

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 28, NO. 24 RUSSELL, KENTUCKY, JULY 18, 1959 WHOLE NUMBER 1099

BEGINNING THIS WEEK—

Jerome Zanchius'

Absolute Predestination

Editorial Note: For quite some time we have been advertising and selling the little work by Jerome Zanchius, the Swiss reformer of the sixteenth century, on Predestination. We believe it is the best writing to be had on this subject. Now we have decided to reprint this book in TBE in order to publish its message even further. We recommend it to you for your careful and prayerful reading. Naturally, Zanchius being a Reformer (or Protestant), there are a few of his statements with which we might disagree as to certain doctrines. But on the whole, this is a good book. If you wish to have the handsome clothbound book, with the large readable type, for your library, then it may be ordered from us for \$2.95.

OBSERVATIONS ON THE DIVINE ATTRIBUTES (Necessary to Be Premised in Order to Our Better Understanding the Doctrine of Predestination)

Although the great and ever-blessed God is a being absolutely simple and infinitely remote from all shadow of composition, He is, nevertheless, in condescension to our weak and contracted faculties, represented in Scripture as possessed of divers properties, or attributes, which, though seemingly different from His Essence,

are in reality essential to Him, and constitutive of His very Nature.

Of these attributes, those on which we shall now particularly descend (as being more immediately concerned in the ensuing subject) are the following ones:

I. His eternal wisdom and foreknowledge;

II. The absolute freedom and liberty of His will;
III. The perpetuity and unchangeableness both of Himself and His decrees;
IV. His omnipotence;
V. His justice;
VI. His mercy.
Without an explication of these, the doctrine of Predestination cannot be so well understood, and we shall, therefore, briefly consider them by way of preliminary to the main subject.

I. THE DIVINE WISDOM AND FOREKNOWLEDGE OF GOD

With respect to THE DIVINE WISDOM AND FOREKNOWLEDGE, I shall lay down the following positions:

POSITION 1. God is, and always was so perfectly wise, that nothing ever did, or does, or can elude His knowledge. He knew, from all eternity, not only what He Himself intended to do, but also what He would incline and permit others to do. "Known unto God are all his works from eternity" (Acts 15:18).

POSITION 2. Consequently, God knows nothing now, nor will know anything hereafter, which He did not know and foresee from everlasting. His foreknowledge

being co-eternal with Himself, and extending to everything that is or shall be done (Heb. 4:13). All things, which comprise past, present and future, are naked and open to the eyes of Him with whom we have to do.

POSITION 3. This foreknowledge of God is not conjectural and uncertain (for then it would not be foreknowledge), but most sure and infallible, so that whatever He foreknows to be future shall necessarily and undoubtedly come to pass. For His knowledge can

no more be frustrated, or His wisdom be deceived, than He can cease to be God. Nay, could either of these be the case, He actually would cease to be God, all mistake and disappointment being absolutely incompatible with the Divine nature.

POSITION 4. The influence which the Divine foreknowledge has on the certain futurity of the things foreknown does not render the intervention of second causes needless, nor destroy the (Continued on page 2, column 2)

By Arthur W. Pink

"For I determined not to know anything among you save Jesus Christ and him crucified."—I Cor. 2:2.

The beloved apostle was a man of **Determination**. Like all great men who have really accomplished anything in this world, Paul was a man of grit and backbone. Our text implies considerable reflection. Paul was a calm thinker and never reached a rash or hasty conclusion. Conditions had been carefully considered, alternatives weighed, and a definite decision arrived at. He determined to preach and live Christ, and Him crucified. He was a man with a clear-cut plan and programme. A definite goal was before him. He had counted the cost, considered the obstacles which lay in his way, weighed the prejudices of the carnal mind and made his choice. To make known the Cross of Christ and the Christ of the Cross was his one great purpose.

Paul was a man with a **Specific Determination**. There are many men who possess plenty of grit and determination yet their efforts amount to little because they lack a definite objective. They fail for want of singleness of aim. Their interests are divided. They have too many irons in the fire. Too many are mere generalizers. Much of our modern preaching is a medley. It is a mixture of poetry, philosophy, science, politics, and the topics of the day, with a little Scripture thrown in to give it the appearance of respectability. Not so with the apostle Paul. He determined not to know anything save Jesus Christ and Him crucified. Everything else must be subordinated to this one great end. He might be considered "narrow." He might be criticised for not being "abreast of the times." But he cared not for that. To publish and proclaim the Death Divine was his all-absorbing passion.

Paul was a man with a **Spacious Determination**. The apostle's aim was a worthy one — worthy of his natural genius, his tremendous

energy, his indefatigable zeal, his self-sacrifice. It was a task which would require and engage all his talents. It was a work which demanded all his time and strength. No wonder he asked, "Who is sufficient for these things?" No wonder he desired the help of the saints' prayers. The riches of Christ which he proclaimed were unsearchable. The love of Christ which he preached passeth knowledge. The Gospel of Christ which he ministered was unfathomable in content and inexhaustible in scope.

If I may be allowed to accommodate our text to the present occasion, I wish to use the present tense and say, "I am determined not to know anything among you save Jesus Christ and Him crucified." I know of no statement

in all God's Word which so clearly expresses my own purpose and aim. I began each of my three previous pastorates by preaching from this text, and I have decided to do so again. Briefly, let me give you four reasons why the crucified Christ shall be the central subject of my ministry among you.

1. This is the Theme Which Honors God the Most

The man who determines to know nothing among his people save Jesus Christ and Him crucified must necessarily magnify God's grace, depend upon God's Spirit, and expound God's Word. He aims not at oratory, but in glorifying his Saviour. All preaching which has not Christ for its center and circumference, ends in exalting the messenger. But he

who says "God forbid that I should glory save in the cross of our Lord Jesus Christ," must honor God. Said our Saviour, "Herein is my Father glorified that ye bear much fruit," and the only type of preaching which will produce spiritual and eternal fruit, is that which is illuminated by the light of Calvary.

2. This is the Theme Which God Honors the Most

Corinth was a city of heathen idolatry and wickedness. It was a stronghold of Satan. As Paul viewed its godless crowds he determined to preach and live Christ among them. With what result? The blessing of God rested upon his labors: sinners were reached; souls were born again. A church was established. The desert rejoiced and the wilderness blossomed as the rose. So it has been ever since. Wherein lay the power of Paul and the other apostles? It was not in the men themselves, but in their message. They heralded the Cross, they preached the Atonement, they magnified the Blood!

3. This is the Theme Which Is Needed the Most

There are unsaved people here — dead in sin, indifferent to their soul's eternal interests, on the broad road that leadeth to destruction. How are they to be reached? What can quicken them into newness of life? There is only one answer — the Christ of Calvary.

There are backsliders here. Those who have left their first love, who are out of fellowship with God and living minus the joy of His salvation. What is to restore them? What is the divine prescription for such cases? The story of Redeeming Love. The same means which first brought them to Christ, will bring them back again into communion with Him.

There are useless church members here: those who are indifferent to their obligations and blind to their responsibilities. What shall awaken them? Nothing but the love of Christ apprehended in the soul will constrain His people to deny themselves, take up the cross, and follow Him.

There are probably members here with differences between them. What shall reconcile them? The nearer we all get to the Cross, the nearer shall we all get to one another. Here then is the remedy for every evil, the cure for every spiritual malady. The preaching of Christ crucified is the world's greatest need today.

4. This is the Theme Which Is Wanted the Most

This is certainly true of believers. Christ alone will satisfy their hearts. The Bread of Life is what their souls are hungering for, and only He can meet their deepest longings. The language of the saints is, "Thou O Christ art all I want, more than all in Thee I find." And this is equally (Continued on page 4, column 5)

THE SINNER'S BURIAL

By Horatius Bonar

Wrapt in a Christless shroud,
He sleeps a Christless sleep;
Above him the eternal cloud,
Beneath, the fiery deep.

Laid in a Christless tomb,
There bound with felon-chain,
He waits the terrors of his doom,
The judgment and the pain.

O Christless shroud, how cold!
How dark, O Christless tomb!
O grief that never can grow old!
O endless, hopeless doom.

O Christless sleep, how sad!
What waking shalt thou know?
For thee no star, no dawning glad,
Only the lasting woe!

The rocks and hill in vain
Shall be the sinner's call;
O day of wrath, death, and pain,
The lost soul's funeral!

O Christless soul, awake,
Ere thy last sleep begin!
O Christ the sleeper's slumber break;
Burst Thou the bonds of sin.

An Evangelical Determination

The Baptist Examiner Pulpit

"THE FOURTH COMMANDMENT"

Sermon Preached by Pastor John R. Gilpin

"Remember the sabbath day, to keep it holy." —Exodus 20:8.

If you will study carefully these first four commandments of Exodus 20, you will find that there is quite a very definite relationship existing between these commandments. In the first commandment we are commanded to worship Jehovah God and none other. In the second commandment we are commanded to worship directly and not through any intervention of anything. In the third commandment we are commanded to worship sincerely and not falsely, being sure that ours is not a vain worship. In the fourth commandment we are commanded to worship Jehovah as to a certain specific time — a regu-

lar period that is set apart for worship, for He said, "Remember the sabbath day, to keep it holy."

Now, beloved friends, I'd like to make it plain to you that every child of God needs a special day in which to remember the Lord — one day out of every seven. I believe with all my heart that ten per cent of all we make belongs to God, and that one-seventh of our time belongs to God. In other words, God lays claim to one-tenth of our income, and to one-seventh of our time.

Years ago, I knew a man who was an employer who had no regard for Sunday nor for the Lord's Day in any wise, and he continually was asking his men to work for him on Sunday. One

man who was a Christian, was approached one Saturday, and was asked if he would work on Sunday. He said, "Well, I'd rather not. It is against my convictions, and I'd really rather not work." The employer said, "But doesn't your Bible say that if your ass falls in the ditch you are supposed to get him out even if it is on the Sabbath?" This Christian said, "Yes, the Bible does say that, but if I had an ass that was in the habit of falling into the same ditch every Sunday, I'd either fill up the ditch or sell the ass." I think it was a good answer that he made.

Today I'd like to talk to you about this very matter. In other (Continued on page 6, column 1)

The Baptist Examiner

BOB L. ROSS
JOHN R. GILPIN

Editor-in-Chief
Editor

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

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

SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
Five years	7.00
Club rate for churches; 15 or more subscriptions, each	1.00
Donor subscriptions, each	1.50

(This rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

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

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

DID YOU ANSWER YOUR EDITOR'S APPEAL, "JUST SITTING AND A THINKIN'?"

If you did, then you are one of those for whom we especially thank God today. We are frank to say that many have not responded as yet, but we are deeply grateful to God for those few who have thus answered.

We want to be perfectly frank with you, and speak in words that all may understand. THE BAPTIST EXAMINER is having a hard time surviving. The steel situation has practically crippled industry in our area. Without good business, it is impossible for us to keep this paper in the mails apart from the generous support of our readers. Since January 1, this has been the worst year for business that we have ever known, and accordingly our paper faces a real crisis today.

Unless subscriptions double in the number which we receive, or contributions increase, or business picks up—unless these take place, it may become necessary that we publish the paper once a month instead of every week. We don't want to do so, but we have carried "the ball" just as far as we can.

We are urging our readers to be extraordinarily generous at this time, as it will only be through the generosity and the benevolence of our friends within the next few days that we will be able to continue bringing the paper to you once each week. I sincerely trust that God may keep our paper in the mails each week, as He has for the past twenty years. This is surely our desire, yet unless our Heavenly Father directs the hearts and minds and purses of our readers, then this will be an impossibility.

