

Tithing also means that a man gets nine dollars from God for every dollar that God gets from the man.

March 15-22

REMEMBER!

March 15-22

DOLLAR DAYS

IF YOU MAIL YOUR SUBSCRIPTIONS (NEW OR RENEWAL OR GIFT) SO YOUR LETTER IS POSTMARKED BETWEEN MARCH 15-22, YOU MAY SEND AS MANY AS YOU WISH AT \$1.00 EACH. WE HOPE FOR 5,000 NEW SUBSCRIPTIONS DURING THIS WEEK. THIS IS YOUR OPPORTUNITY. AVAIL YOURSELF OF IT.

March 15-22

REMEMBER!

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The Baptist Examiner

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

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WHOLE NUMBER 1081

The Theological Affinity Between Modernism And Arminianism

By BOB L. ROSS
Editor-In-Chief

There are many "Fundamentalists" who would be ready to fight if it should be suggested that they were "Modernists," and the same is true with regard to the Modernists and their attitude toward "Fundamentalism." But there is essentially a theological affinity between the Arminian Fundamentalist and the Modernist. Looking closely at the two, they appear to be like two brothers who can't get along together. So far as their theology is concerned the only difference is a matter of the use of words: the Arminian says it one way, the Modernist another. Neither the Arminian nor the Modernist are sound on the doctrine of God and their differences are therefore not in doctrine, but primarily in words.

Arminianism the Forerunner of Modernism

Actually, Arminianism is only a step above Modernism in the descending stairway to blank infidelity. It is not easy for some folk to take two or three steps at one leap, so Arminianism is the step which Satan has supplied for their accommodation. You will always find that before Modernism there came Arminianism.

Historically, this has been the case. A man in one generation accepts Arminianism, his posterity goes after Modernism. That's the way it happened in the American theological seminaries. "Old

School" Calvinism had to first be replaced by "New School" or "moderate Calvinism" (other terms for essential Arminianism) before inroads could be made by Modernism. One hundred to one hundred and fifty years ago the war in the theological world was between Calvinism and Arminianism; fifty years or so ago it was between the Fundamentalism of the Arminian and Modernism; nowadays the Modernists have just about won out with the cunning weapons of "Neo-Orthodoxy" and "New Evangelicalism."

That's the way it happened in the schools of theology. Princeton, once a tower of Calvinistic truth, is now a hotbed for modernism. Louisville Seminary—the Southern Baptist school—once had election taught there. J. P. Boyce, one of the men responsible for the founding of the school, has a rather strong book on Calvinistic truth. But when Boyce, Broadus, and the Calvinists passed off the scene to be replaced by more "moderate Calvinists" such as Mullins, it wasn't too many years until the Seminary had Modernists like Nels Ferre and Emil Brunner coming down for ear-tickling, modernistic lectures. In the case of the Seminary, Arminianism was the forerunner for Neo-Orthodoxy and Modernism.

The same is true with regard to Rochester and Andover-Newton. A. H. Strong taught at Ro-

chester, but mixed some Arminianism with his Calvinism. He thought it made sense, but those whom he taught didn't. They took his Arminianism and threw away his Calvinism. Now that school is gone, so far as truth is concerned. Alvah Hovey taught at Newton. He believed election, but mixed Arminianism with his teaching. Election is not taught there today and Modernism has followed on the heels of Arminianism. Thus, the Northern Baptists, once standing for the truths of the strongly Calvinistic Philadelphia Confession of Faith, are today predominantly Modernistic. These schools, Rochester and (Continued on page 2, column 1)

CORRECTION

In the February 14 issue of TBE we published an article entitled "Moderate Calvinism." This article had been sent to us by Brother Max Hawkins of Springfield, Mo., and because there was no name to the article itself, we thought it was written by Brother Max. But the article was actually written by Brother Joe Scoggin of Springfield. Our apologies to both of these brethren and our readers for this error.

The Baptist Examiner Pulpit

"EPAPHRAS--A FERVENT LABORER"

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

"Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis."—Col. 4:12, 13.

Let me remind you that this man, Epaphras, is one of the little known characters in the Bible. We read of him in only two other

instances. Listen:

"As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ."—Col. 1:7.

"There salute thee Epaphras, my fellowprisoner in Christ Jesus."—Philemon 1:23.

Now if you will put these three verses together, you'll find just a little concerning the character of Epaphras. First of all, in Colossians 1:7, Paul refers to him as "our dear fellowservant" and also

The Sick Man Left Behind

A Short Sermon From the Sick Room of C. H. Spurgeon (January 12, 1879)

"But Trophimus have I left at Miletum sick."—II Tim. 4:20.

These are among the last words of Paul the Apostle, for we find them in the closing verses of the last of his epistles. The chapter reminds us of a dying man's final adieu to his best beloved friend, in the course of which he calls to mind the associates of his life. Among his memories of love we find Paul recollecting Trophimus, who had frequently shared with him the perils of rivers and perils of robbers which so largely attended the apostle's career. He had left the good man ill at Miletum, and as Timothy at Ephesus was within an easy journey of him, there was no need to add a hint that he would visit him, for he would be sure to do it. The love of Jesus works in the hearts of His disciples great tenderness and unity. The overflow of our Lord's great soul has saturated

all His true followers with brotherly affection: because Jesus has loved Paul, Paul loves Timothy, and Timothy must needs love Trophimus.

From this love there arises communion of feeling, so that in (Continued on page 6, column 5)



C. H. SPURGEON

Satan's Counterfeits, No. 24—

THE DEVIL'S COUNTERFEIT "CHURCH ACTIVITY" METHODS

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

The Lord meant that Christians should be active. "Do with thy might, the things that thy hands find to do," he says. Again we are told to be "fervent in spirit, serving the Lord." Back in the days when the government ran the W. P. A. there was a lot of created work that didn't amount to anything. Men were sometimes put to work raking leaves and things of that sort. Such activity had little benefit. Now Satan has created "church activities" that absorb the energies of many, but which amount to little or nothing

in the end. Such activities are counterfeits and substitutes for what the Lord wants us to be carrying on.

What Does the Lord Want His People to Do?

The Lord wants us to be active and to be busy doing, but what kind of "doing" is He pleased with? Let us find out what He says in His word.

1. He Wants Every Christian to Witness for Him. (Acts 1:8). A witness is one who tells what he knows. The Lord wants us to tell what we know about what the Lord has done for us and can do for others. This is the duty of every Christian everywhere—not just the duty of preachers and a few church leaders. Yet, many a (Continued on page 6, column 5)

MONEY TALKS

Someone tells of a discussion between a Christian and a skeptic upon the evidences of Christian religion. Finally the skeptic said: "We might as well drop this matter, for I don't believe a word you say; and, more than that, you yourself don't really believe it. For to my certain knowledge you have not given, in the last twenty years, as much for the spread of Christianity—such as the building of churches, or for foreign missions—as your last Durham cow cost." Yes, money talks. Its consecration is the only means to keep it from slandering us.—Record of Christian Life.

THE END OF SIN

"God is not mocked; for whatsoever a man soweth, that shall he also reap."—Galatians 6:7. Not long ago in a New York hotel, a young man addicted to strong drink took his life. He left a paper, which was headed, "My Last Will and Testament:" "I leave to society a ruined character. I leave to father and mother as much misery as, in their feeble state, they can bear. I leave to my brothers and sisters the memory of my misspent life. I leave to my wife a broken heart, and to my children the memory that their father fills a drunkard's grave."

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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Modernism-Arminianism

(Continued from page one)
Andover-Newton, have had much to do with the change.

John R. Rice claims that Wheaton College, formerly a citadel for Fundamentalism, is drifting. Sure it is drifting and has been ever since the first syllable of Arminian theology was taught there. Logically, there is only one way to go from Arminianism—downward. Wheaton will drift, Moody will drift, Fuller Seminary will drift, Bob Jones will drift—all the Arminian interdenominational schools will drift until they are swallowed up in Modernism. Chuck Templeton drifted from an ardent Fundamentalist to a Modernist to quitting the ministry. Billy Graham is drifting now. He once was all for Fundamentalism, now gets along very well with the Modernists. The "New Evangelicals" are drifting. The whole Arminian Fundamentalist movement is drifting—and fast. It may take another generation for men to get their eyes "open" to the fact that Modernism is just a step below Arminianism, but eventually they will "see the light" that Ferre, Buttrick, Fosdick & Co. have been advocating and will descend. When they get to that level, we can expect to have a controversy between Modernism and blank atheism. Modernism will be recognized as "orthodox" and blank atheism will be the "Modernism" of the future. Eventually, they will all fall into the atheistic ditch and go a-whoring after the Anti-Christ. It may not happen that way, but that's the way things are drifting.

1. Essentially, Modernism and Arminianism Are Agreed on the Matter of DEPRAVITY

We hear the Modernist talk about the "divine spark" in man. He says that men have made mistakes and have ruined their lives by following crooked paths, but there is still "a little good in every man." Just cultivate the good and you will bring out the best. Just fan the spark and it will burst into a flame. The Modernist will admit that man has fallen to a very low ebb, but he will always contend for the idea that there is yet some good in him. This is the Modernist doctrine of **depravity**, though he would detest the use of such a "horrid word."

Look now at the Arminian

Fundamentalist. He blasts the Modernist for his idea of a "divine spark" in man; he lowers the gun on the "little good in all men" teaching. But after he has bombarded the wording of the Modernist, the Arminian turns to teach the same doctrine under the term of "free-will." Mr. Rice says "that will may be trained for God" just as the Modernist says the "spark" may be "fanned" into a flame. The Arminian tells man that he is certainly a horrible sinner, but there is still a power within him that can, by choosing rightly, make him a new creature in Christ. Now look at that: If man chooses rightly, it is because something from within motivated his choice; if something from within motivates a good choice, that something must be good itself; if that something is good, then man is not all bad; so there it is—A LITTLE GOOD IN ALL MEN ACCORDING TO THE ARMINIAN.

