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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 28, NO. 30 RUSSELL, KENTUCKY, AUG. 22 - SEPT. 5, 1959 WHOLE NUMBER 1105

PREDESTINATION By Jerome Zanchius:

CHAPTER IV

The Predestination Of The Reprobate

From what has been said in the preceding chapter concerning the election of some, it would unavoidably follow, even supposing the Scriptures had been silent about it, that there must be a reprobation of others, as every choice does, most evidently and necessarily imply a refusal, for where there is no leaving out there can be no choice. But beside the testimony of reason, the Divine Word is full and express to our purpose; it frequently, and in terms too clear to be misunderstood, and too strong to be evaded by any who are not proof against the most cogent evidence, attests

this tremendous truth, that some are "of old fore-ordained to condemnation." I shall, in the discussion of this grave subject, follow the method hitherto observed, and throw what I have to say into several distinct positions supported by Scripture.

POSITION 1. — God did, from all eternity, decree to leave some in their sins, and to exclude them from the participation of Christ and His benefits.

For the clearing of this, let it be observed that in all ages the much greater part of mankind have been destitute even of the external means of grace, and

have not been favoured with the preaching of God's Word or any revelation of His will. Thus, anciently, the Jews, who were in number the fewest of all people, were, nevertheless, for a long series of ages, the only nation to whom the Deity was pleased to make any special discovery of Himself, and it is observable that our Lord Himself principally confined the advantages of His public ministry to that people; nay, He forbade His disciples to go among any others (Matt. 10: 5, 6), and did not commission them to preach the Gospel in- (Continued on page 2, column 1)

WHAT I BELIEVE THE BIBLE TEACHES, NO. 5—

WHAT I BELIEVE ABOUT THE THEORY OF EVOLUTION

By Fred T. Halliman
2938 N. Seeley Ave.
Chicago 18, Ill.

Unregenerate man in all ages has speculated upon the existence of man upon the earth. Many have been the philosophies, but one after the other they have been discarded, and in each case these theories have looked silly and absurd. Nevertheless, unregenerate man today is no different than he was thousands of years ago. "That which is born of flesh" is still "flesh." And while it is true that "God made man upright; but they have sought out MANY INVENTIONS" (Eccl. 7:29), man is no better after all his inventions and improvements upon the human race. One of man's inventions as to how the human race came to exist upon the earth is evolution, and that is just as absurd if not more so than all the rest.

The theory of evolution is this: All life, regardless of what classification it might fall into now, has one common origin, i. e., from some simple one-celled piece of protoplasm all living things evolved. The only thing wrong with this theory is, it is a lie. It had its beginning with the Devil, the father of all lies. It is calculated to make God unnecessary to the universe and therefore to rule Him out as the one to whom all souls are accountable. God says: "Behold, all souls are mine... the soul that sinneth shall die" (Ezek. 18:4).

If the evolutionist can rule out God in the creation of man, he can rule Him out of everything else, therefore he does away with the need of purity and morals in his twisted and depraved mind. This is the ATHEISTIC idea that is being taught in the schools and colleges today and which is responsible, for the most part, of the immorality in our fair land that is lower than is found in the lowest of animals. All this "monism," "business" and "zoology" that is being taught in our schools about man being a "higher animal" has led our nation to a state of immorality lower than the "lowest of animals" found in the barnyard.

The Bible Versus Evolution

If evolution had been God's plan we would readily accept it, but the Bible teaches that evolu-

tion was not God's plan, and under the searchlight of the Scriptures it will not stand up. Let us make several comparisons in the book of Genesis.

1. Evolution teaches that man evolved from worms, beasts, etc. God says that man was a special creation. "And God said, let us make man in our own image, after our likeness... so GOD CREATED MAN in his own image, in the image of God created he him; MALE AND FEMALE created he them" (Gen. 1:27-28). Man has never had the likeness of a beast and is not the product of evolutionary development.

2. Evolution teaches that man was millions of years arriving at his present state, but the Bible says that man was immediately formed out of the dust of the ground. "And the Lord formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

3. Evolution teaches that man has always had life in some form. The Bible teaches there was a time when the first man, Adam, was a perfect specimen and had (Continued on page 8, col. 3)

CHRIST'S CHURCH

By T. B. FREEMAN
Mims, Florida

When our Lord walked among men here in this wilderness world, He never had a big farm to call His own. Though He had created the earth and in His deity could lay claim to it all, yet in His condescension and humiliation He was subjected to a lower state of adversity than the foxes and fowls. He had not where to lay His noble head. He had no earthly mansion to call His own. He did not have a loving wife to embrace. Neither did He have a little child to lift in His sacred arms and press to His holy bosom. It was the children of sinful men that He took up into His arms and blessed. When He would pay taxes He sends Peter to the sea to catch a fish and take the money from its mouth. He who was rich became poor indeed.

Notwithstanding His deep poverty, He laid claim to the richest treasure of all riches. The treasure hid in a field, the pearl of great price, the apple of His all seeing eye. In the coasts of Caesarea Philippi, He said, "Upon this rock I will build my church."

The Origin of Christ's Church

When God would build the tem-

ple, He sent a man to prepare the material, namely, the sweet singer of Israel, the shepherd, the man of war, the King, David, the son of Jesse. David, however, did not build the temple; Solomon, the wise son of David, must do the job. So also when our Lord would build His Church, He sent a man to make ready a people prepared for the Lord (Luke 1:17). This man was not a lawyer, doctor, or statesman. He was a preacher (Matt. 3:1). He was a missionary (John 1:6). Moreover, he was a Baptist preacher (Matt. 3:1). His message was Christ (John 1:7, 8). That is the Baptist message. His last recorded message was: The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36).

He came baptizing. He baptized the apostles to whom he had preached Christ (Acts 1:22). They had brought forth fruits of repentance, which he had demanded before baptism (Luke 3:7, 8). Thus the apostles were a ready people (Luke 1:17), to be set first in the Lord's church (1 Cor. 12:28).



Evangelist T. B. Freeman

Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in the form of a dove upon Him, and a voice from heaven said, "Thou art my beloved Son; in thee I am well pleased" (Luke 3:21, 22).

What a great day in the life of the young Baptist preacher of about thirty, when he was honored with the great privilege of baptizing His Lord and Saviour. Coming all the way from Galilee to Jordan, some sixty to seventy miles, we are told, our Lord evidently walked to be baptized of John (Matt. 3:13). Why not be baptized in Galilee, by a Jewish Rabbi and save all the hard walk? Ah, He came to the man who had the credentials from Heaven, and whose baptism was from Heaven. Why come to this Baptist preacher, when there were so many well-educated, popular, and well-thought-of preachers? He knew all men and came to the one who was predestinated to this great mission. A right thing must be done in the right way, and He could not make a mistake.

There is a day coming when men will know that Divine order is important. When Divine order (Continued on page 7, column 3)

The Baptist Examiner Pulpit

"THE TENTH COMMANDMENT"

Sermon Preached by Pastor John R. Gilpin

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's."—Ex 20:17.

I wonder if any of you who are here would admit the fact that you are covetous?

Several years ago I talked with a Catholic priest and he said that he had every sin confessed to him in the confessional except the sin of covetousness. He said he had had people confess the breaking of all the balance of the Ten Commandments again and again and again, but that no one in all his years of priesthood had ever confessed to the sin of covetousness.

Likewise, people have come to me privately—not as a confessional, but they have come to me privately to talk about the problems of their lives, and I think I have heard every sin confessed. I'm sure there's not a violation of the Ten Commandments that has not been poured into my ears over and over again, and yet I have yet my first individual to come to confess that he was actually covetous. I have yet to have one person come to me and say, "Brother Gilpin, deep down in my heart I'm covetous and I violate this Tenth Commandment over and over again day by day, yet I'm sure that that is true of every one of us in many, many ways.

A MODERATE DESIRE FOR EARTHLY GOODS IS NOT FORBIDDEN TO A CHRISTIAN.

When I say a moderate desire, I do not mean by that an inordinate desire, or an excessive desire, but I want to use that word "moderate" to underscore it, or perhaps if I were printing it, I might even put it in capital letters. I insist that a moderate desire of earthly goods is not forbidden to the child of God. We have the words of Jesus in that respect, when He said:

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my (Continued on page 4, col. 1)

REPORT ON
BIBLE
CONFERENCE
NEXT WEEK

The Baptist Examiner

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Editor-in-Chief

JOHN R. GILPIN

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

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

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Predestination

(Continued from page one)
discriminately to Jews and Gentiles until after His resurrection (Mark 16:15; Luke 24:47). Hence many nations and communities never had the advantage of hearing the Word preached, and consequently were strangers to the faith that cometh thereby.

It is not indeed improbable, but some individuals in these unenlightened countries might belong to the secret election of grace, and the habit of faith might be wrought in these. However, be that as it will, our argument is not affected by it. It is evident that the nations of the world were generally ignorant, not only of God Himself, but likewise of the way to please Him, the true manner of acceptance with Him, and the means of arriving at the everlasting enjoyment of Him. Now, if God had been pleased to have saved those people would He not have vouchsafed them the ordinary means of salvation? Would He not have given them all things necessary in order to that end? But it is undeniable matter of fact that He did not, and to very many nations of the earth does not at this day.

If, then, the Deity can consistently with His attributes deny to some the means of grace, and shut them up in gross darkness

and unbelief, why should it be thought incompatible with His immensely glorious perfections to exclude some persons from grace itself, and from that eternal life which is connected with it, especially seeing He is equally the Lord and sovereign Disposer of the end to which the means lead, as of the means which lead to that end? Both one and the other are His, and He most justly may, as He most assuredly will, do what He pleases with His own.