Many of the brethren say repeatedly: "Don't stop. Don't ever let the paper fall to go forth each week. Have faith. Depend upon the Lord." All of this is good advice, and we try to live in the light of it from day to day. We want to do the very thing that our friends thus suggest, but unless God gives us the finances through our friends, we cannot continue. Might it please our Heavenly Father today to impress literally hundreds of our readers to answer the editorial in the issue of June 27, 1959. If you answer it with a generously, unselfish offering, and if hundreds more do like you in this respect, then I promise you the paper will continue as it has, reaching you week by week.

Now be frank: If every reader of our paper were doing for our paper exactly as you have within the past year's time, then how long would this paper continue to come to your home? DON'T LET US DOWN. PRAY AND GIVE AS GOD MAY DIRECT YOU.

BACK ISSUES AVAILABLE

If you can use some back issues of TBE, passing them on to other people, we will be glad to send them to you. We have a number of the following issues on hand:

November 1, 1958.
November 29, 1958.
December 13, 1958.
January 10, 1959.
January 17, 1959.
January 24, 1959.
February 7, 1959.
February 21, 1959.
February 28, 1959.
March 7, 1959.
March 14, 1959.
March 21, 1959.
March 28, 1959.
April 4, 1959.
April 11, 1959.
May 16, 1959.
May 23, 1959.
May 30, 1959.
June 6, 1959.
June 13, 1959.
June 20, 1959.
June 27, 1959.
July 4, 1959.
July 11, 1959.

These issues are "old issues" and the truth they contain is even "older," but to many both the paper and the truth would be "new"; so do not hesitate to use these papers.

Predestination

(Continued from page one)

nature of the things themselves.

My meaning is, that the pre-science of God does not lay any coercive necessity on the wills of beings naturally free. For instance, man, even in his fallen state, is endowed with a natural freedom of will, yet he acts, from the first to the last moment of his life, in absolutely subservient (though, perhaps, he does not know it nor design it) to the purposes and decrees of God concerning him, notwithstanding which, he is sensible of no compulsion, but acts as freely and voluntarily as if he was *sui juris*, subject to no control and absolutely lord of himself. This made Luther, after he had shown how all things necessarily and inevitably come to pass, in consequence of the sovereign will and infallible foreknowledge of God, say that "we should carefully distinguish between a necessity of infallibility and a necessity of coercion, since both good and evil men, though by their actions they fulfil the decree and appointment of God, yet are not forcibly constrained to do any thing, but act willingly." (De Serv. Arb. cap. 44.)

POSITION 5. God's foreknowledge, taken abstractedly, is not the sole cause of beings and events, but His will and fore-

knowledge together. Hence we find (Acts 2:23) that His determinate counsel and foreknowledge act in concert, the latter resulting from and being founded on the former.

II. THE WILL OF GOD

We pass on, to consider THE WILL OF GOD, with regard to which we assert as follows:

POSITION 1. The Deity is possessed not only of infinite knowledge, but likewise of absolute liberty of will, so that whatever He does, or permits to be done, He does and permits freely and of His own good pleasure.

Consequently, it is His free pleasure to permit sin, since, without His permission, neither men nor devils can do anything. Now, to permit is, at least, the same as not to hinder, though it be in our power to hinder if we please, and this permission, or non-hindrance, is certainly an act of the Divine will. Hence Augustine says, "Those things which, seemingly, thwart the Divine will are, nevertheless, agreeable to it, for, if God did not permit them, they could not be done, and whatever God permits, He permits freely and willingly. He does nothing, neither suffers anything to be done, against His own will." (Enchir. cap. 100.) And Luther observes that "God permitted Adam to fall into sin because He willed that he should so fall." (De Serv. Arb. c. 153.)

POSITION 2. Although the will of God, considered in itself, is simply one and the same, yet, in condescension to the present capacities of man, the Divine will is very properly distinguished into secret and revealed. Thus it was His revealed will that Pharaoh should let the Israelites go, that Abraham should sacrifice his son, and that Peter should not deny Christ; but, as was proved by the event, it was His secret will that Pharaoh should not let Israel go (Exod. 4:21), that Abraham should not sacrifice Isaac (Gen. 22:12), and that Peter should deny his Lord (Matt. 26:34).

POSITION 3. The will of God, respecting the salvation and condemnation of men, is never contrary to itself; He immutably wills the salvation of the elect and vice versa; nor can He ever vary or deviate from His own will in any instance whatever, so as that that should be done, which He willeth not, or that not be brought to pass which He willeth.

"My counsel shall stand, and I will do all my pleasure." — Isa. 46:10.

"The counsel of the Lord standeth for ever, and the thoughts of his heart to all generations." — Psalm 33:11.

"He is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me; and many such things are with him." — Job 23:13, 14.

"Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." — Eph. 1:11.

Thus, for instance, Hophni and Phineas hearkened not to the voice of their father, who re-proved them for their wickedness, because the Lord would slay them (I Sam. 2:25), and Sihon, king of Heshbon, would not receive the peaceable message sent him by Moses because the Lord God hardened his spirit, and made his heart obstinate, that He might deliver him into the hand of Israel (Deut. 2:26, 30). Thus also, to add no more, we find that there have been, and ever will be, some whose eyes God blindeth, and whose hearts He hardeneth, i. e., whom God permits to continue blind and hardened on purpose to prevent their seeing with their eyes and understanding with their hearts, and to hinder their conversion to God and spiritual healing by Him (Isa. 6:9; John 12:39, 40).

POSITION 4. Because God's will of precept may, in some instances, appear to thwart His will of determination, it does not follow either (1) that He mocks His (Continued on page 3, column 1)

I SHOULD LIKE TO KNOW:

Was Judas Iscariot Ever Saved?

No. Jesus called him a devil shortly after He chose Him. John 6:70.

● Did Judas fall from grace?

No. He couldn't do so, He was never in grace. He fell from his office as a preacher, but not from grace. Cf. Acts 1:25.

● Does salvation by grace license sin?

A thousand times, no! In reality, salvation by grace does just the opposite. It makes a man realize just how much he owes the Lord, and consequently causes him to live closer to the Lord. If one were saved by his own works, then he owes himself, but if saved by grace, he owes everything to Jesus. Instead of salvation by grace giving a license to sin, it actually puts a curb on sin and causes the recipient of grace to live even closer to his Lord. Cf. Eph. 2:10; Titus 3:8.

Paul even says that God's grace teaches us to live soberly (as unto ourselves), righteously (as unto ourselves), righteously (as unto others), and godly (as unto our Saviour). Cf. Titus 2:11-14.

● Is "the mercy seat" a place for prayer?

The word for mercy-seat is found only twice in the New Testament — Rom. 3:25 and Heb. 9:5. In Rom. 3:25 it is translated "propitiation." In both passages it refers to blood, not to prayer, certainly not to tears or emotion. Christ is our propitiation or mercy-seat.

● Is the Moody Bible Institute of the Baptist faith?

No. It is inter-denominational. J. M. Gray, former head and one of the most prominent teachers in the Institute, was an Episcopalian. Other writers and teachers are Presbyterians, Methodists, Baptists and what not. It is wholly given over to unionism. Many of their writings, however, are Biblical and sound and very fine to circulate. It is not safe however to circulate any of them unless you know what is in them or know the writers. They are very unsafe on the church and the ordinances and all phases of church truth.

● Is it scriptural to ordain deacons?

Yes. Acts 6:1-6.

● Is there a possibility of falling from grace?

Not if the Lord Jesus is God and truthful. He said: "Him that cometh unto Me I will in no wise cast out." Not unless the Devil and the believers in apostasy can put one over on God and get one of the elect. The Book says: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn 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. 8:29, 30. That is a five-link chain extending from eternity past to eternity future and God plainly says that not one that God foreknew before time was will fail to be glorified when time ceases to be. All the balance of Rom. 8 piles up too many arguments equally unanswerable, as does the whole Gospel of John and many other Scriptures.

● What is the soul of man?

The soul of man is the immaterial part of a man as contrasted with the body. It is the part of man that survives physical death. The soul is the real person, while the body is the earthly house in which the soul lives. See II Cor. 5.

● How do we know that the thief on the cross had not been baptized?

Because he did not believe on Christ until after he (the thief) was crucified. Any baptism administered before he believed would have been null and void.

● What about sweetheart parties in the church building?

They are out of place. Neither the church as a body nor its building exists for entertainment or social activities.

● Should we pray for the lost?

Most certainly. Rom. 10:1-3; John 17:20. A preacher who denies this is affected by Hardshellism, and is badly in need of getting himself straightened out. The doctrine of unconditional election does not rule out our praying for the lost and using all Scriptural means in evangelism. However, let it be understood, that the passages given do not authorize, suggest, or even hint at the mourners' bench, which deserves to be condemned unreservedly by all who love the Word of God in its purity.

● How are we to try the spirits? (I John 4:1).

By the Word of God. See Isa. 8:20.

● What do you think of this statement, taken from a Baptist publication: "Deborah appears to have been the first woman preacher?"

It is false in toto. Deborah was a judge and a prophetess. She was not a preacher in any sense of the word. The Scriptures make it plain that the only place where Deborah either judged or prophesied was under the palm tree in her own home; wholly private, never public. Judges 4:5. The only kind of public speaking was a duet sung by Deborah and Barak in Judges 5.

"Close" Communion

A booklet by Bob L. Ross

- Are Baptists "narrow" and "bigoted" in their practice or is their practice Scriptural?
- Where did "open" communion come from?
- What is the difference between "open" and "close" communion?
- Are there any prerequisites to the Lord's Supper? If so, what are they?
- Why don't Baptists invite others to the Supper?
- Is it "close" communion or, as some say, "close" baptism?

These questions and many more are answered Scripturally and satisfactorily in this 16-page booklet. Attractive two-color cover.

Priced at only—

5c per copy (Add 5c for postage)
30 for \$1.00 (Add 10c for postage)

Order from: Baptist Examiner Book Shop
Ashland, Kentucky

Predestination

(Continued from page two)

creatures, or (2) that they are excusable for neglecting to observe His will of command.

(1) He does not hereby mock His creatures, for if men do not believe His Word nor observe His precepts, the fault is not in Him, but in themselves; their unbelief and disobedience are not owing to any ill infused into them by God, but to the vitiosity of their depraved nature and the perverseness of their own wills. Now, if God invited all men to come to Him, and then shut the door of mercy against any who were desirous of entering, His invitation would be a mockery and unworthy of Himself; but we insist on it, that He does not invite all men to come to Him in a saving way, and that every individual person who is, through His gracious influence on his heart, made willing to come to Him, shall sooner or later be surely saved by Him, and that with an everlasting salvation.

(2) Man is not excusable for neglecting God's will of command. Pharaoh was faulty, and therefore justly punishable, for not obeying God's revealed will, though God's secret will rendered that obedience impossible. Abraham would have committed sin had he refused to sacrifice Isaac, and in looking to God's secret will would have acted counter to His revealed one. So Herod, Pontius Pilate, and the reprobate Jews were justly condemned for putting Christ to death, inasmuch as it was a most notorious breach of God's revealed will. "Thou shalt do no murder," yet, in slaying the Messiah, they did no more than God's hand and His counsel—i. e., His secret, ordaining will—determined before should be done (Acts 4:27, 28); and Judas is justly punished for perfidiously and wickedly betraying Christ, though his perfidy and wickedness were (but not with his design) subservient to the accomplishment of the decree and Word of God.

The brief of the matter is this: secret things belong to God, and those that are revealed belong to us; therefore, when we meet with a plain precept, we should simply endeavour to obey it, without tarrying to inquire into God's hidden purpose. Venerable Bucer, after taking notice how God hardened Pharaoh's heart, and making some observations on the apostle's simile of a potter and his clay, adds that "Though God has at least the same right over His creatures, and is at liberty to make them what He will and direct them to the end that pleaseth Himself, according to His sovereign and secret determination, yet it by no means follows that they do not act freely and spontaneously, or that the evil they commit is to be charged on God." (On Romans 9.)

