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WHAT I BELIEVE THE BIBLE TEACHES, NO. 4—

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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VOL. 28, NO. 29 RUSSELL, KENTUCKY, AUGUST 22, 1959 WHOLE NUMBER 1104

PREDESTINATION By Jerome Zanchius:

CHAPTER III

Predestination As It Relates To The Elect

Having considered predestination as it regards all men in general, and briefly showing that by some are appointed to wrath and others to obtain salvation by Jesus Christ (1 Thess. 5:9), I now come to consider, more distinctly, that branch of it which relates to the saints only, and is commonly styled **election**. Its definition I have given already in the close of the first chapter. What I have farther to advance, from the Scriptures, on this important subject, I shall reduce to several positions, and subjoin a short explanation and confirmation of each.

POSITION 1.—Those who are ordained unto eternal life were not so ordained on account of any worthiness foreseen in them, or of any good works to be wrought by them, nor yet for their future faith, but purely and solely of free, sovereign grace, and according to the mere pleasure of God.

This is evident, among other considerations, from this: that faith, repentance and holiness are no less the free-gifts of God than eternal life.

"Faith—is not of yourselves, it is the gift of God (Eph. 8:8).

"Unto you it is given to believe" (Phil. 1:29).

"Him hath God exalted with His right hand for to give repentance" (Acts 5:31).

"Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).

In like manner holiness is called the sanctification of the Spirit (2 Thess. 2:13), because the Divine Spirit is the efficient of it in the soul, and, of unholy, makes us holy. Now, if repentance and faith are the gifts, and sanctification is the work of God, then these are not the fruits of man's free-will, nor what he acquires of himself, and so can neither be motives to, nor conditions of his election, which is an act of the Divine mind, antecedent to, and irrespective of all qualities whatsoever in the persons elected. Be that election is not of works, but of Him that calleth, and that it preceded before the persons concerned had done either good or evil (Rom. 9:11).

Again, if faith or works were the cause of election, God could not be said to choose us, but we to choose Him, contrary to the whole tenor of Scripture.

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

"Herein is love, not that we loved God, but that He loved us. We love him because He first loved us" (1 John 4:10, 19).

Election is everywhere asserted

to be God's act, and not man's (Mark 13:20; Rom. 9:17; Eph. 1:4; 1 Thess. 5:9; 2 Thess. 2:13). Once more, we are chosen that we might be holy, not because it was foreseen we would be so (Eph. 1:4), therefore to represent holiness as the reason why we were elected is to make the effect antecedent to the cause. The apostle adds (verse 5), "having predestinated us according to the good pleasure of His will," most evidently implying that God saw nothing extra se, had no motive from without, why He should either choose any at all or this man before another. In a word, the elect were freely loved (Hosea 14:4), freely chosen (Rom. 11:5, 6), and freely redeemed (Isa. 52:3), they are freely called (2 Tim. 1:9), freely justified (Rom. 3:24), and shall be freely glorified (Rom. 6:23).

The great Augustine, in his book of Retractions, ingenuously acknowledges his error in having once thought that faith foreseen was a condition of election; he owns that that opinion is equally impious and absurd, and proves that faith is one of the fruits of election, and consequently could not be, in any sense, a cause of it. "I could never have asserted," says he, "that God in choosing men to life had any respect to their faith, had I duly considered that faith itself is His own gift."

And, in another treatise of his, he has these words: "Since Christ says, 'Ye have not chosen Me,' etc., I would fain ask whether it be Scriptural to say we must have faith before we are elected, and not, rather, that we are elected in order to our having faith?"

Position 2.—As many as are ordained to eternal life are ordained to enjoy that life in and through Christ, and on account of His merits alone (1 Thess. 5:9).

Here let it be carefully observed that not the merits of Christ, but the sovereign love of God only is the cause of election itself, but then the merits of Christ are the alone procuring

cause of that salvation to which men are elected. This decree of God admits of no cause out of Himself, but the thing decreed, which is the glorification of His chosen ones, may and does admit, nay, necessarily requires, a meritorious cause, which is no other than the obedience and death of Christ.

Position 3.—They who are predestinated to life are likewise predestinated to all those means which are indispensably necessary in order to their meetness for, entrance upon, and enjoyment of that life, such as repentance, faith, sanctification, and perseverance in these to the end.

"As many as were ordained to (Continued on page 5, column 1)

WHAT I BELIEVE ABOUT SATAN AND HIS WORK

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

There is much the Bible has to say about this mighty evil being called the Prince of darkness, Beelzebub, Prince of the Power of the Air, Satan, Devil, and the God of this age. He is not omnipotent, omnipresent, or omniscient, but he is next to God in all of these. That is why Paul wrote to Timothy and said the servant of the Lord should teach and instruct people, for the devil is not only powerful, but he is cunning and sly and sets snares and people are "taken captive by him at his will" (II Tim. 2:26).

The Bible teaches that Satan is a real person and not a mythical character. He is said to be "walking about seeking whom he may devour" (I Peter 5:8). He is said to come among the Lord's people when they "present themselves before the Lord" (Job 1:6, 2:1). Therefore when people think they have found a refuge from Satan by joining the church they are mistaken.

One of the greatest perversions of truth concerning Satan is that he can be found only on the "skid-rows, the harlot houses, etc., etc." One does not need to be inspired of Satan to do these things, "but every man is tempt-

ed, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth death" (James 1:14-15).

Satan is the enemy of God and of every Christian, but there is no need to blame him with everything, "for from within, OUT OF THE HEART OF MEN, proceed evil thoughts, adulteries, fornications, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Matt. 7:21-23).

The Motives of Satan

The one supreme motive of Satan was and still is "to become like the Most High." Therefore, his main business is not to make a "skid-row" out of this world. As we have already noted by the above Scriptures, leave man alone in his natural state and he will do these things himself. Satan has very little to do with the drunkards and harlots on the skid-row districts of this world, for they are of no value to him in "BECOMING LIKE THE MOST HIGH."

The main business of Satan is RELIGION. He embodies the very highest of ideals that an unregenerate world can receive, and he has no enmity for his own, but (Continued on page 6, column 3)

WHAT TO DO WHEN YOU GET TO ASHLAND, KENTUCKY

Information For Those Who Are Coming To Our Bible Conference

Our printing shop is Economy Printers and is located at 336 13th Street in downtown Ashland. We are requesting that you come to the shop and we will be there to meet you. Everything else will be taken care of then.

Get out your road map and read carefully the following instructions:

(1) 13th Street is also Highway 60, entering from the west from Lexington, Ky. If you enter from this direction, then you simply

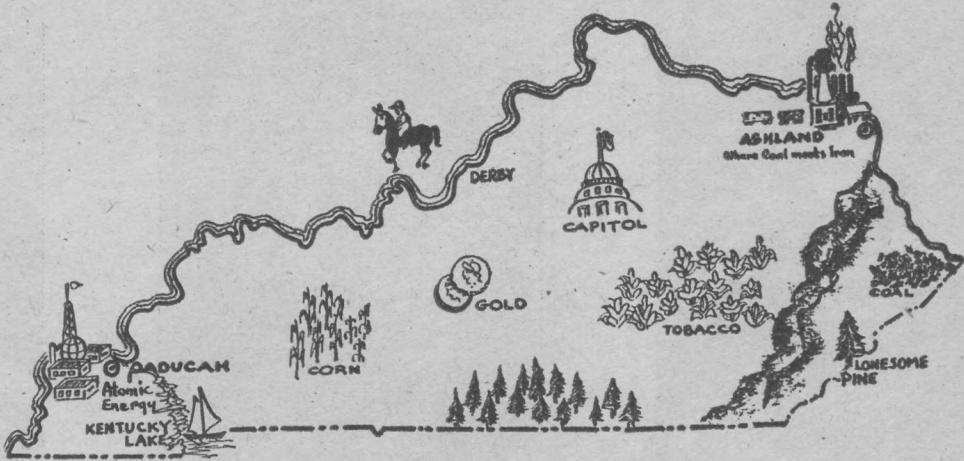
follow Highway 60 all the way downtown. You will see our red sign hanging over the front of the shop, which will be on your right.

(2) If you enter from the west on Highway 23, which goes through Russell, then you will be on Winchester Avenue when you come into the city limits. Winchester is the "main drag" in Ashland and 13th Street crosses it. You should turn right onto 13th off of Winchester, and our shop is located in the first block

on your left. Look for the sign.

(3) If you enter from the Huntington, West Virginia direction (east), you will also be on Highway 60, but on Winchester Avenue. This route will lead you to 13th Street, where it turns to the left. We are in the first block on your left. Look for the sign.

If you enter from the Ohio side, cross the bridge just east of Ironton, turning off of Highway 52. You come off the bridge into Ashland and onto 12th Street.



The Baptist Examiner Pulpit

"THE NINTH COMMANDMENT"

Sermon Preached by Pastor John R. Gilpin

"Thou shalt not bear false witness against thy neighbor."—Exodus 20:16.

I know of no better way to begin this message than to read from God's Word.

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold,

how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue no man can tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."—James 3:2-10.

"An hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered."—Proverbs 1:9.

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles."—Proverbs 21:23.

"A false witness shall not be unpunished, and he that speaketh lies shall not escape."—Proverbs 19:5.

"Put away from thee a froward mouth, and perverse lips put far from thee."—Proverbs 4:24.

"The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness."—Proverbs 15:2.

"Death and life are in the power of the tongue: and they that love (Continued on page 7, column 1)

Then turn left and go one block to 13th. Turn right and look for our sign in the first block on the left side.

If you come by train, you are only 2 blocks walk from the shop. However, if you do not wish to walk or if you need help with baggage, just phone us. If you come by bus, please phone us. Our number is as follows: EA 4-8880. If for any reason this number does not answer after several tries, then call EA 4-9260.

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On Page Three

Editorial Briefs

★ Alabama reader needs a ride to the Bible Conference. Mrs. C. R. Coffey, a long-time reader and faithful friend of TBE, says that she would like very much to come to the Bible Conference on Labor Day weekend, but has no way. She says she would be glad to share expenses with any of our readers who are coming to the Conference via her hometown. (Continued on page four, col. 4)

A Better Than Ever Week Of Your Life

SPEAKERS AND SUBJECTS FOR LABOR DAY BIBLE CONFERENCE

SATURDAY, September 5—Services begin at 2:00 P. M.

Salvation by Grace—Ray Schwart, Temple Baptist Church, Hutchinson, Kansas.

Election and Missions—Fred T. Halliman, Macedonia Baptist Church, Chicago, Illinois.

* * * * *

EVENING SERVICES—BEGINNING AT 7:30

Redemption Through Christ—T. B. Freeman, Evangelist, LaGrange Baptist Church, LaGrange, Florida.

Scriptural Baptism—John W. Reynolds, Providence Baptist Church, Tyler, Texas.

A Devotional conducted by some visiting brother will open each session.

SUNDAY, September 6—Services begin at 9:30 A. M.

God's Call to Salvation—T. B. Freeman, Evangelist, LaGrange Baptist Church, LaGrange, Florida.

The Lord's Supper—Austin Fields, Arabia Baptist Church, Arabia, Ohio.

AFTERNOON SERVICES—BEGINNING AT 2:00

The Bible Doctrine of Eternal Security—William Crider, Tabernacle Baptist Church, Tulsa, Oklahoma.

A Message on Missions by Fred T. Halliman.

Divine Providence—John A. Ross, Rye Patch Baptist Church, Ludowici, Georgia.

* * * * *

EVENING SERVICES—BEGINNING AT 7:30

Tithing—William Crider, Tabernacle Baptist Church, Tulsa, Oklahoma.

Sanctification—Wayne Cox, Woodlawn Terrace Baptist Church, Memphis, Tennessee.

This is a tentative program and subject to change.

MONDAY, September 7—Services begin at 9:30 A. M.

Good Works—Wayne Cox, Woodlawn Terrace Baptist Church, Memphis, Tennessee.

A Message on Missions by Fred T. Halliman.

Why I Am A Baptist—Arthur J. Corcoran, Cottage Hills Baptist Church, Cottage Hills, Illinois.

Other speakers who may be present will be used on this program.

Why Preachers Should Attend The Bible Conference

There are several reasons which come to one's mind as to why a pastor or preacher should attend our coming Bible Conference, a meeting in which the Word of God will be preached by brethren of like precious faith:

1. **Preachers need preaching.** Your editors are preachers and they certainly enjoy hearing a message occasionally, rather than always doing the preaching. It does a preacher good to listen to other men of God preach. It strengthens him and encourages him to hear others proclaiming the same truths he proclaims. Preachers always come away from such meetings with renewed vigor.