Besides, it being also evident that many, even of them who live in places where the Gospel is preached, as well as of those among whom it never was preached, die strangers to God and holiness, and without experiencing anything of the gracious influences of His Spirit, we may reasonably and safely conclude that one cause of their so dying is because it was not the Divine will to communicate His grace unto them, since, had it been His will, He would actually have and had they been partakers of it they could not have died without it. Now, if it was the will of God in time to refuse them this grace, it must have been His will from eternity, since His will is, as Himself, the same yesterday, to-day, and for ever.

The actions of God being thus fruits of His eternal purpose, we may safely, and without any danger of mistake, argue from them to that and infer that God therefore does such and such things, because He decreed to do them, His own will being the sole cause of all His works. So that, from His actually leaving some men in final impenitency and unbelief, we assuredly gather that it was His everlasting determination so to do, and consequently that He reprobated some from before the foundation of the world. And as this inference is strictly rational, so it is perfectly Scriptural. Thus the Judge will in the last day declare to those on the left hand, "I never knew you" (Matt. 7:23), i.e., "I never, no, not from eternity, loved, approved or acknowledged you for Mine," or, in other words, "I always hated you."

Our Lord (in John 17) divides the whole human race into two great classes—one He calls the world; the other, "the men who were given Him out of the world." The latter, it is said, the Father loved, even as He loved Christ Himself (ver. 23), but He loved Christ "before the foundation of the world" (ver. 24), i.e., from everlasting; therefore He loved the elect so too, and if He loved these from eternity, it follows, by all the rules of antithesis, that He hated the others as early. So, "The children being not yet born, neither having done good or evil, that the purpose of God," etc. (Rom. 9). From the example of the two twins, Jacob and Esau, the apostle infers the eternal election of some men and the eternal rejection of all the rest.

POSITION 2. — Some men were, from all eternity, not only negatively excepted from a partici-

pation of Christ and His salvation, but positively ordained to continue in their natural blindness, hardness of heart, etc., and that by the just judgment of God. (See Exod. 9; 1 Sam. 2:25; 2 Sam. 17:14; Isa. 6:9-11; 2 Thess. 2:11, 12.) Nor can these places of Scripture, with many others of like import, be understood of an involuntary permission on the part of God, as if God barely suffered it to be so; *quasi invitatus*, as it were by constraint, and against His will, for He permits nothing which He did not resolve and determine to permit. His permission is a positive, determinate act of His will, as Augustine, Luther and Bucer justly observe.

Therefore, if it be the will of God in time to permit such and such men to continue in their natural state of ignorance and corruption, the natural consequence of which is their falling into such and such sins (observe God does not force them into sin, their actual disobedience being only the consequence of their not having that grace which God is not obliged to grant them) — I say, if it be the will of God thus to leave them in time (and we must deny demonstration itself, even known absolute matter of fact, if we deny that some are so left) then it must have been the Divine intention from all eternity so to leave them, since, as we have already had occasion to observe, no new will can possibly arise in the mind of God. We see that evil men actually are suffered to go on adding sin to sin, and if it be not inconsistent with the sacred attributes actually to permit this, it could not possibly be inconsistent with them to decree that permission before the foundations of the world were laid.

Thus God efficaciously permitted (having so decreed) the Jews to be, in effect, the crucifiers of Christ, and Judas to betray Him (Acts 4:27, 28; Matt. 23, 24).

Hence we find Augustine speaking thus: "Judas was chosen, but it was to do a most execrable deed, that thereby the death of Christ, and the adorable work of redemption by Him, might be accomplished. When therefore we hear our Lord say, 'Have not I chosen you twelve, and one of you is a devil?' we must understand it thus, that the eleven were chosen in mercy, but Judas in judgment; they were chosen to partake of Christ's kingdom; he was chosen and pitched upon to betray Him and be the means of shedding His blood."

POSITION 3. — The non-elect were predestinated, not only to continue in final impenitency, sin and unbelief, but were likewise, for such their sins, righteously appointed to infernal death hereafter.

This position is also self-evident, for it is certain that in the day of universal judgment all the human race will not be admitted into glory, but some of them transmitted to the place of

I SHOULD LIKE TO KNOW:

"What Ten Books Are Best For A Young Preacher?"

So far as individual books (now available) are concerned, we suggest the following as being very helpful to not only young preachers but others as well:

Strong's Concordance
Pink's Sovereignty of God
Pink's Satisfaction of Christ
The Trinity by Bickersteth
John's Baptism by Graves
Charnock's Attributes of God
Haldane on Romans
Simmons' Systematic Study of Bible Doctrine
Buchanan's Justification
Spurgeon's Sermons on Sovereignty

We don't know if these are the ten best for young preachers, but they certainly are among those books which are full of truth and are of great help.

☆ Can a person be baptized more than once?

According to the strict usage of the word baptize (immerse), certainly a person could be immersed more than once. But scriptural baptism can take place but one time. That is why one who has been immersed by an unauthorized administrator has not really been scripturally baptized. So we say he has no baptism. That does not mean he hasn't been immersed; it simply means he has not been immersed according to the scriptural pattern of the ordinance.

☆ If I have been baptized once before by a church which I now believe to be unscriptural, should I be baptized again? Some people say I would be doing wrong.

Certainly you should be baptized again, and this would be your first really scriptural baptism. The baptism you have is no better than a ducking some one might give you while in swimming. You will not be blaspheming baptism, as some say, but

will be doing what the Lord would have you do.

☆ Is it right for Christian girls to wear shorts and slacks to choir practice?

It is never right for any woman to wear such apparel and this goes doubly for professing Christians.

☆ I quit attending choir practice because of this. Now I am accused of being self-righteous. Have I done right?

Yes, you have. Those who are calling you self-righteous are probably only seeking to justify themselves in some manner, so have picked you as the means. However, you should certainly not be "overly-righteous" about this, acting as a Pharisee. This would only add more to the fire. Be humble and courteous in your action, even though you are criticized.

☆ If a person dies outside the New Testament church, will he be in the bride of Christ?

The church is the bride, so one must be in the church to be in the bride. Every person who has been a faithful member of the Lord's church here on this earth will be in the bride. This will be the reward—or at least, part of the reward—for faithful service to the Lord in the church. One who dies outside the New Testament church will not be in the bride because he has not rendered faithful service. And understand the terms "bride," "wedding," etc., are metaphors expressing certain truths to us regarding the relationship between Christ and His church. To be in the bride is to be closest to Him; to be at the wedding is good, but not the best. So all Christians ought to be in the Lord's church and render faithful obedience.

A Striking Prayer

Thinking to have a little fun, a soldier spotted a Salvation Army lassie on duty in a railroad station. He strolled over to her. "Will you pray for me?" he asked sarcastically.

He cringed as she reached up, placed a hand on his head and, in a voice plainly heard by his comrades, said, "O Lord, make this young man's heart as soft as his head."

CALVINISTIC BOOKLETS

- Antidote to Arminianism by Christopher Ness
- The Five Points of Calvinism by Frank B. Beck
- Laying the Axe to Arminian Heresies by Bob L. Ross
- The Doctrine of Election by C. H. Spurgeon
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Missionary Brandon Writes

Note: We regret that we are late getting this letter printed, but it was misplaced.
—Eds.

Belem, Brazil
Second of May

Dear Ones in Jesus Christ:

It was 9 a. m. when the plane left the Miami Airport; there were about 75 passengers. Fifty of these were in tourist class, the others in first. Both cabins were air-conditioned, our flying height was 13,500 feet, 285 miles an hour. I do not recall the weight; you may be sure it was plenty.

There were three chairs on one side of the aisle, and two on the other. I sat on the aisle seat on the side where there were three chairs. Presently there came an elderly couple to occupy the inside seats next to myself. The lady kept looking for something that was not there, so there did appear underneath some papers a paraffin-lined bag for one who is air sick. She said she did not need it but was just thinking of how rough the flight might be, and if very rough she would very likely need it. Then I assured her that I thought the flight would be a calm one because some churches who were cooperating with me had asked the Lord to go before and prepare the way, and I thought He had. She had no reply to make but looked astonished. When she did speak, she said she didn't understand what the thing up in the air any way, and asked me if I did. My reply was, "Yes, I think I do. The Bible says that God has hung the world on nothing. The weight of the earth is calculated to be six sextillion tons. It has been flying through space for many centuries and hasn't fallen yet. So it must be in obedience to the Word of the Lord who has made the law we sometimes call nature. In fact, it is the Lord Jesus Himself who controls these things. Surely none would say to Him, 'What dost Thou?' We should be content to believe and rest upon His promise to save and to keep."

Her reply was, "I am not a church goer, but I do believe in God."

"Yes, indeed," was my reply. "Most everyone does believe in



ELDER JOE BRANDON

God, but what is the one sure approach to God? Man at best could have no merit. Then who can give us the assurance of salvation and peace for which the soul of man is longing? The record says that in the fullness of time God sent His Son, born of a woman, born under the law, to bring us to the plain knowledge of the truth in Jesus Christ. Yes, to all who believe in Him and receive Him as their one and only Saviour, He gives salvation."

I offered her a small book to read that was filled with helpful verses. Later, she said the one that impressed her most was, "Come unto me all who are weary and I will give you rest." She seemed to understand the meaning, not weary of material losses, but weary of sin and the abuse of the Devil. She said that she was feeling weary, so I invited her to come to Jesus and believe in Him.

It later developed that they own a ranch of 60 acres of English walnut trees near San Francisco, Calif. But that does not mean too much; wealth is not salvation. Sometimes it is deceptive. Surely He has placed some in slippery places. (Psalm 73). May the Lord have mercy on this poor wealthy couple and give them something really worthwhile.

—JOE BRANDON.

passed by all, as He did the reprobate angels) was, most unquestionably, at liberty, if it so pleased Him, to extend the sceptre of His clemency to some and to pitch upon whom He would as the objects of it. Nor was this exemption of some any injury to the non-elect, whose case would have been just as bad as it is, even supposing the others had not been chosen at all.