POSITION 5. God's hidden will

Works By
J. R. Graves

Seven Dispensations	\$3.25
First Baptist Church In America	1.00
John's Baptism (Was it Christian?)	1.00
Parables and Prophecies of Jesus	1.00
New Great Iron Wheel (on Methodism)	1.00
Middle Life	.50
Relation of Christian Baptism To Salvation	.25
What Is Conscience?	.25
The Act of Baptism	.25
Christian Baptism, the Profession of Faith	.25
Trilemma—All Human Churches Without Baptism	.40
The Entire Set May Be Had for	\$8.75

We Pay Postage

Payment Must Accompany Order.
On all orders except for the
entire set, add 15c for
postage-handling.

Order from Our Book Shop

is preemptory and absolute, and therefore cannot be hindered from taking effect. God's will is nothing else than God Himself willing, consequently it is omnipotent and unfrustrable. Hence we find it termed by Augustine and the schoolmen, *voluntas omnipotentissima*, because whatever God wills cannot fail of being effected. This made Augustine say, "Evil men do many things contrary to God's revealed will, but so great is His wisdom, and so inviolable His truth, that He directs all things into those channels which He foreknew."

And again, "No free will of the creature can resist the will of God, for man cannot so will or nill as to obstruct the Divine determination or overcome the Divine power."

Once more, "It cannot be questioned but God does all things, and ever did, according to His own purpose: the human will cannot resist Him so as to make Him do more or less than it is His pleasure to do: *quandoquidem etiam de ipsis hominum voluntatibus quod vult facit*, since He does what He pleases even with the wills of men."

POSITION 6. Whatever comes to pass, comes to pass by virtue of this absolute omnipotent will of God, which is the primary and supreme cause of all things.

"Thou hast created all things, and for thy pleasure they are and were created."—Rev. 4:11.

"Our God is in the heavens; he hath done whatsoever he hath pleased."—Psa. 115:3.

"He doeth according to his will, in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?"—Dan. 4:35.

"Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas, and all deep places."—Psa. 135:6.

"Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father."—Matt. 10:29.

To all which Augustine subscribes when he says, "Nothing is done but what the Almighty wills should be done, either efficiently or permissively."

As does Luther, whose words are these, "This therefore must stand; to wit, the unsearchable will of God, without which nothing exists or acts." And again, "God would not be such if He was not almighty, and if anything could be done without Him." And elsewhere he quotes these words of Erasmus: "Supposing there was an earthly prince, who could do whatever he would and none were able to resist him, we might safely say of such an one that he would certainly fulfil his own desire; in like manner the will of God, which is the first cause of all things, should seem to lay a kind of necessity upon our wills."

This Luther approves of, and subjoins, "Thanks be to God for this orthodox passage in Erasmus' discourse! But if this be true, what becomes of his doctrine of free-will, which he, at other times, so strenuously contends for?"

POSITION 7. The will of God is so the cause of all things, as to be itself without cause, for nothing can be the cause of that which is the cause of everything. So that the Divine will is the *ne plus ultra* of all our inquiries; when we ascend to that, we can go no farther. Hence we find every matter resolved ultimately into the mere sovereign pleasure of God, as the spring and occasion of whatsoever is done in Heaven and earth.

"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight."—Matt. 11:25.

"It is your Father's good pleasure to give you the kingdom."—Luke 12:32.

"I will, be thou clean."—Matt. 8:3.

"He went up into a mountain, and called unto him whom he would."—Mark 3:13.

"Of his own will begat he us, with the word of truth."—James



AND HE SAID UNTO THEM,

Go ye into all the world

AND PREACH THE GOSPEL
TO EVERY CREATURE. MK. 16:15AN OPEN LETTER FROM
BRO. HALLIMANJune 27, 1959
Chicago, Ill.

Dear Friends:

I am writing this to all, and especially to those of you that would like to have me come to present my work as a missionary in New Guinea to your church. Recently there have been three churches that said they wanted me to come and tell them more about the work, my plans, etc. These three churches are located in as many states, Tennessee, Illinois, and Oklahoma. We will not consider the distance too far nor the church too small if you should desire that we come and speak to your group, but it would help a lot if we knew far enough in advance that we might work out an itinerary in our engagements.

If you would like to have me come to your church please write to me and let me know. My home address is: 2938 N. Seeley Ave., Chicago 18, Ill.

FRED T. HALLIMAN

Since announcing that Brother Fred T. Halliman is going as a missionary to New Guinea, we have had some interesting correspondence, for which we are most grateful. Brother Eugene Hensley, pastor of the Shiloh Missionary Baptist Church of San Antonio, Texas, says:

"We are looking forward to supporting the missionary brother whose desire is to go to the mission field of foreign lands. I have never met him, but I do believe he is a Scriptural subject for the work of missions. My desire and prayer for him is that God will see fit to call many pastors' attention to this man and his desire and calling, that this desire will become a reality in his life, that the thousands will hear the good news that Jesus actually does save sinners."

1:18.

"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:13.

"I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Therefore, he hath mercy on whom he will have mercy, and whom he will he hardeneth."—Rom. 9:15, 18.

And no wonder that the will of God should be the mainspring that sets all inferior wheels in motion, and should likewise be the rule by which He goes in all His dealings with His creatures, since nothing out of God (i. e., exterior to Himself) can possibly induce Him to will or nill one thing rather than another. Deny this, and you, at one stroke, de-

stroy His immutability and independency, since He can never be independent, who acts *pro re nata* as emergency requires, and whose will is suspended on that of others; nor unchangeable whose purposes vary, and take all shapes, according as the persons or things vary, who are the objects of those purposes.

The only reason, then, that can be assigned why the Deity does this or omits that is because it is His own free pleasure. Luther, in answer to that question, "Whence it was that Adam was permitted to fall and corrupt his whole posterity, when God could have prevented his falling," etc., says: "God is a Being, whose will acknowledges no cause, neither is it for us to prescribe rules to His sovereign pleasure, or call Him to account for what He does. He has neither superior nor equal, and His will is the rule of all things. He did not therefore will such and such things because they were in themselves right, and He was bound to will them; but they are therefore equitable and right because He wills them. The will of man, indeed, may be influenced and moved, but God's will never can. To assert the contrary is to undotify Him."

Bucer likewise observes: "God has no other motive for what He does than *ipsa voluntas*, His own mere will, which will is so far from being unrighteous that it is justice itself."

POSITION 8. Since, as was lately observed, the determining will of God being omnipotent cannot be obstructed or made void, it follows that He never did, nor does He now, will that every individual of mankind should be saved. If this were His will, not one single soul could ever be lost (for who hath resisted His will?), and He would surely afford all men those effectual means of salvation, without which it cannot be

Since sending out the announcement of Brother Halliman going to New Guinea, we have received contributions in his behalf, as follows:

Members of Macedonia Baptist Church, Chicago, Ill.	\$ 60.00
Calvary Baptist Church, Ashland, Ky.	100.00
First Baptist Church, Petersburg, Ind., D. V. B. S. Offering	12.00
Mrs. Nona J. Smith, La.	10.00
Calvary Baptist Church, Ashland, Ky.	42.00
Elsie Tuggle, Mo.	1.00
T. B. Freeman, Florida	1.00
Ferrell Kennedy, Ohio	1.00
Ralph E. McIlrath, Ind.	5.00
C. A. Houston, Miss.	2.00
	\$232.00

Of recent date, in making an announcement about our Labor Day week end Bible Conference, we stated that Brother Halliman was to be one of the featured speakers. Brother A. D. Spivey of Beaumont, Texas, in writing to say that he expects to attend the Conference, says:

"I am very anxious to hear Brother Halliman preach. I am very interested in his call to foreign missions. I have heard some of the other preachers mentioned preach, and feel a great blessing each time I have heard them. I had the opportunity to discuss briefly, with Bro. John Reynolds, this meeting and the possibility of our coming. As for expenses, I feel it is a privilege to pay my own expenses and help any way that I can."

Let all of our readers far and near remember that Brother Halliman will be sent out by a local Baptist church and not by any mission board. He is a sound Baptist preacher who loves the Lord and His Word, and is one of the dearest Christian men that your editor knows.

We invite you to have a part in sending Brother Halliman to the mission field in New Guinea and in supporting him after he arrives there.

had. Now, God could afford these means as easily to all mankind as to some only, but experience proves that He does not; and the reason is equally plain, namely, that He will not, for whatsoever the Lord pleaseth, that does He in Heaven and on earth.

It is said, indeed, by the apostle, that God "would have all men saved, and come to the knowledge of the truth," i. e., as Augustine, consistently with other Scriptures, explains the passage, "God will save some out of the whole race of mankind," that is, persons of all nations, kindreds and tongues. Nay, He will save all men, i. e., as the same father observes, (Continued on page 5, column 1)

Matthew Henry's
COMMENTARY

This commentary is well-known and needs no recommendation. It has been of great usefulness for many years. Whitefield, Spurgeon and others prized it above all others.

6 Large Volumes
Price—\$27.50

Goes up to \$29.95 August 1

Add 75c for postage-handling.
Payment must accompany order.

Order from:
Baptist Examiner Book Shop
Ashland, Kentucky

"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

What Will Please God With Regard To Our Sin-Debt?

By A. M. Overton

"They that are in the flesh cannot please God."—Rom. 8:8.

So many people presume that God is easily pleased concerning their sin debt. They seem to think that if they just intend to do better, or make some effort to live a religious life, or conform to a few self-selected rules for a "good" life, God is fully satisfied, and will finally take them to a home in Heaven.

But, God declares, "They that are in the flesh cannot please God" (Rom. 8:8). And the context clearly shows that those who do not have the Christ life are counted as being "in the flesh."

Man is easily pleased. Almost anything that has a show of respectability, and fits into the pattern of what "seems right" to the natural mind, pleases him. He is pleased to trust many things for his eternal salvation, and because he feels pleased about them, it seems incredible to his mind that God should not be pleased also.

But, there is just One Person who has ever pleased God with reference to the sin question, and there is just one act with which He is pleased.

At the baptismal waters of Jordan, when the Son of God was baptized by John the Baptist, the heavens opened unto Him, and a voice spoke, "This is my Beloved Son in whom I am well pleased" (Matt. 3:17). Again on the Mount of Transfiguration the Father spoke once more, "This is my Beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). Thus we see that Jesus Christ, the Son of God, is the one Person who has pleased, or can please God.

The offerings and sacrifices made by the priests in the Old Testament dispensation were made in accordance with the Word of God, but they did not please Him concerning the sin question. Year after year they were offered, and yet all the rivers of blood that flowed, and

all of the bodies of sacrifices that were burned, did not please Him. This we learn from Hebrews 10:6, "In burnt offerings and sacrifices for sin thou hast had no pleasure."

If God was not pleased with such good works of those Old Testament priests, what right have we to think that there is anything that we can do that will please Him? Those offerings and sacrifices did typify Jesus Christ's redeeming work, while our works often have no kind of resemblance or reference to what He did.

In Isaiah 53:10 we read, "Yet it pleased the Lord to bruise him; he hath put him to grief." This is what it took to please God for the sin debt—the bruised Christ. Look at Calvary and see what pleased God. There He was forever pleased with reference to the debt of sin, and by His grace He reckons Calvary's full settlement to everyone who believes on Him, who not only died for our sins, but rose again the third day exactly as He said. In the light of this truth, how feeble and pitiable the best of human works appear. How can anyone dare offer to God his own person, however much admired by men, or his own works, however pleasing to man they may be, as a substitute, or even as a "helper" for Him "in whom I am well pleased?"

To please God for the sin debt, it takes more than even doing the things He says. If a man were to do everything God commands him to do, he still would not please Him for his sin debt. Nothing less than the bruising on Calvary of the only begotten Son of God could meet the exacting demands of His eternal law of righteousness.

Reader friend, may you rest your eternal sin question upon the work of Jesus Christ, the Son of God, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

A Good Place To Start

A country pastor preached a sermon one Sunday morning on a clause from John 1:42; "And he brought him to Jesus." After service, while he was walking home with his ten-year-old son, the lad said: "Daddy, I liked what you said this morning."