2. **Fellowship with other preacher brethren.** It also does a preacher good to get acquainted with other men of God, talk with them and enjoy their fellowship. We are always thrilled to meet new preachers and fellowship with them and we believe other preachers are, too. At a Bible Conference is always a good place to meet many men of God whom you have never met before.

3. **Pastors deserve a few days "off."** And where would be a better place for a pastor to be than where he can hear the Word, have fellowship with brethren, and live off the "fat" of Calvary Baptist Church? Churches won't be sorry their pastors came to this Bible Conference, for these men will come back with new zeal in preaching the Word.

4. **A Bible Conference helps to focus more attention on precious truths.** To hear several different men of God preach the truths of the Word always arouses other preachers to preach greater messages on the great truths of the Bible. Perhaps some brother is overlooking certain truths; this Bible Conference could revive him and cause him to bring some powerful messages on needed doctrines.

(Continued on page 3, col. 3)

A Perfect Place For A Spiritual Retreat



T. B. FREEMAN
Evangelist
Mims, Florida



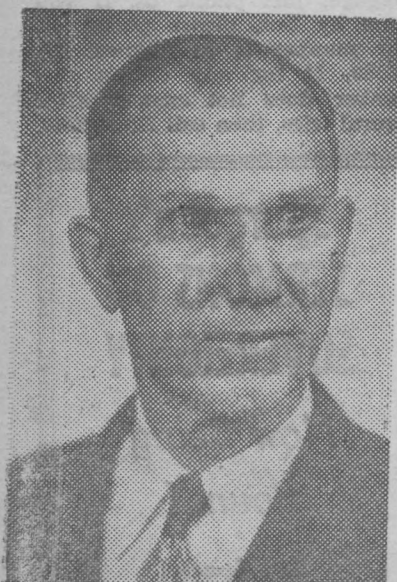
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WILLIAM J. CRIDER
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FRED T. HALLIMAN
Macedonia Baptist Church
Chicago, Illinois



ARTHUR J. CORCORAN
Cottage Hills Baptist Church
Cottage Hills, Illinois

I SHOULD LIKE TO KNOW:

"How Can You Reconcile A Particular Atonement With A Universal Invitation?"

If they were ever "at outs" with one another, it is certain that we could not reconcile them. But since we have never been able to see that any promise or invitation of the Bible is any broader than the particular atonement of Christ, we do not see that any attempt needs to be made toward a reconciliation. However, we will make these comments:

Does "whosoever will" include any one but those who do will? If not, then the particular atonement will take care of all the "whosoever wills;" it was made for such people only.

Does "whosoever believeth" include more than those who do believe? If not, then the particular atonement will take care of all the "whosoever believeth;" it was made for these in particular.

Does "come unto me all ye that labor and are heavy laden, and I will give you rest" include more than those laboring, heavy-laden ones who do come to Christ? If not, then the particular atonement will suffice for them.

The truth is, the atonement was made for every person who ever responds to God's invitation. God plainly says that those who respond shall be saved. He does not say that Christ died for anyone else.

A lot of people think that God couldn't invite men in universal or general terms unless there were a universal atonement already made for them. That is rather foolish, for the atonement was not made until many years after God had been inviting men to come to Him for salvation. Even without the atonement having been made, God said, "Look unto me and be ye saved, all the ends of the earth." You who imagine

contradictions, tell us: is there a contradiction between this invitation and the fact that the atonement had not even been made?

If men would examine the invitations and promises more closely, they would see that there is no blessing or atonement for anyone but the person who wills, believes, looks, and comes. It is to whosoever responds that receives the blessing. The invitation is that broad. Could it be any broader? We hardly see how it could be. But is it not restricted, limited? It certainly is. Pick out any one of the invitations and look for the restriction in it, such as "believe," "come," etc.

Now let us suppose this: If God had waited until the end of time for Christ to make the atonement, instead of having Christ make it in the "middle," for how many sins would it be necessary for Christ to suffer? Would He have to suffer for every single sin or just for the sins of those who were saved? The latter, of course. Every person who is not a slave to theory ought to clearly see the simple truth here illustrated. Well, then, consider the fact that God is not a subject of time, but the knowledge of all things are with Him ever-present. In view of this fact, there is no sense in saying that God would have to punish Christ for all sins without exception in order to be "consistent." Such an argument arises from the mind of finite man, not from the Bible.

When we preach the Gospel to lost men, we have no Scriptural warrant to say to an individual person, "Christ atoned for your sins; therefore believe on Him." We are to preach Christ and tell men that "whosoever" believes on Him, trusts His work, shall be

saved. Only to the man who has trusted Christ can we say, "Christ died for you." Examine the preaching of the apostles and see if they ever preached contrary to this.

Preachers ought to be as universal as the invitation of God in their preaching; but they ought not to pervert the truth. Press the invitation and promise on all men without exception; all that respond are taken care of by the atonement. Those who do not respond were not included in the atonement. You needn't worry about some coming and not finding an atonement; none will come except those whom God draws and those are His elect (John 6:37), the same ones for whom Christ died (John 10). Did you ever see a "non-elect" person come to Christ, truly responding to the Lord's invitation? No, and you never will.

Why Attend

(Continued from page two)

5. This Conference will be a means whereby pastors and churches can get acquainted with Bro. Fred Halliman and the work he has been called of God to do. We hope that there will be sufficient time for us to use Bro. Halliman two or three times as a speaker so those at the Conference can get some good impressions as to what kind of preaching he does. Then he will be available for personal conversations, of course.

6. If you brethren have the same desire which we have, then this would be a good time for editors and readers to meet each other face to face. We often wish we could meet you who write to us, but in all too many cases we never have the opportunity. Wouldn't it be a wonderful time of fellowship if all of our readers could get together in such a meeting as this? Well, here is an opportunity for a partial fulfillment of that dream. We would just love to meet you all.

7. This meeting ought to help those who are weak in the faith. Seeing and hearing others stand

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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

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for the faith once delivered to the beautiful country up here and saints should cause weaker brethren to wax bolder. This Conference may be just the "lift" some preacher needs. We don't all wear long beards and tote long-barreled guns, but there are plenty more things to see.

8. This Conference affords you We are looking for a great with an opportunity to spend a number of you folk to be with brief vacation in the hills of east- us. May the Lord give you a safe ern Kentucky. There is some journey.

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The book of sermons by C. H. Spurgeon entitled Spurgeon's **SERMONS ON SOVEREIGNTY** is now being bound and will be available very shortly. As a special pre-publication offer to book dealers, we are putting this book on sale at 50% discount on orders of 25 copies or more. Or you can have as few as ten at 45% discount. After the book is published (which will be in early September), the regular 40% discount will be in effect.

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The Author



CHARLES HADDON SPURGEON
(1834 - 1892)

Pastor of Metropolitan Baptist Tabernacle, London, England; Editor of "Sword and Trowel," a monthly Baptist magazine; established the Pastors' College in 1866; published thousands of tracts, pamphlets, books and other pieces of literature; known around the world for his orthodoxy, soul-winning, oratory, writing, and other spiritual graces given to him by our Lord Jesus.

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

Baptist Youth Witness

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

"YET WITHOUT SIN"

(Hebrews 4:15)

By Frank H. White

"Without sin." Of whom does this Scripture speak?

Of Paul? Let the apostle answer for himself. "I know that in me (that is, in my flesh,) dwelleth no good thing . . . I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Romans 7:18, 22, 23.

Of John, the favoured John, the disciple whom Jesus loved? Was he without sin? No: for he writes, "If we say that we have no sin we deceive ourselves, and the truth is not in us."—I John 1:8.

Of the Virgin Mary? Nay, she sang, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

The context points to a priest. But not one of our modern man-made priests, for no man taketh this honour to himself, but he that is called of God, as was Aaron. Was Aaron, then, without sin? No. His holy linen garments only told of symbolical purity. Essentially, he was a sinner, as other men; else what meant that solemn preface to the great work of atonement, on the tenth day of the seventh month, when Israel's high priest first brought the bullock of the sin offering, and offered for himself, and made an atonement for himself, and for his house—thus acknowledging he was not without sin? No, it is to a greater high priest than Aaron, that the words are applied, inasmuch as the antitype is greater than the type, the substance than the shadow, that which remaineth than that which is done away.

Of whom then is this affirmed? Of whom could it be affirmed but of Him concerning whom it is written? "Such an high priest became us, who is holy, harmless, undefiled, separate

from sinners, and made higher than the heavens."

"Jesus, the Son of God." "The man Christ Jesus." Oh, how refreshing after being occupied so long with one's self, and seeing nothing on which the eye can rest with satisfaction! How refreshing to know that there is one in my own nature, and so near akin to me, as to be touched with the feeling of my infirmities, and to be tempted in all points like as I am, "yet without sin." O tempted believer, consider the Apostle and High Priest of your profession, Christ Jesus. Turn away your eyes from your wretched self, and fix them upon the "perfect man." Behold Him as afflicted with your afflictions; tempted with your temptations. "In all things made like unto his brethren." "Yet without sin."

Oh! to think of a man altogether and absolutely sinless, pure even to the thoughts and intents of the heart, and His entire character, "light," without one spot of darkness, His life unsullied by a single stain, His person without even the taint of impurity! Who, ere He was conceived of the virgin, was called of the angel that Holy Thing.

O consider Him, my soul! Born of a woman, born under the law, "yet without sin," brought up as a carpenter, "yet without sin." Becoming one with those who went out to the Baptist, and were immersed of him in Jordan, "confessing their sins," yet Himself without sin.

Alone in the wilderness and tempted of the Devil, yet without sin. Worn out and wearied with the toils and trials which belong to a public ministry, misunderstood by His friends, maligned by His enemies, enduring continually the contradiction of sinners, "yet without sin."

A friend of publicans and sinners, brought into daily contact with almost every shade of sin, and every sort of sinner, from the sanctimonious and pretentious Pharisee to the shameless and degraded harlot, "yet without sin."

Betrayed by one of His disciples, denied by another, forsaken by all, "yet without sin." Apprehended as a criminal, accused of the chief priests and elders, insulted by the mockings and spittings of the Roman soldiery, "yet without sin."

Led away all bruised and bleeding to Calvary, hung up between two thieves, a worm, and no man, a reproach of men, and despised of the people, "yet without sin."

"Cut off out of the land of the living: for the transgression of His people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth." He was "without sin."

O my soul, wonder, yet adore, for behold in Him thine all sufficient Saviour! Your sinless sin-bearing substitute, wounded for your transgressions, and bruised for your iniquities. In His stripes, behold your healing; in His suffering and shame, see your eternal glory secured.

"For while His death thy sin displays

In all its blackest hue,
Such is the mystery of grace,
It seals thy pardon too."

"Without sin." Dear believer, consider this, not only as reminding you of what you are not, but of what by grace you are. Viewed in the glorious representative,

who thus offered Himself without spot to God, He Himself can say of you, "Thou art all fair, my love: there is no spot in thee." And in common with John and other saints, you may look and exclaim, "Herein is love with us made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world." "Made of God unto us . . . sanctification." My soul, you can exultingly sing—

"And now my surety, and my priest,
From sin I too am free,
For by thy grace, the very least
Are only seen in thee."

"Without sin." Yes, this is what we shall be absolutely, and we will aim at nothing less now, than to follow in His steps "who did no sin, neither was guile found in His mouth." Yes, we would be practically conformed to the image of our perfect Exemplar; but the day hastens when we shall not only see His face, but be made like Him—changed into His image, as from glory to glory, both body and soul, translated and transformed at the same time. Oh! glorious transformation, wherein we shall be fashioned like unto our glorious Head, so as to be absolutely without sin, without spot, or wrinkle, or any such thing.

"Mid the splendours of the glory
Which we hope ere long to share,
Christ our Head, and we His members,
Shall appear, divinely fair.
Oh! how glorious!
When we meet Him in the air!"

Till then, looking only unto Jesus, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us. Girding up the loins of our mind, "let us be sober, and hope perfectly for (because of) the grace that is brought unto us at (or in) the revelation of Jesus Christ," as obedient children, not fashioning ourselves according to our former uses in our ignorance, but as He who hath called us is holy, so let us be holy in all manner of conversation.

"O patient, spotless One!
Our hearts in meekness train,
To bear thy yoke, and learn of Thee.
That we may rest obtain."