Again, the condemnation of the ungodly (for it is under that character alone that they are the subjects of punishment and were ordained to it) is not unjust, seeing it is for sin and only for sin. None are or will be punished but for their iniquities, and all iniquity is properly meritorious of punishment: where, then, is the supposed unmercifulness, tyranny or injustice of the Divine procedure?

POSITION 5. — God is the creator of the wicked, but not of their wickedness; He is the author of their being, but not the infuser of their sin.

It is most certainly His will (for adorable and unsearchable reasons) to permit sin, but, with all possible reverence be it spoken, it should seem that He cannot, consistently with the purity of His nature, the glory of His attributes, and the truth of His declarations, be Himself the author of it. "Sin," says the apostle, "entered into the world by one man," meaning by Adam, consequently it was not introduced by the Deity Himself. Though without the permission of His will and the concurrence of His providence, its introduction had been impossible, yet is He not hereby the Author of sin so introduced.

Luther observes: "It is a great degree of faith to believe that God is merciful and gracious, though He saves so few and condemns so many, and that He is strictly just, though, in consequence of His own will, He made us not exempt from liability to condemnation." And: "Although God doth not make sin, nevertheless He ceases not to create and multiply individuals in the human nature, which, through the withholding of His Spirit, is corrupted by sin, just as a skillful artist may form curious statues out of bad materials. So, such as their nature is, such are men themselves; God forms them out of such a nature."

POSITION 6. — The condemnation of the reprobate is necessary and inevitable.

Which we prove thus. It is evident from Scripture that the reprobate shall be condemned. But nothing comes to pass (much less can the condemnation of a rational creature) but in consequence of the will and decree of God. Therefore the non-elect could not be condemned was it not the Divine pleasure and determination that they should, and if God wills and determines their condemnation, that condemnation is necessary and inevitable. By their sins they have made themselves guilty of death, and as it is not the will of God to pardon those sins and grant them repentance unto life, the punishment of such impenitent sinners is as unavoidable as it is just. It is our Lord's own declaration that "a corrupt tree cannot bring forth good fruit" (Matt. 7), or, in other words, that a depraved sinner cannot produce in himself those gracious habits, nor exert those gracious acts, without which no adult person can be saved. Consequently the reprobate must, as corrupt, fruitless trees (or fruitful in evil only), be "hewn down and cast into the fire" (Matt. 3).

This, therefore, serves as another argument in proof of the inevitability of their future punishment, which argument, in brief, amounts to this: they who are not saved from sin must unavoidably perish, but the reprobate are not saved from sin (for they have neither will nor power to save themselves, and God, though He certainly can, yet He certainly will not save them), therefore their perdition is unavoidable. Nor does it follow,

HOW SATAN HAS TAKEN THE BIBLE FROM THE PEOPLE

By ROY MASON
Tampa, Florida

"No prophecy of the Scripture is of any private interpretation."
—(II Peter 1:20).

This passage is used by Romanists as justification for withholding the Bible from the "laity." They claim that this passage teaches that individuals are not to read and study the Bible for themselves—that they are indeed prohibited from doing so. They claim that the "Church" is to interpret the Bible, and to tell people what it means. In Roman Catholic countries people have no Bibles and know nothing of its teachings. We found this true in Brazil, where priests often follow the missionary who has distributed the Scriptures, to take up the copies and to burn them on the street. In this country where there is keen competition, the Roman Catholic Church allows the Bible in private hands if there is insistence, but they use the Douay Version, in which there are notes prepared by the "Church," telling the reader what it all means. In the past, the Roman Catholic Church sought to prevent the translation and popularizing of the Bible, and fearfully persecuted those who translated and circulated the Scriptures.

Does the above Scripture mean that individuals are not to read and interpret the Bible—that this is the function of the "Church"? It means nothing of the kind. If it had such meaning, it would plainly contradict other Scripture. For instance Jesus said, "Search the Scriptures" (John 5:39). Again we read that the people of Berea were more noble than the people that Paul had previously preached to, because "they searched the Scriptures daily" (Acts 17:11). In the last book of the Bible, those reading the Revelation have a special blessing pronounced upon them for such reading. (Rev. 1:3).

Now as to the meaning of 2 Peter 1:20, reverent Bible commentators say that "private interpretation" has the sense of "personal origination." That is, prophecy was not originated by the prophets—they were moved upon by the Holy Spirit to write the things they wrote. Scofield gives a marginal translation like this: "No prophecy of the Scripture is of its own interpretation." Then he explains that a Scripture is not to be interpreted as isolated from all that the Word has given elsewhere.

It certainly is true that a bit of Scripture is not to be taken away from its context, and away from what the Bible uniformly

from hence, that God forces the reprobate into sin, and thereby into misery, against their wills, but that, in consequence of their natural depravity (which it is not the Divine pleasure to deliver them out of, neither is He bound to do it, nor are they themselves so much as desirous that He would), they are voluntarily biased and inclined to evil; nay, which is worse still, they hug and value their spiritual chains, and even greedily pursue the paths of sin, which lead to the chambers of death.

Thus God does not (as we are slanderously reported to affirm) compel the wicked to sin, as the rider spurs forward an unwilling horse; God only says in effect that tremendous word, "Let them alone" (Matt. 15:14). He need but slacken the reins of providential restraint and withhold the influence of saving grace, and apostate man will too soon, and too surely, of his own accord, fall by his iniquity; he will presently be, spiritually speaking, a *felo de se*, and, without any other efficiency, lay violent hands on his own soul. So that though the condemnation of the reprobate is unavoidable, yet the necessity of it is so far from making them mere machines or

(Continued on page 5, column 1)

teaches, and made to teach something contrary to other plain teaching of the Bible. To do so is to take it apart for a "private" interpretation by its lone self. The "Church of Christ" people do this with reference to Acts 2:38. They make this passage teach baptismal remission of sin, yet the same author Peter plainly says in Acts 10:43, "Whosoever BELIEVETH IN HIM shall receive remission of sins." They interpret 2:38 "privately"—apart from 10:43. In the light of 10:43 it is evident that Peter in 2:38 meant baptism "because of" remission of sins.

A certain way in which to draw the ire of Baptist denominational leaders and enthusiasts, is for a church to begin the study of the Bible as a text book. A church is branded as off color, and the pastor leading such a church is given a black eye when they drop "literature" and begin the study of the Bible itself. Why? Isn't the Bible good Baptist literature? It was their literature for 18 centuries, at least, for Sunday school literature is a modern thing. When Baptists object to a church studying just the Bible, they have adopted the Roman Catholic position that the "Church" (or in this case the denomination) is to interpret the Bible for the people.

In our church we have studied the Bible only for more than 25 years, and numbers have testified that they have learned more about the Bible in a brief time than during a lifetime of studying by means of quarterlies. We changed to the Bible—not out of antagonism to the denomination or their literature, but in the interest of better instruction in the Word of God. This has brought much criticism, and some have said, "How can that pastor think that he is more capable of instructing in the Bible than our gifted denominational lesson writers?"

The answer to this is, "This is the task to which the Lord called us." Any pastor who is not capable of instructing his church in the Word of God, is not capable of serving as pastor. If he needs to have some outside agency do the teaching to his church, he likewise needs an agency to prepare his sermons for him.

The writer of these lines is not only in favor of people studying the Bible itself, we always invite our congregation to open their Bibles and to follow the pastor as he reads and preaches, and we are frank to say, "If what we say is not according to this Word, then don't receive it." We are committed to belief in the right of "private interpretation" in the sense that each person is capable of reading and studying the Bible for himself. "Search the Scriptures, for in them ye think ye have eternal life."

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Predestination

Continued from page 2)

head would be almost endless; for a sample, consult Prov. 16:4; 1 Peter 2:8; 2 Peter 2:12; Jude 4; Rev. 13:8.

POSITION 4. — As the future faith and good works of the elect were not the cause of their being chosen, so neither were the future sins of the reprobate the cause of their being passed by, but both the choice of the former and the decretive omission of the latter were owing, merely and entirely, to the sovereign will and determining pleasure of God.

We distinguish between preterition, or bare non-election, which is a purely negative thing, and condemnation, or appoint-

ment to punishment: the will of God was the cause of the former, the sins of the non-elect are the reason of the latter. Though God determined to leave, and actually does leave, whom He pleases in the spiritual darkness and death of nature, out of which He is under no obligation to deliver them, yet He does not positively condemn any of these merely because He hath not chosen them, but because they have sinned against Him. (See Rom. 1:21-24; Rom. 2:8, 9; 2 Thess. 2:12.)

Their preterition or non-inclusion in the book of life is not unjust on the part of God, because out of a world of rebels, equally involved in guilt, God (who might, without any impeachment of His justice, have

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GETTING NEAR THE SOLE AT THE MOURNERS' BENCH

In a certain camp meeting in the south many of the people came bare foot. At the mourners' bench knelt an exceptionally large farmer with great bare feet. A near-sighted preacher coming up in the rear, laid his hands on the seeker's heels and prayed, "God bless these two boys."

"Tenth Commandment"

(Continued from page 1)

name's sake, shall receive AN HUNDREDFOLD, and shall inherit everlasting life."—Mt. 19:29.

If you will study that verse of Scripture carefully, I think that you will come to the same conclusion that I have—that the Lord Jesus Christ would say to us that a moderate desire for earthly goods is not in any wise at all to be forbidden by this commandment.

Listen again:

"For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that NOW IS, and of that which is to come."—I Tim. 4:8.

Now here is a verse that we need to study very, very carefully. God would remind us, first of all, that bodily exercise profits us but very, very little. Now maybe you get up in the morning to the sound of music, and you start your sitting up exercises or perhaps you roll across the floor thinking thereby that you are helping your physique and that you are enabling yourself to live longer because of the exercise that you take. I would remind you that this text says that bodily exercise profits little. It doesn't say that it doesn't profit at all, but it says that it profits "little." There's not much value to it.