"Did you?" asked the father. "Well, whom are you going to bring to Jesus today?"

"I think I'll bring myself," the boy replied, and there acknowledged Christ as his Saviour and Lord.

It is well that we search our own hearts when we hear a message from God's Word that we "like." Perhaps our very first need will be to bring ourselves to the Lord, for salvation, or for some other spiritual blessing or need.—The Pilgrim.

The Testimony Of Jesus

"Who bare witness of the Word of God and of the testimony of Jesus Christ."—Rev. 1:2.

"I was in the isle that is called Patmos, for the Word of God and the testimony of Jesus."—Rev. 1:9.

"I saw underneath the altar the souls of them that had been slain for the Word of God and for the testimony which they held."—Rev. 6:9.

"And the dragon waxed wroth with the woman and went away to make war with the rest of her seed, which keep the commandments of God, and hold the testimony of Jesus."—Rev. 19:10.

"I am a fellow servant with thee and with thy brethren that hold the testimony of Jesus."—Rev. 20:4.

"And I saw the souls of them that had been beheaded for the testimony of Jesus."—Rev. 20:4.

"Even as the testimony of Christ was confirmed in you."—I Cor. 1:6.

"They will not receive thy testimony concerning me."—Acts 22:18.

"Our testimony unto you was believed."—II Thess. 1:10.

"Be not ashamed of the testimony of our Lord."—II Tim. 1:8.

"Ye shall be my witnesses."—Acts 1:8 (same word in the Greek as testimony).

"Must one be ordained to be a witness with us."—Acts 1:22.

"God raised him up, whereof we are witnesses."—Acts 2:32.

"Raised from the dead, whereof we are witnesses."—Acts 3:13.

"Not to all the people, but unto witnesses."—Acts 10:41.

"With great power gave the apostles their testimony to the resurrection of the Lord Jesus."—Acts 4:33.

"And they overcame him because of the blood of the Lamb and the word of their testimony."—Rev. 12:11.

Are you a faithful "witness," holding the "testimony of Jesus?"

has to say that this is true.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (John 3:16). This is a glorious fact, verified by millions past and present, in all walks of life. Believe this message, and you'll discover that it is not fiction, but a glorious eternal fact.—Nathanael Olson.

TIME

Time's a handbreadth; 'tis a tale;

'Tis a vessel under sail;

'Tis an eagle on its way, Darting down upon its prey;

'Tis an arrow in its flight, Mocking the pursuing sight;

'Tis a momentary ray, Smiling in a winter's day;

'Tis a torrent's rapid stream;

'Tis a shadow; 'tis a dream;

'Tis the closing watch of night, Dying at the rising light;

'Tis a bubble; 'tis a sight;

Death and judgment draweth nigh.

Ten Seconds To Live

Three years ago a young man at Des Moines, Iowa, wrote this striking article picturing a motorist going into a fatal traffic accident:

He pushed his sleeve back, held his wrist close to the lighted speedometer, squinted to read the time. A little after nine. Five—ten minutes after. Ought to be home in half an hour.

If he had only known he had only ten seconds to live, he might have checked the time more closely. He might have done things differently.

Ten seconds to live. He massaged his eyes with thumb and middle finger, trying to rub out some of the sand.

Nine seconds to live. He'd driven almost eight hours since lunch, and he was beginning to feel it.

Eight seconds to live. Hard driving in the rain. Light from your headlights just seems to soak in along with the water.

Seven seconds to live. Probably need a new windshield wiper blade. Old one just spreads water around instead of wiping clean. Get one tomorrow, or next time it rains.

Six seconds to live. Somebody threw a cigarette out of an oncoming car. The red glow dissolved before it hit the pavement.

Five seconds to live. He planted his heels on the floorboard, squirmed back in the seat, trying for comfort.

Four seconds to live. At sixty miles an hour, a car covers eighty five feet of pavement every second. Four seconds, a total of three hundred fifty-two feet.

Three seconds to live. Something looked wrong through the blurry windshield. A dab at the brake stiffened into desperate pressure as he made out an old, unlighted slow-moving truck just ahead.

Two seconds to live. Panic moved in. Turn to the left. No car coming. Headlights too close. Can't make it. Turn to the right.

One second to live. Horror numbed everything into slow motion. He was floating right into the rear corner of the truck bed. He opened his mouth to scream.

No seconds to live. We regret to add that the young man, who so vividly depicted the last fatal moments of a motorist, did not realize that within three

short years, he too, along with two others would pass into eternity, the victims of a sad automobile accident.

Since it is a secret to all just when or how they will leave this world, the all-important matter to know is that we are ready when the call comes. The bounds of life are set, the day of passing is fixed; therefore the concern of all should be "preparedness."

A famous writer of many years ago said, "Let us escape for our lives. Let us take shelter in the blood of Christ. Let us lay hold on His salvation for it is a free, full, perfect, glorious and eternal redemption. Now is the time."

Jesus, the divine Son of God, Himself said, "I am come to seek and to save that which was lost." So it is evident that there are two classes of individuals in the world—the "saved" and the "lost." Again He said, "I am come that they might have life and that they might have it more abundantly," and that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."—H. J. Aylwin in The Gospel Monthly.

Evangelical Determination

(Continued from page 1)
true of unbelievers. Visit the large churches in our cities, and you will find, every time, that the man who draws and holds the spiritually hungry, is the one who constantly lifts up Christ. The desire of those Greeks of old well expresses the inarticulate cry of the world today—"Sir, we would see Jesus." Other themes may interest and entertain, but Christ and Him crucified alone opens the blind eyes, cleanses lepers, raises the dead, and satisfies the spiritual.

"I have heard the voice of Jesus. Tell me not of aught beside: I have seen the face of Jesus, All my soul is satisfied."

SEND TBE TO OTHERS

THE PILGRIM'S PROGRESS

By
JOHN BUNYAN
(1628-1688)

338 Pages

Price
\$2.50

Add 15c for Postage—Handling

"Pilgrim's Progress" has been translated into more languages than any other book in the world, excepting only the Bible. Bunyan wrote this book in old Bedford jail, after having been put there for preaching the Word of God. This book, in an allegorical method, describes the journey of the saint of God from earth to glory.

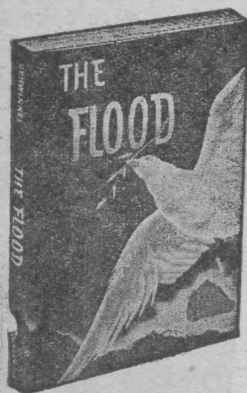
ORDER FROM

BAPTIST EXAMINER BOOK SHOP

Ashland, Kentucky

THE FLOOD

By Alfred M. Rehwinkel



372 Pages

Price — \$1.95

Add 10c for Postage-Handling

A marvelous volume, furnishing the reader with an arsenal of Scriptural and scientific evidences with which to do battle with infidel critics of the Word of God. Especially should high school and college students have this great book. Perplexing problems and questions are satisfactorily answered. Generously illustrated with 48 pictures of fascinating fossil formations.

Payment must accompany order.

Order from our Book Shop

Fact, Not Fiction

The beetle eats 40 times its own weight! If its size were increased to that of a man, and its eating capacity were relatively increased, it could eat 6 tons. This is fact, not fiction.

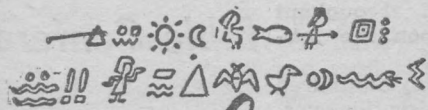
The African termite is a seemingly insignificant insect, but it really is one of the greatest builders this world knows. Ant hills are 1,000 times higher than the ants. This is fact, not fiction.

The grub can jump out of a box 4" deep. If a man could do as well in proportion to his size, he could jump from a street to the top of an 8-story building! Figures don't lie. It's fact, not fiction. Another fact is that the flea can jump 200 times its own height!

The dragonfly gets "hungry as a pig." In fact, it has one of the largest appetites in the world. One scientist watched a dragonfly, and found that it ate 40 houseflies in two hours. Another thing he discovered was that as long as the dragonfly had food, it paid no attention to its surroundings. He verified this fact by snipping a piece off its tail, and putting it in the same fly's mouth! Fact not fiction.

"All have sinned and come short of the glory of God" (Rom. 3:23). This is fact not fiction. The pages of history verify this fact; the newspapers back up this fact; your own heart and conscience

In Any Language . . .



IT IS AN INVITATION TO ATTEND THE
BIBLE CONFERENCE
OF
CALVARY BAPTIST CHURCH
ASHLAND, KENTUCKY
SEPTEMBER 5, 6 & 7

Predestination

(Continued from page three)

"Every kind of men, or men of every kind," namely, the whole election of grace, be they bond or free, noble or ignoble, rich or poor, male or female. Add to this that it evidently militates against the majesty, omnipotence and supremacy of God to suppose that He can either will anything in vain, or that anything can take effect against His will; therefore Bucer observes, very rightly, "God doth not will the salvation of reprobates, seeing He hath not chosen them, neither created them to that end."

Consonant to which are those words of Luther, "This mightily offends our rational nature, that God should, of His own mere unbiased will, leave some men to themselves, harden them, and condemn them; but He has given abundant demonstration, and does continually, that this is really the case, namely, that the sole cause why some are saved and others perish proceeds from His willing the salvation of the former and the perdition of the latter, according to that of Paul, 'He hath mercy on whom he will have mercy, and whom he will he hardeneth.'"

POSITION 9. As God doth not will that each individual of mankind should be saved, so neither did He will that Christ should properly and immediately die for each individual of mankind, whence it follows that . . . in consequence of His Father's appointment, He shed it intentionally, and therefore effectually and immediately for the elect only. This is self-evident. God, as we

have before proved, wills not the salvation of every man, but He gave His Son to die for them whose salvation He willed; therefore His Son did not die for every man. All those for whom Christ died are saved, and the Divine justice indispensably requires that to them the benefits of His death should be imparted; but only the elect are saved, they only partake of those benefits, consequently for them only He died and intercedes. The apostle (Rom. 8) asks, "Who shall lay anything to the charge of God's elect? it is God that justifies," i. e., His elect, exclusively of others; "who is He that condemneth? It is Christ that died" for them, exclusive of others. The plain meaning of the passage is that those whom God justifies, and for whom Christ died (justification and redemption being of exactly the same extent), cannot be condemned. These privileges are expressly restrained to the elect; therefore God justifies and Christ died for them alone.

In the same chapter Paul asks, "He that spared not his own Son, but delivered him up for us all (i. e., for all of us elect persons), how shall he not, with him, also freely give us all things?" i. e., salvation and all things necessary to it. Now, it is certain that these are not given to every individual, and yet, if Paul says true, they are given to all those for whom Christ was delivered to death; consequently He was not delivered to death for every individual.

To the same purpose Augustine argues in Johan. tract. 45, col. 335. Hence that saying of Ambrose, "si non credis non tibi passus est, i. e., if you are an unbeliever, Christ did not die for you." Meaning that whoever is left under the power of final unbelief is thereby evidence to be one of those for whom Christ did not die, but that all for whom He suffered shall be, in this life, sooner or late, indued with faith. The church of Smyrna, in their letter to the dioceses of Pontus, insist everywhere on the doctrine of special redemption. Vid. Euseb. Hist. 1. 4, c. 10. Bucer, in all parts of his works, observes that "Christ died restrictively for the elect only, but for them universally."

POSITION 10. From what has been laid down, it follows that Augustine, Luther, Bucer, the scholastic divines, and other learned writers are not to be blamed for asserting that "God may in some sense be said to will the being and commission of sin." For, was this contrary to His determining will of permission, either He would not be omnipotent, or sin could have no place in the world; but He is omnipotent, and sin has a place in the world, which it could not have if God

willed otherwise; for who hath resisted His will? (Rom. 9.)