Jesus! thou art enough
The mind and heart to fill;
Thy life to calm the anxious soul,
Thy love its fear dispel.

Oh fix our earnest gaze,
So wholly, Lord, on Thee,
That with Thy beauty occupied,
We elsewhere none may see."

The Hitchhiker

To every motorist who drives the nation's roads, the figure by the side of the road with his hand upraised and his thumb pointing the direction he wants to go is a familiar sight. His name is "hitchhiker"! And his number is legion.

The hitchhiker is an interesting person. There are doubtless many exceptions, but the behavior of most of them indicates a beggarly philosophy of life.

Consider. He wants a free ride.

THE SACRED WELL

Though this well hath virtues rare,
And excites a just surprise;
There is yet a well more fair
And more wondrous in mine eyes.

Blessed well on Calvary's mount,
Where the side of Jesus slain,
Mercy's own peculiar fount,
Pours a stone-removing rain.

See the heavenly blood-drops fall
On a heart as stern as steel;
Though 'twas hard and stony all,
Lo, it now begins to feel.

Legal hammers failed to break,
Flames of wrath could not dissolve,
None the stolid soul could shake,
Fixed in fatal firm resolve.

But the blood performs the deed,
Softens all the heart of stone,
Makes the rock itself to bleed,
Bleed for Him who bled t'atone.

As the crimson shower descends
All the stone is washed away;
Stubbornness in sorrow ends,
And rebellious powers obey.

Hewn from out of the pit of Hell,
And in Calvary's fountain laid;
By that sacred dropping-well
Be my soul more tender made.

Till my heart contains no more
Of the stone by which it fell,
But on Canaan's happy shore
Sings the sacred dropping-well.

He assumes no responsibility for the funds needed to purchase the car, the gas to run it or the cost of maintenance. He expects a comfortable ride and adequate safety. He assumes the driver has insurance covering him in the event of an accident. He thinks nothing of requesting that he be taken to a specific place even though it entails increased mileage or inconvenience to his "host." He has even been known to spurn a ride because the car had no radio.

There is a situation even worse. Consider the person who demands all the benefits and privileges of the church without feeling the slightest responsibility for its support in money, time or service. And if he does not get all he thinks is his by some natural right, he is usually most demanding and critical.

He too is a "hitchhiker." He too is looking for a "free ride." And his number, too, we are sorry to say, is legion.

What can the church do about it? Little, probably, except possess our souls in patience and pray that God will open his eyes to see the wealth of good things he is missing by being a "taker" rather than a "giver."

And before we declaim too loudly, let's look at ourselves to make sure that we are not one of them!—Moody Monthly.

Editorial Briefs

(Continued from page 1)
Write her if you can be of any help to her in this regard.

★ **Confused about the price?**
After seeing the two ads pertaining to **The Origin and Perpetuity of the Baptists** in the past two issues, some readers perhaps are a bit confused as to the correct price. The first ad originally had the price at \$1.00 per copy. However, we changed this to 75c before all the copies of that particular issue of TBE were printed. This is the same price that the ad in last week's paper gave, and this is the correct price. We originally had thought the price would have to be \$1.00, but found that we could cut it down to 75c. The booklet is priced so as to take care of all postage costs; therefore, it is sent postpaid at the 75c price. Prices on larger quantities are as follows: 2 copies, \$1.25; 5 copies, \$2.50; 25 copies, \$12.50; 100 copies, \$45.00. Help us get this helpful booklet on Baptist history into the hands of as many people as possible.

Send TBE
To Others

The Satisfaction Of Christ

by Arthur W. Pink

313 Pages --- \$3.95

A truly great book! It deals with the substitutionary, vicarious atonement of the Lord Jesus Christ. No clearer presentation of this great truth can be had than this book by the late Mr. Pink. We recommend it above any other work on the atonement. We have read Hodge, Armour, Smeaton, and others on the Atonement, and we cherish this work the highest. Undoubtedly, Pink's book and Buchanan's book on Justification, are two of God's choice blessings to us in this age.

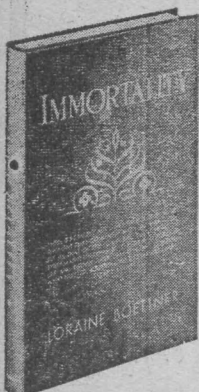
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There are three general headings to this book: physical death, immortality, the intermediate state.

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Under immortality, the discussion centers around life after death.

Under the intermediate state, the author discusses sheol, the idea of second chance, "soul-sleep," annihilation, purgatory, and spiritualism.

This is a very helpful book on one of the most interesting themes to mankind.

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He who merits praise he never receives is better off than he who receives praise he never merits.

Modern Day Miracles

By R. A. DOTY

A miracle has been defined as an event in nature, so extraordinary in itself and so coinciding with the prophecy or command of a religious teacher or leader as to fully warrant the credibility of his leading or teaching.

Miracles in the New Testament were performed to attest to the fact that a given person performing such acts was from God or acting with the authority of God. This was Nicodemus' reasoning when he came to Jesus by night. John 3:2: "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him." There seemed to be some miraculous manifestation at the beginning of each new dispensation.

Near the beginning of the church age, on the day of Pentecost miracles were performed and continued for several years. This writer believes that the Scriptures teach that such miracles would continue until the New Testament canon was complete. However, in the present day there are still those who claim to work miracles. The majority of Christians who do not

believe in miracles ignore the claim and lightly dismiss all ideas of actual miracles being performed in this day and age.

When one attends one of these "Healing" meetings he finds that something does occur: people do come on crutches and walk out without them, that men and women, complaining of severe pains in various parts of their bodies, scream and shout after Brother So-and-So has rubbed some Wesson Oil on them and prayed over them, proclaiming to the waiting crowd that they have been healed. Some come in ambulances and on litters and often feel so well after their "treatment" that they prance off the platform, spry as young colts. Some of them fail to be helped and leave in as bad a shape as when they came. They did not have "enough faith," they were told.

What is the explanation of these happenings? Someone says, "Fraud." Yes, quite likely in a number of instances. Many "Healers" roaming the country are out-and-out fakers, busily engaged in milking funds from gullible, suffering humanity. Some of these "Operators" go to a great deal of expense flying

certain "Cripples" in to their meeting from distant states. They arrive in special planes, are met by ambulances, brought to the great "healing" meeting and instantly healed and then whisked away, again put on the plane, and flown back to somewhere where they cannot be contacted for any further information or explanation. Yes, there are some despicable characters traveling in this country preying on the helpless.

On the other hand, fraud will not explain it all. There are surely some individuals who are honest in their beliefs and who really believe that they have certain powers that others do not possess. They feel that God has given them "the gift of healing" or the "gift of casting out demons." They are not charlatans; they sincerely believe that they can do what they say. And individual comes to one of these healers and complains of a continual headache. After the healer performs his work, the man goes away and in a few days the pain leaves him. From then on, he is, of course, a strong backer of faith-healers — for was he not healed of an ailment of long standing?

Some have recognized that healings took place but have insisted that they were brought about by the agency of the Devil and not by God. This may be the case in some instances, but this writer, wrongly or not, does not give the Devil credit for instigating these "cures." To give Satan credit for causing more confusion in the world than he is actually

responsible for, is in effect, heaping honor to his account. This writer refuses to do that.

What, then, is the explanation for all of the healing phenomenon so prevalent in this country at the present time? This author would like to advance some of his own ideas as to the probable causes of these spectacular demonstrations.

First of all most, if not all, such miracles ought to be classified as Apparent Miracles. An apparent miracle is an occurrence which is advanced as miraculous, but is in reality merely the result of the application of some little known natural phenomena. This may be done intentionally or unknowingly by the healer. The man who has demonstrated to his own satisfaction that a solid piece of steel will not float in ordinary water might think that he was seeing a miracle if he were to see a steel needle floating in a glass of water. If all of his knowledge had been gained by his own experiments, vainly attempting to float heavy blocks of steel in water, he could reasonably come to the conclusion that steel would not float at all and were he to witness a demonstration of a steel needle floating in a glass of water, he could easily conclude that he had seen a miracle. Had he been familiar with the Physics involving the surface tensions of liquids, he would have understood how a solid steel needle could be made to float on water without any miracle being performed. His lack of all available knowledge brought him to the erroneous

conclusion that he had witnessed some remarkable miracle.

The field of apparent miracles, while too complex and involved to discuss in a article of this length, is directly related to faith healing. In the opinion of this writer all of the so-called healings which are said to occur in the well-publicized healing meeting can also be produced in other ways, under controlled conditions without resorting to the usual medical treatment. Moreover, most, if not all, of the activities of the faith-healer can be explained easily in terms of little known natural phenomena.

Diseases can be grouped under three heads: Functional, semi-functional or psychosomatic, and structural.

A functional disease is one in which there is absolutely nothing wrong with the body. An example of this would be a man who had been hypnotized and by suggestion made blind. He could see nothing, yet his eyes would be perfectly normal. A counter suggestion would remove the trouble. Similarly this man could be made deaf, paralyzed, or he could be made to have convulsions of various types. He could be made to lose his voice or to stutter or stammer in speaking. That these manifestations can be produced by hypnosis will readily be admitted by well-informed people, but a fact which is not so well-known is that all of these peculiar conditions can be brought about in the course of normal life either by conscious auto-suggestion, which is seldom

(Continued on next page)

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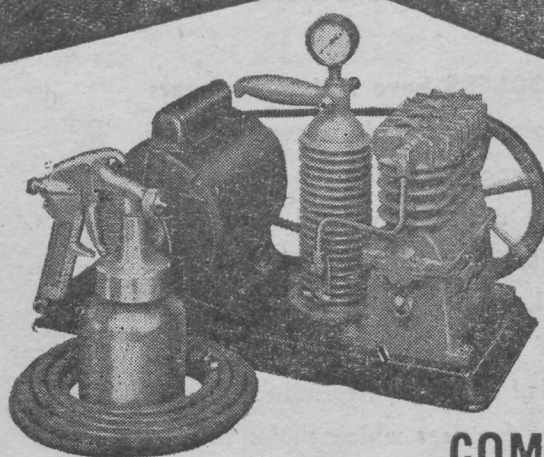


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Miracles

(Continued from preceding page) done, or by some strong emotional impact, which is very common. Therefore, it is possible to find individuals in ordinary life who are afflicted with blindness, deafness, paralysis, fits, certain troublesome pains or indigestion, who really have nothing wrong with their bodies. Their illnesses are functional, just as the case of the hypnotized man.

This type of disease can be easily cured by various mental means. During the last war the ailment known as "Battle Fa-

tigue" became prominent. In reality most of these cases, although real enough, were brought about by a desire of the sub-conscious mind to get the individual out of the front lines and save both his honor and his life at the same time. "Battle Fatigue" manifested itself in many ways. One man might have amnesia and remember nothing for long periods of time, or he might become paralyzed in his arms or legs. He might become blind or deaf. In

rare cases soldiers have been known to "regress" and become as little children for short periods of time.

Many forms of mental treatment are used to affect a cure for these functional ailments, where there is no real injury to the nervous system. Often fear is used to bring about a cure. The case is told of the soldier who became paralyzed in one of his legs and remained so until told by his doctor that his leg was to be amputated the next morning. He suddenly, in a very miraculous way, regained the use of his leg!

It is this writer's opinion that the majority, if not all, of the so-called healings which take place under the guise of religion are brought about on people who are

suffering from functional diseases. Often these diseases are cured instantly, thus serving to convince the skeptics.