"THE CHURCH ARTICLES

The editor-in-chief has been extremely busy here lately and has had no time to prepare the article for the series on "The Church." And it may be that he will not be able to prepare one for the next issue. But the series will definitely be continued, and there are plans for articles on a great number of topics.

In the meanwhile, we ask you to write and express your opinion as to printing these articles in book form. Would you be interested in purchasing a copy and would you be interested in helping us get the book into the hands of others?

Why doesn't the Arminian quit his squawking about words and climb in the boat with Brother Ferre. The Arminian says, "You have the power within you to choose Christ; you will determine His success or failure in your decision."

Brother Nels says, "We may reduce Jesus into impotence or raise him into irrelevance." (Quoted in *Pulpit Digest*). How? By the "power within," of course. To the Modernist it is the "divine spark;" to the Arminian it is "free-will."

John R. Rice's poor "broken-hearted sobbing God" could be healed of "His" heart condition and sobbing if man would just "exercise his will." Noel Smith's Hell—"a monument to the failure of the Triune God to save"—would not have been if man had just performed the proper calisthenics in his will. God wouldn't be "disappointed" and "defeated" and "broken-hearted" if that little good would just be cultivated. The Modernist would say that it is to be cultivated according to his method; the Arminian would say it is to be cultivated by being led to make the right decision. But both agree that there is something in man that can bring him up.

The Modernist may not go along with all of Graham's word-

Brother Freeman In W. Va. Meetings



T. B. FREEMAN

Our good brother from Mims, Fla., writes to say that on May 5 he will begin a meeting with the River Side Baptist Church in Richwood. Also he will hold meetings in missions at Clay and Craigsville. We will announce the exact dates of these meetings when Brother Freeman has them set definitely.

We have a number of readers in these West Virginia areas and we urge you folk to go out and hear Brother Freeman, giving him your prayerful support.

ing, but they go along very well with Billy's free-willism. Both Modernists and Arminians like that. Rice can't stand the Modernists in Billy's meetings, but he still believes souls are being saved for Billy is calling them to a "decision." Billy, Rice, and the Modernists like that free-will doctrine. They all hate Calvinism, and its rather purple, too. They all hate Paul's doctrine that "it is not of him that willeth." They all agree that man is not totally depraved.

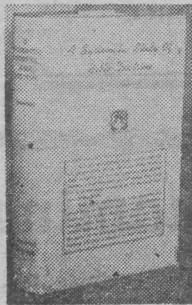
2. Essentially, Modernism and Arminianism Are Agreed on Election and Predestination

Did you ever see a man who believed Calvinism on election and predestination and was a Modernist? I didn't. And if there is a man who claims to be such an oddity, I would want to talk with him for 12 hours about election and predestination before I would be satisfied that he really believes Calvinism. It just doesn't make sense to believe Calvinism and Modernism, so nobody is a Calvinist and a Modernist.

But did you ever see a Modern-

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"I Should Like to Know"

1. Are Baptists Protestants?

The Dictionary says: "pertaining to the faith of those who protest against the Church of Rome; one of those who, in 1529 protested against the edict of Charles V and the Diet of Spire; one who protests against the Church of Rome." The word "protest" is defined as "a solemn or formal protesting or declaration, especially one in writing by the minority of the body expressing dissent." So, the "Protestants" were those that came out of the Roman Church, in the 16th Century.

Martin Luther was one of the first, and the greatest reformer, who made a "protest" against the practices of the Roman Church, and his followers formed the Lutheran Church.

The Reformation which took place in the 16th century resulted in the forming of the national churches in Britain, Denmark, Sweden, Norway, Holland, Germany, Switzerland. Out of these many other churches have come.

Baptists are not "Protestants" because they were never inside of the Roman Church to "protest." Baptists are much older than the Reformation—the first Baptist church having been organized by Jesus Himself.

2. Do deacons have power over a church more than any other male member?

Absolutely not; and neither has the pastor. A Baptist church, if it is a true church, is a democracy, and one member has just as much power or authority as any other.

3. Is capital punishment right or wrong?

Right. We are 100 per cent in favor of it. One reason for so much delinquency (both juvenile and adult) is the lack of punish-

ist who would not say "Amen" to the Arminian doctrine of election and predestination? (Some of those who have already descended to blank atheism might laugh up their sleeves at their Modernist kin and consider even Arminianism foolish, but most Modernists will "Amen" Arminianism gladly.) I have a book here by a Baptist Modernist who speaks of Particular Baptists in the days of Gill as having a "killing hyper-Calvinism." He says that Gill's theology is "dry-rot." But as for the Arminianism of Wesley and Co., he is appreciative. You can hear the same glib from the Arminian Fundamentalists of our time. They run Gill and other Calvinists into the ground and exalt heretic John Wesley as though he had wings. Both Modernists and Arminians agree here.

Modernists hate election because it debases man. Modernists hate predestination because it makes God supreme. Modernists hate sovereignty because it makes man subject to God. Arminianism and Modernism are in sympathy on these doctrines. The Arminian Fundamentalist may talk loud about the "fundamental" of the Deity of Christ and the Modernist may talk as loud against it; but both are agreed that Christ is not on the throne as a Sovereign, reigning over His subjects. They can get together on this. The carnal mind of the Arminian and the carnal mind of the Modernist do not love God as Sovereign; they want Him in their hands like clay, they want to fashion Him according to their own likes and dislikes; away with the idea of a sovereign God who elects, predestinates and governs the world according to His own will!

The Pharisee and the Sadducee could get together and crucify the Lord Jesus. So it is today, Arminians and Modernists unite in their opposition to the sovereignty of God. Here is a "fundamental" upon which all the Arminian-Fundamentalists among

ment. Read Gen. 9:6, "Whoso sheddeth man's blood, by man shall his blood be shed." To those who would object, let us remind you that it is much easier to be sentimental than scriptural.

4. Is it correct to refer to Catholics as "brethren"?

Absolutely not. They are represented by the old whore of Rome. They are not brethren of ours except in Adam. This is like lot of sentimental mushy Baptists who refer to Methodists, Campbellites and Holy Rollers as "sister denominations." They are not sisters of ours. They are just daughters and granddaughters of the old whore of Rome.

5. Is it right for Christians to refuse to speak to another?

No. All Christians should speak to one another. In fact, one should not worship properly if there is anything between him and his brother. Mt. 5:23, 24.

As for one not speaking to his pastor, he is definitely violating God's Book. Cf. Heb. 13:24. Sometimes a pastor is busy and fails to speak, and is often criticized because of his failure to do so. Even if a pastor fails to speak, the man is commanded to speak to his pastor.

If we fail to speak to our enemies, we are no better than the world. The publican does the well, so Jesus says. Cf. Mt. 5:46.

6. Explain John 3:32, 33.

What the Master saw and heard from God He testified to the truthfulness of; but naturalists men all of whom are modernists by nature, will not believe His word, set their seal of approval and testimony to the truth of God's inerrant and infallible book.

Holy Rollers, Campbellites, Pentecostals, and "Baptists" can unite with the Modernists and all of them be in perfect accord. Here is a "fundamental" upon which Rice, Jones, Graham, and Ferre, Buttrick, Fosdick and all other Fundamentalists and Modernists can have agreement. All of them hate election, predestination and sovereignty. "Oh, I believe in election," says the Arminian Fundamentalist. Yes, so does the Modernist! He believes it just about like you. John R. Rice and Noel Smith could preach the Arminianism in Riverside Church of New York and get "Amen" from all corners, perhaps even from some of the images of the infidel philosophers glorified in that building.

3. Essentially, Modernism and Arminianism are Agreed on the Atonement of Christ

The Modernist will tell you that he believes that Christ died for our sins. The Arminian will tell you that he believes that Christ died for our sins. Let the Modernist define his doctrine and the Arminian define his doctrine and essentially they are agreed that Christ did not really die for anybody's sins.

By the time the Modernist through explaining his doctrine, it is clear that he does not believe that Jesus Christ actually bore the punishment due to any particular person or persons. Really any modernist on the atonement and see how he pokes fun at the idea of a substitutionary, vicarious atonement on the part of Christ.

"Oh, but I believe the atonement," says the Arminian Fundamentalist. "I believe in a vicarious, substitutionary atonement."

Well, brother, just what kind of atoning does your atonement do? How much saving does it do? Does Christ's work do all the saving or is it a failure unless man "co-operate" and does his part? Does Christ really satisfy the Law? (Continued on page 5, column 1)

WE THANK GOD FOR OUR READERS AND THEIR LETTERS



Samples from our mail bag

COULDN'T GET ALONG WITHOUT TBE

Dear Brother Gilpin:
We are enclosing a small check for the paper. Sorry it has been so long getting mailed.
We are praying for both you and Brother Ross.

I cannot say which I enjoy the most in TBE. It is all so very good. I do not know how we would get along without it.

Our thoughts are always on you and Brother Bob and the paper. I cannot express how much we enjoy it and look for it in the mail.

May God grant that it may be possible to keep it in the mail.
O. O. and Gladys Hargett, Tennessee.

THINKS TBE THE FINEST SHE EVER READ

Dear Brother Gilpin:
Enclosed you will find ten dollars (\$10.00)—two dollars (\$2.00) for renewal of TBE which will soon expire. Please use the eight dollars on the printing debt.

I trust the Lord will speak to many hearts in regard to this urgent need. TBE is the finest paper I have ever read—so sound—and all Bible. Keep giving us more sermons on election, praying more Baptists might receive light on this blessed truth.

I know of only one other beside myself in my own Baptist church that believes in election—and I'm sure we are considered heretics. But I praise God for this precious truth. It humbles one to sackcloth and ashes.

Keep the good work up. I am praying much for this missionary endeavor. For His glory alone.
Mrs. Robert Kennedy, Ohio.

FROM A PREACHER WITH A "MOODY" BACKGROUND

Dearest Brothers in Christ,
Greetings in our Saviour's Name!

I have intended to write for some time (forgive my negligence) and express my deep gratitude for the blessings received through the Baptist Examiner. I must confess that at the beginning, my mind was quite closed to what I now heartily accept as the truth.