No one can deny that God permits sin, but He neither permits it ignorantly nor unwillingly, therefore knowingly and willingly (vide Aust. Enchir. c. 96). Luther stedfastly maintains this in his book de Serv. Arbitr. and Bucer in Roman i. However, it should be carefully noticed:

(1) That God's permission of sin does not arise from His taking delight in it; on the contrary, sin, as sin, is the abominable thing that His soul hateth, and His efficacious permission of it is for wise and good purposes. Whence that observation of Augustine, "God, who is no less omnipotent than He is supremely and perfectly holy, would never have permitted evil to enter among His works, but in order that He might do good even with that evil," i. e., over-rule it for good in the end.

(2) That God's free and voluntary permission of sin lays no man under any forcible or compulsive necessity of committing it. Consequently the Deity can by no means be termed the author of moral evil, to which He is not, in the proper sense of the word, accessory, but only remotely or negatively so, inasmuch as He could, if He pleased, absolutely prevent it.

We should, therefore, be careful not to give up the omnipotence of God under a pretense of exalting His holiness; He is infinite in both, and therefore neither should be set aside or obscured. To say that God absolutely nills the being and commission of sin, while experience convinces us that sin is acted every day, is to represent the Deity as a weak, impotent being, who would fain have things go otherwise than they do, but cannot accomplish His desire. On the other hand, to say that He willeth sin doth not in the least detract from the holiness and rectitude of His nature, because, whatever God wills, as well as whatever He does, cannot be eventually evil: materially evil it may be, but, as was just said, it must ultimately be directed to some wise and just end, otherwise He could not will it; for His will is righteous and good, and the sole rule of right and wrong, as is often observed by Augustine, Luther and others.

POSITION 11. In consequence of God's immutable will and infallible foreknowledge, whatever things come to pass, come to pass necessarily, though with respect to second causes and us men, many things are contingent, i. e., unexpected and seemingly accidental.

That this was the doctrine of Luther, none can deny who are in any measure acquainted with his works, particularly with his treatise, "De Servo Arbitrio, or Freewill a Slave," the main drift of which book is to prove that the will of man is by nature enslaved to evil only, and, because it is fond of that slavery, is therefore said to be free. Among other matters, he proves there that "whatever man does, he does necessarily, though not with any sensible compulsion, and that we can only do what God from eternity willed and foreknew we should, which will of God must be effectual and His foresight must be certain."

Hence we find him saying, "It

is most necessary and salutary for a Christian to be assured that God foreknows nothing uncertainly, but that He determines, and foresees, and acts in all things according to His own eternal, immutable and infallible will," adding, "Hereby, as with a thunderbolt, is man's free-will thrown down and destroyed."

A little after, he shows in what sense he took the word "necessity." "By it," says he, "I do not mean that the will suffers any forcible constraint or co-action, but the infallible accomplishment of those things which the immutable God decreed and foreknew concerning us." He goes on: "Neither the Divine nor human will does anything by constraint, but whatever man does, be it good or bad, he does with as much appetite and willingness as if his will was really free. But, after all, the will of God is certain and unalterable, and is the governess of ours."

Exactly consonant to all which are those words of Luther's friend and fellow-labourer, Melancthon: "All things turn out according to Divine predestination, not only the works we do outwardly, but even the thoughts we think inwardly," adding, in the same place, "There is no such thing as chance or fortune, nor is there a readier way to gain the fear of God, and to put our whole trust in Him, than to be thoroughly versed in the doctrine of predestination."

I could cite, to the same purpose, Augustine, Aquinas, and many other learned men, but, for brevity's sake, forbear. That this is the doctrine of Scripture every adept in those sacred books cannot but acknowledge. See particularly Psalm 135:6; Matt. 10:29; Prov. 16:1; Matt 26:54; Luke 22:22; Acts 4:28; Eph. 1:11; Isa. 46:10.

POSITION 12. As God knows nothing now which He did not know from all eternity, so He wills nothing now which He did not will from everlasting.

This position needs no explanation nor enforcement, it being self-evident that if anything can accede to God, if He can at any time be wiser than He always was, or will that at one time which He did not will from all eternity, these dreadful consequences must ensue:

(1) That the knowledge of God is not perfect, since what is absolutely perfect cannot admit either of addition or detracton. If I add to anything, it is from a supposal that that thing was not complete before; if I detract from it, it is supposed that that detracton renders it less perfect than it was. But the knowledge of God, being infinitely perfect, cannot, consistently with that perfection, be either increased or lessened.

(2) That the will of God is fluctuating, mutable and unsteady; consequently, that God Himself is so, His will coinciding with His essence, contrary to the avowed assurances of Scripture and the strongest dictates of reason, as we shall presently show when we come to treat of the Divine immutability.

POSITION 13. The absolute will of God is the original spring and efficient cause of His people's salvation.

I say the original and efficient, for there are other intermediate causes of their salvation, which, however, all result from and are subservient to this primary one, the will of God. Such are His everlasting choice of them to eternal life — the eternal covenant of grace, entered into by the Trinity, in behalf of the elect; the incarnation, obedience, death and intercession of Christ for them — all which are so many links in the great chain of causes, and not one of these can be taken away without marring and subverting the whole Gospel plan of salvation by Jesus Christ. We see, then, that the free, unbiased, sovereign will of God is the root of this tree of life, which bears so many glorious branches and yields such salutary fruits: He therefore loved the elect and ordained them to life because He would; according to that of the

PASTORS, WHY NOT INTRODUCE TBE TO YOUR CHURCH?

We will be happy to send samples to any pastor who would like to introduce the paper to his people. We will also give a special subscription rate of \$1.00 per year.

Many brethren tell us that TBE helps their churches greatly, supplementing the teaching and preaching of the pastor. Why not see what it can do for your church?

apostle, "having predestinated us according to the good pleasure of his will" (Eph. 1:5).

Then, next after God's covenant for His people and promises to them, comes in the infinite merit of Christ's righteousness and atonement, for we were chosen to salvation in Him as members of His mystic body, and through Him, as our Surety and Substitute, by whose vicarious obedience to the moral law and submission to its curse and penalty, all we, whose names are in the book of life, should never incur the Divine hatred or be punished for our sins, but continue to eternity, as we were from eternity, heirs of God and joint-heirs with Christ. But still the Divine grace and favour (and God extends these to whom He will) must be considered as what gave birth to the glorious scheme of redemption, according to what our Lord Himself teaches us, "God so loved the world, that he gave his only-begotten Son," etc. (John 3:16), and that of the apostle, "In this was manifested the love of God towards us, because that he sent his only-begotten Son into the world, that we might live through him" (I John 4:9).

POSITION 14. Since this absolute will of God is both immutable and omnipotent, we infer that the salvation of every one of the elect is most infallibly certain, and can by no means be prevented. This necessarily follows from what we have already asserted and proved concerning the Divine will, which, as it cannot be disappointed or made void, must undoubtedly secure the salvation of all whom God wills should be saved.

From the whole of what has been delivered under this second head, I would observe that the genuine tendency of these truths is not to make men indolent and careless, or lull them to sleep on the lap of presumption and carnal security, but:

(1) To fortify the people of Christ against the attacks of unbelief and the insults of their spiritual enemies. And what is so fit, to guard them against these, as the comfortable persuasion of God's unalterable will to save them, and of their unalienable

(Continued on page 6, column 1)

These Four Booklets For Only \$1.00

The Five Points Of Calvinism
By Frank Beck (50c)

A Frank Exposure Of
Freemasonry (25c)

Protestant Persecution Of
Baptists In Early America
By Banvard (25c)

Laying The Axe To Arminian
Heresies By Bob L. Ross (25c)

This \$1.25 value is yours for \$1.00. We pay all costs on postage and handling.

Order from
**BAPTIST EXAMINER
BOOK SHOP**
Ashland, Kentucky

The Five Points Of Calvinism

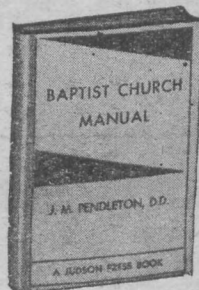
By FRANK B. BECK

70 Pages 50c

Add 15c for Postage, Handling. Payment must accompany order.

One of the most Scripture-packed discussions on this subject available anywhere. Difficult passages carefully considered, with an index to Scriptures and subjects discussed.

J. M. Pendleton's BAPTIST CHURCH MANUAL



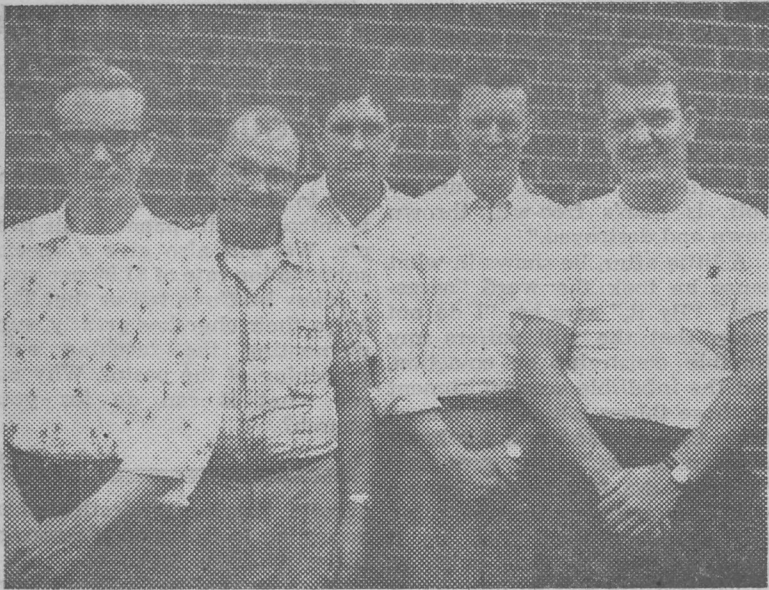
This little volume was first issued in 1867. Since then, two hundred and twenty thousand copies have been printed. It is the most popular church manual available today.

182 pages—\$1.25

Add 10c for postage-handling. Payment must accompany order.

Order from:
**Baptist Examiner
Book Shop,
Ashland, Kentucky**

PREACHER BROTHERS FROM OHIO



Here are four preacher brethren, who recently visited with us, standing along-side Bro. Bob (far right) for this photo. All of these men are now in Ohio. They are (reading left to right): Eddie Garrett, doing mission work in Hamilton; Bill Stevens, living now in Columbus; Burly Combs, pastoring in West Milton; and Jerry Locher, doing mission work in Springfield.

We enjoyed the visit of these brethren and pray God's blessings upon them.

Predestination

(Continued from page 5)

interest in the sure mercies of David?

(2) To withdraw them entirely from all dependence whether on themselves or any creature whatever; to make them renounce their own righteousness, no less than their sins, in point of reliance, and to acquiesce sweetly and safely in the certain perpetuity of His rich favour.

(3) To excite them, from a trust of His goodwill toward them, to love that God who hath given such great and numberless proofs of His love to men, and, in all their thoughts, words and works, to aim, as much as possible, at His honour and glory.

(Continued next week)

"The Fourth Commandment"

(Continued from page one)

words, either "fill up the pit" or "sell the ass" by properly observing the Lord's Day.

WE DO NOT WORSHIP ON THE SABBATH.

My text says, "Remember the sabbath day, to keep it holy," but, beloved, the Sabbath was the seventh day of the week and it was purely and entirely a Jewish institution. Since the resurrection of Jesus, we do not worship on the Sabbath, but we have a better day, the Lord's Day. The Sabbath day was the seventh day of the week, whereas the Lord's Day, the day that the Lord rose from the dead, is the first day of the week.

If you will turn to the Old Testament, you will find that we even have a prophecy that the sabbath was to come to an end. Listen:

"I will also cause all her mirth TO CEASE, her feast days, her new moons, and HER SABBATHS, and all her solemn feasts." — Hosea 2:11.