A second type of diseases which can be "cured" by faith are those which are termed "cured" by faith. (Continued page 4, this section)

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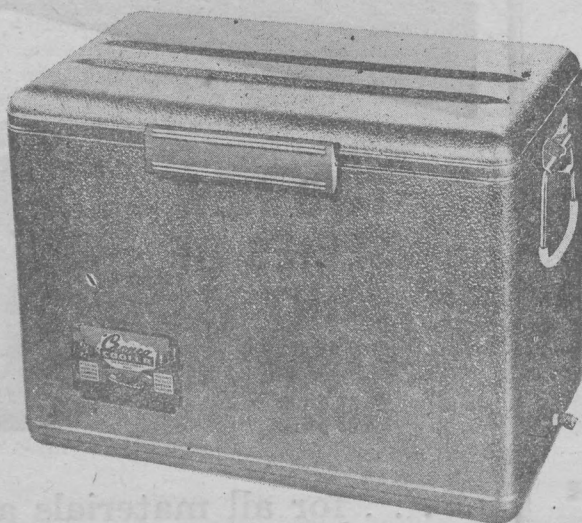
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The Character Of A Christian In Paradoxes And Seeming Contradictions

(From Bacon's Paradoxes—Not Bacon's)

A Christian is one who believes things which his reason cannot comprehend. Who hopes for that which he nor any man alive ever saw. He believes Three to be One, and One to be Three; a Father not to be elder than his Son, and the Son to be equal with His Father, and one proceeding from both to be fully equal to both. He believes in one Nature three persons, and in one Person two natures. He believes a Virgin to have been a Mother, and her Son to be her Maker. He believes Him to be born in time, who was from everlasting, and Him to be shut up in a narrow room, whom Heaven and earth could never contain. He believes Him to have been a weak child carried in arms, who is the Almighty, and Him to have died, who only hath life and immortality in Himself. He believes the most just God to have punished a most innocent person, and to have justified another, though a most ungodly sinner. He believes himself freely pardoned, and yet that a sufficient satisfaction is paid for him. He believes himself to be precious in God's sight, yet he loathes himself in his own sight. He dares not justify himself, even in those things wherein he knows no fault in himself; yet he believes God accepts even those services, wherein he himself is able to find many faults. He praiseth God for His Justice, and fears Him for His Mercy. He is so ashamed, as he dares not open his mouth before God; yet comes with boldness to God, and asks anything he needs. He is so humble as to acknowl-

edge himself to deserve nothing but evil; yet so confident, as to believe God means him all good. He is one that fears always, and yet is bold as a lion. He is often sorrowful, yet always rejoicing; often complaining, yet always giving of thanks. He is most lowly minded, yet the greatest aspirer; most contented, yet ever craving. He bears a lofty spirit in a mean condition; and when he is aloft, thinks meanly of himself. He is rich in poverty, and poor in the midst of riches. He believes all the world to be his, yet dares take nothing without special leave. He covenants with God for nothing, yet looks for the greatest reward. He loses his life and gains by it, and even while he loses it, he saves it. He lives not to himself, yet of all others is most wise for himself. He is the most reproached, and most honored. He hath the most afflictions, and the most comforts. The more injury his enemies do to him, the more advantage he gets by them. He is most temperate of all men, yet fares most deliciously. He is meek towards all men, yet unexorable by men. He desires to have more grace than any hath in the world, yet he is truly sorry when he sees any man have less than himself. He knows no man after the flesh, yet gives to all men their due respects. He knows if he pleases men he is not the servant of Christ; yet for Christ's sake he pleases all men in all things. He is a peacemaker, yet con-

(Continued page 7, this section)

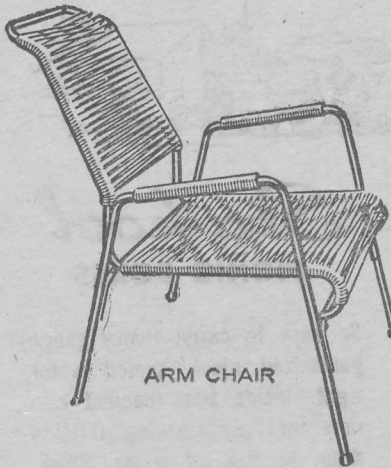
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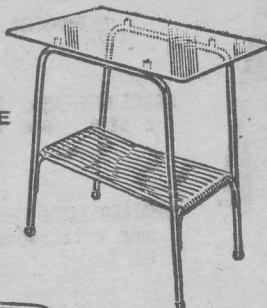
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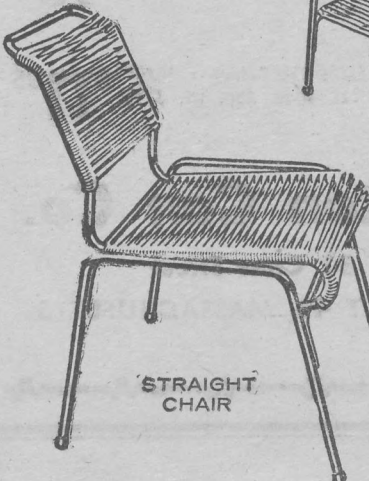
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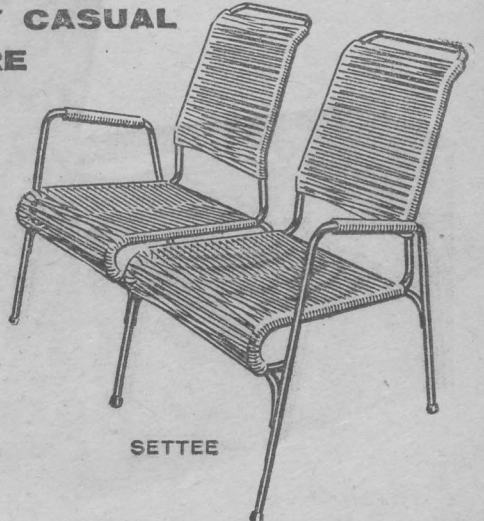
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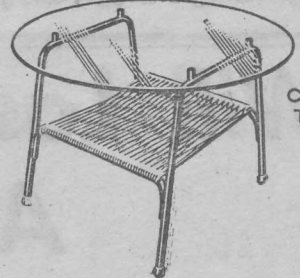
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Miracles

(Continued)

ed semi-functional or psychosomatic. Psychosomatic diseases are real diseases, but they are diseases which are brought about by functional causes. To illustrate what is meant by a psychosomatic disease let us examine the results from animal psychology. There is a device by which one can literally look inside any

There is not a shaft in the quiver of the Devil but has been fired at the Bible and failed.

animal's stomach or even take about fifteen minutes have gone by. It is known that the human stomach functions in much the same way. Extreme anger or sudden fright will cause it to stop its work. Not only that, but if a person tends to be a perpetual grouch or is easily upset or worried, the results are almost the same. This condition is hard on the individual's indigestion and as his general health is directly affected by digestion, his health

will very likely suffer.

As a direct result of these adverse effects, which certain emotions — namely anger or fear — have on digestion, there are a large number of semi-functional or psychosomatic diseases. They are semi-functional because they have a mental cause — say, anger or fear — but result in an actual physical disorder. Therefore, as a direct result of worry, fear, or anger a person may develop hyperacidity of the stomach which may in turn lead to a gastric ulcer. As one author put it, a gastric ulcer is often caused by "a hot box in the psyche."

The usual method of correcting this type of ailment is through psychiatric counseling, as it has been found that if not too much physical damage has been done, the disease may be cured by simply removing the cause. If the patient can be made to relax and if he can be talked into a happy frame of mind, often his troubles will disappear in a short time.

A person suffering from a psychosomatic disease is a "set up" for an intelligent faith-healer. If the healer can gain the confidence of the individual and convince him that all of his troubles have been taken care of and that he is really going to be in good health and if the healer can maneuver his patient into a good humor through religious means, there is every possibility for his complete recovery. Generally, these cases are not instant cures but gradually get better. In this case the

eventual cure is hailed as a complete success and is often publicized by the person so cured. In a certain sense the healer has done a beneficent service. Whether the healer is an out-and-out fake or a sincere, misguided, uninformed cultist, cures may often be affected in such cases semi-functional diseases.

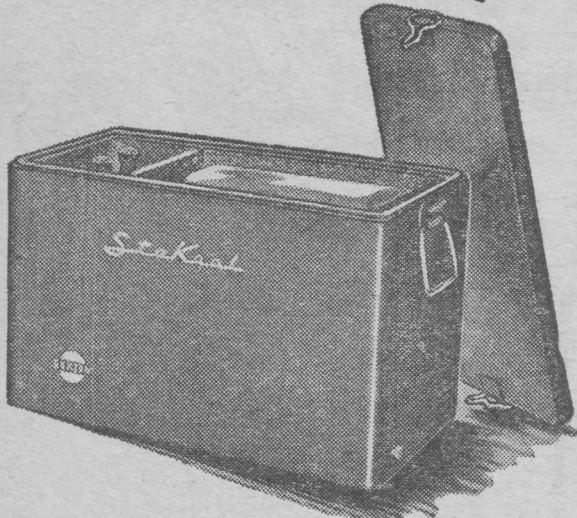
The third type of disease, namely, the structural diseases are not primarily affected by faith-healers. There is a secondary effect on an ill person in that they may be able to change the attitude of the patient to a happier and calmer condition materially. Correct attitude is only one factor in bringing about a real cure, and structural diseases it is not the most important one.

The writer was once acquainted with a woman who claimed to be a faith-healer — one of the Holiness group. Her twelve-year-old son suffered a broken leg. She announced that she was going to trust the Lord to heal him. After anointing her son with oil and praying a bit, she wrapped the injured leg in newspaper (in effect a form of splint), though she would not admit it, and sat down to wait for the Lord to heal him. Some six weeks went by. At the end of this period her son hobbled around on crutches. At the end of a year he could walk, although he limped badly. This writer heard the

(Continued on next page)

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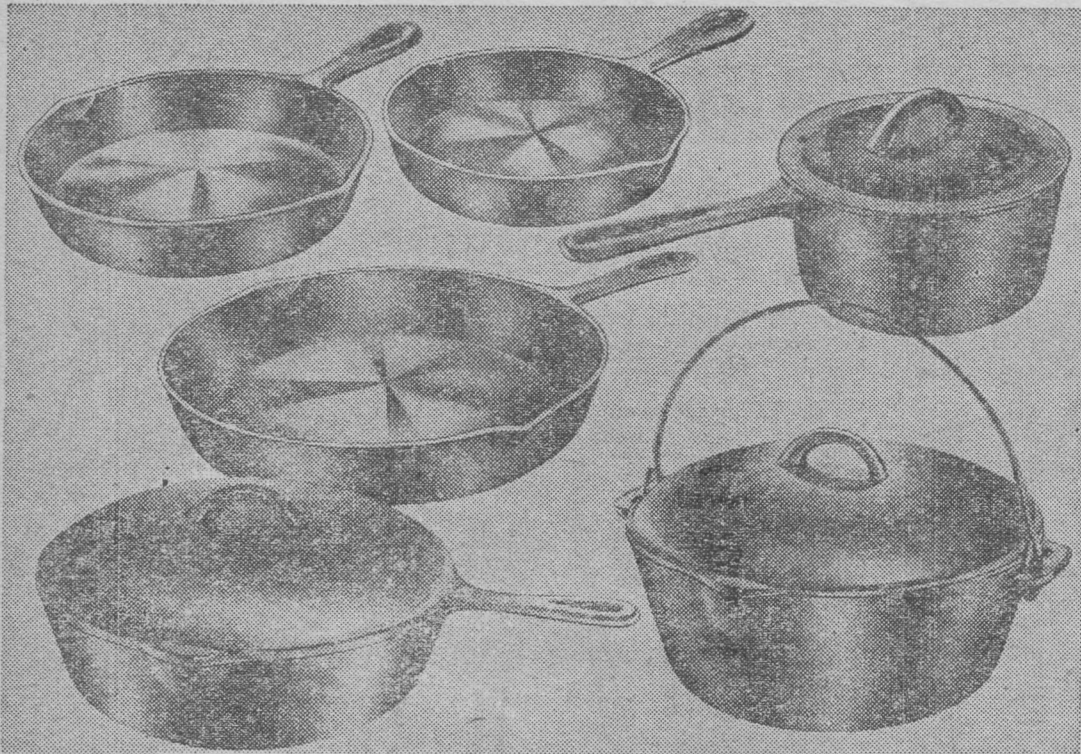
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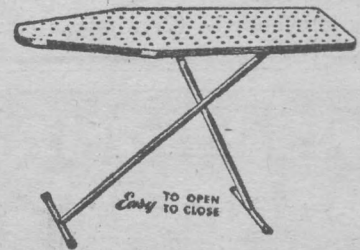
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Greetings:

On the occasion of the Gal-vary Baptist Church Bible Conference, I want to take this opportunity to welcome the many visitors and guests who have come from outside the Commonwealth. It is a pleasure to have you and I know you will enjoy your stay in the Blue Grass State. I hope you will also take advantage of the many opportunities in Kentucky for a vacation.

I know you will have a pleasant week-end with my loyal friend, John R. Gilpin, and I trust it will be spiritually beneficial to you all.

With best wishes, I am
Sincerely,

Albert B. Chandler.

Why Preachers Fail

(Continued from preceding page)
clare unto you the whole counsel of God." This is the attitude that all ministers should take and the record they should all strive to leave behind them.—Pres.