Many things I am still pondering and studying, but as a whole I can say, "Praise God," for the firm stand you take for the faith. I went to Moody Bible Institute as well as Tennessee Temple College. Many of my buddies have ridiculed even the reading of the Examiner. I have been told that people often laugh at what they don't understand. One of the doctrines that has blessed me through the Examiner is the studies on the church, especially the recent articles on the Universal Church heresy. I had been taught this from early childhood, and learned all the arguments for it in Moody, but there was never a thorough satisfaction that it was true. Thank God, Brother Ross, these recent articles have given me some good foundation for the truth concerning the church. I shall contend for it as long as God gives me breath!

Could it be that you have these articles in booklet form for easier distribution? If so, I would like a supply for some of my preacher friends who are steeped in this heresy. This series is excellent! Also, will you send me an ample supply of the tracts concerning Alexander Campbell's article on the "Perpetuity of Baptist Churches." I will be glad to

pay C.O.D. charges.

One other thing. Yesterday I received in the mail an actual reproduction of a letter sent to the Pope by the faculty of the Los Angeles Baptist Theological Seminary. This had to do with the present Pope adopting the name John XXIII when already there was one by the same name from 1410-1415 who is recognized by every leading Catholic historian as a bonafide pope. This means if the present Pope is declaring the former John XXIII not a bonafide pope that for five years the Catholic "church" had no pope and therefore no unbroken "apostolic succession." This may be gotten in tract form upon request. Maybe you would like to make it available to your readers.

God's blessings on your ministry.

In the cause of truth,
James A. West
Indiana

WISHES FOR PREACHERS WHO WON'T COMPROMISE

Dear Brother Gilpin:
I am still enjoying TBE very much. I wish we had more preachers who weren't afraid to stand for the truth without compromising to please men. May the Lord continue to bless you and supply your need. Here is a small offering to use as you see fit.

L. H. Creech,
North Carolina.

GOT NEW LIGHT FROM OUR RADIO BROADCAST

Dear Brother Gilpin:

Be it known among all of you that the Word is coming in powerfully and effectively. I can only tell you from my own experience. I know that the blessings of your ministry have been abundant.

I speak now of the new broadcast that you have over WKMT, Kings Mountain, N. C. It came in very good Sunday morning (January 25). It was the first time that I had ever been able to hear the broadcast! You gave me the message on "Moses' Shining Face," which gave me much new and needed light on this passage. God bless you.

Just wanted to give you a word to confirm my hearing of the program and to encourage you.

Wylie Fulton,
North Carolina.

80 YEARS OLD BUT ENJOYS OUR RADIO MINISTRY

Dear Brother Gilpin:

I listen to you on Sunday mornings at 7:30 on WPFB. I love your sermons very much. I am an old man almost 80 in poor health and live all alone. God saved me almost 60 years ago.

Robert Hoffman,
Kentucky.

He Knows!

He knows it all—the winding path,
The sky o'ercast and grey,
The steepness of the mountainside,
The roughness of the way;

He knows it all—the haunting fear,
The doubtings that distress,
The wond'ings and perplexities,
And all the strain and stress.

He knows it all—each troubled thought,
Each anxious wave of care,
And every burden, every grief,
Or cross that thou dost bear;

He knows it all—thy weight of woe,
Thine often tear-dimmed eye,
The stabbing pain, the slow, dull ache,
And sorrow's broken cry.

He knows it all—be His to choose,
And thine to take His choice!
He knows it all! He planned it so!
Then trust Him, and rejoice!

—E. MARGARET CLARKSON.

LOVES TBE BECAUSE OF ITS MESSAGE

Dear Brother Gilpin:

I love TBE because of what is taught through its medium. As I have said and written to you before, I believe it is the only paper in which the whole counsel of God is preached.

I am praying for the paper and shall be glad to be "paying" what I can and at the same time recommend TBE (or continue to do so) to all I see and with whom I come in contact.

We will continue to support and pray for TBE.
John W. Reynolds,
Texas.

WAY OUT WEST IN KANSAS THEY WANT OUR RADIO PROGRAMS

Dear Brother Gilpin:

We are enclosing our gift to TBE. We trust it will help in your time of need.

We enjoy the paper and are praying we may sometime be able to hear you via radio.

We are sheep without a shepherd.

May God's blessings continue.
Mr. and Mrs. A. R. Crider,
Kansas.

FLORIDA CHURCH SENDS OFFERING AND ASKS FOR REVIVAL HELP

Dear Brother Gilpin:

Please find enclosed \$27.95 for TBE from "The Melbourne Independent Baptist Mission." Seems like we enjoy TBE more with each issue.

Brother Gilpin, the Mission is planning a revival meeting for April or May of this year and we would like to know if you or Brother Bob would be able to come to hold this meeting for us.

Our hope is that the Lord would add a few to our number and that we would become a church, as there is not a true N. T. Baptist Church in Melbourne.

R. R. McTaggart,
Florida.

Editor's Note: God willing, Bob will hold this meeting.

IN FLORIDA TBE MEANS MUCH

Dear Brother Gilpin:

Enclosed within find money order for \$15. It isn't much but I want to give what I can. Maybe it will help a little, TBE means so much to me. I want this paper continued until the Lord comes.

Mrs. Edna Smith,
Florida.

HAS SUPPORTED OUR MINISTRY FOR MORE THAN TWENTY YEARS

Dear Brother Gilpin:

I am sending you a small gift to be used in the radio ministry. We listen to you every Lord's Day morning over the air. I wish that we lived in Ashland so we could attend Calvary Baptist Church. But we listen to you here in our home.

I thank my Lord and Saviour Jesus Christ that He has a few preachers who preach His word a "Thus saith the Lord" and you are sure one of them. You have stood here in the Tri-State area and preached the word when a lot of the rest have compromised. They have fought you on every hand and lied about you, but I thank God that He has blessed you and blessed your ministry. My prayer is that my blessed Lord will spare you many, many more years to preach His blessed Gospel.

Your brother and sister in Christ.

Mr. and Mrs. Hager Hensley,
Kentucky.

THANKFUL TO SOMEONE FOR TBE

Dear Brother Gilpin:

We praise and thank God for your paper, TBE. What a tremendous blessing to our minds, hearts and souls! Nothing like the solid truth as its (He) so loved by true Baptists!

We do not know who to thank for the paid for subscription of TBE, but God bless them.

Harold and Anna Simmons,
New Jersey.

TEXAS FOLK ENJOY THIS PAPER

Dear Brother Gilpin:

Am sorry we waited so long. And wish we could send more. Surely enjoy the paper. May God bless you.

Mr. and Mrs. B. L. Irwin,
Texas.

HAS BEEN BLESSED BY OUR MINISTRY IN PAST YEAR

Dear Brother Gilpin:

Yes, sir, it costs to serve God and not compromise and dance with the Devil in one hand and try to hold onto God with the other like so many are trying to do this day and age. Now, your sermon today (March 1) was true to form of this day but I do thank God that there still are a few who are sincere to God! We must keep the faith regardless of what the world thinks of us. I've been listening to your programs now for almost a year and I've enjoyed them very much. More power to you, Brother Gilpin.

Mr. and Mrs. N. H. Graham
West Virginia.

TBE BLESSED IN OHIO READER'S LIFE

Dear Brother Gilpin:

I wish to renew my subscription to TBE as it runs out the first of March. The paper has been a great help and a blessing to me in my Christian life and every sincere Christian ought to read it.

Prior to reading TBE, I had never read one of Charles H. Spurgeon's sermons—and they alone are worth the price of the paper. I truly believe that God has, is and will continue to bless in this, His work. We are praying to that end, for His glory.

Curtis H. Cox, Ohio

A GIFT—A PRAYER AND A PROMISE

Dear Brother Gilpin:

Enclosed is a gift for the debt on your paper.

May God continue to watch over and bless it.

Will try to send more later.

W. W. Jacks and Family,
Tennessee

LOVES TBE BECAUSE IT DOESN'T COMPROMISE

Dear Bro. Gilpin:

Enclosed you will find our little donation toward THE BAPTIST EXAMINER. I pray that God will move the hearts of many of its readers to do likewise.

We love the paper and are glad that we can have a part (even in a small way) of keeping it in circulation. We love the truths it upholds.

So many today will compromise with the world, but not so TBE. That is why we love it so. Will send more as the Lord provides.

May the Lord richly bless you as you edit TBE and in all that you do for Him.

Yours in Christ,
Mr. and Mrs. Archie Staley
West Virginia

TBE A WELCOME VISITOR IN KANSAS

Dear Brother Gilpin:

TBE is a welcome looked-for visitor each week. The Lord has used it to enable me to grow in grace and knowledge of Him.

Tedd Meyer,
Kansas.

WEST VIRGINIAN LIKES RADIO PROGRAM

Dear Brother Gilpin:

I listen to your program over WMNF, Richwood, W. Va., on Sunday, and I like it very much. Let's keep it on the air.

E. E. Lester,
West Virginia.

THANKFUL FOR FRIEND WHO SENT HIM TBE

Dear Friends of TBE:

Just another line to tell you that I do appreciate TBE and those who spend many hours to publish it. It is a joy to know that while most people exalt the free will of man TBE follows the Bible, and exalts the Sovereignty of God. Salvation does not come from things and ways designed by men, but by the awakening of the soul by the power of the Holy Spirit in the new birth. It is blessed to say with Paul in Galatians 1:15-16, "But when it pleased God, who separated me from my mother's womb, and called me by his grace. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." Yes, salvation is of the Lord! It is not a decision or fleshly movement. TBE has been a blessing to me in showing me some great truths as well as being a help in truths already revealed by God. I shall ever be thankful that God put it upon the heart of Brother Harry Zickafoose to send it to me. May God ever bless TBE!

CLETUS SNYDER,
North Carolina.

CONSIDERS IT A "DUTY" TO SUPPORT TBE

I feel that it is a Christian duty to support THE BAPTIST EXAMINER, as The Examiner strives to set forth the will of God, and not the (modern) will of man, a compromising, degrading formality of formalities.