I remember how Walter Camp, the man who taught the Army the value of calisthenics during World War I, spent the early part of his life giving himself exclusively to this manner of training men. He was the man who developed all the calisthenic exercises that the soldiers were put through during World War I and then died as a young man himself. I say to you, beloved, this text of Scripture is to be taken literally. Bodily exercise profiteth little. It doesn't say that it doesn't profit at all, but it profits very little.

Now what is profitable? Godliness is profitable unto all things. Now how much is included in the word "all"? He tells us that it has promise of a life that is to come, and also that which now is. The life that now is is blessed by godliness. I believe with all my heart that God's people are blessed materially as a result of godliness. I say then, in the light of this Scripture, that a moderate desire of this world's goods is certainly not forbidden to the child of God.

I'll go further and read to you another text that I am sure specifically teaches us that a child of God can have the things of this world, even be a millionaire so far as this life is concerned, and still please the Lord. Listen:

"The elder unto the well beloved Gaius, whom I love in the truth. Beloved, I wish above all things that THOU MAYEST PROSPER and be in health, even as thy soul prospereth."—III John 1:1, 2.

Years ago I announced one morning that I was going to preach a sermon on the subject, "How Rich Can a Rich Man Be and Still Please the Lord?" A man was in the audience that day who came to me afterwards and said, "Brother Gilpin, the subject that you announced for next Sunday has certainly gotten hold of me." He said, "All the time that you were preaching this morning, after you announced next Sunday's sermon, I kept thinking about next Sunday's sermon, and frankly I'm afraid I wasn't a good listener for this Sunday's sermon." He said, "The reason that I thought so much about it is because I can't be here next Sunday. I'm going to be in New York City and I won't have an opportunity to get this message and I wonder if you would tell me today what

you are going to say and give me your answer to this question." Immediately, I read to him this passage of Scripture in III John, and I said to this man, "Every individual can prosper physically and materially so long as it does not hurt his soul."

How rich can a rich man be and still serve God? He can be just as rich as Croesus, if his riches do not hold him back spiritually, and do not keep him from growing in the Lord. You will notice that it all is contingent on the last part of the verse, "even as thy soul prospereth." The first thing God wants to happen in your life is to have soul prosperity. Beloved, the one thing that you need above everything else today is not physical prosperity, and not material prosperity; it is not prosperity that affects your body and your health, but that which you need above everything else is soul prosperity.

Now, beloved, if a good strong body keeps you from having soul prosperity, John wouldn't pray for you to have that kind of a body. If a million dollars would keep you from soul prosperity, John wouldn't pray for you to have a million dollars. But, beloved, John would pray that you might have a strong body and that you might have material prosperity, unlimited and unbounded, provided it does not in any wise at all hinder the prosperity of your soul. I say to you, a moderate desire for this world's goods is not forbidden to the child of God. A child of God does not violate this commandment by desiring moderately the things of this world, but it is when we come to thinking of things as belonging exclusively and entirely to us—it is then that it is wrong for us, and it is then that material things become a curse to us instead of a blessing.

We are merely stewards of what we have. We do not have absolute ownership in this world. We do not have a title to things so far as this world is concerned in the sense that we are absolute lords of them. Instead, we are merely stewards of the Lord, and what we have, we hold as His stewards. As long as a man holds his money, as long as he holds his car, as long as he holds his house, as long as he holds whatever earthly goods he has with the thought in mind that he is a steward of these things, and must use them for the Lord—as long as he does so, and those things do not get the upper hand of his soul, and his spirit still grows, and he still grows in grace from day to day, that man is not prohibited by this commandment from the having of things of this world. Beloved, when it comes to the place that your house or your automobile or your pocketbook or whatever you have is merely for your own personal, selfish satisfaction, and you hold these things with the thought that these things are yours, it is then that you violate this commandment of God.

II

SOME SCRIPTURES CONCERNING COVETOUSNESS.

"The prince that wanteth understanding is also a great oppressor: but he that HATETH COVETOUSNESS shall prolong his days."—Prov. 28:16.

Do you want to live a long time? Do you want a recipe whereby you can have long life? Do you want to know how that you may live longer in this world than apparently you might live otherwise? The Word of God says, "He that hateth covetousness shall prolong his days."

Listen again:

"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their

mouth they shew much love, but their HEART GOETH AFTER THEIR COVETOUSNESS."—Ezek. 33:31.

In the New Testament we read about those who are hearers of the Word but are not doers. Also God says, "Be not a forgetful hearer, but be a doer of the Word." Well, beloved, we have the same group in the Old Testament. What the New Testament writer spoke of, and what Ezekiel spoke of, is what we have today in this modern Twentieth Century. We have folk who are hearers of the Word, but they are not doers.

I tell you, beloved, this sin of covetousness is a serious sin. It keeps a man from doing the Word of God. It causes a man to be a forgetful hearer. It causes a man to merely listen to the Word of God, and not to do it. It causes a man to live for himself and not to live in the light of the Word of God. I say to you, this sin of covetousness is a terrible sin in the light of what God says in the Bible.

Let's come to the New Testament and see what God says about covetousness:

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, OR COVETOUS, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one not to eat."—I Cor. 5:11.

You will notice that he is saying who it is that is not to be permitted to come to the Lord's table, and among other individuals, he mentions the man who is covetous. He says that the church should not allow a covetousness individual to partake of the Lord's Supper.

Listen again:

"Nor thieves, nor COVETOUS, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—I Cor. 6:10.

If you will read it carefully, you will notice that he is talking about the crowd who is not going to Heaven, and among other individuals he mentions the man who is covetous.

Notice again:

"For this ye know, that no whoremonger, nor unclean person, NOR COVETOUS MAN, who is an idolater, hath any inheritance in the kingdom of Christ and of God."—Eph. 5:5.

You will notice that he says that a man who is covetous is an idolater. He has made money his god and he is just as much an idolater as those who are bowing down before some idol—his is the god of money. I insist, beloved, that if a man is covetous he might as well hang a silver dollar up in his bedroom, and every morning when he gets up and starts his day, he might just as well bow down and pray to that silver dollar as to be covetous, for God says as such he is an idolater. I am thoroughly convinced as I look back across my ministerial experience of quite a few years that the majority of so-called Christians ought to spell God with four letters—G-O-L-D, for the majority of folk, I'm persuaded to believe, worship at the altar of gold. God says that covetousness is just the same as idolatry.

We read again:

"But fornication, and all uncleanness, or COVETOUSNESS, let it not be once named among you, as becometh saints."—Eph. 5:4.

If you want to live as a saint, there are certain things you ought to leave off. There are certain things you ought to be sure are not found within your life. We need to realize that it is just as wrong for one to be covetous as to be guilty of fornication. Among other things he says to let not covetousness be named among you.

Notice another Scripture relative to covetousness:

"There is that scattereth, and yet increaseth; and there is that WITHHOLDETH MORE THAN IS MEET, but it tendeth to poverty."—Prov. 11:24.

What a verse for every child of God! What a remarkable passage of Scripture for every one of

us! He says there are individuals who seemingly scatter and yet that scattering produces and gives rise to an increase. At the same time, he says there are those who withhold more than is meet, and the result is that it tends to poverty. When payday comes and you take your money, and hold it for yourself, and you squeeze those eagles until they ruffle their wings and give forth a shriek—just remember this Scripture—watch out, poverty is waiting just around the corner for you. God says that the man who gives and scatters will find that as a result of his scattering, he will have an increase, whereas the individual who withholds more than is meet will find that he is tending toward poverty. I'll give you an illustration in that respect.

I remember that I visited, years ago, two individuals one afternoon. I would judge that so far as material wealth was concerned, these two families were about on the same plane of equality. I would judge that each of them earned about the same and in all probability that both of them would have been evaluated at approximately the same from a material standpoint. I talked to each of those families in terms of tithing—that a child of God should bring his tithes and his offerings unto the Lord. I insisted that no man has discharged his duty to God when he merely brings his tithes to the Lord.

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God's people are not only to tithe but to make offerings unto the Lord as well. I recall that after noon as a result of those two specific visits that one family began tithing the next Sunday and the other family said, "No, we can't do it. We have some obligations." What was the result? I've seen one family prosper, and the other family is harder up today than they were thirty years ago when I made that pastoral call. I tell you, beloved, the Bible is to be taken literally, and it says you cannot withhold more than you meet, for it will bring you to poverty.

III

WARNINGS FROM EXAMPLES.

Let's take some warnings by way of examples from the Bible. I see two individuals—an uncle and a nephew—Abraham and Lot. Abraham said, "Lot, our herdsmen are not getting along like they should. The Canaanites and the Perizzites dwell all around us, and it is a shame for your men and my men to fight and fuss among themselves in the presence of these heathen. These heathen are going to think badly about us if our herdsmen can't get along." Abraham said, "Lot, you just take whichever part of the country you want and go your way and I'll take whatever is left. It doesn't make any difference to me." Lot looked out into the distance and he saw those well-watered plains of the Jordan, and he looked to the left and he saw those barren hills of Judah. He said, "Uncle Abraham, if it doesn't make any difference to you, I'll just take the well-watered plains of the Jordan. Old Abraham, generous and big-hearted, turned to the hill lands of Judah. What was the result? I see Lot a little later as he nears the city of Sodom. Although he knew that there were ungodly and sinful people living in the city of Sodom, and although he knew that it was not right for him to go there to dwell, the Word of God says that he pitched his tent toward Sodom. You say, "Was there anything wrong with pitching his tent toward Sodom?" Not a thing in this world in itself. I see him a little later moving over still closer to the city of Sodom and at a later date, I see him moving into the city of Sodom.