A Conversation

(Continued from preceding page)
couldst thou be content then with His will?

B.—Drown me in the bottomless pit! Why, certainly if He should, I have two arms, by which I would still embrace Him: one is, true humility, and that I lay under Him, and by it, I am united to His most sacred humanity; the other, and that is the right arm, which is love, gives me unity to His divinity; and also by this love from Himself, I hold Him so fast, that He would be forced to go down to Hell with me; and it were much more to be wished by me to be in Hell with God, than to be in Heaven without Him.

By this, that preacher learned, that the most commendous way to God is a true resignation with profound humility; hereupon the preacher spake again to the beggar, and asked him—

P.—Whence camest thou?

B.—From God.

P.—Where foundest thou God?

B.—Even there where I left all the creatures.

P.—And where didst thou leave Him?

B.—In humble and clean hearts, of men of good will, which are His temple and dwelling-place.

P.—I pray thee, friend, who art thou?

B.—Who am I? Truly I am a king, and Jesus Himself hath crowned me with peace, power and rest.

P.—A king art thou! But

Hardshell Opposition To Tithing Reviewed

From a Hardshell paper that comes to our desk, we find the following given in an article:

"I have just been listening to a preacher on the radio on the subject of tithing. . . . This preacher used an illustration, two men who both were making fifty dollars each per week. One of them had ten children, the other only two. Well, anyone can see how unfair it would be to the man with ten children to have to give a tenth of his salary."

We have heard Hardshells as well as other opponents of tithing use illustrations similar to this one in opposing tithing. We would just like to ask the Hardshells and these other opponents of tithing a few questions about their illustration.

1. First, we would like to know if their illustration is one they have invented or is it an actual case.

2. If an actual case, we would like to know if the man with ten children has ever been a consistent tither.

3. If so, did he tithe because he loved the Lord and wanted to obey Him, or did he tithe grudgingly?

4. If he tithed consistently and did so from love to God what happened: did the Lord fail to bless him? Did God go back on His promises?

Frankly, we have never known of a single person who could say that he consistently tithed for any length of time, motivated by love for God, and that God failed to give enough increase to take care of all his needs.

That man with ten children did not always have ten children. If he had obeyed God away back before he had them, God would have given him plenty to take care of them. But even if he were saved after he had the ten children, if He had stepped out on the promise of God, God would not have failed him. God will not be put to shame by failing to fulfill His promises.

where is thy kingdom?

B.—Sir, the kingdom of Heaven is within me, in my soul; and I can now, and do by His power in me, so govern and command all my inward and outward senses, that all the affections and powers of the old man in my soul are conquered, and are in subjection to me; which kingdom no man can doubt but is better than all the kingdoms and glories of this world.

P.—What brought thee to this perfection?

For Such A Time As This

ESTHER 4:14

For such a time as this I do not ask
To be a hero seeking world acclaim;
I only covet some mean humble task
Devoid of fame.

For such a time as this I would not be
As boys at play battling the empty air;
But each deed pointed toward eternity
Some soul to share.

For such a time as this, dear Lord, I pray
That I might humbly find my allotted place,
And be content to labor there alway
For life's brief space.

For such a time as this, so let me be
A vessel sanctified from day to day,
Meet for His use in all humility,
Nor cast away.

For such a time as this, when unacclaimed
Death's shadow hovers grimly o'er my bed,
If I can face my Savior unashamed
I shall be glad.

Charles C. Kiser*

*Mr. Kiser is a school principal in Oklahoma. While visiting in eastern Kentucky this summer, he called in to see us at our printing shop. It was indeed a joy to get acquainted with him, and we are more than happy to share this poem with our readers.

ANOTHER TBE READER GOES TO BE WITH LORD

A faithful friend of TBE goes to be with the Lord. Mrs. Ola Plummer of Miami, Fla., wife of Brother Clinton A. Plummer, went home to glory May 18, 1959. She was 76 years old. We remember this dear lady as one of our devoted readers and supporters. Time and again she has encouraged us with her letters and contributions. She was a student of God's Word, loved it and sought to give it out to others who needed it. Mrs. Marie Guthrie, who informed us of Mrs. Plummer's death, says that she died while "sitting in her easy chair," with the Bible and A. W. Pink's *Sovereignty of God* before her. Not bad companions at the time of death, if what is in those books is in the heart, and those who knew Mrs. Plummer knew that she was one of the Lord's own. We want to thank Mrs. Guthrie for letting us know about this death and we rejoice to know that our sister in the Lord is now present with Him, though we will miss her here below.

B.—My silence, sublime meditation, and union with the ever blessed God of peace and rest; and I could rest in nothing which was less than God; and now I have found my God, I have forsaken the unquiet world, and in Him I have everlasting peace and rest.

MORE CHRISTIAN PARADOXES

He sometimes thinks himself to have no grace at all; and yet how poor and afflicted soever he be besides, he would not change conditions with the most prosperous upon earth, that is a manifest worldling.

He thinks sometimes the Ordinances of God do him no good at all, and yet he would rather part with his life than be deprived of them.

He was born dead, and yet so, as it had been murder to have taken his life away.

After he begins to live he is ever dying; and though he have an eternal life begun in him yet he takes account he hath a death to pass through.

He counts self-murder a most heinous sin, yet he is continually busied in crucifying his flesh, and putting to death his earthly members.

The world did sometimes count him a Saint, when God counted him an hypocrite; and after, when the world branded him for an hypocrite, God owned him for a Saint.

In fine, his death makes not an end of him: his soul, which was created for his body, and is not to be perfected without his body, is more happy when it is separated from it, than it was all the while it was united to it: and his body, though torn in pieces, burnt to

ASHLAND MAYOR EXTENDS GREETINGS



WILBURN CASKEY

Greetings:

It gives me great pleasure as Mayor of Ashland and on behalf of our citizens, to extend to you a warm and cordial invitation in your Baptist Bible Conference. The City of Ashland is indeed proud to be host to such a fine religious and dedicated group as yourselves. I assure you we will make every endeavor to see that your visit here is a pleasant one.

I am sure that you will find the citizens of Ashland are noble citizens. We are highly complimented by your visit with us and we hope that you will come back often and stay longer.

Wilburn Caskey, Mayor.

ashes, ground to powder, turned into rottenness shall be no loser: His Advocate, his Surety, shall be his Judge; his mortal part shall become immortal; and what was sown in corruption, shall be raised in incorruption and glory.

"Enclosed is \$25.00 for the Lord's work and your paper which we enjoy reading."

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"We do enjoy your paper. Our little church stands for the truth and always has, but it gladdens our hearts to see the truth in print."

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WEEK - SEPTEMBER 5, 6, 7

TBE'S EDITOR IS GLAD TO GREET YOU



ELDER BOB L. ROSS

Greetings:

We are expecting a wonderful Bible Conference and are anxiously preparing for it. We have a good program arranged and hope that we can sufficiently take care of all the material needs of those who will be visiting us.

Please come to the conference if at all possible. You will be blessed by your visit, we are certain. Personally, we will rejoice to meet those who come, but will be disappointed in not meeting others who fail to attend.

We promise to do all we can to give you a good time. Our small church is going "all out" for this Conference and we believe you will be blessed in attending.

Bob L. Ross

Why Preachers Fail

One does not need to preach rank infidelity or rationalism, in order to poison his people. Just let him leave the atoning Christ out of his sermons and he leaves the people unenriched, and really unfed and starving. Let him deprive them of the Bread of Life and they famish. One may be a Unitarian preacher in an evangelical pulpit by simply leaving out the Deity and atonement of Christ and confining his preaching to saying things that are pleasing to the natural heart. But we have not so learned Christ.

Here is where some of the subtlest dangers of modernism are to be found. A Presbyterian minister was arraigned before his presbytery, not for preaching infidelity, but for failing to preach saving truth. He soon ceased to be a Presbyterian minister. Would that all such negative preachers might come to preach the truth or cease to preach at all.

There are some who so fail to preach the vital Gospel and their preaching is really worse than none. They deceive the people into thinking that to be the Gospel which has no saving element of the Gospel in it. They take the very life out of it and leave souls all unprovided for.

It was said of a very attractive minister: "We all love him, of course, but no one ever thinks of him as preaching the Gospel. He simply does not do it." And he might have preached the truth, if it had been in his own heart and soul. He did more harm, all in all, by leaving out the Gospel than he would have done by publicly attacking it.

The good minister will be able to say, as did Paul: "I kept back nothing that was profitable unto you. I have not shunned to de-

(Continued on next page, col. 1)

The way of this world is to praise the dead saints and persecute the living ones.

A FEW COMMENTS ON AN ARTICLE ON "WOMEN'S SPEAKING"

An article in "The Baptist Landmark" attempts to prove that it is all right for women to speak in the church, but we find that it utterly fails Scripturally to accomplish anything in favor of such. Romans 10:9 is quoted and the writer tries to get his reader to believe that women are to do their "confessing" before the church. However, the woman of Samaria confessed and it wasn't in a church. Mary, the mother of Jesus, confessed Christ and it wasn't in a church. Lydia, converted under Paul, confessed Christ, but not before a church. So the writer's argument doesn't hold.

He refers to Acts 1:14. He says this is an "example where the women prayed in the church." Let the writer bring forth proof that this praying was oral praying. Certainly, women are to pray in church; but can't any one pray without using speech?

Romans 16: 1, 2 is used. However, it will be difficult for the writer or any one else to prove that this woman (Phoebe) said a single word before a church gathering. This writer says: "How could the church assist her except it first know her need, and how could it know her need unless

she tell it, and how could she tell it to the church if she is to keep silence?" Well, we have had the needs of women expressed to the church before without a woman ever saying a word before the church. This can be done either by letter, or by the pastor or by some other man. What if a mute woman had a need, brother? How could she make her need known? Surely, speaking is not the only way, is it?

Another passage wrongly used is Matthew 18:15-17. The writer seems to think that only a woman could "tell it to the church." Again, brother, what if she were a mute?

The writer goes on to say that a woman without a husband or with an unsaved husband could not "ask their husbands at home" about Bible subjects. The brother fails to examine the Greek and notice that the word for husbands means males. She is to ask the males. Furthermore, though, how does the brother know that the women at Corinth did not have husbands? But if a woman does not have a husband, does that make it all right for her to speak before the mixed assembly? Certainly not.

The writer finally makes I Cor. 14 "clear" for us, but without the aid of anything in the Bible. He writes: "The women were causing confusion, no doubt, by butting in and asking questions, therefore Paul said let them keep silence and ask their husbands at home." That is an easy way to get around the teaching of Paul in I Corinthians 14, if you want to accept unfounded human opinion for your authority. We wonder what was wrong when Paul wrote I Timothy 2:11, 12, which also teaches the silence of women. This writer did not tell us. We have read many other opinions that differ with the one of this writer, although they agree that it is all right for women to speak in church. We wonder if this writer can show us that his view is the right one in opposition to the views of others?

He winds up his article by some more unfounded opinion. He says Paul's instruction was "given for a specific purpose under specific conditions, and cannot be applied to a church now in the absolute sense." Well, then, brother, I suppose that is also true of the whole epistle of I Corinthians? If not, why not? If a part was as you say, then why not all of it?

It is rather strange that this writer's last sentence says: "Let it be understood that the women are out of order when they assume leadership over the men in a Baptist church and the men are further out of order when they permit such to happen." We wonder on what authority the writer says this. If he quotes a verse from the Bible, how do we know that such was not "given for a specific purpose under specific conditions and cannot be applied to a church" in our time? Why, if this writer can throw away one portion of the Bible as he has done, then someone else, on this writer's principle, can throw away another part of it, and substitute human opinion.

Better stick to the Bible, brethren, and quit breaking the commandment of the Lord about women's speaking in the church.

YOUR HOST PASTOR WELCOMES GUESTS



ELDER JOHN R. GILPIN

Greetings:

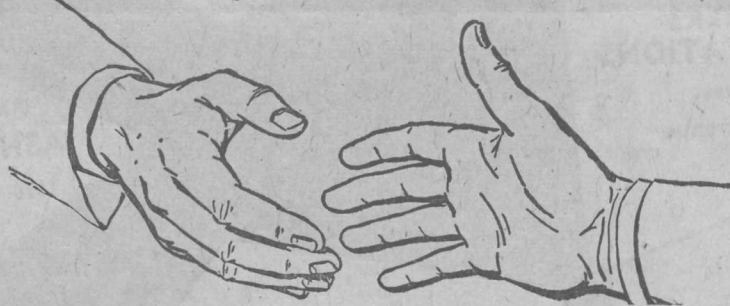
It is indeed a joy to welcome new readers and old readers to Galvary Baptist Church and our annual Bible Conference. Many we have known only by correspondence. The Conference should be a real opportunity for us to become better acquainted. We realize that ours is a small church, but we trust we shall help you to have a "big" time in the Lord.