Cordially and sincerely yours,
OLIN R. CAMPBELL,
West Virginia

LIKES TBE AND DOES NOT WANT IT TO STOP

Dear Brother Gilpin:

Please find enclosed \$1.00. Only wish it could be more, but I can't right now. I am praying the Lord will put it in the people's hearts who have the finance to send it to you. I sure like the paper and don't want it stopped. You are publishing the very things I was taught in my early girlhood and I still believe them.

Mrs. William Fevury,
Kansas.

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

Baptist Youth Witness

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

DO YOU DENY SELF OR PITY SELF?

The God of the Bible says: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." Isaiah 55:8.

It is man's way to defend himself or to pity himself or to seek sympathy for himself. That isn't God's way. It is God's way to rejoice that you are counted worthy to suffer with Christ. The men with the mind of God did. Peter and John rejoiced "that they were counted worthy to suffer shame for His name." When the women among His disciples were weeping over Jesus, He said, "Don't weep for Me; weep for yourselves." Man covets the friendship and sympathy of the world, forgetting that friendship with the world is enmity with God. The 12 needed no sympathy when they were rejoicing that they were counted worthy to suffer shame for His name.

We have lost the jubilant and joyous note of Christ and the apostles because of our miserable cowardice and self-pity. When the Master told them He was going to the cross, Peter said, "Pity yourself, Lord." That is what the world always thinks and does. The Master's answer was: "Get thee behind Me, Satan." Self-pity is always of the devil. And then the Master answered: "If any man will come after Me, let him deny himself (not pity himself—no grace nor Christ in self-pity) and take up his cross and follow me."

Man's thoughts and ways are self-pity and whining for sympathy; always playing the coward and thinking of self first. Jesus' way was God first, and abiding joy and abounding peace, when it was the Father's will for him to suffer shame for His heavenly father. Selah!—H. B. Taylor, Sr.

Dancing

J. C. Massee, former pastor of the Tremont Temple in Boston, was approached by a young woman who said:

"Pastor, all my friends dance. Can't I dance, too?"

He replied: "Before you go to your first dance or take your first dancing lesson * * * go to your room * * * read your Bible for half an hour * * * kneel down and ask the Lord Jesus Christ to come along with you to the dance."

If He will do it, by all means, go."

Tears came into her eyes and rather indignantly, she said: "Why did you not tell me at first that I couldn't go? You know the Lord will not let me go, and His presence and fellowship in my life mean more to me than all the dances in the world."

She was a Christian. Are you?—Hurlbutt.

That would settle all going to the movies and social cards and all other doubtful practices. "Prayer changes things."

Cultivate Reading

Books have been incalculable influence; "some books reflect life, some prove an escape from life, and others distort life," but

A Harvard agnostic called on the poet, John Greenleaf Whittier. He argued that he could only believe in what he saw. "So thou dost believe in only what thee and thy friend sees," answered the Quaker Poet. "Hast thou seen thy brains?"

"No, I haven't."

"Hast thy friend seen thy brains?"

"No."

"Hast thou brains?"

we must have a reliable guide to the high roads of literature if we are not going to be lost, disillusioned, impoverished and robbed of our ideals on the by-paths. There are books that will rouse our minds, stimulate our intelligence and help us to reach out into the horizon of human aims but we do not come across them haphazardly.

Unfortunately, there are people who feel that reading has no charm for them and others who feel that time is much better used in activity rather than passivity. They want to rush on in a mad chase for success, saying that when they get to their goal they will have time for cultural pursuits, but if we are to enjoy "cultural pursuits" at the end of our day we must cultivate an appreciation for them as we go thorough life. At the end of the road we will find just what we bring with us.

There are many young people roaming aimlessly over the field of literature with little or no sense of direction and no particular desire to get to any definite place. The inculcation of a love for the best in reading is not the prerogative or monopoly of the school, it is also the privilege of the parent. "Knowledge is no

When Dirty?

A gentleman spent a considerable time one morning debating with himself as to whether his collar was too soiled to be worn another day. Economy was not to be overlooked in his affairs, yet he did not wish to wear a soiled collar. Finally his wife called out to ask why he was delaying his appearance at the breakfast table, and, on hearing the cause, she settled the question for him by saying, "If it's doubtful, it's dirty."

That is the kind of teaching Christ gives to those who hesitate as to their conduct. If you would keep your heart clean, avoid the doubtful. That good wife coined a safe rule for clean living; "If it's doubtful, it's dirty."

The Perfect Squelch

A Harvard agnostic called on the poet, John Greenleaf Whittier. He argued that he could only believe in what he saw. "So thou dost believe in only what thee and thy friend sees," answered the Quaker Poet. "Hast thou seen thy brains?"

"No, I haven't."

"Hast thy friend seen thy brains?"

"No."

"Hast thou brains?"

more a fountain sealed. Drink deep . . . but better not be at all than not be noble."

Bacon said that some books are to be swallowed, some to be tasted, and others to be chewed and well digested. If our spiritual and mental life is to be the strong, pure, powerful thing God meant it to be, we must learn to use discretion to our reading and pay more attention to the dietetic value of our literary food.

—Unknown

GOD IS FAITHFUL

"He is Faithful That Promised."

Every promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request: "Do as thou hast said." The Creator will not

I had no shoes and complained . . . until I met a man who had no feet.

cheat His creature who depends upon His truth; and, far more, the Heavenly Father will not break His word to His own child. "Remember the word unto thy servant, on which Thou hast caused me to hope," is most prevalent pleading. It is a double argument: It is Thy Word, wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it: wilt Thou disappoint the hope which Thou hast Thyself begotten in Me?—C. H. Spurgeon.

HEART-KEEPING

Heart keeping is much like housekeeping. There must be continual sweeping out of dirt and clearing out of rubbish, a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces and have an easy time of it.—Theodore L. Cuyler.

A "SORE EVIL"

There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail and he begetteth a son and there is nothing in his hand. — Solomon.

Solomon isn't guessing about it. He had seen it. So have I. I have seen men hoard money to their hurt. As Paul said "they pierce themselves through with many sorrows." Not a few; but lots of them. They think the preacher who preaches on money is their enemy and wants to hurt them. He isn't. He is their best friend and wants to keep them from hurting themselves. A crazy man with a knife or a pistol is in danger of hurting himself or somebody else. The man who takes the knife or pistol away from him is his friend and the friend of his wife and children. The man who keeps his money is just like that crazy man. He is hurting himself and going to ruin his children.

Solomon says that is a "sore evil." Some folk get sore, when you talk about money. But that kind of a sore isn't evil but good.

It is the kind that a surgeon makes when he opens a bad buncle. It is to let the pus out. When folks get sore at a preacher for talking about money, it is a good sign there is pus on the side that needs letting out. Those who are touchy about money are the folk, who are keeping to their own hurt. The Spirit says that is a "sore evil." It is both "sore" and "evil." That is why it hurts if you pierce it. In that case it only hurts feelings. It hurts the man if he don't do it; for it fills his system with the poison of covetousness and the pus of avarice. And Solomon said it is hard on boys of the man who thus treats God. And I have seen too. I have seen a good many sons of men, who kept money to their own hurt, who after death of their fathers, had nothing in their hands. Their daddies were their worst enemies. Hurt themselves; ruined their boys. That is one reason I love the Bible is God's Book. I've seen it work today just like it did Bible days. It comes true. — Lor.

LOVE

The word, "Love," is a mighty word,

But mightier still the fact That we are commanded not only to love

In word, but also in act.

True love is the fruit of the Spirit, Not something turned on and off;

But lasting—abiding forever. It does not scorn nor scoff.

It spans the gulf of difference, Soothes the words that sting. Binds up the hurts and bruises That others in carelessness bring.

Love delivers from selfish unkindness,

From irritability, crossness and strife.

It delivers from envy and boasting,

Bringing peace — the good life.

For this LOVE is pure and true, And is a most perfect fruit. For Scripture says that GOD'S LOVE:

All our needs, He Himself satisfies! —One of His very own, All because of Him.

"All man's religion, with exception, is man seeking God. Christianity is God seeking after man."

He May Be An 'A' Student



HOW DOES HE RATE SPIRITUALLY

Calvary Baptist Church, through her radio ministry and columns of this paper, will help you to "train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6).

Calvary Baptist Church, Ashland, Ky.

BROADCAST SCHEDULE

WTCR—1420 ON THE DIAL
Ashland, Kentucky
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.

WKMT—1220 ON THE DIAL
King's Mountain, North Carolina
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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
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WAIN—1270 ON THE DIAL
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WLBN—1590 ON THE DIAL
Lebanon, Kentucky
Sunday—7:00-7:30 A. M.

WFLW—1360 ON THE DIAL
Monticello, Kentucky
Sunday—7:00-7:30 A. M.

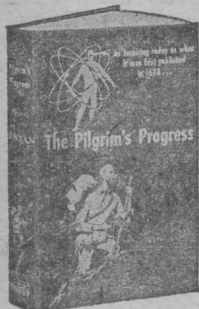
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Modernism-Arminianism

(Continued from page two)

of God for us or shall we go to Hell and be punished a second time by that Law?

"Oh, but man must do his part. It is like this: a prisoner must accept the governor's pardon, else the pardon is of no value."

But, my brother, in the case of pardon through Christ it is a matter of purchase and pardon on the basis of justice's being satisfied. A governor can grant a pardon but the crime of the criminal has not been punished. No jailhouse in the country would feed and put up with a lousy bum whose fine had been paid by someone. He would be thrown out of jail, like it or not. In the death of Christ, He purchased us for Himself, we are bought with a price, we are not our own. God's Law cannot condemn us to Hell because we have been redeemed from under the Law. So how are you going to get men into Hell if Christ died for them, satisfying the Law, suffering its curse?

"Well, you see, Mr. Finney put it this way: 'The atonement did not consist in the literal payment of the debt of sinners . . . instead of having satisfied retributive justice, and borne just what sinners deserve, Christ had only satisfied public justice . . . Christ in His atonement, merely did that which was necessary as a condition of the forgiveness of sin; and not that which cancelled sin, in the sense of literally paying the indebtedness of sinners.' (Autobiography, pp. 50, 51.)"