This was a prophecy that was

given by the prophet Hosea almost eight hundred years before the birth of the Lord Jesus Christ, and in this prophecy we are definitely given to understand that God is going to cause the sabbaths to come to an end. Beloved, I believe that that took place at the time when Jesus Christ rose from the dead. Up until that time worship had been on the Sabbath primarily. Up until that time the seventh day of the week had been a holy day so far as the Jew was concerned, but beginning with the resurrection of the Lord Jesus Christ, the first day of the week became the day of religious worship.

For example, we read where the Apostle Paul, when he visited the city of Troas, preached there on the first day of the week. Listen:

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the FIRST DAY of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." — Acts 20:6, 7.

Notice, Paul was in Troas for seven days. Regardless of the day that he arrived and irrespective of what day he left, he was there for one of each of the seven days of the week, and he could have preached unto the disciples on any one of those seven days.

If you will notice, you will see that this was true as elsewhere recorded in the Word of God, for we read:

"Upon the FIRST DAY OF THE WEEK let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." — I Cor. 16:2.

Here is a verse which tells us about the bringing of our offering unto the Lord and it says that we are to do this on the first day of the week. Wouldn't it seem utterly preposterous and ridiculous for a man to bring his offering if he didn't come for a worship ser-

vice? I think, beloved, the very fact that we are enjoined on the first day of the week to lay aside our offerings unto the Lord, that that in itself is sufficient indication that the first day of the week is the day on which we are to worship.

You will find also in the study of the Word of God that five different times the Lord Jesus Christ appeared to His disciples on the first day of the week — that is, between the time of His resurrection and His ascension, Jesus made five appearances to His disciples and all five of those personal appearances were made on the Lord's Day, the first day of the week. Furthermore, you will find that on the Lord's Day the Holy Spirit came in power as recorded in Acts 2 when the Holy Spirit took up his place of residence in the New Testament church. You will find also that the Lord's Day was the day of worship even in the early days of the apostles. Listen:

"I was in the Spirit ON THE LORD'S DAY, and heard behind me a great voice, as of a trumpet." — Rev. 1:10.

In other words, John tells of this revelation that God gave to him, which became the last book of the Bible, and John said this revelation came to him on Sunday, or as he said, "I was in the Spirit on the Lord's day."

Now I'll grant you that there are people who will say that the resurrection did not change the day of worship — in other words, that the day of worship was not changed as a result of the resurrection of Christ, but rather that it was changed by Constantine in the Fourth Century. Of course you know that is the teaching of the Seventh Day Adventists who say that we are to worship on Saturday instead of the first day of the week. They say that Constantine changed the day of worship from Saturday to Sunday, from the Sabbath to the Lord's Day, from the seventh day to the first day.

Now I'd like to show you that that is definitely an error, even from the standpoint of history.

Barnabas, who was a historian, wrote in 120 A. D., "We keep the eighth day with joyfulness."

Justin Martyr wrote in 140 A. D., "Sunday is the day on which we hold our common assembly." Bardesanes wrote in 180 A. D., "On the first day of the week we assemble ourselves together."

In 200 A. D. Tertullian said, "We solemnize the day after Saturday in contradiction to those who call this their Sabbath."

In 250 A. D. Cyprian wrote: "The eighth day, or first day after the Sabbath, is the Lord's Day."

In the apostolic constitution dated 250 A. D. we read: "On the day of our Lord's resurrection meet diligently."

Now here are several historical quotations which would show you that Constantine did not change the day of worship, but rather the day of worship for Christian people from the days of the resurrection of Jesus Christ was the first day of the week.

If I were dealing with a Seventh Day Adventist, I'd like to cite to him three Scriptures to show why the Sabbath was purely a Jewish institution, and why we as Christians are not to observe the Sabbath. I read:

"See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, LET NO MAN GO OUT OF HIS PLACE ON THE SEVENTH DAY." — Ex. 16:29.

Here is a verse which says that if a man is going to observe the Sabbath he is to stay at home. He is not even to go out of his house on the seventh day of the week. Beloved, I've read that verse to probably a hundred Seventh Day Adventists in my life and not a man admitted that he observed this passage of Scripture literally, yet it says that a man is not to go out of his house on the seventh day of the week. I say, beloved, it was purely a Jewish regulation.

Listen again:

"And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which

the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall KINDLE NO FIRE throughout your habitations upon the sabbath day." Ex. 35:1-3.

I have asked possibly a hundred Seventh Day Adventists this question: "Do you have a fire in your house on the sabbath?" and you know, beloved, everyone of them admits that he has the gas burning in the wintertime on the Sabbath. He gets cold on Saturday in the wintertime just the same as he does on the other days of the week, yet in doing so he violates the Word of God. I say, beloved, that the Sabbath was purely a Jewish institution, for the Jewish people in a climate where they did not have to have a fire to keep warm.

Listen to another verse to show you that the Sabbath was a Jewish institution:

"It is a sign between me and THE CHILDREN OF ISRAEL for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." — Ex. 31:17.

Notice that it says that the Sabbath was "a sign between me and the children of Israel for ever."

I was talking to a man sometime ago who said that we as Christians ought to keep the Sabbath. And what verse do you suppose he quoted? Well, he took the words of Jesus when Jesus said in Mark 2:27, "The sabbath was made for man, and not man for the sabbath." This Christian man said to me, "The very fact that Jesus said that the Sabbath was made for man proves that it wasn't Jewish. Jesus didn't say that it was made for the Jews, but rather He said it was made for man. Therefore it includes the Gentile as well as the Jew." Well, my answer to him and my answer to you is in Exodus 31:17, when it said, "It is a sign between me and the children of Israel for ever."

I say then that the Sabbath was purely a Jewish institution, and so far as we are concerned ever since the resurrection of the Lord Jesus Christ, worship and worship services have not been held on the Sabbath but rather on the Lord's Day, not on Saturday but on Sunday, not on the seventh day of the week but on the first day of the week.

Now I know that there are those today who refer to the Lord's Day as the Christian Sabbath. I was talking to a man a few days ago and he referred to Sunday as the Christian Sabbath, and I corrected him at once. I said, "Brother, the word 'sabbath' had to do with the Old Testament whereas the word 'Christian' has to do with the New Testament, and the man who mixes the two is guilty of an inexcusable carelessness in the handling of terms."

Now, beloved, I think that ought to show you why we do not worship on the seventh day of the week like the Seventh Day Adventists or like the Jews, but rather why it is that we worship on the first day of the week.

II

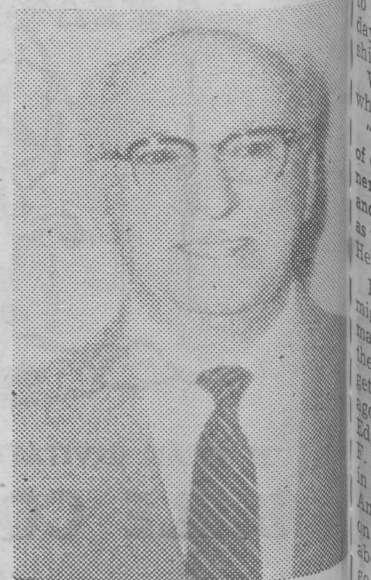
WHY WE NEED THE LORD'S DAY.

First of all, we need the Lord's Day primarily as a day of rest. I contend, beloved, that every child of God needs one day out of seven as a day of rest. If you will go back to the Old Testament, you will find that primarily the Sabbath was a day of rest, and I believe that the child of God today needs a day of rest just the same as the Jew did in the Old Testament. We read:

"Six days thou shalt work, but on the seventh day THOU SHALT REST: in eaving time and in harvest thou shalt rest." — Ex. 34:21.

Now I personally am opposed to the forty-hour work week. I'm definitely opposed to individuals just working five days of the week. I think it is just as imperative that a man work six days of the week as it is that he rest on the seventh, for in the same verse that God says that we are to observe the Sabbath as a day of rest, He likewise says that we are to

Illinois Pastor Plans To Attend Coming Bible Conference



ARTHUR J. CORCORAN SAYS:

We surely were pleased to read the announcement of the Bible Conference to be sponsored by the Calvary Baptist Church, Ashland, Kentucky.

I know from experience how busy pastors and evangelists can be and how they would like to get away for a few days. They need to relax, to enjoy fellowship with those of like precious faith and to "take in" for a while instead of constantly "giving out" and for a country preacher like me the free board and room makes it possible for me to attend. May God bless you all in this spiritual and helpful conference for preachers, deacons and others. Some of us are scattered far and wide and we need to meet one another and get acquainted with our "kind of Baptists." Since our church has extended such a warm and Christian invitation we trust there will be a good response to it and that the blessing of God will be upon the ministry of the WORD.

Most sincerely yours,
Arthur J. Corcoran
Cottage Hills, Ill.

have six days in which we are to labor.

Sometime ago I read a statement by Professor Heglins, a Swiss physicist, and in his computation of what the human body uses of what the human body uses of way of oxygen, he said that in the night's rest we restore to our bodies from ten to twenty per cent less oxygen than we burn in the day time. In other words in the day's work we will burn more oxygen than we will restore in the night's time by ten to twenty per cent. He went on to say that if you compute that on the week's time the average man loses from seventy to one hundred forty per cent more oxygen than he restores to his body in a night's rest, and therefore we need a day of rest out of each week in order to regain the energy that was expended during the day, by way of work. I say, then, that first of all we need the Lord's Day as a day of rest.

In the second place, we need the Lord's Day as a day of worship. If you will come to the New Testament, you will find that the Lord Jesus Christ took time out to worship, for we read:

"And he came to Nazareth where he had been brought up, and, as HIS CUSTOM WAS, he went into the synagogue on the sabbath day, and stood up to read." — Luke 4:16.

If you will read the verses that follow you will find that Jesus Christ went into the synagogue. He read the Bible to the congregation that was assembled; He preached unto them; and He worshipped. Now what day was this? On the Sabbath day, and it says "as was his custom." That was the custom of the Lord Jesus Christ, worship on the Sabbath Day.

(Continued on page 7, col. 1)

The Philadelphia Confession of Faith

Clothbound\$1.95

Paper\$1.25

PLUS The Westminster and Savoy Confessions (in the margins) . . .

AND a Catechism on The Philadelphia Confession, simply arranged and very helpful in teaching the young.

Add 10c for Postage-Handling — Payment Must Accompany Order.

Order From:

BAPTIST EXAMINER BOOK SHOP
Ashland, Kentucky

Y 18, 1959
Planned
coming
ence
CORAN
used to
the Bible
sponsored
th, Ashland
experience
evangelist
would like
days. The
joy fellow
ke precise
for a while
ly "giving
y preach
d and ro
e to atten
all in the
conference
and other
red far
o meet
aint was
" Since
such a
on we
response
ing of
istry of
ours,
Corcoran
ge Hills,
h we are
ad a sta
lin, a Sw
computat
ody uses
d that in
ore to o
twenty
we burn
ther wor
will burn
by ten
went on
te that
verage
one hund
xygen th
in a nig
are need
ch week
ergy that
day, by
that first
s Day as
e, we ne
day of w
to the N
and that
t took th
ve read
o Nazare
brought
M was
gue on
stood up
16.
verses th
that Je
synagog
to the c
He preach
the crowd
worship
his? On
says "as
was the
us Christ
ath Day
e 7, col

"The Fourth Commandment"

(Continued from page six)

I say that if the Lord Jesus Christ took one day out of seven to worship, surely we need one day out of seven in order to worship unto the Lord.

We have a similar statement when the Apostle Paul said:

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

If Paul were living today he might say, "As the manner of many is," for many today forsake the assembling of themselves together. I was impressed sometime ago in reading a statement by J. Edgar Hoover, the head of the F. B. I., in which Hoover said that in America only eight per cent of America's population go to church on Sunday morning and only about two per cent of the people go to church on Sunday night. Can you imagine only eight people out of every hundred going to church on Sunday morning and only two people out of every hundred going to church on Sunday night? The Apostle Paul said, "Not forsaking the assembling of ourselves together, as the manner of some is." I tell you, beloved, God's people need a day of worship.