It is our desire to make this Conference an annual affair. If you are not privileged to attend this year, begin now to make your plans to be with us in 1960.

Sincerely,

John R. Gilpin, Pastor.

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GO THOU - DO LIKEWISE

In the state of Michigan lives Brother Benjamin Essenburg, who is pastor of the First Jenison Christian Reformed Church of Jenison, Michigan.

For a number of years we have been hearing from him, especially in view of our stand against lodges. Many times he has encouraged and gladdened us with his inspiring letters, contributions, and printing orders.

I think the one we received from this past week meant more, though, than any that we have

received thus far. Among other things, he ordered seven subscriptions for THE BAPTIST EXAMINER and then added as a postscript: "Just couldn't bear to turn my back on you, Brother Gilpin." This, of course, was in response to the picture which appeared on page one of THE BAPTIST EXAMINER under date of July 11.

May God lead many Baptists to follow the example of this dear man. Please don't turn your back on us in these trying and perilous times.

A Conversation Between A Preacher And A Beggar

There was in times past, a certain famous preacher who by the space of eight years, had continually importuned the Lord by prayer, conceiving that he lacked the right knowledge of the truth, notwithstanding all his learning, and spent whole nights therein, begging of God to let him know Him, and know himself, and to show him any man that might teach him the way of truth. When upon a time he was inflamed with a most vehement desire thereof, a voice from Heaven thus spake unto him, "Go forth to the church doors, and there thou shalt find a man that can teach thee the way of truth." And going forth, he found there a certain beggar, with patched and torn apparel, and feet much soiled by travel, all whose apparel was scarce worth three half-pence; to whom by way of salutation he thus spake:

Preacher -- God give thee a good morning.

Beggar--Sir, I do not remember that ever I had an evil one.

P.--God make thee fortunate and prosperous; why dost thou speak in this manner?

B.--Neither was I ever unfortunate or unprosperous.

P.--Be happy! What mean these words of thine?

B.--Nor was I ever unhappy.

P.--God save thee! Now at last speak more plainly.

B.--Truly sir, I will do it willingly. Thou sir, didst wish me a prosperous and good morning; and I answered I never had an unprosperous or evil one; for when I am pinched with hunger I praise God; if I suffer cold, if it hail, if it snow, if it rain, if the weather be fair or foul, I praise God; if I be wretched and

despised, I likewise praise God; and therefore there never happened any sad or evil morning to me. Thou didst likewise wish that I might be fortunate and I answered that I had never been unfortunate, because whatever God gave me, or I suffered, or whatever happened to me, whether it were agreeable to me, or otherwise, were it sweet or bitter, I gladly received it at His hands as the best; and therefore I was never unfortunate. Thou saidst moreover, that God would be pleased to make me happy; whereunto I likewise answered, that I never had been unhappy; for I am fully resolved through His grace, to adhere and only to cleave to the will of God as the best (and abandoning mine own will), into which I have so wholly poured out mine own will, that whatever He wills, that I will also; and for this cause (as I said) I was never unhappy, since I cleave to His will only and have wholly resigned mine own proper will.

P.--This is very strange; but what I pray thee wouldst thou say, if the Lord of Majesty would drown thee in the bottomless pit. (Continued on next page, col. 1)

NO PAPER

NEXT WEEK

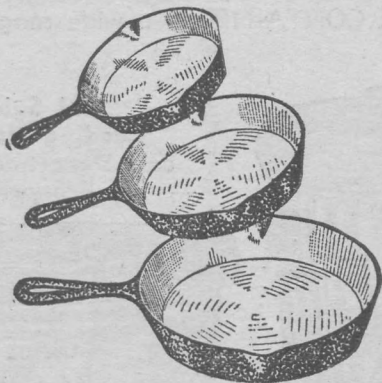
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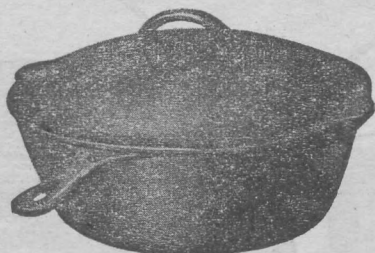
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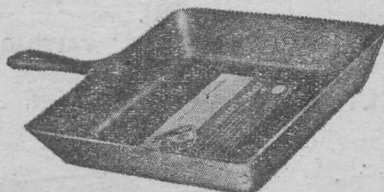
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Miracles

(Continued from preceding page)
woman testify at a healing meeting that when her son broke his leg, she allowed no doctors to touch him, but had anointed him with oil and prayed for him and that he had been "miraculously healed!" She implied, but did not say, that his cure was instantaneous.

It is this writer's opinion that claims of healing of structural diseases by faith-healers are either fraudulent or no structural disease really existed. Such ailments as broken bones, diseases caused by pathogenic organisms—typhoid fever, tuberculosis, scarlet fever, diphtheria, small pox, etc.—are structural diseases and no amount of faith-healing will cure them. They need expert medical treatment.

"Faith healing" is a reality. It is being done in certain cases but it is not the result of divine intervention, it is merely the application of little known natural principles ignorantly or knowingly used which bring about the apparent miracles.



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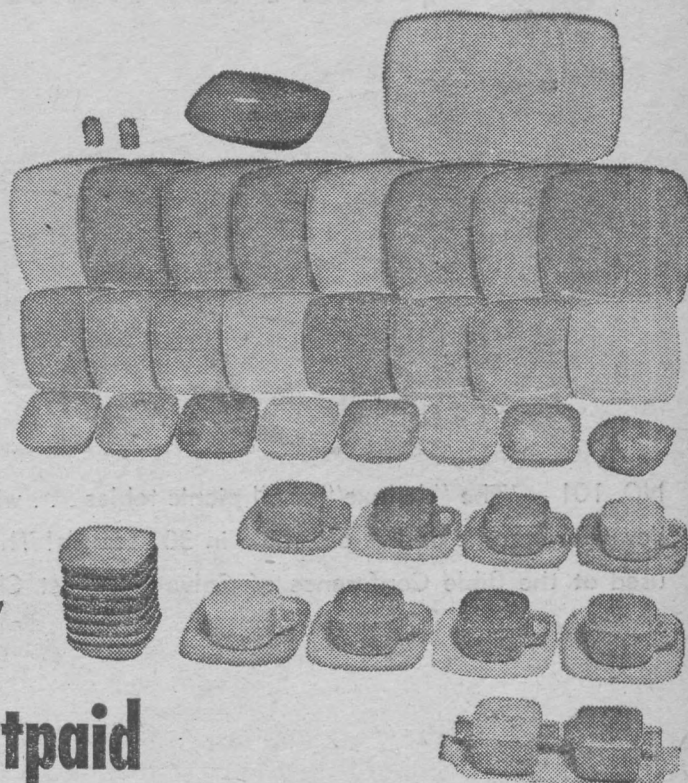
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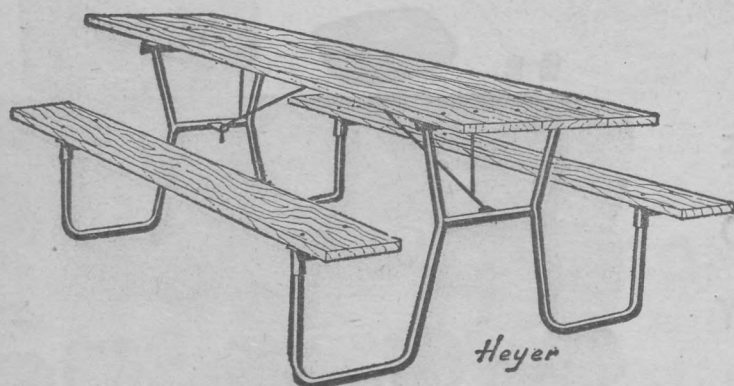


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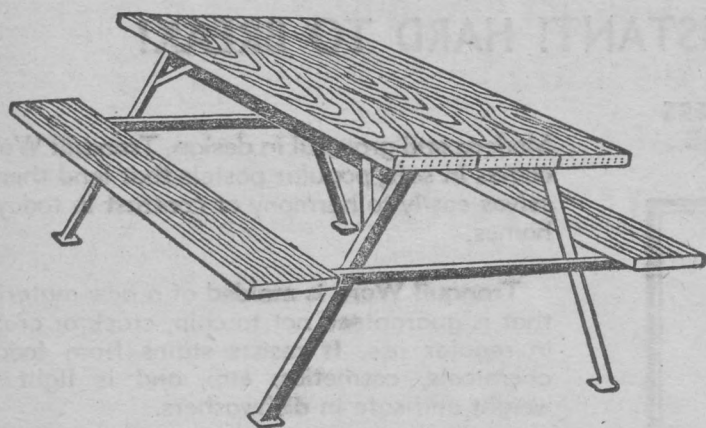


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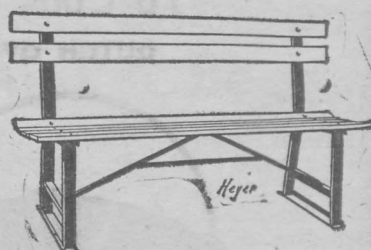
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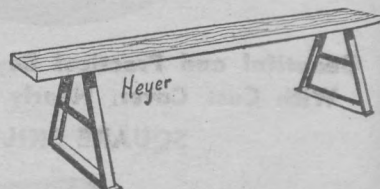
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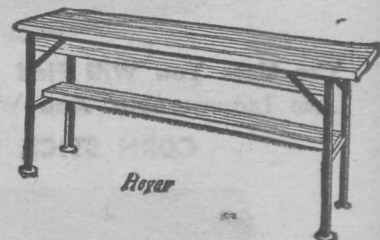
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Paradoxes

(Continued)

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He believes he receives many good turns by their means, yet he never prays their assistance, nor craves their prayers, nor offers them thanks, which yet he doth not disdain to do to the meanest Christian.

He believes himself a king, how mean soever he be, and how great soever he be, that he is not too good to be servant to the poorest saint.

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He believes Christ to have no out his own salvation.

He confesses he can do nothing; yet as truly professes he can do all things.

He knows he can do nothing of himself, yet labors to work God: yet believes he shall go to