Yes, that's what I thought you believed. You don't believe in a real atonement. You agree with Arminius that "the immediate and proper effect or end of the death and passion of Christ is, not an actual oblation of sin from men, not an actual remission of iniquities, (or) justification of any soul."

You agree with the Arminian Corvinus that Christ's death is "a potential, conditionate reconciliation, not actual and absolute."

You agree with Arminian John R. Rice that Christ's death only "potentially sets apart every sinner in the world."

You agree with the Arminian Remonstrants of the sixteenth century that "by the death of Christ, is nothing but the obtaining of a possibility" of salvation.

You agree with them when they say, "The efficacy of the death of Christ depends wholly on us."

You, to put it frankly and clearly, agree with the Arminian Grevinchovius that "Christ cannot be said properly to die to save anyone."

And when the Arminian teaches this he is teaching exactly what the Modernists teach. Both deny that Christ really and truly died so as to redeem men apart from human effort and merit. Both teach that the atonement is "worse than worthless" (Robert

Sumner) unless man does "his part." Both reject the atonement in order to preserve the sovereignty of man, which is bound up in the "divine spark" of the Modernist and the "free-will" of the Arminian.

Experience is proving to the world that Modernism and Arminianism are of the same family and most compatible. History has proved it. The Bible clearly proves it. When Modernism and Arminianism descend to their final destination they will arrive at the same place—the pit of atheism.

"Epaphras"

(Continued from page one)

He was a servant of the Lord Jesus Christ. He was a good man. He was a man of prayer. He was a man of intercessory prayer who prayed much for the church at Colosse and also for those of Hierapolis and Laodicea. And we further learn from these Scriptures that he was at that time, when the book of Philemon was written, a fellowprisoner of the Apostle Paul. In other words, Paul was in jail, and Epaphras had been put in jail too.

So, beloved, while we know very little concerning Epaphras, we do know these few things about him which would indicate that he was indeed in truth, a good and Godly man—a man who suffered for the cause of Christ. Though he suffered, he was still interested, and still praying, for the saints of God at Colosse, when he couldn't do anything else in their behalf.

WHEN CIRCUMSTANCES WERE AGAINST EPAPHRAS, HE STILL MINISTERED TO THE LORD.

When Epaphras was shut up in prison, you would think his ministry would come to an end. When they arrested him and put him and Paul in jail, you would think that Epaphras' ministry was finished. You would think that nothing else could be accomplished and that Epaphras was done for, so far as the Lord's work was concerned. But the Apostle Paul says concerning him, that this was not so. In contrast, the Apostle Paul says that he was praying definitely for them, and that he was laboring mightily in their behalf in prayer that they might be brought to a perfect knowledge of the will of God. This would show us that even after his ministry was ended by way of freedom, so that he no longer could go about by his own locomotion wherever he might dare or desire to go—it would show us that when he was in jail and could do nothing else, that he spent his time praying mightily for the church at Colosse and also for the saints of Hierapolis and Laodicea.

This leads me to say that this man Epaphras stands as a good example to us, to tell us that when circumstances are against us, that doesn't mean that we are completely shut off, or that we are completely cut off from the ministry of the Lord.

It reminds me very definitely of John Bunyan. You remember when John Bunyan was arrested for his preaching in England, that they put him in Bedford jail. His enemies thought when he was put in prison, that it would silence forever the voice of John Bunyan. However, when John Bunyan was put in jail he got word to his congregation for them to assemble outside, and whenever one of them would put his cap on a pole and hold it up, he would know his congregation was there, and he would preach. For twelve years John Bunyan never saw his congregation, but he preached to a cap on top of a pole, and during that twelve years a deacon of the Bedford Baptist Church baptized 14,000 people into the fellowship of the church.

Furthermore, it was while John Bunyan was shut up in Bedford

jail for twelve years that he wrote those marvelous books that have such a wonderful circulation and have been such a tremendous blessing to the cause of Christ. He wrote "Grace Abounding," "Holy War," and "The Life and Death of Mr. Badman," and of course his "Pilgrim's Progress," which has been translated into more languages, and has had greater circulation than any other book, except the Bible.

Now, beloved, if Bunyan had been the man to give up when circumstances were against him—if he had been the man to just settle down when they put him in jail, then Bunyan never would have been able to have written those books, and he never would have caused 14,000 people to profess faith, and to follow the Lord Jesus Christ in baptism.

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Now that's the story so far as Epaphras was concerned. When he couldn't do anything else he started to pray, and Paul said he labored mightily in behalf of the church at Colosse, that this church might come to a perfect knowledge of the will of God. That was all he could do, but he did his praying mightily in behalf of this church.

That reminds me of an experience that I remember reading in the life of Moody. When Moody went to London for the first time, it was on Sunday morning that he preached in a church to receive, as he said, one of the coldest receptions that he ever got in his life by way of preaching. However, when he went back at the evening hour, he found that there was an entirely different spirit in the church. He found that

the people were spiritually minded and that their hearts were suddenly changed so far as he was concerned. It was quite a contrast between a cold, formal service in the morning to a live, spiritual service in the evening. Mr. Moody said that he couldn't understand, and he wondered why the difference. Later, he learned there was a woman present that morning, and that when she went home, she told her invalid sister that Mr. Moody was in their church that morning. This invalid sister refused even to eat, and from the time that her sister came home until the evening service was ended, this invalid woman spent the entirety of the time talking with God—beseeching God to give Moody a great service that night in the church.

Now, beloved, I take time to mention this instance on the part of Mr. Moody, and this instance relative to Bunyan's life, and I take time to mention Epaphras, in order to say to you, that when circumstances may seemingly be against you, it isn't necessary for you to give up. Many, many times God's people can still go on in the service of the Lord, even though, seemingly and apparently, circumstances, materially or physically or in some manner, may definitely be against you.

II

EPAPHRAS' GOAL FOR THE CHURCH AT COLOSSE WAS THAT THEY MIGHT BE PERFECT IN THE KNOWLEDGE, AND COMPLETE IN ALL THE WILL OF GOD.

Epaphras was from the city of Colosse. Paul said that he was one of the city of Colosse, so he was interested in his home church. He was interested in seeing his home church be the kind of church that it ought to be. He was interested in seeing the people at Colosse perfect and complete in all the will of God.

Now, beloved, I wonder if that ought not be true of myself. I am wondering if it ought not be true of every preacher. Should not we seek to see that the people to whom we minister are perfect and complete in all the will of God? That, I say, was Epaphras' goal for this church, and I think that it ought to be the goal of every child of God. I think that we ought never be satisfied until we attain that position whereby we are complete and perfect in the will of the Lord God Himself.

The sad thing is that a great many times we are content to stand still. I know of nothing that is of a greater evil, or a greater danger to a child of God, than to stand still in the service of the Lord. We read how the church at Corinth was standing still. Listen:

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto BABES IN CHRIST. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, NEITHER YET NOW ARE YE ABLE. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"—I Cor. 3:1-3.

The church at Corinth failed to grow. Paul said that they ought to be ready to eat meat, but instead, they were still on a milk diet, and were still in need of the simplest things of the Word of God.

I am sure that there are many Christians who have been children of God for a long time who have not grown as they should. There are people that I have known for years, in fact, ever since I was just a boy preacher, who are just about in the same status as they were when I was a boy. They just haven't grown. Instead of being able to take the meat or the solid food, or the strong doctrines of the Word of God as they should, they are still on a milk diet. They are still only able to understand a few of the simpler things of the Word of God. I tell you, beloved, I don't know of anything that has greater evil results than that of a

Christian standing still, and not progressing in the service of the Lord.

The Apostle Paul tells us of others who stood still. He says:

"Of whom we have many things to say, and hard to be uttered, seeing ye are DULL of hearing. For when for the time ye ought to be teachers, ye have need that one TEACH YOU AGAIN which be the FIRST PRINCIPLES of the oracles of God; and are become such as have NEED OF MILK, and not of strong meat. For every one that useth milk is UNSKILFUL in the word of righteousness: for he is a BABE. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." — Heb. 5:11-14.

Some of these Hebrew Christians were standing still. Paul says, "You ought to be teachers of the Word of God, but instead you have need that somebody teach you."

I think, beloved, that that is definitely true of many professing Christians. They ought to have grown enough to be teachers of the Word of God, but instead it is now necessary that they have someone to teach them. They just haven't grown like they ought to have grown. Many a Christian today is in the same status.

We have another instance of individuals who stood still. Listen:

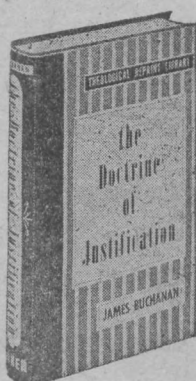
"Where is then THE BLESSEDNESS YE SPEAK of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." — Gal. 4:15.

Paul is reminding the Christians of Galatia of their previous experience. They had been happy in the Lord — enough that they would have plucked out their eyes in behalf of weak-eyed Paul. They loved him and the Lord enough that they would gladly have given him their eyes. He says that this had been a blessed experience, but that they don't have the blessedness of that experience now. It reminds me of one of Cowper's hymns, when he says:

"Where is that blessedness I knew
When first I saw the Lord?
Where is that soul refreshing view
Of Jesus and His Word?

What peaceful hours I once enjoyed,
How sweet their memory still!
But they have left an aching
(Continued on page 6, column 1)

THE DOCTRINE OF JUSTIFICATION



By
JAMES
BUCHANAN

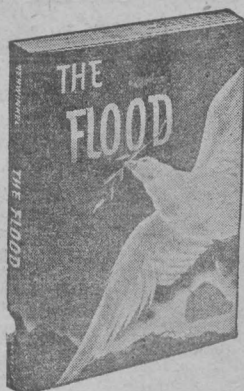
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THE FLOOD

By Alfred M. Rehwinkel



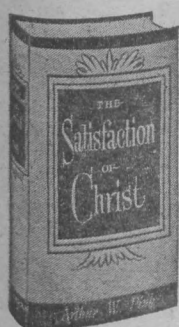
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"Epaphras"

(Continued from page 5)

void,
This world can never fill.

