him just now. Leave, just now, once for all, the whole responsibility of your soul's being saved to the Lord Jesus, relying in childlike confidence on His promise: "Him that cometh to me, I will IN NO WISE cast out" (John 6:37).

Have you trusted Him? Then listen to the Lord Jesus again: "Verily, verily, I say unto you, he that believeth on me (do you, reader?) hath (look at it, HATH; notice it closely) HATH EVERLASTING life" (John 6:47). "Mama, Mama!" shouted a little boy who had trusted the Lord Jesus to save him, and who was shown this Scripture, "God says I have everlasting life!"

If one who believes in Jesus already has EVERLASTING LIFE and "shall not come into condemnation" (John 5:24), "shall never perish" (John 10:28, 29), will "in no wise" be cast out (John 6:37), why should that one try to live a Christian life? Why be baptized? Why resist sin? Why give money or time to the Lord's cause? Why obey the Lord Jesus? Why try to live a godly life? Listen to the Lord Jesus: "If you love me keep my commandments" (John 14:15). Not "if ye are afraid of going to Hell," nor "if you want to get to Heaven" (these two questions were settled by His dying for our sins, I Cor. 15:3), but "if ye love me." Serve Him from love, obey Him from love.

"But why love Him?" Oh, reader, you would love a dog that would even risk his life to save yours, and yet you do not love God's Son who "died for our

sins" (I Cor. 15:3). If that is the kind of a heart you have, then listen to a solemn, awful assertion of God's Word: "If any man love not the Lord Jesus Christ, then let him be Anathema (accursed) Maranatha (our Lord come)."—I Cor. 16:22.

A moment more, reader, and you are done with this article till you meet it at the judgment bar of God. Have you believed Him? Have you trusted Him to save you? Have you trusted the whole of your salvation to Him, leaving the entire responsibility of your soul's eternal destiny to Him? "NOW is the accepted time" (II Cor. 6:2). TAKE NO RISK! Eternity, oh, eternity! YOU CAN MAKE SURE—will you? Oh, let your answer be: "I will; I yield; I receive Him now as my Savior; I believe on Him now; I trust Him now to save me; I rest my soul's eternal destiny once for all on His promise, 'Him that cometh unto me I will in no wise cast out.'"—John 6:37.

Satan's Counterfeits

(Continued from page one)

known to be "loyal to the whole program" he will be heartily fellowshiped. Institutions may become absolutely rotten, but so long as they fit into the denominational scheme of things, nothing must be said against them, and orthodox pastors will lead their churches into supporting them. If a church or pastor is not sold on the whole Co-operative Program, if designation of funds is made to avoid supporting questionable institutions, that church or pastor has broken fellowship. To show independency of mind, and to even question the wisdom of denominational procedure, means for a pastor to be branded as off-color, and means for a church to be branded as something less than a real Baptist Church. Due to dissatisfaction with this ecclesiastical system, other Baptists groups have sprung up. We have Conservative Baptists, The General Association of Regular Baptists, World Fellowship Baptists, Bible Baptists, and many Baptist churches that have no affiliation with any general group. Often Southern Baptist churches refuse letters from churches of these groups. Why? Because they have repudiated the Baptist faith? No. Because they pursue different methods of carrying on their work. This plainly shows that fellowship is no longer in a common Baptist faith, but rather is based on methodology and ecclesiastical affiliation. This is a false basis of fellowship — and one completely unknown to the Scriptures. Sometimes we have even known of cases where a Southern Baptist Church refused to grant a church letter to another Southern Baptist Church, because that church did not support every item in the Co-operative Program,

and perhaps deviated in some other respects from the churches giving full and unquestioned obedience to the Denomination.

The Scriptures make plain that the real basis of unity and fellowship is in certain foundational truths. Those truths are plainly stated in Ephes. 4:3-6.

While this narrow and unscriptural basis of fellowship obtains among Southern Baptist churches, the Denomination itself gradually draws closer to fellowship and affiliation with the National and World Council of Churches — the most heretical organizations known to the earth today. Prominent Baptist leaders greatly desire that Southern Baptists shall become affiliated with these two evil groups. The National Council has a Socialistic outlook, and is Modernistic to the core. It has even issued its own version of the Bible, the biased and un-scholarly, modernistic "Revised Standard (Per) Version."

The Lord meant that Christian fellowship should be based on the foundational truths of Christianity — not on methods of work, and not on adherence to a certain form of ecclesiasticism. The shift that has been made, is a dangerous one.

"Sacred Landmarks"

(Continued from page seven)

"Only one," said he. "The anvil wears the hammers out, you know."

And so I thought, the anvil of God's Word, for ages sceptics blows have beat upon; And though the sound of falling blows was heard, The anvil is unhurt, the hammers gone."

Yes, beloved, the landmarks of society are fast fading from us, but the Word of God still remains.

IV

THE NAME OF JESUS CHRIST WILL ALWAYS REMAIN.

"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:21.

Beloved, the name of Jesus Christ is far above all principalities of this world and of that world which is to come. It will always be such, for it shall always remain.