You say, "Brother Gilpin, was there anything wrong with Lot moving into the city of Sodom?" Not in itself, beloved. It wasn't wrong for Lot to live in the city of Sodom, but I'll tell you what was wrong—when Sodom got to living in Lot. Here was a man who goes into the city of Sodom in order to get money. He went there to buy and trade and traffic and sell. He went there in order that he might make merchandise and worldly gain, and what was the result? A little later I see the entire city going up in smoke and flames. A little later I look and his wife is turned into a pillar of salt. Still later I see his daughters out there in a cave in the land of Moab where they have accepted the morals of the city of Sodom and I see Lot become the father and grandfather of his own children at the same time. I see Lot die in a cave, and the Word of God says concerning Abraham that from day to day he looked forward to a city which had foundations whose builder and maker is God. Oh, what a contrast! One man coveted the plains of the Jordan and the silver and the gold of the city of Sodom and died in a cave. The other man who walked with the Lord went out to meet the Lord, looking for a city which had foundations whose builder and maker is God.

Let me give you a second illustration. In the New Testament we read of a man by the name of Judas Iscariot. One day he denied his Lord. One day Judas Iscariot sold his Lord for thirty pieces of silver—in our money the equivalent of about \$15.00. Judas Iscariot coveted, loving money, and betrayed his Lord. (Continued on page 6, column 3)

THE BAR OF RUST

Here lies what was once a bar of iron, but the joint action of air and water has reduced it to a bar of rust. It has now no strength, and consequently no value. To how many varied and useful purposes it might have been put some years ago, and in its work have found its strength, beauty and preservation; but it is too late now; it will soon be blended with the earth upon which it passively lies, a striking emblem of the man who through sloth and love of ease refuses to face the hammer and anvil of active life and honest work; who flies from the purifying fire of life's adversities, and who will fight no battle for truth and the higher interests of his soul. Gifted often with powers which properly cultivated and employed would have blessed myriads and opportunities for good which an angel might have envied, he allows the former to run waste and the latter to pass unheeded away, until corroded and worn down he sinks by degrees into that grave of mental and physical imbecility which has swallowed up its myriads, and which is too frequently but the dark passage to a more terrible death.

Predestination

(Continued from page three)
Involuntary agents, that it does not in the least interfere with the rational freedom of their wills, nor serve to render them less inexcusable.

POSITION 7. — *The punishment of the non-elect was not the ultimate end of their creation, but the glory of God.*

It is frequently objected to us that, according to our view of predestination, "God makes some persons on purpose to damn them," but this we never advanced; nay, we utterly reject it as equally unworthy of God to do and of a rational being to suppose. The grand, principal end, proposed by the Deity to Himself in His formation of all things, and of mankind in particular, was the manifestation and display of His own glorious attributes. His ultimate scope in the creation of the elect is to evidence and make known by their salvation the unsearchable riches of His power and wisdom, mercy and love, and the creation of the non-elect is for the display of His justice, power, sovereignty, holiness and truth. So that nothing can be more certain than the declaration of the text we have frequently had occasion to cite. "The Lord hath made all things for Himself, even the wicked for the day of evil" (Prov. 16:4).

On one hand, the "vessels of wrath are fitted for destruction," in order that God may "show His wrath and make His power known," and manifest the greatness of His patience and longsuffering (Rom. 9:22). On the other hand, He afore prepared the elect to salvation, that on them He might demonstrate "the riches of His glory and mercy" (ver. 23). As, therefore, God Himself is the sole Author and efficient of all His own actions, so is He likewise the supreme end of

which they lead and in which they terminate.

Besides, the creation and perdition of the ungodly answer another purpose (though a subordinate one) with regard to the elect themselves, who from the rejection of those learn (1) to admire the riches of the Divine love toward themselves, which planned and has accomplished the work of their salvation, while others, by nature on an equal level with them, are excluded from a participation of the same benefits. And such a view of the Lord's distinguishing mercy is (2) a most powerful motive to thankfulness that when they too might justly have been condemned with the world of the non-elect, they were marked out as heirs of the grace of life. (3) Hereby they are taught ardently to love their heavenly Father; (4) to trust in Him assuredly for a continued supply of grace while they are on earth, and for the accomplishment of His eternal decree and promise by their glorification in heaven; and (5) to live as becomes those who have received such unspeakable mercies from the hand of their God and Saviour. So Bucer somewhere observes that the punishment of the reprobate "is useful to the elect, inasmuch as it influences them to a greater fear and abhorrence of sin, and to a firmer reliance on the goodness of God."

POSITION 8. — *Notwithstanding God did from all eternity irrevocably choose out and fix upon some to be partakers of salvation by Christ and rejected the rest (who are therefore termed by the apostle, the refuse, or those that remained and were left out), acting in both according to the good pleasure of His own sovereign will, yet He did not herein act an unjust, tyrannical or cruel part, nor yet show Himself a respecter of persons.*

(1) He is not unjust in reprobating some, neither can He be so, for "the Lord is holy in all His ways and righteous in all His works" (Psa. 145). But salvation and damnation are works of His, consequently neither of them is unrighteous or unholy. It is undoubted matter of fact that the Father draws some men to Christ and saves them in Him with an everlasting salvation, and that He neither draws nor saves some others; and if it be not unjust in God actually to forbear saving these persons after they are born, it could not be unjust in Him to determine as much before they were born. What is not unjust for God to do in time, could not, by parity of argument, be unjust in Him to resolve upon and decree from eternity. And, surely, if the apostle's illustration be allowed to have any propriety, or to carry any authority, it can no more be unjust in God to set apart some for communion with Himself in this life and the next, and to set aside others according to His own free pleasure, than for a potter to make out of the same mass of clay some vessels for honourable and others for inferior uses. The Deity, being absolute Lord of all His creatures, is accountable to none for His doings, and cannot be chargeable with injustice for disposing of His own as He will.

(2) Nor is the decree of reprobation a tyrannical one. It is, indeed, strictly sovereign; but lawful sovereignty and lawless tyranny are as really distinct and different as any two opposites can be. He is a tyrant, in the common acceptance of that word, who (a) either usurps the sovereign authority and arrogates to himself a dominion to which he has no right, or (b) who, being originally a lawful prince, abuses his power and governs contrary to law. But who dares to lay either of these accusations to the Divine charge? God as Creator has a most unquestionable and unlimited right over the souls and bodies of men, unless it can be supposed, contrary to all Scripture and common sense, that in making of man He made a set of beings superior to Himself and exempt from His jurisdiction. Taking it for granted, therefore, that God has an absolute right of sovereignty over His creatures, if He should be pleased (as the Scriptures repeatedly assure us that He is) to manifest and display that right by graciously saving some and justly punishing others for their sins, who are we that we should reply against God?

Neither does the ever-blessed Deity fall under the second notion of a tyrant, namely, as one who abuses his power by acting contrary to law, for by what exterior law is He bound, who is the supreme Law-giver of the universe? The laws promulgated by Him are designed for the rule of our conduct, not of His. Should it be objected that "His own attributes of goodness and justice, holiness and truth, are a law to Himself," I answer that, admitting this to be the case, there is nothing in the decree of reprobation as represented in Scripture, and by us from thence, which clashes with any of those perfections. With regard to the Divine goodness, though the non-elect are not objects of it in the sense the elect are, yet even they are not wholly excluded from a participation of it. They enjoy the good things of providence in common with God's children, and very often in a much higher degree. Besides, goodness, considered as it is in God, would have been just the same infinite and glorious attribute, supposing no

rational beings had been created at all or saved when created. To which may be added that the goodness of the Deity does not cease to be infinite in itself, only because it is more extended to some objects than it is to others.

The infinity of this perfection, as residing in God and coinciding with His essence, is sufficiently secured, without supposing it to reach indiscriminately to all the creatures He had made. For, was this way of reasoning to be admitted, it would lead us too far and prove too much, since, if the infinity of His goodness is to be estimated by the number of objects upon which it terminates, there must be an absolute, proper infinity of reasonable beings to terminate that goodness upon; consequently it would follow from such premises either that the creation is as truly infinite as the Creator, or, if otherwise, that the Creator's goodness could not be infinite, because it has not an infinity of objects to make happy.

Lastly, if it were not incompatible with God's infinite goodness to pass by the whole body of fallen angels and leave them under the guilt of their apostasy, much less can it clash with that attribute to pass by some of fallen mankind and resolve to leave them in their sins and punishment for them. Nor is it inconsistent with Divine justice to withhold saving grace from some, seeing the grace of God is not what He owes to any. It is a free gift to those that have it, and is not due to those that are without it; consequently there can be no injustice in not giving what God is not bound to bestow. There is no end of cavilling at the Divine dispensations if men are disposed to do it. We might, with equality of reason, when our hand is in, presume to charge the Deity with partiality for not making all His creatures angels because it was in His power to do so, as charge Him with injustice for not electing all mankind. Besides, how can it possibly be subversive of His justice to condemn, and resolve to condemn, the non-elect for their sins when those very sins were not atoned for by Christ as the sins of the elect were? His justice in this case is so far from hindering the condemnation of the reprobate that

A Great Verse On Giving

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

—Proverbs 11:24

Read it again.

it renders it necessary and indispensable. Again, is the decree of sovereign preterition and of just condemnation for sin repugnant to the Divine holiness? Not in the least, so far from it, that it does not appear how the Deity could be holy if He did not hate sin and punish it. Neither is it contrary to His truth and veracity. Quite the reverse. For would not the Divine veracity fall to the ground if the finally wicked were not condemned?

(3) God, in the reprobation of some, does not act a cruel part. Whoever accused a chief magistrate of cruelty for not sparing a company of atrocious malefactors, and for letting the sentence of the law take place upon them by their execution? If, indeed, the magistrate pleases to pity some of them and remit their penalty, we applaud his clemency, but the punishment of the rest is no impeachment of his mercy. Now, with regard to God, His mercy is free and voluntary. He may extend it to and withhold it from whom He pleases (Rom. 9:15, 18), and it is sad indeed if we will not allow the Sovereign, the all-wise Governor of heaven and earth, the same privilege and liberty we allow to a supreme magistrate below.