Return, oh holy dove,
Return, sweet messenger of rest,
I hate the sins that made thee
mourn,
And drove thee from my breast.

The dearest idol I have known,
What'er that idol be;
Help me to tear it from thy
throne,
And worship only thee.

So shall my walk be close to God,
Calm and serene my frame;
So purer light shall mark the
road,
That leads me to the Lamb."

These folk at Galatia hadn't grown like they should. They hadn't developed like they should, and the blessed experience that they had had in the past was more or less forgotten about.

All the way through the Bible, the goal of perfection is held before us. It should be our desire to seek the truth, and thus grow, and become perfect thereby.

We read:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: TILL WE ALL COME IN the unity of the faith, and of the knowledge of the Son of God, unto a PERFECT MAN, unto the measure of the stature of the FULNESS of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." — Eph. 4:11-15.

Here are some verses that tell us that so far as our ministry is concerned, whether a man be an apostle or a prophet or an evangelist or a pastor or a teacher that the work is identically the same. We are to take people and teach them the Word of God so that they will not be children tossed to and fro by every wind of doctrine and carried about by cunning craftiness and the sleight of men.

Did you ever go to a show where there was a sleight of hand performance? Well, beloved, many and many an individual goes to church and is deceived just as you might be deceived by a sleight of hand performance in a show. I tell you, beloved, God's people ought to grow so that they will come to a measure of stature of the fulness of Christ, to an extent, that they won't be tossed about by every wind of doctrine that blows. There are Baptist people in this town, I am satisfied, that it wouldn't make any difference what came along, they would fall for it if they heard it. Why?

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They just haven't been taught. They just haven't been instructed in the Word of God.

Paul says that it is important that one have spiritual growth. Listen:

"As newborn babes, desire the sincere milk of the word, that ye may GROW thereby." — 1 Pet. 2:2.

"BUT GROW IN GRACE, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever." — II Pet. 3:18.

Now, beloved, I came back to Epaphras who was laboring mightily for the Colossian church in prayer. He had a goal, beloved, and that goal for the Colossian church was that they be perfect and complete in all the will of God. That ought to be my goal. That ought to be the goal of every Baptist preacher. It ought to be the goal of every individual within a Baptist church. He ought to seek to be perfect and complete in the will of God just like Epaphras was seeking that this church should be made complete.

In contrast, I say that many an individual is standing still. In spite of the fact that the Bible reveals the importance of spiritual growth, men fail to grow. They fail to become perfect. They fail to become complete in the will of God. No wonder Epaphras was laboring mightily in prayer in their behalf. Doubtlessly some of this church at Colosse hadn't grown like they should, and Epaphras, a native of that city, and doubtlessly a member of that church, labored mightily in their behalf, that they might grow, and that they might become perfect and complete in all of God's will.

III

WHAT DOES ONE HAVE TO BELIEVE IN ORDER TO BE PERFECT AND COMPLETE IN THE WILL OF GOD?

Wouldn't you like to be perfect and complete in the will of God? I dare say there isn't a saved person, but what would desire that for his own life. I'm sure that that would be the goal of your life — that you might be perfect and complete in the will of God. Now what does a person have to believe to be perfect and complete in the will of God?

In the first place, he has to believe the Bible. I would say that no individual will ever be perfect and complete in the will of God apart from a thorough knowledge and understanding of the Word of God. While it is true that a man must believe all the Bible in general, there are some doctrines in particular, that I think a man needs to believe, if he is going to be perfect and complete in God's will.

I think first that one must believe that this Book is the Bible, and that the Bible is final so far as God Almighty's revelation to us is concerned. We read:

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." — II Tim. 3:15-17.

Not only must an individual believe in the finality of the Bible if he wants to be perfect and complete in the will of God, but I think that every individual must believe in the sovereignty of Almighty God. Listen:

"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for THE WORLD IS MINE, and the fulness thereof." — Psa. 50:10-12.

"The king's heart is in the hand of the Lord, as the rivers of water HE TURNETH IT whithersoever he will." — Prov. 21:1.

These two Scriptures would tell us that God is a sovereign God, and I do not believe that

any individual will ever in any wise at all come to the place that he is perfect and complete in the will of God until he fully sees the truth of the sovereignty of Almighty God.

Then again I think if a person is going to become perfect and complete in the will of God he would have to understand that salvation is by grace. We read:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." — Eph. 2:8, 9.

Furthermore, I think if a man is going to be complete and perfect in the will of God he would have to accept the doctrine of election. We read:

"According as he hath CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love." — Eph. 1:4.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." — Rom. 8:28-30.

Again, I think if a person is going to be perfect and complete in the will of God he ought to believe in the doctrine of the security of the saved. Listen:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Rom. 8:38, 39.

Furthermore, anyone who wants to be perfect and complete in the will of God I think should believe the truth of immersion for baptism at the hands of Baptist authority. We read:

"But John forbid him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." — Mt. 3:14-17.

Beloved, that was Baptist baptism. It was a Baptist preacher who administered the ordinance of baptism, and he administered this ordinance by the form of immersion. When he had finished this immersion, it was then that

the Spirit of God came down and settled upon Christ, and God the Father spoke from Heaven, saying, "This is my beloved Son, in whom I am well pleased." The only time in all the Word of God when the entire Trinity was present for baptism was in this instance, when baptism was administered by immersion at the hands of John the Baptist. I tell you, beloved, if a man is going to be perfect and complete in the will of God, he not only needs to accept all the Bible, but in particular he ought to accept the doctrine of Baptist baptism.

I'll go further and say that if a man is going to be perfect and complete in the will of God he ought to realize that the church is a local body, that it is no universal organization, but rather it is a local body that is complete in itself and isn't dependent on any mission board but rather is dependent entirely on the Lord Jesus Christ for orders in every particular. In Matthew 28:19, 20, the Lord Jesus Christ said, "Go ye into all the world." In speaking that, He gave the commission. That commission was given to the church, and nobody will ever be perfect and complete in the will of God until he sees that the commission was given to the church and that it is the church's business to carry it out.

I also say that no individual will ever be perfect and complete in the will of God unless he brings his tithes and offerings into the church of Jesus Christ. No individual is ever perfect and complete in the will of God until he submits himself to God's demand for his tithes and offerings.

Furthermore, if a man is going to be perfect in the will of God he ought to believe in the premillennial return of the Lord Jesus Christ back to this world and he ought to be looking for His coming every day. We read:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. AND IF I GO and prepare a place for you, I WILL COME AGAIN, and receive you unto myself, that where I am, there ye may be also." — John 14:1-3.

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? THIS SAME JESUS, which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven." — Acts 1:11.

Beloved, I'm looking for the premillennial, visible return of the Son of God back to this world some of these days.

I come back to Epaphras. When Epaphras was shut up in prison and couldn't do anything else, he prayed that the church at Colosse might be perfect and complete and might come to know fully the will of God. If I know my heart tonight, beloved, it is my desire that you, too, might be perfect and complete in the will of God. However, you will never be perfect and complete in the will of God until you believe the Bible exactly as it is written, and specifically the doctrines which I have mentioned to you. I think that no individual could in any wise at all claim to be perfect until he is believing and practicing these glorious truths that I have read to you from God Almighty's Book.

CONCLUSION

If you are saved, would you like to be perfect and complete in the will of God. Well, you can be. You can be if you accept the Bible and follow the teachings of God's Word. You are not going to get perfection at a mourner's bench. You are not going to get perfection at an altar of prayer. But, beloved, you do get perfection in the Lord, by an acceptance of the will of God as revealed in all of the Word of God.

May God help you not to fight against the Book. May God help you always to accept the Book just as it is written, and accepting, make it the rule of your life,

that you, like the church at Colosse, might become perfect and complete in all of the will of God. May God bless you!

Satan's Counterfeits

(Continued from page 1)
professing Christian works around others for years without ever saying anything about the Lord.

2. He Wants Christian People to Take or Send the Gospel to the World. (Matthew 28:18-20) Our obligation begins at home and extends over the back yard fence to the neighbors, and on to the ends of the earth. Some are called of God to actually go to distant mission fields. Those who can't go are to join in helping to send others—and in the meantime they are to carry on mission work in dealing with the people around them.

3. He Wants Christian People to Instruct Those Who Become Believers. "Teaching them to observe all things whatsoever I have commanded you." This can be done through the ministry of faithful pastors, and by means of personal effort as one comes in contact with new Christians. It is a duty neglected, for the average church is full of people who are almost wholly uneducated.

4. He Wants Christians to Live Separated Lives Before the World and to Be Constant Doers of Good Works. "Let your light shine before men that they may see your good works, may glorify God..." "Fruitful in every good work" we read again. Again we read in Ephesians 2: "Created unto good works, which God has ordained that ye should walk in them."

5. He Wants Every Christian to Be a Soul Winner. The pattern (Continued on page 7, column 1)

The Sick Man

(Continued from page one)
sympathy they share each other's joys and griefs. When one member rejoices the body rejoices, and when one member suffers the whole body suffers with it. Trophimus is sick, and Paul can not forget him, though he himself expects in a few weeks to die a martyr's death; neither would he have Timothy ignorant of the fact, though twice within a few verses he hurried him to come to Rome, saying, "Do thy diligence to come shortly unto me." If Timothy could not personally visit the sick friend, yet it was well that he should know of his affliction, for he would then remember him in his prayers.

"Beloved, let us love one another, for love is of God." Let us remember those who are sick. (Continued on page 8, column 1)

Wonders Of Prophecy

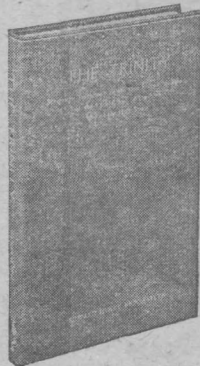
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Satan's Counterfeits

(Continued from page 6)

given by Andrew who "first findeth his own brother, and he brought him unto Jesus." It is amazing how much one person can do in winning kinfolk, neighbors and others to Christ. We recall one layman who consistently won more people to Christ each year than many churches succeed in doing.