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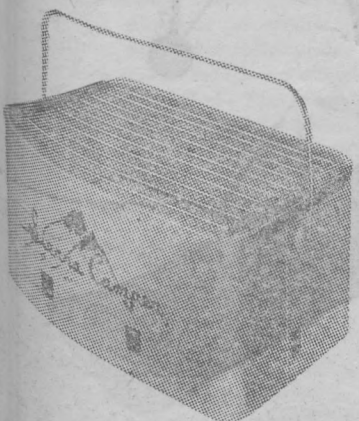
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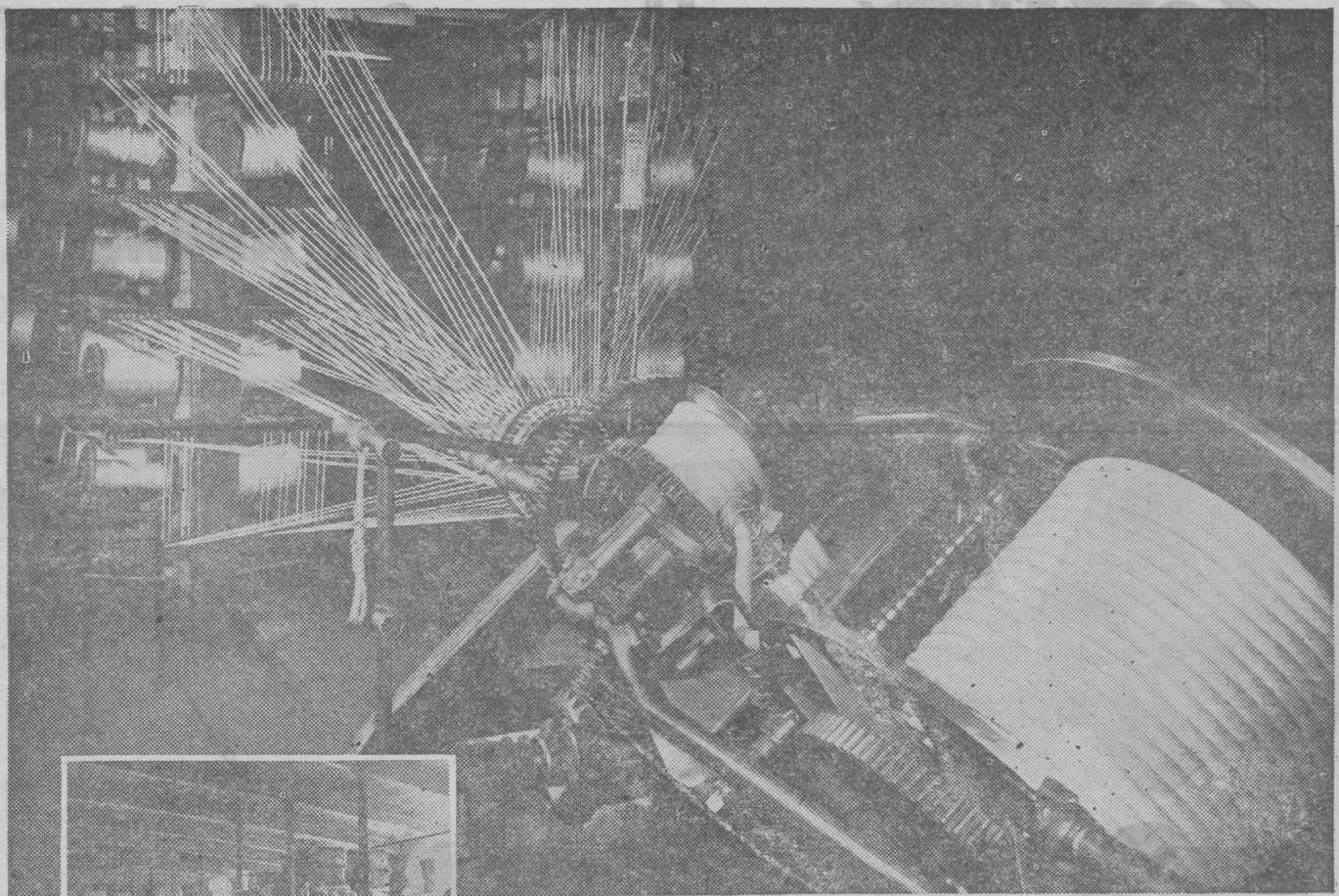


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Paradoxes

(Continued from preceding page) silver.

He knows God's providence orders all things; yet is he so diligent in his business, as if he were to cut out his own fortune.

He believes beforehand God hath purposed what shall be; and that nothing can make him alter his purpose; yet prays and endeavours, as if he would force God to satisfy him however.

He prays and labours for what he believes God means to give him, and the more assured he is, the more earnest.

He believes his prayers to be heard, even when they are denied.

He hath within him the flesh and the spirit; yet is not a double-minded man.

He is often led away captive

by the law of sin, yet it never gets the dominion over him.

He can do nothing against his will; yet he doth what he would not.

He wavers and doubts, and yet obtains; he is often tossed and shaken, and yet like Mount Zion.

He is a serpent and a dove, a lamb and a lion, a reed and a cedar.

He is sometimes so troubled, that he thinks nothing is true in religion; and yet if he did think so, he could not be at all troubled.

He thinks sometimes that God hath no mercy for him, and yet resolves to die in the pursuit of it.

He believes, like Abraham, in hope and against hope: and though he can never answer God's logic, yet with the woman of Canaan he hopes to prevail with the Rhetoric of importunity.

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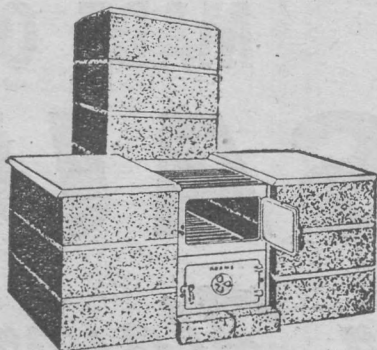
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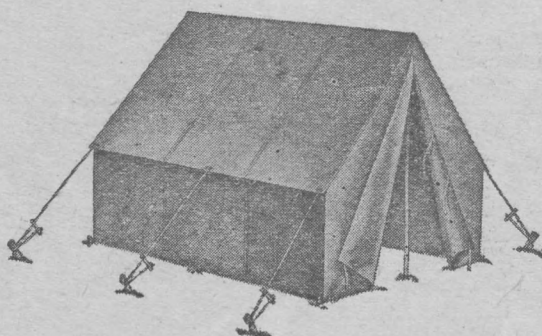
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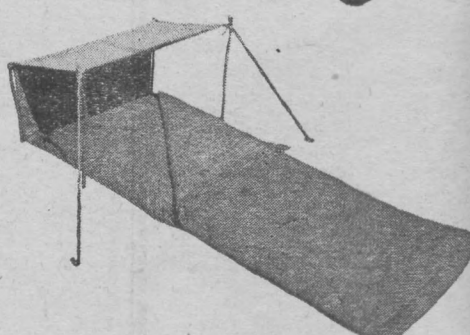
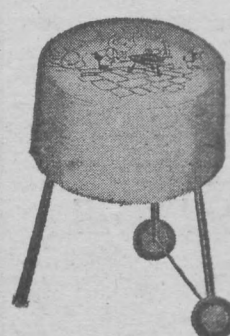
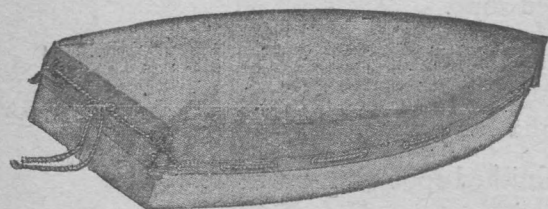
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MEETING IN GALLAGHER, W. VA.

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All who live in the area around Gallagher and Montgomery are invited to attend these services.

Predestination

(Continued from page one)

eternal life, believed (Acts 13:48). "He hath chosen us in Him, before the foundation of the world, that we should be holy, and without blame before Him in love" (Eph. 1:4).

"For we [i.e., the same we whom He hath chosen before the foundation of the world] are His workmanship, created in Christ Jesus unto good works, which God hath foreordained that we should walk in them" (Eph. 2:10).

And the apostle assures the same Thessalonians, whom he reminds of their election and God's everlasting appointment of them to obtain salvation, that this also was His will concerning them, even their sanctification (1 Thess. 1:4, 5:9, 4:3), and gives them a view of all these privileges at once.

"God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

As does the apostle Peter: "Elect—through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ" (1 Peter 1:2).

Now, though faith and holiness are not represented as the cause wherefore the elect are saved, yet these are constantly represented as the means through which they are saved, or as the appointed way wherein God leads

His people to glory, these blessings being always bestowed previous to that. Agreeable to all which is that of Augustine:

"Whatsoever persons are, through the riches of Divine grace, exempted from the original sentence of condemnation are undoubtedly brought to hear the Gospel, and when heard, they are caused to believe it, and are made likewise to endure to the end in the faith which works by love, and should they at any time go astray, they are recovered and set right again."

A little after he adds: "All these things are wrought in them by that God who made them vessels of mercy, and who, by the election of His grace, chose them, in His Son, before the world began."

Position 4.—Not one of the elect can perish, but they must all necessarily be saved.

The reason is this: Because God simply and unchangeably wills that all and every one of those whom He hath appointed to life should be eternally glorified, and, as was observed towards the end of the preceding chapter, all the Divine attributes are concerned in the accomplishment of His will. His wisdom, which cannot err; His knowledge, which cannot be deceived; His truth, which cannot fail; His love, which nothing can alienate; His justice, which cannot condemn any for whom Christ died; His power, which none can resist; and His unchangeableness, which can never vary—from all which it appears that we do not speak at all improperly when we say that the salvation of His people is necessary and certain.

Now that is said to be necessary (*quod nequit aliter esse*) which cannot be otherwise than it is, and if all the perfections of God are engaged to preserve and save His children, their safety and salvation must be, in the strictest sense of the word, necessary.

(See Psalm 103:17, 125:1,2; Isa. 45:17, 54:9, 10; Jer. 31:38, 32:40; John 6:39, 10:28, 29, 14:19, 17:12; Rom. 8:30, 38, 39, 11:29; 1 Cor. 1:8, 9; Phil. 1:6; 1 Peter 1:4,5).

Thus Augustine: "Of those whom God hath predestinated none can perish, inasmuch as they are His own elect," and "They are the elect who are predestinated, foreknown, and called according to purpose. Now, could any of these be lost, God would be disappointed of His will and expectation; but He cannot be so disappointed, therefore they can never perish. Again, could they be lost, the power of God would be made void by man's sin, but His power is invincible, therefore they are safe."

And again: "The children of God are written, with an unshaken stability, in the book of their heavenly Father's remembrance." And in the same chapter he hath these words: "Not the children of promise, but the children of perdition shall perish, for the former are the predestinated, who are called according to the Divine determination, not one of whom shall miscarry."

So likewise Luther: "God's decree of predestination is firm and certain, and the necessity resulting from it is, in like manner, immovable, and cannot but take place. For we ourselves are so feeble that, if the matter was left in our hands, very few, or rather none, would be saved, but Satan would overcome us all." To which he adds: "Now, since this stead-

fast and inevitable purpose of God cannot be reversed nor disannulled by any creature whatever, we have a most assured hope that we shall finally triumph over sin, how violently soever it may at present rage in our mortal bodies."

Position 5.—The salvation of the elect was not the only nor yet the principal end of their being chosen, but God's grand end, in appointing them to life and happiness, was to display the riches of His own mercy, and that He might be glorified in and by the persons He had thus chosen.

For this reason the elect are styled vessels of mercy, because they were originally created, and afterwards by the Divine Spirit created anew, with this design and to this very end, that the sovereignty of the Father's grace, the freeness of His love, and the abundance of His goodness might be manifested in their eternal happiness. Now God, as we have already more than once had occasion to observe, does nothing in time which He did not from eternity resolve within Himself to do, and if He, in time, creates and regenerates His people with a view to display His unbounded mercy, He must consequently have decreed from all eternity to do this with the same view.

So that the final causes of election appear to be these two: first and principally, **the glory of God**; second and subordinately, **the salvation of those He has elected**, from which the former arises, and by which it is illustrated and set off. So, "The Lord hath made all things for Himself" (Prov. 16:1), and hence that of Paul, "He hath chosen us—to the praise of the glory of His grace" (Eph. 1).

Position 6.—The end of election, which, with regard to the elect themselves, is eternal life.

I say this end and the means conducive to it, such as the gift of the Spirit, faith, etc., are so inseparably connected together that whoever is possessed of these shall surely obtain that, and none can obtain that who are not first possessed of these.

"As many as were ordained to eternal life," and none else, "believed" (Acts 13:48).

"Him hath God exalted—to give repentance unto Israel and remission of sins" (Acts 5:3): not to all men, or to those who were not, in the counsel and purpose

of God, set apart for Himself, but to Israel, all His chosen people, who were given to Him, were ransomed by Him, and shall be saved in Him with an everlasting salvation.

"According to the faith of God's elect" (Titus 1:1), so that true faith is a consequence of election, is peculiar to the elect, and shall issue in life eternal."

"He hath chosen us—that we should be holy" (Eph. 1), therefore all who are chosen are made holy, and none but they; and all who are sanctified have a right to believe they were elected, and that they shall assuredly be saved.

"Whom He did predestinate, them He also called; whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8:30), which shows that effectual calling and justification are indissolubly connected with election on one hand and eternal happiness on the other; that they are a proof of the former and an earnest of the latter.

"Ye believe not because ye are not of My sheep" (John 10:26); on the contrary, they who believe, therefore, believe because they are of His sheep. Faith, then, is an evidence of election, or of being in the number of Christ's sheep; consequently, of salvation, since all His sheep shall be saved (John 10:28).

Position 7.—The elect may, through the grace of God, attain to the knowledge and assurance of their predestination to life, and they ought to seek after it.

The Christian may, for instance, argue thus: "As many as were ordained to eternal life, believed"; through mercy I believe, therefore, I am ordained to eternal life. "He that believeth shall be saved"; I believe, therefore, I am in a saved state. "Whom He did predestinate, He called, justified and glorified"; I have reason to trust that He hath called and justified me; therefore I can assuredly look backward on my eternal predestination, and forward to my certain glorification."