(4) Nor is God, in choosing some and rejecting others, a respecter of persons. He only comes under the title who, on account of parentage, country, dignity, wealth, or for any other external consideration, shows more favour to one person than to another. But that is not the case with God. He considers all men as sinners by nature, and

(Continued on page 6, column 1)

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"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus 3:5.

Not by toiling with my hands,
Not through works of sinful man.
Not because I chose Him first,
Not through majestic kingly birth.
Not because I cared for Him,
Not because I hated sin.
Not because I could win the race,
BUT WHOLLY THROUGH HIS WONDROUS GRACE.

Not because of my own way,
"All we like sheep have gone astray."
Not because I drank death's cup,
"And I, if I be lifted up."
Not because of self subdued,
"Lord, what wilt Thou have me to do?"
Not because I bridged the space,
BUT ALL BECAUSE OF GOD'S OWN GRACE.

Not because of great deeds done,
"Without my Spirit, none can come."
Not through raging bitter strife,
Our Saviour bought us with His life.
Not because I paid the fee,
T'was He who died upon the tree.
And when I stand in God's Holy Place,
T'will be a sinner, "SAVED BY GRACE."

Predestination

(Continued from page 5)
has compassion not on persons of this or that sect, country, sex, age or station in life, because they are so circumstanced, but on whom, and because, He will have compassion.

Pertinent to the present purpose is that passage of Augustine: "Forasmuch as some people imagine that they must look on God as a respecter of persons if they believe that without any respect had to the previous merits of men, He hath mercy on whom He will, and calls whom it is His pleasure to call, and makes good whom He pleases. The scrupulousness of such people arises from their not duly attending to this one thing, namely, that damnation is rendered to the wicked as a matter of debt, justice and desert, whereas the grace given to those who are delivered is free and unmerited, so that the condemned sinner cannot allege that he is unworthy of his punishment, nor the saint vaunt or boast as if he was worthy of his reward. Thus, in the whole course of this procedure, there is

no respect of persons. They who are condemned and they who are set at liberty constituted originally one and the same lump, equally infected with sin and liable to vengeance. Hence the justified may learn from the condemnation of the rest that that would have been their own punishment had not God's free grace stepped in to their rescue."

Before I conclude this head, I will obviate a fallacious objection very common in the mouths of our opponents. "How," they say, "is the doctrine of reprobation reconcilable with the doctrine of a future judgment?" To which I answer that there need be no pains to reconcile these two, since they are so far from interfering with each other that one follows from the other, and the former renders the latter absolutely necessary. Before the judgment of the great day, Christ does not so much act as the Judge of His creatures as their absolute Lord and Sovereign. From the first creation to the final consummation of all things He does, in consequence of His own eternal and immutable purpose (as a Divine Person), graciously work in and on His own elect, and permissively harden the reprobate. But when all the transactions of providence and grace are wound up in the last day, He will then properly sit as Judge, and openly publish and solemnly ratify, if I may so say, His everlasting decrees by receiving the elect, body and soul, into glory, and by passing sentence on the non-elect (not for their having done what they could not help, but for their wilful ignorance of Divine things and their absolute unbelief, for their omissions of moral duty and for their repeated iniquities and transgressions.

POSITION 9. — *Notwithstanding God's predestination is most certain and unalterable, so that no elect person can perish nor any reprobate be saved, yet it does not follow from thence that all precepts, reproofs and exhortations on the part of God, or prayers on the part of man, are useless, vain and insignificant.*

(1) These are not useless with regard to the elect, for they are necessary means of bringing them to the knowledge of the truth at first, afterwards of stirring up their pure minds by way of remembrance, and of edifying and establishing them in faith, love and holiness. Hence that of Augustine: "The commandment will tell thee, O man, what thou oughtest to have, reproof will show thee wherein thou art wanting, and praying will teach thee from whom thou must receive the supplies which thou wantest."

(2) Nor are these vain with regard to the reprobate, for precept, reproof, and exhortation

may, if duly attended to, be a means of making them careful to adjust their moral, external conduct according to the rules of decency, justice and regularity, and thereby prevent much inconvenience to themselves and injury to society. And as for prayer, it is the duty of all without exception. Every created being (whether elect or reprobate matters not as to this point) is, as such, dependent on the Creator for all things, and, if dependent, ought to have recourse to Him, both in a way of supplication and thanksgiving.

(3) But to come closer still. That absolute predestination does not set aside, nor render superfluous the use of preaching, exhortation, etc., we prove from the example of Christ Himself and His apostles, who all taught and insisted upon the article of predestination, and yet took every opportunity of preaching to sinners and enforced their ministry with proper rebukes, invitations and exhortations as occasion required. Though they showed unanswerably that salvation is the free gift of God and lies entirely at His sovereign disposal, that men can of themselves do nothing spiritually good and that it is God who of His own pleasure works in them both to will and to do, yet they did not neglect to address their auditors as being possessed of reason and conscience, nor omitted to remind them of their duties as such; but showed them their sin and danger by nature, and laid before them the appointed way and method of salvation as exhibited in the Gospel.

Our Saviour Himself expressly, and in terminis, assures us that no man can come to Him except the Father draw him, and yet He says, "Come unto Me, all ye that labour," etc. Peter told the Jews that they had fulfilled "the determinate counsel and foreknowledge of God" in putting the Messiah to death (Acts 2), and yet sharply rebukes them for it. Paul declares, "It is not of him that willeth nor of him that runneth," and yet exhorts the Corinthians so to run as to obtain the prize. He assures us that "we know not what to pray for as we ought" (Rom. 8), and yet directs us to "pray without ceasing" (1 Thess. 5). He avers that the foundation or decree of the Lord standeth sure, and yet cautions him who "thinks he stands, to take heed lest he fall" (1 Tim. 2). James, in like manner, says that "every good and perfect gift cometh down from above," and yet exhorts those who want wisdom to ask it of God.

So, then, all these being means whereby the elect are frequently enlightened into the knowledge of Christ, and by which they are, after they have believed through grace, built up in Him, and are means of their perseverance in grace to the end; these are so far from being vain and insignificant that they are highly useful and necessary, and answer many valuable and important ends, without in the least shaking the doctrine of predestination in particular or the analogy of faith in general.

Thus Augustine: "We must preach, we must reprove, we must pray, because they to whom grace is given will hear and act accordingly, though they to whom grace is not given will do neither."

"Tenth Commandment"

(Continued from page four)
into the hands of the enemies. The Word of God tells us how that money which was given to him, gave him no satisfaction, and he came back and flung it with a metallic clank at the feet of the Sanhedrin. He tried to get rid of that money that was weighing heavily on his conscience — money that he had received as a result of his covetousness. I look the next morning and I can see a horrible sight of a man's body

Hitherto

"Hitherto hath the Lord helped us."
I Sam. 7:12.

When our soul is much discouraged
By the roughness of the way,
And the cross we have to carry
Seemeth heavier every day;
When some cloud that overshadows,
Hides our Father's face from view;
Oh, it's well then to remember
He has blessed us hitherto.

Looking back the long years over,
What a varied path! And yet,
All the way His hand HAS led us,
Placed each hindrance we have met;
Given us the "pleasant places";
Cheered us all the journey through;
Passing through the deepest waters,
He has blessed us hitherto.

—L. Oakley.

lying there on the ground burst open, his bowels having gushed out. I look above him and I see a hemp that has broken and I piece together a story. Here is a man who hangs himself, the hemp breaks, his body falls, and the force of the fall causes his body to burst open and his bowels gush out. I say, "What is the story back of it?" One thing: covetousness.

Let's notice again. There is a man in the Old Testament that I have always had a high regard for — a man by the name of Balaam. When I first read of Balaam, he sounded to me like a man of God. I read where the crowd from Balak, the king of Moab, came to Balaam and said, "We want somebody to preach for us — somebody that will preach the kind of preaching that will suit Balak our king. Balak will give you lots of money if you will, but preach the kind of preaching that he wants." Balaam said, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more" (Num. 22:18).

I tell you, beloved, Balaam sounded like a man who really wanted to do the right thing in God's sight. A little later I hear this man Balaam say, "What was that you said about money?" and I can see the crowd as they held the dollar bill and let Balaam smell of it, and old Balaam followed right along over into the land of Moab, hoping to preach the kind of preaching that Balak wanted. I look at Balaam and I see him, the man who dared to stand up in the face of the ambassadors from Balak, saying, "If you give me a house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." I see him later, when Balak refused to pay him, saying, "I may not have been able to help you much thus far, but I'll tell you what you can do. I'll tell you how you can get

these Israelites. You just have these Moabitish women to entice them." I see this man Balaam who stood up and dared to contend boldly for the finality of the Word of God finally sink so low that he would propose a most indecent compromise on the part of the people of God with Moabitish women. I tell you, beloved, covetousness is a terrible sin.

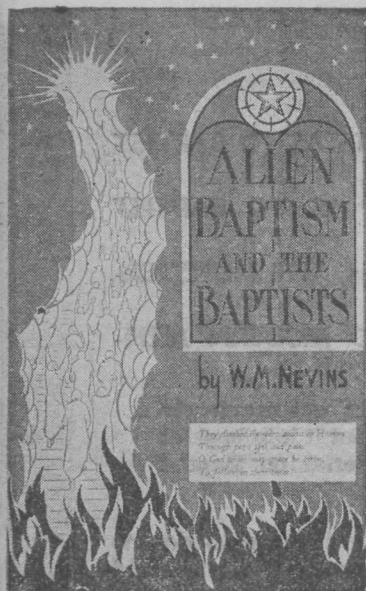
Let's look at another man. The Word of God tells us of Gehazi a servant of Elisha. You can read those early days of his ministry as a servant without believing that Gehazi faithfully served the Lord to the best of his ability. I see him one day when Naaman came from a far distance and was cured of his leprosy and wanted to give to this man of God a gift of clothing and money and wealth that he had brought from Damascus. The man of God said, "Not for me. Take it back home with you."