Satan's Substitutes

For the things mentioned above, Satan substitutes other activities. Chief among these substitutes is what is often called "church work." Many a home is disrupted by the doing of church work. Women get active meeting in church organizations until they neglect their homes and their children. Husbands get busy meeting in "Men's Brotherhoods" and the like, until they rarely spend a night at home. Yet when their activities are evaluated, they have done little or nothing of any value. No soul has been won to Christ, and no life has been drawn closer to the Lord. What is the nature of these activities?

1. There Are the Organizational Activities. A church member can keep busy attending auxiliary meetings, making talks, etc. The main reason for the existence of the auxiliaries in the first place is to spread denominational propaganda and to funnel funds into a denominational machine. There isn't a line of Scripture for the existence of any church auxiliary. They are man-made.

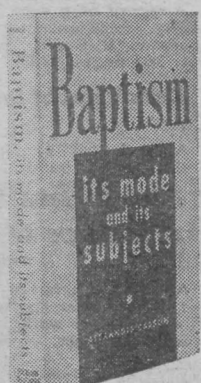
2. There Are the Church Social Activities. Churches are spending millions on fine recreation buildings for church people to play and amuse themselves in. We saw a church recently that had a gymnasium attached. Churches are more and more devoted to eating and drinking and playing under the guise of serving God. Paul's question in I Corinthians 11: "WHAT HAVE YE NOT HOUSES TO EAT AND DRINK IN, OR DESPISE YE THE CHURCH OF GOD?" is still pertinent. There is no Scriptural authority or example for church recreational and social programs. As they increase juvenile delinquency grows ever worse, and multitudes perish without the Gospel. The world needs the "Bread of Life"—not buns and hot dogs. No Christian should belong to a church that majors on social programs and "activities."

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By ZACH FINCH
Springfield, Missouri

"But by the grace of God I am what I am" (I Corinthians 15:10).

"Even so then at this present time also there is a remnant according to the election of grace" (Romans 11:5).

Ever since Christianity had its beginning, there has been much discussion upon this doctrine. By some this is the most hated, despised, and misunderstood doctrine than any other; other folk who have come to see the truth of this blessed doctrine have fallen deeply in love with their Saviour. A correct understanding of this doctrine gives the servant of God courage to "press toward the mark for the prize of the high calling of God in Christ Jesus."

The meaning of "election" or the word "elect." It comes from the Greek word "eklektos," which means "favorite," "chosen," "elect," "to make a choice," "choose out," "chosen." So, from the meaning of the word we learn that there has been a choice made; it is now our purpose to find out—

- I. Who made the choice?
- II. What this choice was to?
- III. When was the choice made?
- IV. Why was it made?
- V. How was it made?

I. Who Made the Choice?

"God hath from the beginning chosen you" (II Thessalonians 2:13).

"According as he hath chosen us" (Ephesians 1:4).

"Ye have not chosen me, but I have chosen you" (John 15:16).

These three Scriptures teach very plainly and should be sufficient proof for the reader that the choice was made by God the Father. Who is the man that will openly deny such Scriptures and say that man does the choosing?

II. What Was the Choice to?

It was unto Salvation.
"Chosen you unto salvation" (II Thessalonians 2:13).

"For God hath not appointed us to wrath, but to obtain the salvation which is in Christ Jesus" (I Thessalonians 5:10).

"I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus" (I Timothy 2:10).

God the Father has not only chosen us, but He has chosen us to be saved and to enjoy all eternity in Heaven with Him.

This choice made by God was not to damnation, for certainly all men were headed for Hell and eternal separation from Him. Men go to Hell because they are sinners and for no other reason. There are some who teach that men go to Hell because of their rejection of Jesus Christ, but this cannot be true of all who are in Hell, because there are some in Hell, who, while they were living on earth, never heard about Jesus Christ. I ask you, can you reject something you haven't heard about, or even had a chance to accept? They must either teach that every person born from the time of Adam until now has heard the Word of God (which is entirely against the teaching of Scripture), or else that there is more than one way to be saved (which is also against the teaching of the Scripture). "Neither is there salvation in any other; for

THE COMMISSION

The same commission in Matt. 28:18-20 that commands us to make disciples or Christians, commands us to make Baptists. No man has Christian baptism who has not been baptized with the same kind of baptism that the Lord Jesus received. He received Baptist baptism. That is the kind He commanded His churches give it to others. The commission is just as plain on making Baptists as on making disciples.—Taylor.

This article was a paper Bro. Finch wrote for his course in Baptist Bible College. He received an "A" from his teacher, Noel Smith. We are happy to herewith publish it in TBE with Bro. Finch's kind permission.—Eds.

there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12. John 14:6).

If this theory be true, that the heathen have had their chance, then let us do away with our missionary vision and programs, because we can only add to their condemnation by preaching the Gospel to them. The choosing of some to salvation did not harm the non-elect in any way, because they had already made their decision as to what they would do with regards to God. God just let them go on in their sinfulness and as a result, they brought condemnation upon themselves.

III. When Was the Choice Made?

It was made in eternity.

"God hath FROM THE BEGINNING chosen you" (II Thessalonians 2:13).

"According as he hath chosen us in him BEFORE THE FOUNDATION OF THE WORLD" (Ephesians 1:4).

"Whose names were not written in the book of life from the foundation of the world" (Revelation 17:8).

We are not chosen when we accept Jesus Christ, but we believe in Jesus Christ because we have been chosen (Acts 13:48). Salvation is not election because:

1. We were chosen before we were born, because election took place in eternity.

2. You were chosen UNTO salvation. Why chose something you already have? The means is not the end. Salvation is the end, election is one of the means by which God has chosen to bring about the end (salvation). Scriptures everywhere affirm that a man is not saved until he believes in Jesus Christ. (John 3:16, 36, 5:24).

IV. Why Was the Choice Made?

A. To make sure the death of Christ would not be a failure. "He shall not fail" (Isaiah 42:4). The cross of Christ and His death would have been a failure and would have been a wasteful event, because all men would have done as some did to Him in His time and as they are doing today. They would have despised and rejected His atonement, if God had not "ordained some to believe" (Acts 13:48). This verse of Scripture teaches four things:

1. That "believing" is the result or consequence and not the cause of God's Decree.

2. That a limited number are ordained to eternal life.

3. That the ordination or choice was not to service, but to salvation.

4. That among those who hear the Word of God, only those who were ordained will believe, no more, no less.

Again I say that all would have rejected Christ and He would have failed, if God had not guaranteed Him that some would believe as a result of His choosing them to believe (John 6:37).

B. To fulfill His purpose in the creation of man.

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things and for thy pleasure they are and were created" (Revelation 4:11).

God created man for His own Glory. He wanted a way to express Himself in physical, visible form and man would be that

form. God created man to have fellowship with him. The chief end of man is that he might bring glory to God and enjoy Him forever. But Adam, being not fallen yet, deliberately rebelled and disobeyed God and as a result of His fall brought sin and condemnation to his race. The image had now become marred and distorted.



ZACK FINCH

ed. Herein is a great marvel, to deny the teaching that man can choose God on his own free will, when Adam, not even in a fallen state as we are, chose to disobey God rather than to obey Him. Even after Adam knew what he had done, he did not try to find God to seek forgiveness of his transgression but rather hid from Him when God approached unto him. If man was ever to be restored back to fellowship with God, then God must restore him, because man would not and could not restore himself. "There is none that seeketh after God" (Romans 3:11).

V. How Was the Choosing Done?

We know the method which God used was the best one to use. Any other method would not do because He was dealing with the best of His creation, man.

A. Election was not according to foreseen faith. There are only a few Scriptures which seemingly support this theory on the surface, but when the truth of these Scriptures is known, they teach exactly different than what some say they do.

1. "Elect according to the foreknowledge of God the Father" (I Peter 1:2).

The interpretation often put upon this is: "God knew beforehand who, when they heard the Gospel would repent and believe on Jesus Christ, and seeing that they would be saved (whether He chose them or not), He chose them to be saved in the future."

To this theory I reply:

(a.) They are in error on the word "foreknowledge." This is the same word in the Greek which is used in verse 20 of the same chapter by Christ. This verse teaches more than a mere knowledge beforehand or to know

of planning in with it. Certainly God planned the death of Christ before He foresaw it would happen. So, from the use of the word, God did not elect because He foresaw who would believe, but He knew who would believe because He planned or elected them to.

(b.) It makes God's will dependent upon the will of man. According to this view, God can do nothing unless He foresaw man permitting Him to carry out His will. But the Bible says, "The King's heart is in the hand of God and He turns it whithersoever He wills" (Proverbs 21:1).

(c.) This theory does away completely with the necessity of election. The Bible teaches everywhere that we were elected before we believed. But this theory has us believing before we were elected unto salvation.

(d.) This theory is based upon the works of men. Foreseen faith is foreseen works. There is no difference. "Faith is the basis of all good works, hence faith is the greatest of all works" (Smith). The Bible everywhere affirms that man is not saved nor is he elected according to foreseen works:

"There is a remnant according to the ELECTION OF GRACE. And if by grace, then is it no more of work: otherwise grace is no more grace" (Romans 11:5-6).

"Who saved us and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Timothy 1:9).

Paul plainly tells us we were not saved, nor were we called because of our works, but according to God's own purpose (what was His purpose? read again IV.) and grace. "Not only from a philosophical standpoint, but from the standpoint of the teachings of the Scriptures, I must reject this theory of election according to foreseen faith." (Smith).

Another Scripture some use is John 1:12: "But to as many as received him, to them gave he power to become the sons of God, even to them which believe on his name." The only trouble with this is they fail to read the next verse to find out who they are "who receive him" and "who believe on his name." The Bible says they are men who were born again or made alive, not by THE WILL OF MAN, but of God. They were made alive and given the faith to believe and receive Jesus Christ.