I often think of Whitefield, who is accredited as being one of the co-founders of the Methodist society. I often think how that one man approached him, before Methodism was organized, and said to him, "Mr. Whitefield, are you going to form a church? Are you going to aim to perpetuate your name with a church?" Mr. Whitefield said, "I know not what the Wesleys may do. I do not know what John Wesley or Charles Wesley may attempt to achieve, but as for me, let my name perish, but let the name of Jesus Christ live forever."

I stand here this morning and I say, "Let my name perish! Let the name of this church perish! Let the name of statesmen perish! Let the names of the greatest of all men and all minds of all ages perish! But let the name of Jesus Christ live on forever."

"All hail the power of Jesus' name! Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all."

Beloved, when all the world has been on fire, when our God has set up a new Heaven and a new earth here, along with the throne of God and the Word of God and the cross of God, there'll be the name of Jesus Christ still surviving.

V

THE CHURCH THAT JESUS BUILT WILL STILL BE HERE.

"And I say also unto thee, That

thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

"Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."—Eph. 3:21.

Where does the Lord Jesus get His glory? In the church. There's never a time that God gets His glory through a preacher or that God gets glory by the exaltation of some earthly man apart from His church. There's never a time that you read in the Bible where God gets any glory through a mission board. In fact, you don't even find such an organization in the Word of God. There's never a sign or any indication that God gets any glory except on one basis — namely He gets His glory through His church. Beloved, that church is going to exist. How long? Throughout all ages, world without end.

I don't say that all churches are going to exist. Listen:

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up."—Mt. 15:13.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:16.

That old whore who is spoken of as the mother of harlots represents Romanism and all the Protestant churches that have come out of Rome are referred to as her harlot daughters. Beloved, there is no passage in all the Bible that is farther from being fulfilled than this verse, for the heretics are sprouting today. They're really budding today. The old whore and her harlot daughters are really riding high today. Yet the Word of God says they're going to be made desolate and naked. The Bible speaks of eating her flesh and burning her with fire. That means destruction. Beloved, the day is coming when people who hate us for what we stand, are going to realize that they would be a whole lot better off if they had stood with us. There's a day coming when all the heretics are going to be destroyed, but the church that Jesus built is going to last world without end. How much better it would be if men would just learn that and just take God at His Word, and just follow God's practices and God's policies that are laid down in His Book. Thank God, His church will remain.

VI

THE ELECT OF GOD ARE STILL GOING TO EXIST.

"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I come out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."—John 17:8, 9.

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

Beloved, when all the landmarks are gone, the elect of God are still going to exist.

As the poet has said:

"The stars shall shine for a thousand years,
A thousand years and a day;
But God and I shall live and love,
When the stars have passed away."

Yes, in spite of the world, the flesh and the Devil, we are going to continue. In spite of everything that is against us and contrary to us, we are going to persevere. Didn't Jesus say to them:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—John 10:28, 29.

I tell you, beloved, the elect of God are going to persevere in

spite of all the efforts of Satan and some day, out yonder we going to be with Him. We living in a day when material men are racing to see who to the moon first. But you know I'm not much concerned about who gets there. It doesn't make a bit of difference in the way to me whether Russia gets to the moon before the United States does. I'm not much concerned about the moon. In fact, believe some people are shooting at the moon to see who can get there first. I'm not aiming at the moon. I'm going far beyond it. The day coming that I'm going beyond the moon. The moon going to be left behind. I'm going so far beyond the moon I'm going to be with Him.

I tell you, beloved, the elect of God are going to survive and they are going to be caught up and called to be with Him, and some day we are going to be back here and we are going to live and reign on this earth with Him throughout a never ending eternity.

CONCLUSION

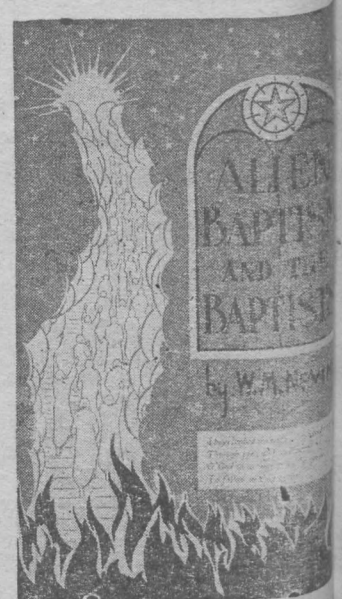
Now, beloved, whenever I think of these landmarks that are failing and fading and perishing it gives us grief, but, beloved, when I think what's going to survive — what's going to remain when the landmarks are gone, encourages me. I know that I'm on the winning side. I know I'm on the winning team.

A fellow came along and some boys playing ball out in the pasture and he said to them, "What's the score?" And he said, "39 to 0." "My, they're really beating you, aren't they?" said, "Yes, but our side ain't coming to bat yet."

I tell you this morning, beloved, it encourages my soul. The side "ain't come to bat yet" thank God in spite of all of difficulty and in spite of all problems, we are on the winning side. I thank God on this Thanksgiving Day that when all else turned against us, and when the landmarks of society have failed, the throne of God, the cross of Christ, the Word of God, the name of Jesus, the church that Jesus built, and the elect of God are going to still here. How we ought to thank Him this morning. May He give you to bow your heads with hearts filled with thanksgiving this morning to God for all goodness. May you go out to fight a good fight of faith, knowing you're on the winning side.

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