Just as soon as he had departed Gehazi slipped out and hurried after him and said, "Now wait a minute. Since you were at our house this morning, and we have had unexpected company and we are in need. We didn't need anything this morning when you were there, but we are in need now, and if you don't mind, I'll take a couple of those suits and a little of that money. Naaman would help my master." Naaman said, "Take it. That is what I brought it for. I brought it as a gift," and he gave it to Gehazi. I don't know what Gehazi did with the suits and the money, but I imagine he hurried to find a place where he could hide them, and then he slipped in the house where Elisha was.

The man of God said, "What have you been," and Gehazi said, "Thy servant went no whither. Elisha said, 'Didn't you go with your heart? Didn't you mean with your heart? Do you mean' (Continued on page 7, column

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"Tenth Commandment"

(Continued from page six)

all me that your heart only went out there and connived with this man Naaman?" He said, "Gehazi, because of this sin of covetousness on your part, the leprosy that Naaman had is now yours, and you will go down to your grave with the leprosy that Naaman brought from Damascus and was cured of." Gehazi, the man who had been a man of God, the man who had been a servant of the Lord, goes out from his presence a leper to his grave. Why? Because of the sin of covetousness.

Look now at David. You remember how that David one day saw Bathsheba when she was taking a bath, and he desired her, and he sent for her, and as a result of sending for her to come to his home, he became guilty of the sin of adultery, and became the father of her child out of wedlock, and later had her husband murdered in battle.

The Word of God says that David saw, and the word for "saw" is the word for "covet." When he saw Bathsheba he coveted her. See David when Nathan comes around and points the accusing finger in his face and says, "Thou art the man," and he pronounces the curse after another upon David to the extent that the curse of God was never lifted so far as his house is concerned for what he had done in the murdering of his man in battle, growing out of his coveting of Bathsheba.

I am sure you remember how Achan coveted. When God led the children of Israel over into the land of Canaan, they were told that all the plunder and the booty of the land of Canaan was to be theirs except one place—the city of Jericho. The first city of the land of Canaan was to belong to God, and all the spoil and the plunder and the wealth of the city of Jericho was to go to God. Everybody who went out to battle knew that that was true.

The Word of God says that Achan saw a goodly Babylonish garment and he saw a wedge of gold and a wedge of silver. The word for "saw" is the word for "covet." He coveted that new suit of clothes and that wedge of silver and gold. What was the result? Out there in the valley of Achor I see a field with a great heap of stones, and I say, "Is this the country of the moundbuilders? Is this the remains of the Stone Age? Is this the reminder of a prehistoric past?" No, no, beloved, it is the reminder that a man by the name of Achan coveted a suit of clothes, a wedge of silver and a wedge of gold, and the result was that the people of God stoned him to death.

Did you ever stop to think how the first trouble that came to the early church following that memorable day of the first Pentecost was caused by covetousness? Ananias and Sapphira desired the praise that had been given to Barnabus. Barnabus had sold his goods and had brought the money and laid it down at the feet of

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the apostles. Ananias and Sapphira looked on and they heard the people praise Barnabus and thank God for his generosity. They sold their property but they only brought a part of it, and laid it down at the feet of the apostles. They honored the feet of the apostles more than they honored the eye of God. God looked down out of the sky and saw their hypocrisy, knowing the covetousness within their hearts. The Word of God says that they fell down dead and they were taken out and buried. They were not even allowed to be taken home to their family. They were not even allowed to lie in state. They lived and they coveted, and as a result of their covetousness their bodies were buried both in a day's time.

Let's get another example of covetousness. The Word of God tells us how that the Jews could sell their property only until the year of the Jubilee. All property reverted to the owner at the fiftieth year. One day Ahab looked around about him and he saw that his neighbor, Naboth, had a fine vineyard, and he thought, "I need this vineyard to round out my holdings. I need Naboth's vineyard in order that my vineyard be complete." He proposed that Naboth sell it, and Naboth refused. It was wrong. He could not have sold it for longer than up to the year of the Jubilee. That was as long as he could have sold it even if he had cared to have sold it. Ahab wanted it forever. He coveted it.

I can see Ahab as he goes home. He is certainly about as low in his morale as a human could be. When his wife saw him she inquired as to what was wrong and he told her he had tried to buy Naboth's vineyard but he had refused to sell it to him. His wife said, "Give me your ring," and she took his ring and put the official seal on the

letter which he sent out saying that Naboth had spoken blasphemously against God and against the king. On the basis of that testimony, Naboth was stoned and killed. Ahab then goes out to view his estate and he looks up and there stands the preacher. The man of God said, "You have killed. Now you have come to take possession. But just like the dogs licked up the blood of that man, Naboth, that you killed, so the dogs are going to lick up your blood too." I see Ahab go out to battle and he is shot, and when they bring the chariot back and wash it, the bloody water runs out, and the dogs lick up the blood. I tell you, beloved, to violate this tenth commandment is a terrible sin, which causes terrible consequences.

IV

THE CURE FOR COVETOUSNESS.

What is the cure for covetousness? It is the same as the cure for the violation of the balance of the Ten Commandments. There is just one cure, and that is the blood of the Lord Jesus Christ. Listen:

"And almost all things are by the law purged with blood; and without **SHEDDING OF BLOOD** is no remission."—Heb. 9:22.

"Neither by the blood of goats and calves, but **BY HIS OWN BLOOD** he entered in once into the holy place, having obtained **ETERNAL REDEMPTION** for us."—Heb. 9:12.

"But if ye walk in the light, as he is in the light, we have fellowship one with another, and the **BLOOD OF JESUS CHRIST HIS SON CLEANSETH** us from all sin."—I John 1:7.

"Forasmuch as ye know that ye were not **REDEEMED** with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the **PRECIOUS BLOOD OF CHRIST**, as of a lamb without blemish and without spot."—I Pet. 1:18, 19.

Thank God for the blood of Jesus Christ. It is the cure for covetousness. It is the cure for the violation of any of these Ten Commandments. It is the cure that every man and woman in this world needs.

"What can wash away my sin? Nothing but the blood; What can make me whole again? Nothing but the blood."

What can pay sin's old back debt? Nothing but the blood; What can make me a Christian yet? Nothing but the blood, Nothing but the blood."

Thank God for the blood of Jesus Christ that washes white as snow. May God save your soul, and may God help you to bow before the Lord Jesus as the Lord of your life, that your life may not be given over to covetousness, but may you serve Him, knowing that He has given Himself for you. He gave His all for you. He asks you to give your life to Him. May God bless you!

Thus a New Testament church is an assembly of baptized believers in Christ.

Now after Jesus was baptized and upon His return from temptation in the wilderness, He proceeds to preach, and as He preached He called out the apostles, the people whom John the Baptist had made ready (Luke 1:17), setting them first in His church (I Cor. 12:28). This was a called-out assembly of baptized believers in Christ (Luke 6:12-17). Thus Christ, the bridegroom, hath the bride. That is in its infant state. Therefore the friend of the bridegroom (John the Baptist) which standeth and heareth Him, rejoiceth greatly because of the bridegroom's voice, and he says, "This my joy therefore is fulfilled. He must increase, but I must decrease" (John 3:29, 30).

Christ sends forth His church with power and authority over sickness, demons, etc., and to baptize, preaching repentance. After some three and a half years with them, He institutes His supper with them, as an ordinance to be kept by the church until He comes again (Matt. 26:20-30). They sang an hymn and went out. Thus Christ sang in the midst of His church (Heb. 2:12 — Psalm 22:22). Sounds like He had a church before the day of Pentecost, doesn't it? From the supper they go to Gethsemane. On the following day He suffers on the Roman cross. So, Christ loved the church and gave Himself for it (Eph. 5:25).

Christ Commisions His Church

Now after Christ rose from the dead He met with His church on the day He arose, being the first day of the week (John 20:19-23). On a mountain in Galilee, later He gives forth His great commission to His church (Matt. 28:19, 20). To no other organization in

all the world has He given this commission.

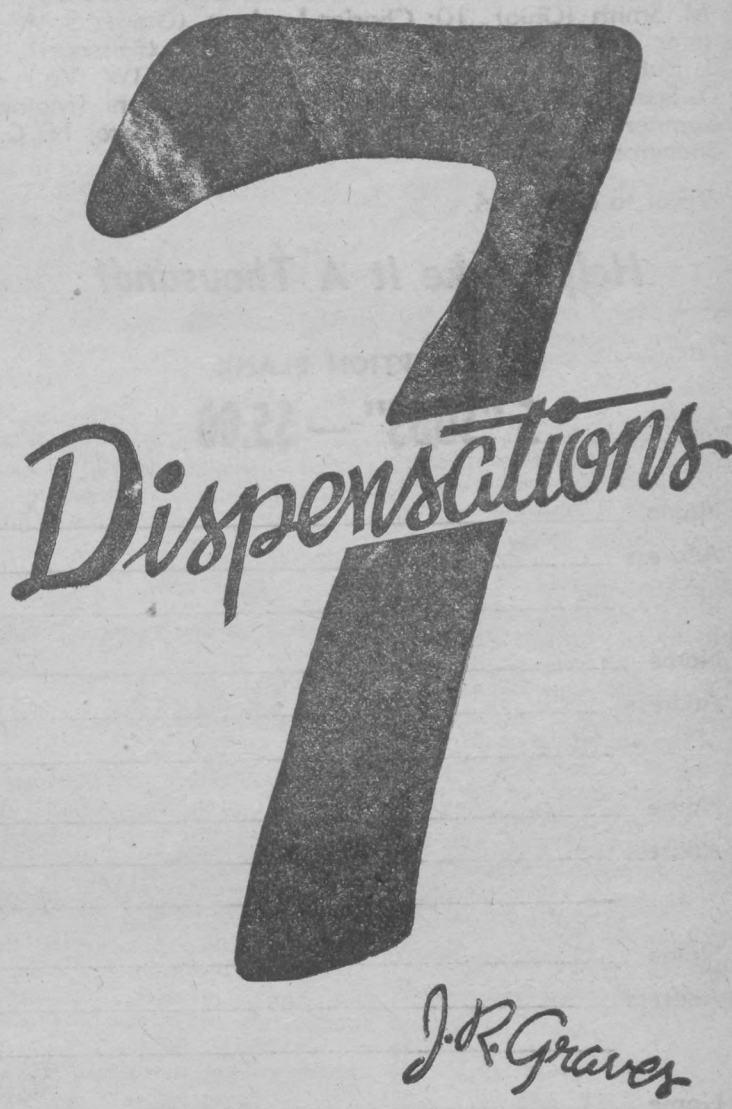
Later He commands them to tarry in Jerusalem until they are endued with power from on high, then they would be witnesses of Him throughout the world. He then leads them out as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass while He blessed them, He was parted from them, and carried up into Heaven (Luke 24:49-51).