Let's look at it from this standpoint. Suppose you are with an individual and you get away from him six days journey. Well, it is good to get in touch with him again. Suppose you are with some individual, maybe your husband or your wife, or maybe your sweetheart and you get six days away from this one. You would like to get back, wouldn't you? It isn't good just to keep on getting farther and farther away. Now suppose you get a year apart, or suppose you get two years apart; it is a whole lot harder to get back when you get a year apart or two years apart than it is when you get just six days away. Do you see what I am saying; beloved? You get six days away from God through the six days of the week. Some people go a year away from God without going to church, and some people go two years without worshipping. I tell you, beloved, it is good for a man to get back every six days in communion and fellowship with Almighty God. We need a day of worship in which to remember the Lord and to come back into fellowship and worship with Him.

In the third place, we need the Lord's Day in order to protect our spiritual eyesight. I told you sometime ago about an experience of years ago. Of course they don't use mules in the mines now, but in fact, I saw a mining ad a few days ago, which had in it, a picture of a mule, and it said, "Jenny doesn't live here anymore." Well, that is true so far as the mines are concerned today, but, beloved, there was a time, before the mines were mechanized, that they used mule power to pull the coal out of the mines, on to the surface of the ground. I was coming through Pennsylvania one day years ago and I remember seeing them bringing the mules up out of the shafts of the mines, turning them out into the fields. I inquired why it was that at every mine they brought their mules up and turned them out into the field. One fellow said, "It is like this. We take the mules down in the mine on Monday morning, and they leave them down there Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, but we bring them up on Saturday, and turn them out on Sunday, and the reason is to keep them from going blind." He said if they stay down there in the darkness all the time incessantly that they would sooner or later go entirely blind, and that they brought them up into the sunlight in order to restore their eyesight.

Beloved, if that be true of a mule — if a mule has to have one day in the sunlight in order to restore his eyesight, surely you and I need one day out of seven

Sore distress is a blessing in disguise if it drives us to the power of faith and prayer.

to worship God, in order that our spiritual eyesight might be restored.

In the fourth place, we need the Lord's Day because of religious instruction. If you will go back and read Exodus and Leviticus, you will notice that a great deal of instructions that came to the people of God, were given to them on their Sabbath. Now if the Jew needed a Sabbath in order to have religious instruction given to him, surely you and I need the Lord's Day for religious instruction.

The average man today knows very little about the Bible. Go out on the street and ask anybody you meet questions on the Bible and you will find that he knows practically nothing about the Word of God. Why? Simply because he does not go to church. Simply because he is not taught. Simply because he has no instruction. Why one man in my presence even referred to Sodom and Gomorrah as husband and wife. I say, beloved, as the Jew needed the Sabbath in order that he might be properly instructed religiously, so you and I need the Lord's Day for proper religious instruction and teaching concerning the Word of God.

In the fifth place, we need the Lord's Day that we might bring our offerings unto the Lord. If you will go back and read in the book of Numbers, you will find that the Sabbath for the Jews was definitely connected with the offerings that the Jews made unto the Lord. We read:

"And ON THE SABBATH DAY two lambs of the first year without spot, and two tenth deals of flour for a meat-offering, mingled with oil, and the drink-offering thereof." — Numbers 28:9.

This tells us that on the Sabbath, the Jew was to bring his offering unto the Lord. I say to you, beloved, if the Jew needed the Sabbath in order to bring his offering unto the Lord, we need the Lord's Day in order that we might come unto Him in worship, and bring our offerings unto Him.

III
THERE ARE SOME THINGS THAT ARE NOT LEGITIMATE REASONS FOR STAYING AWAY FROM GOD'S HOUSE.

A lot of people stay away from church services. A lot of people rarely ever darken the door of God's house, and there are still more who go occasionally who are able to find the flimsiest excuses for staying away, and thinking that they are doing right thereby. Now let me give you some excuses that are offered ordinarily as reasons for staying away from the house of the Lord. First, there are the pleasure trips. Is it right for a child of God

to go on a pleasure trip on Sunday, on the Lord's Day? Some time ago, I talked to a woman and I said, "Why weren't you in service?" She said, "My boy friend and I drove up to Hawks Nest on Sunday," and she seemed to think that it was perfectly legitimate for her and her boy friend to go on a pleasure trip on Sunday. Beloved, that is not according to the Word of God, for we read:

"If thou turn away thy foot from the sabbath, from doing THY PLEASURE on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."—Isa. 58:13, 14.

When does he say that you are going to delight in the Lord? It is when you turn your foot away from pleasure, and turn your foot into the service of the Lord, on the Sabbath. Beloved, what was true of the Jew on the Sabbath, is true of us on the Lord's Day. We should turn our feet away from pleasure, and turn our feet toward the Lord's house on the Lord's Day.

Sometime ago I was in a church and I looked around after Sunday School was over and I saw there were a great number of people that were ordinarily in the church service that weren't there. I asked, "What's going on? Where are these people?" Beloved, I found out that a great big crowd of those people had gotten together and had gone off for the rest of the day on a pleasure trip. I tell you, beloved, God's people have no business using a pleasure trip as an excuse to stay away from God's house.

In the second place, a recent death in the family is no occasion for staying away from the house of the Lord. I went to Coal Spring, Kentucky, to hold a revival a number of years ago when I was just a boy preacher. I got there on a Tuesday to begin the meeting and there was a funeral service that afternoon. Just as soon as the funeral service was over I stepped up to speak to the leading mourner — the man who had grief nearest to him in this death. When I stepped up to speak to him of his sorrow, he said, "Brother Gilpin, I'll be in the service tonight." Though his own close relative was buried that day, that night he was in the services of the revival meeting. I say to you, beloved, we have no business allowing even a close death in the family to keep us away from the services in God's house.

The first time I preached from this passage of Scripture, I had my message all prepared and was ready to preach, and at 4:00 o'clock Sunday morning, the telephone rang and when I answered it, it was my brother-in-law telling me that my only sister had died that night. The first thing that came to my mind was my sermon. I was supposed to preach that Sunday morning on Lord's Day observance. I preached. When I finished my sermon, which was somewhat like I am preaching to you now — that even a death in the family doesn't justify an individual staying away from God's house — I told the congregation the circumstances — that my own sister had died the night before and was laying a corpse then, but that I was fulfilling what I thought was my obligation — standing in the pulpit to preach God's Word in spite of death within the family.

Here is something else that doesn't excuse anybody from staying away from God's house and that is late hours spent in business on Saturday night, or any night so far as that is concerned. I contend that if a man's work keeps him away from God's house he ought to change his job. I say to you frankly, God's people ought to be in God's house, and if work keeps one away from God's house, he ought to change his work.

Again, another reason for stay-

ing away from church that is offered is staying home to mind the baby. Now I believe that babies ought to be brought to the house of God just as soon as they are big enough to come. We read:

"TRAIN UP A CHILD in the way he should go; and when he is old, he will not depart from it." — Prov. 22:6.

I believe this verse of Scripture, and I don't think you can begin training a child too soon. Now they may cry once in a while, and they may make a little noise, but they are going to grow up some of these days, and as they grow up, they will learn the right way of coming to the house of the Lord.

Another thing that is often offered as an excuse for staying away from church which I do not consider legitimate is to visit Grandma or Aunt Mary or Uncle John on Sunday. How many times people do that very thing! Do you know what this is doing? It is just putting kinfolk above the Lord. It just shows that you love your kinfolk more than you love the Lord and His Word. I ask you, if you are going to visit them, why don't you take off one day out of the week? You say, "If I did, I would lose a day's work, and I would lose money by it." Do you mean to tell me that you love money more than you love the Lord? Do you mean to tell me that you would rather steal a day from God — you would rather steal Sunday from the Lord than to take a day of your own?

Another reason that is offered for staying home on Sunday is that one can worship just as well at home. Well, beloved, you can't. You just can't do it. There's something about coming together with God's people. There's something spiritual about it. There is a spirituality that is generated when God's people come together.

We read:

"For where two or three are gathered together in my name, there am I in the midst of them." — Mt. 18:20.

Beloved, whenever you and two or three are gathered together, God is present. I tell you, you can't worship as well at home by yourself as you can in the house of God.

Now I know there are people scattered all over America who don't have any opportunity to go to church to hear the truth as to God's Word. We send out tapes every week to people who don't have an opportunity to go to church to hear the Word of God, and there are some people who don't have a tape recorder that we send to them printed messages in THE BAPTIST EXAMINER, and that is all they have by way of worship on Sunday. They will read a sermon out of THE BAPTIST EXAMINER or they will read the Sunday School lesson and they will read the Bible

along with it, and that is all they have, and I thank God that they can have that much. But, beloved, I say this, everybody would be better off to find the way to God's house if he could, because you can't worship as well at home as you can with God's people assembled together.

Then there are those who talk about worshipping in nature's cathedral. They mean by that, getting out and running around over the country on Sunday, and seeing all the beauties that God has given us so far as nature is concerned. There used to be a fellow I knew who was a great fisherman, who went fishing nearly every Sunday, and everytime I asked him to come to church he would say, "I can't make it this Sunday. I'm going to worship in nature's cathedral." Now what he meant was that he was going fishing on Sunday, but he said that he was going to worship in nature's cathedral.

I tell you, beloved, drinking in the fragrance of the roses and plucking daisies will never save souls, and never develop character. If nature could lead men to God, then how do you account for the wild irreverent men of the Rockies? If nature could lead men to God, then how do you account for the vice and immorality that is found in South America and South Africa which abound with the greatest of beauty, so far as nature is concerned? I tell you, beloved, God's people have no business worshipping in nature's cathedral. It is an excuse. It is not a legitimate reason for staying away from the house of the Lord.

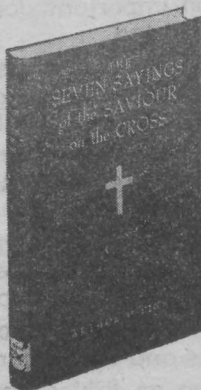
Another excuse that is offered for staying home on Sunday is Sunday sickness.

Doctors like to talk in big terms. When the boy went to see the doctor, he said, "Now, Doctor, I'd like for you to tell me in plain English what is wrong with me." He said, "Laziness." The boy said, "Well, that is plain. Now give me the Latin name so I can tell my father." Well, the doctors usually give the Latin term, or they give some big name to the disease which perhaps is a mighty small thing, that doesn't amount to a great deal. It used to be when you went to a doctor that he said you had the belly ache. Now he says it is peritonitis, gastritis, appendicitis, or something like that.

Let me play doctor and use a big term so far as the disease of Sunday sickness is concerned. We won't call it Sunday sickness, but we will call it by a Latin term — Morbus Sabbaticus. Now, beloved, morbus sabbaticus is a terrible disease. It has strange symptoms. A fellow wakes up on Sunday morning and instead of rolling out, he rolls over, and when he rolls over he doesn't feel too good and he stretches and he thinks, "My, I just don't feel good this morning. I don't believe I'll get up and go (Continued on page 8, column 3)

The Seven Sayings of the Saviour on the Cross

By Arthur W. Pink



134

pages

Price

\$2.00

Add 10c for Postage-Handling

Payment Must Accompany Order.

There have been many books written on the seven last statements of Christ as He hung on the cross, but we believe this one tops them all. The author discusses each saying under these seven words: forgiveness, salvation, affection, anguish, suffering, victory, contentment. A reading of this book will cause the saint to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Galatians 6:14).