B. Election is based upon the will of God. (Ephesians 1:4-5).

1. We were chosen in him (Christ) Ephesians 1:4. Everything we have and are today we have because of who Christ is and what He did. He is everything that the sinner and Christian needs. It was so important that we be in Him, that God chose us in Him before the foundation of the world.

2. We were chosen by His Grace (Romans 1:5-6). To describe fully the Grace of God, man has found it to be impossible. The best I can describe it is that free act of God in loving us and sending His Son into a sinful world to die for us "while we were yet sinners." Paul certainly had whereof to rejoice when he, the chief of sinners, could say "But by the grace of God I am what I am," knowing that his election unto salvation was based upon that Grace.

VI. Conclusion

I then conclude from the preceding material, that Election is that eternal act OF GOD whereby He chose from among the entire population of the human race, a great multitude which no man can number (Revelation 7:9), to believe on His Son, through the preaching of the Gospel and the setting apart work of the Holy Spirit.



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The Sick Man

(Continued from page 7)

with us in Christ, and especially let us bear on our hearts all those who are afflicted in mind, body, or estate. If we have had to leave Trophimus at Miletum, or at Brighton, or at Ventnor, let us leave our heart's love with him; and if we hear that another Trophimus lies sick not far from our own abode, let us accept the information as in itself a sufficient summons to minister to the afflicted friend. May holy sympathy pervade all our souls, for, however active and zealous we may be, we have not yet reached a perfect character unless we are full of compassion, tender-hearted, and considerate of the sorrowful, for this is the mind of Christ.

Simple as the statement of our text certainly is, it is found in an inspired book, and it is therefore more than an ordinary note in a common letter. Like an-

other verse of the same chapter, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books but especially the parchments," has been judged to be beneath the dignity of inspiration, but we think not so. The God who counts the hairs of our heads in providence may well mention His sick servant on the page of inspiration. Instead of cavilling at the littleness of the recorded fact, let us admire "the love of the Spirit" who, while he lifts Ezekiel and Daniel above the spheres, and raises the language of David and Isaiah to the utmost pitch of poetry and eloquence, yet deigns to breathe in such a line as this—"Trophimus have I left at Miletum sick."

Can we learn anything more from this plain line of apostolic penmanship? Let us see. If the same divine Spirit who inspired it will shine upon it, we shall not read it in vain.

First, from the fact that Paul left Trophimus at Miletum sick, we learn that

*It Is the Will of God That
Some Good Men Should
Be In Ill Health*

Whatever the malady may have been which affected Trophimus, Paul could certainly have healed him if the divine Spirit had permitted the use of His miraculous powers to that end. He had raised up Eutychus from death, and he had given the use of his limbs to the cripple at Lystra; we feel, therefore, fully assured that had God allowed the apostle so to use his healing energy, Trophimus would have left his bed, and continued his journey to Rome. Not so, however, had the Lord willed; the good fruit-bearing vine must be pruned, and Trophimus must suffer: there were ends to be answered by his weakness which could not be compassed by his health. Instantaneous restoration could have been given, but it was withheld under divine direction.

This doctrine leads us away from the vain idea of chance. We are not wounded by arrows shot at a venture, but we smart by the determinate counsel of Heaven. An overwhelming hand is everywhere present, preventing or permitting ill, and no one shaft of disease is ever let fly by stealth from the bow of death. If someone must be ill, it was a wise providence which selected Trophimus, for it was better for him to be ill than Titus, or Tychicus, or Timothy. It was, too, that he happened to be ill at Miletum near to his own native city, Ephesus. We cannot always see the hand of God in providence, but we may be always sure that it is there. If not a sparrow lighteth on the ground without our Father, surely not a child of the Divine family is laid low without His sacred will. Chance is a heathenish idea, which cannot live in the presence of an everywhere present, living, and working God. Away with it

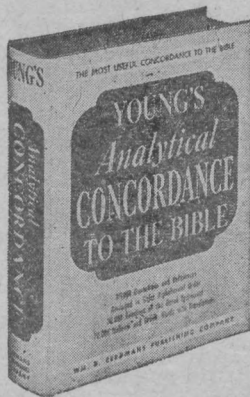
from every Christian mind! It is alike dishonouring to the Lord and grievous to ourselves.

This also delivers us from regarding affliction as being always brought upon men by their personal sin. Many a sickness has been the direct result of intemperance, or some other form of wickedness; but here is a worthy, well-approved brother laid aside and left on the road through a malady for which he is not blamed in any measure. It is too common nowadays for men to be of a hard and cruel spirit, and ascribe the illnesses even of those who are true children of God to some fault in their habits of life. We wonder how they would like to be dealt with in this manner if they were suffering, and could wash their hands in innocence in reference to their daily lives. In our Lord's day they told him, "Lord, he whom thou lovest is sick"; and Solomon long before that time wrote—"whom the Lord loveth he correcteth; even as a father the son in whom he delighteth." This was much better, more humane, and more truthful speech than the frozen philosophy of modern times which traces each man's sickness to his own violation of natural law, and instead of pouring in the balm of consolation, pours out the sulphuric acid of slanderous insinuation.

Let the afflicted examine himself to see if the rod be not sent to correct some secret evil, and let him diligently consider wherein he may amend; but far be it from us to stand at his bedside like judges or lictors, and look upon our friend as an offender as well as a sufferer. Such brutality may be left to the philosophers, it would ill become the sons of God. We may not think a shade the less of Trophimus because he is sick at Miletum; he is probably a far better man than any of us, and perhaps for that very reason he is more tried. There is gold in him which pays for putting into the crucible; he bears such rich fruit that he is worth pruning; he is a diamond of so pure a water that we will repay the lapidary's toil. This may not be quite so true of any of us, and, therefore, we escape his sharper trials. Let us, as James saith, "count them happy that endure," and, like David, say, "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law." What saith the Scriptures: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If you endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" Lazarus of Bethany, Dorcas, Epaphroditus and Trophimus are a few of that great host of sick folk whom the Lord loves in their sickness, for whom the promise was written, "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

We have only strength and space for mere hints and so we

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notice, secondly, that,

*Good Men May Be Laid Aside
When They Seem to Be
Most Needed,*

as Trophimus was when the aged apostle had but a scanty escort, and required his aid. Paul wanted him badly enough soon after he had been obliged to leave him at Miletum, for he writes sorrowfully, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me." "And Tychicus have I sent to Ephesus." How glad he would have been of Trophimus, for we see how he begs Timothy to come with all speed, and to bring Mark with him, whose service he greatly needed. Yet not even for Paul's sake can Trophimus be suddenly raised up: his Lord sees it to be needful that he should feel the heat of the furnace, and into the crucible he must go. We think that the church cannot spare the earnest minister, the indefatigable missionary, the faithful deacon, the tender teacher; but God thinketh not so. No one is indispensable in the household of God. He can do His own work not only without Trophimus, but even without Paul. Yea, we go further; it sometimes happens that the work of the Lord is quickened by the decease of one upon whom it seemed to depend. When a broad, far-spreading tree is cut down, many smaller trees which were dwarfed and stunted while it stood suddenly shoot up into vigorous growth; even so, one good man may do much, and yet when he is removed others may do more. Temporary illnesses of great workers may call to the front those who would else, from very modesty, have remained in the rear, and the result may be a great gain.

Poor Trophimus had in his healthier days been the innocent cause of bringing Paul into a world of trouble, for we read in Acts 21:27, that a tumult was made by the Jews, because they imagined that Paul had brought Trophimus into the temple, and so had defiled it. Now, when he could have been of service, he is sick, and no doubt it was a great grief to him that it should be so: yet for him, as oftentimes for us, there was no alternative but to submit himself under the hand of God, and feel that the Lord is always right. Why do we not yield at once? Why do we champ the bit and paw the ground, restless to be on the road? If our Lord bids us stand still, can we not be quiet?

Active spirits are apt to become restive spirits when under the restraining hand; energy soon sours into rebellion, and we quarrel with God because we are not allowed to glorify Him in our own way—a foolish form of contest, which at the bottom means that we have a will of our own, and will only serve God upon condition of having it indulged. Brother, he who writes these lines knows what he writes, and this is the verdict of his experience: God's work needs us far less than we imagine, and God would have us be aware of this fact, for He will not give His glory to human instruments any more than He will allow His praise to be bestowed on graven images.

Lastly, our text clearly shows us that

*Good Men Would Have the
Lord's Work Go on 'Whatever
Becomes of Them*

Paul did not desert Trophimus, but left him, because a higher call summoned him to Rome. Trophimus we may be sure did not wish to delay the great apostle, but was content to be left. No doubt they both felt the separation, but like true soldiers of Christ, they endured hardness, and for the sake of the cause parted company for a while.

It would be a great grief to a true-hearted worker if he knew that any fellow-labourer slack-

ened his pace for his sake. The sick in an army of an earthly monarch are necessarily an impediment, but it need not be so in the army of the King of Kings. Spiritual sickness is a sore hindrance, but sickness of body should not delay the host. If we cannot preach, we can pray; one's work is out of our reach, we can try another, and if we can do nothing, our inability should serve as a call to the vigorous to be doing all the more. Trophimus is sick, then let Timothy be the more energetic. Trophimus cannot attend the apostle, then let Timothy be the more diligent to come before winter. Thus, by acting as an incentive the lack of one man's service may produce tenfold more in others who are roused to extra exertions.

Brethren, it will be the sweetest alleviation to the pains of a sick pastor if he sees you each and all nerved to special diligence; his enforced rest will be the better enjoyed if he knows that the church of God is not a sufferer because of it; and his whole mind and spirit will minister to the health of his body if he sees the fruit of the Spirit of God in you all, keeping you faithful and zealous. Will you not see to this for Jesus' sake?



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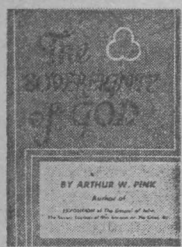
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