The Church Begins Its World-Wide Ministry

While the church was waiting the coming of the Holy Spirit, Matthias was chosen to fill the place of Judas Iscariot. The qualification for such a one is clearly stated in Acts 1:22: That beginning from the baptism of John unto that same day that He was taken up from them, must one be ordained to be a witness with us of His resurrection. So, when the day of Pentecost was fully come, they were all with one accord (Acts 2:1). Everything was in Divine order.

When Solomon had built the temple, and offered the sacrifices, and everything was in order, it is said: "And the glory of the Lord filled the house" (II Cor. 7:1). So Christ, our passover, had been offered, and entered into Heaven with His own blood, and set down as the great High Priest (Heb. 12:2), at the right hand of the throne of God. Therefore the Holy Spirit came upon His waiting church in His great power, and has been with His church ever since. The glory of the church is not stately buildings, scholarship, human talent, or glamour, but it is the abiding presence of the Holy Spirit.

Thus began the church, which was at Jerusalem, to multiply (Acts 8:1). Persecution scattered. (Continued on page 8, col. 3)

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- Appendix IV—I John 2:2

SEND TBE TO OTHERS**Christ's Church**

(Continued from page 1)

is recognized and obeyed, the glory of God is manifested. It was so here. The heavens opened, the Holy Spirit descended upon Him, and the loving Father spoke saying, "This is my beloved Son, in whom I am well pleased." This marked the beginning of Christ's public ministry.

The word translated "church" in Matthew 16:18, where Christ declared "Upon this rock I will build my church," is the Greek word "ekklesia," which means "called out assembly" or "an assembly of called out ones." The word is used of an assembly, not at all of some invisible something.



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What I Believe . . .

(Continued from page 1)

everything that man now has EXCEPT LIFE (see Gen. 2:7). Man has not always been a living soul, but he became a living soul when God gave him life by breathing into his nostrils the breath of life.

4. Evolution teaches that there is no specie boundaries. The Bible says: "And God made the BEAST after HIS KIND, and CATTLE after THEIR KIND, and EVERYTHING THAT CREEPETH UPON THE EARTH AFTER HIS KIND: and God saw that it was good" (Gen. 1:25). These truths cannot be twisted to suit the evolutionary theory.

5. Evolution teaches that woman evolved also. In teaching this theory they infer that man could have been at one time a weed or flower, being bisexual, (i. e., being of both sexes), as some flowers are known to be. Or else they say there was a time when man had no distinct sex and being able to produce without sexual agency, hence man was at one time asexual according to evolutionists. Like all the rest, these theories fall when tried by the Word of God.

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof, and the rib, which the Lord God had taken from man, MADE HE A WOMAN, and brought her unto the man" Gen. 2:21-22). Since the first man and woman, every other human being has been produced through sexual agency.

"And Adam knew his wife and she conceived, and bare Cain" (Gen. 4:1).

"And Cain knew his wife; and she conceived and bare Enoch" (Gen. 4:17).

"And Adam knew his wife again; and she bare a son" (Gen. 4:25). And so the record goes.

There must be only one reason why people believe the lie of evolution, and that is it is the popular theory and youth is pressured to accept it. Evolution has never been proved, but the Bible has, over and over again; so in order to be consistent with the idea that you should never believe anything until it has first been proven, people ought to believe the Bible. Try as hard as they may there is an unbridged gap between the lowest man and the highest of animals. This is admitted by intelligent men.

Beside the above facts, if evolution were true it would still be taking place today. But instead of seeing "supermen" you can see "ape-men" most anywhere you look today. Apes and monkeys would not be as much out of place on the street today as the average man or woman that you see parading around without enough clothes on to cover their nakedness. If man is evolving, it is downward. That is devolution!

Christ's Church

(Continued from page 7)

them abroad, and not long hence other churches of like faith and order were established to also carry the glorious gospel of Christ to the world.

The Ordinances of the Church

There are only two ordinances given by our Lord to His church: Baptism and the Lord's Supper (Matt. 28:19, 20—Matt. 26:26-29). Here I wish I had time to elaborate, but I shall only touch lightly for lack of space. Our Lord left us an example that we should follow His steps (I Peter 2:21). Now, therefore, the order of His sacred steps sets the first ordinance as baptism. He was baptized, then He instituted His supper.

These ordinances are given only to Christ's church to administer. No other organization in all the world has Scriptural authority to baptize or keep the Lord's Supper. The church has authority to baptize only those who profess faith in Christ (Acts 8:37, 38). The

Lord's Supper is restricted to the members of the local body alone, over which the church has the power to discipline.

The Purpose of These Ordinances

First, as to baptism, which is "a figure" (I Peter 3:21). All the way through the Scriptures this principle is to be regarded. Where it is not regarded, then the Scriptures are abused, misrepresented, and misinterpreted. Thus we have the doctrines of men injected, such as salvation by baptism, which invokes mankind to trust in the shadow rather than the substance. Christ is the substance to which the figure of baptism points. There is no such thing as "modes" of baptism. Rather it is just baptism, which can mean nothing but dip, plunge, or immerse. Sprinkling came from the harlot of Rome and has no Scriptural warrant whatsoever. Baptism is a figure of Christ's death, burial, and resurrection for the believer to whom it is administered. Furthermore, it is a figure of the believer's union with Christ in such.

The Lord's Supper is another shadow of Christ's death till He comes. Those who try to make a saviour out of the Lord's Supper, such as the Roman Catholics do, by their Mass, do not observe the Lord's Supper but through their doctrine of transubstantiation commit the crime of idolatry. It is idolatry to preach salvation by either baptism or the Lord's Supper. The Lord's church is commanded to keep the ordinances in Divine order according to the Scriptures (I Cor. 11:2). "As often therefore as ye eat this bread and drink this cup ye do shew the Lord's death till He come" (I Cor. 11:26).

The Offices of the Church

There are only two offices of the Lord's church. The office of a bishop (I Tim. 3:1), and the office of a deacon (I Tim. 3:13). The bishop is a pastor, or overseer (not a dictator). The qualification for a pastor is given in I Tim. 3:1-7. The work of a pastor is set forth in I Peter 5:1-4. The qualification of a deacon is set forth in I Tim. 3:8-13. The work of a deacon is set forth in Acts 6:1-3. Other Scriptures are to be studied and considered in connection with these references relative to these offices.

The Doctrine of the Church

Sorry, we don't have space to deal with this part of the message, other than just briefly. The doctrine of the Lord's church is the doctrine of the Holy Scriptures. The church takes the Word of God which is the Holy Bible as its supreme authority, rule and practice. The doctrine of the church is the doctrine of Christ, and He said, "My doctrine is not mine but His that sent me" (John 7:16). The church continued steadfastly in the apostles' doctrine (Acts 2:42), which was Christ's doctrine. The Lord's church is strictly commanded to touch not, taste not, and handle not the commandments and doctrines of men. The church is a Divine institution, independent and autono-

mous, and is to be separate from conventions which have been set up by men. Perhaps I am dealing a bit with the nature of the church now but how important this is today when traditions of men are regarded by many as Scriptural authority is being ignored! By their tradition they make the Word of God of no effect (Matt. 15:3). Teaching doctrines the commandments of men (Mark 7:7). So, the doctrine of the church is the doctrine of the Holy Scriptures.

The Perpetuity of Christ's Church

Our Lord has declared that the "gates of hell" shall not prevail against His church (Matt. 16:18). Kingdoms and powers of men and earth rise and fall, but like God's living Word, the Lord's church lives on. Behind her is a trail of blood, from her Head and only Head, which is Jesus Christ (Col. 1:18), down through the centuries of them until now. She came through the persecution of the Jews, then through the bloody trail of Pagan Rome and on through the dark ages of the Papal tormentors of the Roman Catholic harlot (Rev. 17). Until this day the Lord's church continues.

Yes, there are today, over the world, churches that bear the marks of New Testament churches. They are not perfect, as the first one had a Devil in it (John 6:70). If I could find a perfect one I wouldn't join it for it certainly wouldn't be perfect after I joined it. Our greatest danger, however, is not the water on the outside of the boat, but the which gets inside. The church though not yet perfect, will some day be glorified together with Christ.

Also, always remember everything called a New Testament church is not a true church. Lots of churches call themselves "Baptist," which do not bear the marks of Christ's church. Only the churches that bear the marks of the true church are churches of Christ. All organizations called churches that have been originated by some man or woman fail to be the true churches of Christ, and have no Scriptural warrant or authority to operate as such. Presumptuous and self-willed are they.

I must close this discourse with a few Scriptures. Paul, to the Ephesian elders said, by the Holy Spirit, "Take heed, therefore, to yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 20:28).

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as any army with banners?" (Song of Solomon 6:10).

"This is a great mystery: but I speak concerning Christ and the church" (Ephesians 5:32).

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