Order From:
Baptist Examiner Book Shop
Ashland, Kentucky

Form Of Devise

CALVARY BAPTIST CHURCH
ASHLAND, KENTUCKY
FOR THE BAPTIST EXAMINER

Why Cannot You Leave Something For Our Paper

The following clause inserted in your will may be the means of promoting the on-going of this paper after your death.

"I devise to Calvary Baptist Church, located at Ashland, Kentucky, in behalf of The Baptist Examiner, the sum of \$_____ dollars, or the following property, to wit:"

DO YOUR PART!!

It's Your Paper — Support It!



New Books Added To Our Stock

- The Septuagint: Greek and English** (Bagster)
The Septuagint version of the Old Testament, including the Apocrypha, with an English translation by L. L. Brenton, various readings and notes. Cloth, 1134 pages. \$9.00
- Select Sermons of George Whitefield** 2.00
- Select Works of Jonathan Edwards** (Volume 1) 2.95
- Princeton Sermons** by Charles Hodge 4.50
- The Ten Commandments** by Thomas Watson 3.25
- Exposition of Proverbs** by Charles Bridges 6.95
- Christ Our Passover** by Stephen Charnock 3.95
- The Last Twelve Verses of Mark** by J. W. Burgon
A strong defense of the authenticity of this portion of Scripture, often cast aside by modern textual critics. 5.95
- The King James Version Defended** by Edward F. Hills 1.50
- All the Men of the Bible** by Herbert Lockyer
A reference book to over 3,000 Biblical characters 4.95
- All the Plants of the Bible** by Winifred Walker
114 flowers, trees, shrubs and herbs beautifully illustrated by a distinguished botanical artist, with full description of their growing habits and uses, plus Scriptural references and illuminating background lore. 4.95
- Religions in a Changing World** Edited by Howard F. Vos
A presentation of various religions, giving historical details, differences from Christianity, and advice to Christians as to dealing with those of other religions. 5.50
- A Scientific Investigation of the Old Testament** by Robert Dick Wilson
Defends the Old Testament against the attacks of unbelievers. 3.25
- The Rebirth of the State of Israel** by A. W. Kac
A recent publication that approaches its subject from four points of view: the Biblical viewpoint, the viewpoint of Jewish history, the viewpoint of current world history, and the viewpoint of Israel's destiny. 3.50
- The Greek Testament** by Henry Alford
In two large volumes. Set. 20.00
- The New Testament for English Readers** by Henry Alford
Prepared for the English reader from the author's two volume Greek Testament 5.00
- Our Lord Prays for His Own** by Marcus Rainsford
An outstanding exposition of our Lord's prayer in John 17. (Paper 79c.) 4.00
- Neo-Orthodoxy** by C. C. Ryrie75
- Was Peter a Pope?** by J. R. Mantey60
- The Salt Cellars** by C. H. Spurgeon
A collection of proverbs, rhymes, and quaint sayings—each possessing "shortness, sense, and salt." .50

- The Pilgrim's Progress** by John Bunyan (Paper cover edition)50
- The Bible and the Roman Church** by J. C. Macaulay35
- The Other Side of Rome** by J. B. Wilder
An outstanding recent publication, showing the errors and dangers of Romanism 2.50
- Bible Characters** by Alexander Whyte
Originally in six volumes, now complete and unabridged in two. 12.50
- Who Wrote Isaiah?** by Edward J. Young
Refutes the notion of modernists. 1.50
- Bible Difficulties** by William Arndt
Deals with historical, scientific and moral difficulties. Answers the attacks of unbelievers. 1.50
- Does the Bible Contradict Itself?** by William Arndt
Though Arminian in some places, this is a very helpful little book. 1.50
- Luther's Ninety-Five Theses**
Also contains a brief history of the famous event which brought about the Reformation. .30
- Baptism** by Johannes Werns (translated by Eric Sauer)
This is the work of a German Protestant, defending the truth as to immersion and the baptism of believers. 3.95

Order from:
Baptist Examiner Book Shop
Ashland, Kentucky
Payment must accompany order.
Please add postage costs, approximately 15c to every \$3.00.

"The Fourth Commandment"

(Continued from page 7)

to church today. I know what I will do. I won't go to Sunday School, but I'll go to church service anyway." So he decides to take a little nap. He awakens about an hour later and he still doesn't feel too good. "Well, I just believe I will sleep on through the second service this morning and I'll go tonight." Along about noontime he gets up. His sickness has not affected his eyesight. He can read, so he reads the whole Sunday paper, and not his Bible. It doesn't affect his appetite. He can eat the biggest dinner in the world, and most people have more to eat on Sunday, than they do on any other day in the week. Then, strangely, after dinner is over, he feels better, and he decides he will take a little drive; he drives out in the country, to see the beauties of God's handiwork, and gets back home in time for another meal. Then another attack comes on. He gets another attack of morbus sabbaticus. He had one attack early in the morning that lasted all morning, and then he got better at noontime, but now he has another attack, and this second attack keeps him from church on Sunday night. Now, beloved, morbus sabbaticus never killed anybody, but I tell you what it does do, it is sure death spiritually to the soul.

IV

WHAT FAILURE TO OBSERVE THE LORD'S DAY BRINGS.

First of all, it destroys the home. Beloved, you can't fail to observe God's day without destroying the home.

The French Revolution was in 1792-1795, so history says. After the revolution came to an end, the leaders in France endeavored to eliminate Sunday. They didn't want to observe Sunday in France anymore. Do you know what the result was? The French government's records show that in the fourteen months following their attempt to eliminate Sunday there were 20,000 more divorces recorded in France than there had been in any like period previously. Beloved, there isn't anything that will destroy a home quicker than to destroy the Lord's Day.

In one neighborhood there were six families who disregarded the Lord's Day and in another neighborhood there were five families which kept Sunday as a holy day. There was a man who grew up in these two neighborhoods. He said forty years later in the commun-

ity where they did not have the Lord's Day that five of the six homes were broken up by separation of husband and wife and in the sixth home the father was incarcerated in prison as a thief. Eight or nine of the parents died drunkards, one committed suicide and all came to poverty. Of the forty or fifty descendants of those families that didn't pay any attention to the Lord's Day, twenty of them were drunkards, gamblers, or dissolute, four were in state prisons, one had been murdered, and one was in penury. Only one of the descendants was a Christian. In the other neighborhood where the Lord's Day was kept by these five families, eight or ten children were Christians, one was a minister, and one was a missionary to China. There were no criminals and no poverty, and the homestead remained in the family until the third generation. The man that wrote this verified it as his own personal experience as a boy growing up in those two communities. I tell you, there isn't anything that will destroy a home like failing to observe the Lord's Day.

There is something else that failure to observe the Lord's Day brings and that is financial loss. You mark it down, you can't rob God of His day and prosper by it. I don't believe any man ever made a dime by working on Sunday. Let me give you an illustration out of the Bible.

Up until the days of King Saul the Jews observed the Sabbath year. That meant that one year out of seven the land lay fallow. One year out of seven they didn't cultivate the ground. That was God's orders to them, and they lived that way until the days of King Saul. But from the time of King Saul, they cultivated their land every year just the same. They didn't observe the Sabbath year, and for 490 years they cultivated the land, year in and year out. If you will divide 490 by seven, you will find that they robbed God of seventy Sabbath years. What was the result? Just at the end of the 490 years, God sent them into captivity for seventy years in the country of Babylon. They stole seventy years from God, and they reaped it with seventy years Babylonian captivity. Beloved, I say to you, it

doesn't pay financially for an individual to fail to observe Lord's Day.

Sometime ago I sat before open fire one night. Most of know I have a spinal ailment I don't sleep well. Many a after Mrs. Gilpin has retired up a great deal. One evening had had a fire in the fireplace had burned down before I to bed but it hadn't completely burned out. Along about o'clock in the morning I was sitting there in front of the fire trying to get a little physical fort to go back to bed. As there one of the coals from fire fell away from the log was still burning. It fell over one side, and I noticed that of fire, red, glowing, bright, but as I looked at it, it began change its color. Immediately color began to change just as it got away from the rest of fire. Sooner than it would, me to tell you, that live coal turned grey and then turned black. Why? Because it was longer in the bed of coals. It out to itself. I sat there with shovel and played with what a live coal that became a one, and as I sat there and moved it backwards and forwards on the hearth, I thought to myself I've seen that happen many times. A man comes to church is alive. He is on fire. He is usually minded. He is a spiritual individual and he loves the Lord and God's Word. Then time passes by and he get away by himself and he loses his fire, and he his glow, and pretty soon he just like that coal—dead, lifeless and without a glow for the Lord. I want to tell you, beloved, and I need the Lord's Day. need to observe the Lord's Day. Everyone of us needs to be sure that we keep God's Day as a day unto Him.

May God bless you, and God help you to realize how much we need one day in seven which to worship unto the Lord.

"A Sunday well spent,
Brings a week of content,
And joy for the cares of tomorrow."

But a Sunday profaned,
Whatever be gained,
Is a sure fore-runner of sorrow."

Write for a free copy of

The Baptist Examiner Book Shop's CATALOG OF BOOKS AND BIBLES

"The Best In Christian Literature"

- This catalog lists and briefly describes the works of such men as Spurgeon, Pink, Gill, Calvin, Carroll, Graves, Bunyan, Owen, Luther, Warfield, and others.
- Gives information about the best commentaries available in our day, not only on the whole Bible but also on individual books of the Bible.
- Lists helpful reference works, such as lexicons, concordances, Bible dictionaries and encyclopedias, and Greek word studies.
- The greatest works on theology are listed, such as the works of Hodge, Shedd, Gill, Warfield, etc. Individual volumes on important doctrines—the best to be had—are also listed.
- You will herein find a great host of books on Baptist history and doctrine by leading Baptist authors such as Graves, Carson, Pendleton, etc.
- Also, books by Puritans and other writers of ages long past; writers such as Manton, Edwards, Charnock, Haldane, and Brown.
- Books on heresy, covering practically all modern-day cults and heretical groups, are listed. Books on Russellism, Romanism, Pentecostalism, etc.
- Here you will also find books for young people, Bible story books and the Sugar Creek Gang series.
- Information on Bibles and specimens of the size of type covers a number of pages in the catalog.
- A list of dictionaries by Webster.
- A list of small books and booklets.
- An index to all the books by authors' names.

WRITE US FOR YOUR FREE CATALOG TODAY
Then if we can serve you, we will count it a privilege.

Selling books is not a business with us — it's a ministry.

Address: Baptist Examiner Book Shop
P. O. Box 910, Ashland, Kentucky

REPORT ON THE SUMMER SUBSCRIPTION DRIVE

Here are some more names of those who have sent in as many as five subscriptions:

Mrs. Francis Conley (N. Y.), 5; Hobart Van Hoose (Ohio), 5; Henry Bates (Ind.), 5; O. N. Robinson (Ala.), 5; M. W. Eagleston (W. Va.), 5; L. L. Holloway (Ga.), 5; Jim Everman (Ky.), 8; L. V. Middleton (Ky.), 5; Mrs. J. G. Ward (Tex.), 5; A. C. Morris (La.), 5; C. C. McKinnon (Mo.), 5; C. T. Fowler (Ga.), 5; J. E. Moxley (N. C.), 5; John K. Webb (Ill.), 5; T. F. Dye (Ohio), 20; Eugene Hensley (Tex.), 5. A person whose letter we lost sent 16. An anonymous person sent 5.

There have been many who sent in one, two and three subscriptions during this period of time, but these are not included in the drive. The special rate is only for five subs or more and any number of subscriptions sent to us under five will be put on the mailing list for only so long as the amount of money sent will cover.

The number of subscriptions received thus far is 168. We are thankful for every one of these and we hope many more will be sent in this week.

SUBSCRIPTION BLANK

5 "SUBS" — \$5.00

- Name
Address
 - Name
Address
 - Name
Address
 - Name
Address
 - Name
Address
- Sent by
Address

Clip and Mail to

The Baptist Examiner, Box 910, Ashland, Ky.