To all which frequently accedes the immediate testimony of the Divine Spirit witnessing with the believer's conscience that he is a child of God (Rom. 8:16; Gal. 4:6; 1 John 5:10). Christ forbids His little flock to fear, inasmuch as they might, on good and solid

grounds, rest satisfied and assured that "it is the Father's" unalterable "good pleasure to give them the kingdom" (Luke 12:32). And this was the faith of the apostle Paul (Rom. 8:38, 39).

Position 8.—The true believer ought not only to be thoroughly established in the point of his own election, but should likewise believe the election of all his other fellow-believers and brethren in Christ.

Now, as there are most evident and indubitable marks of election laid down in Scripture, a child of God, by examining himself whether those marks are found on him, may arrive at a sober and well-grounded certainty of his own particular interest in that unspeakable privilege; and by the same rule whereby he judges of himself he may likewise (but with caution) judge of others. If I see the external fruits and criteria of election on this or that man, I may reasonably, and in a judgment of charity, conclude such an one to be an elect person.

So Paul, beholding the gracious fruits which appeared in the believing Thessalonians, gathered from thence that they were elected of God (1 Thess. 1:4, 5), and knew also the election of the Christian Ephesians (Eph. 1:4, 5), as Peter also did that of the members of the churches in Pontus, Galatia, etc. (1 Peter 1:2). It is true, indeed, that all conclusions of this nature are not now infallible, but our judgments are liable to mistake, and God only, whose is the book of life, and who is the Searcher of hearts, can absolutely know them that are His (2 Tim. 2:19); yet we may, without a presumptuous intrusion into things not seen, arrive at a moral certainty in this matter. And I cannot see how Christian love can be cultivated, how we can call one another brethren in the Lord, or how believers can hold religious fellowship and communion with each other, unless they have some solid and visible reason to conclude that they are loved with the same everlasting love, were redeemed by the same Saviour, are partakers of like grace, and shall reign in the same glory.

But here let me suggest one very necessary caution, viz., that though we may, at least very (Continued on page 6, column 3)

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By Bob L. Ross

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Satan's Perversion About "Falling From Grace"

By ROY MASON
Tampa, Florida

Galatians 5:4, "Ye are fallen from grace."

Why should any one want to believe that salvation is a temporary thing? Why should any one want to believe that a saved person can "fall from grace," as it is commonly called, and finally be lost? It is hard to understand why any one should want to hold to such a belief. It is very much like a person owning a piece of property and desiring to believe that he has an insecure title to it. Yet, there are persons who will go to most any lengths to try to prove that a saved person can readily lose salvation and go to Hell. One of the proof texts used by such is the one given above, "Ye are fallen from grace." "Look here," says the preacher of apostasy, "one CAN fall from grace; here's a passage that says so." But the passage in question teaches no such thing. What does it teach? Let us see:

Paul is writing about people who claim to have been saved by grace through faith, but who have the idea that the keeping of the Law must be added. He shows that first of all, one becomes a child of God purely through faith in Christ (3:26). So then, salvation and the receiving of the Holy Spirit are in direct connection with faith in Christ. He asks the Galatians, "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" He shows that for a person to try to tack Law-keeping and day-observance and works of any kind onto grace is to try to mix two things that can't be mixed any more than oil is mixed with water. He calls such turning back to "the beggarly elements of the old Law system" (4:9). Such is a form of bondage. Paul's whole argument to the Galatians sums up in the teaching that one is SAVED BY GRACE and likewise KEPT BY GRACE. Then he says that when any of them go back to the works of the law, they have really repudiated grace. "You have fallen away from grace" (correct translation). In other words they have parted company with grace—have separated themselves from grace, in order to go back to the things that found fulfillment in Christ and His atoning sacrifice. Instead of teaching that one can be saved then lose that salvation, Paul's teaching in Galatians is to the effect that it is all of grace—both salvation and security.

Notice that it is the man who seeks to be "justified by Law" (or keeping the Law) that is "fallen from grace." It says he is "fallen from grace." It says nothing about any one else—only the man who tries to be saved by works. Such a man, of course, never trusted the grace of God in Christ and he has "fallen away from grace" when he hears the truth but goes back to works for salvation. That's what happened at Galatia. They heard the truth

but went away from it back to works.

No one, then, should pervert this verse as Campbellites, Holy Rollers and all other apostasy teachers do, saying that a man who is really saved can sin so as to be lost again. The verse is not even hinting at such heresy as that. It is dealing with the matter of grace and Law-keeping. It shows we are saved by grace, not by keeping the Law.

What About the Doctrine of Apostasy?

1. It is the Devil's Doctrine First Taught by the Devil Concerning Job. The Devil told God that if He would take away Job's prosperity, Job would "fall from grace" and would curse God. God allowed Satan to take away the good things Job had to prove that Job would not apostatize. Job didn't fall—he ended up saying, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

2. It is a Doctrine that Denies the Truth of Christ's Positive Statement, "I give unto them eternal life, and they shall never perish" (John 10:28). Note several things just here:

(1) Salvation is a GIFT. If one must work to keep it, it ceases to be a gift. To hold that one must work hard to stay saved is a denial of Christ's words, "I give."

(2) Eternal life is forever. To hold to "falling from grace" is to deny that eternal life is eternal, and makes it a life that lasts only the duration of good behavior.

(3) "Shall never perish." That includes all time and all eternity. If one believer perishes, then Christ goes back on His word. No escape from this.

3. "Falling from Grace" Nullifies the Bible Doctrine of Election. That God should plan the salvation of a person from all eternity, and provide all the means to lead him to salvation—then let the Devil cause him to fall and lose his salvation, makes God less powerful than the Devil. Paul said, "He is able to KEEP that which I have committed unto him."

4. The Teaching of Apostasy Should Prevent All Rejoicing Over Conversion of Anybody, for if such were true, we could never know that the person saved would "hold out faithful to the end." In that case the angels of God who are said to rejoice over "one sinner that repenteth" would rejoice prematurely, for the person they rejoice over might finally fall victim to the Devil and end in Hell.

It is a wicked thing to take the imperfectly translated phrase, "Ye are fallen from grace," out of its text and context and force it to teach a doctrine that is utterly contrary to the Word of God. Paul was writing about the system of Law and the system of Grace, and was telling the Galatians that



AND HE SAID UNTO THEM,

Go ye into all the world

AND PREACH THE GOSPEL TO EVERY CREATURE. MK. 16:15

LETTER FROM FRED HALLIMAN

Dear Brother Gilpin:

I have just returned from my long tour of the West. It was very profitable in many ways. I met many new friends and received some good offerings. My preaching was received well everywhere I went.

There is no need for you to keep records of the offerings unless you so desire. I have a double record of all offerings and names of donors, and a triple record of the totals. The total has grown surprisingly well.

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Tabernacle Baptist Church, Tulsa, Okla. 202.00
Macedonia Baptist Church, Chicago, Ill. 60.00
Bethel Baptist Church, Phillipsburg, Kan. 100.00
Total offerings as of Aug. 11, 1957—\$960.00

I will send you another letter very soon concerning the offerings and totals.

Sincerely,
Fred T. Halliman

in going to Law observance, they had departed from grace. "Ye are fallen AWAY from grace." Every person who holds to salvation through human works is guilty of departing from the principle of grace. They have "fallen away from grace" and are among those who are committed to justification through the works of the law.

Predestination

(Continued from page 5)

probably, infer the election of some person from the marks and appearances of grace which may be discoverable in him, yet we can never judge any man whatever to be a reprobate. That there are reprobate persons is very evident from Scripture (as we shall presently show), but who they are is known alone to Him, who alone can tell who and what men are not written in the Lamb's book of life. I grant that there are some particular persons mentioned in the Divine Word of whose reprobation no doubt can be made, such as Esau and Judas; but now the canon of Scripture is completed, we dare not, we must not pronounce any man living to be non-elect, be he at present ever so wicked. The vilest sinner may, for aught we can tell, appertain to the election of grace, and be one day wrought upon by the Spirit of God. This we know, that those who die in unbelief and are finally unsanctified cannot be saved, because God in His Word tells us so, and has represented these as marks of reprobation; but to say that such and such individuals, whom, perhaps, we now see dead in sins, shall never be converted to Christ, would be a most presumptuous assertion, as well as an inexcusable breach of the charity which hopeth all things.

[Continued next week.]

What I Believe . . .

(Continued from page 1)

he is feverishly working with them to make them religious. Therefore he gets lost people to "join the church," and be "respectable."

The Methods of Satan

Since his main business is religion, he has his own places of worship, hence we read of "the synagogue of Satan" (Rev. 3:9). Since Satan wants to be "like the Most High," he needs preachers for his "synagogues" and we read: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers

also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15).

We see that Satan has (1) his synagogues, (2) his ministers, and now we shall note (3) his "half-truths" that his ministers preach. It is seldom that you ever hear of any preacher or church (so-called) that completely denies all of the truth. You can find some truth or portion of truth in all of these organizations, and that is exactly what Satan wants. But "half-truths" are more deceptive than a complete denial of truth. For instance, to tell a man that he should be baptized after salvation is the truth, but that is not all the truth. To tell him that sprinkling is just as good as immersion is the Devil's life. The truth is, the Lord recognizes no baptism except immersion of a believer by a Scripturally authorized administrator.

Another one of Satan's half-truths is to tell people they have a "choice" as to what church they join.

There are many Scriptural churches, but only one Scriptural kind. By that we mean, there are many Baptist churches, and there is no other kind that will stand up under the searchlight of the Word of God, and many called "Baptist" won't, either. A person that has just been saved and has not had time to be taught in these vital truths might be easily misled, and many of them are by Graham, Rice, and company, who send them to just any brand.

A man wrote to me some time ago and said: "If I understand you, you feel secure because you are under the blood." Then he (Continued on page 7, column 1)

"Finery" And The Christian

Mrs. H. B. Stowe very often observes: "Very estimable, we trust, very religious young women sometimes enter the house of God in costumes which make their acts of devotion in the service seem almost burlesque. When a brisk little creature comes in with a few with her hair frizzed, it stands on ends in a most stinging manner, rattling strings of beads and bits of tinsel, she looks exceedingly pretty and quaint, and if she came there to a game of croquet or a table party, would be all in very good taste; but as she comes to church, that she has done the thing she ought not to have done, she left undone the things which she ought to have done—and takes upon her lips most solemn and tremendous words, whose meaning runs far beyond life and sublime eternity—there is a discrepancy which would be ludicrous if it were not melancholy."

Much more might be said as to the violation of the divine command as to plainness of apparel among believers; but if women professing godliness will not heed the Word of God, much less will they give attention to our admonitions. Nevertheless, those who live in fellowship with the Lord Jesus will surely be kept above the littleness of fashion and pride. O that all were such!

Once the harlot was known readily by her conspicuous attire, but lo! the time now is that the professing believer is attired as a shameful apparel as the harlot!

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What I Believe . . .

(Continued from page 6)

rumbles on to say that when Paul preached to the Philippian jailer (Acts 16:31-33), he "MUST have preached to him Spirit-Baptism."

I want to say that I do feel secure because I am under the blood. Also, I would like to know, at Paul "must" have preached "Spirit-Baptism," in the passage just mentioned, why didn't he mention it? If Spirit-Baptism must be preached before one can be saved, why didn't John the Baptist preach it (Matt. 3:1-6)? Why didn't Jesus preach it (John 4:24)? Why didn't Peter preach it (Acts 4:10-12)? Why didn't Philip preach it (Acts 8:35-37)? Certainly we are not minimizing the work of the Holy Spirit in the salvation of the lost, but neither do we accept the Satanic lies and perversions with regard to His work.

Nothing further need be said regarding Satan's Motives and Methods. It is the plain teaching of the Word of God that He desires to be like the Most High and in order to do that His work is among the religiously inclined, and is working towards an improved social order, a moral and cultured people who will be devout worshippers of him, but for the present imagine they are worshipping the Lord.

"Ninth Commandment"

(Continued from page one)

"I shall eat the fruit thereof."—Proverbs 18:21.

"A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue. Excellent speech becometh not a fool: much less do lying lips a prince."—Proverbs 4, 7.

"The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things."—Proverbs 15:28.

"The lip of truth shall be established forever: but a lying tongue is but for a moment. Lying lips are abomination to the Lord: but they that deal truly are his delight."—Proverbs 19, 22.

Mythology tells us of a satyr and a man who formed a relationship whereby they were to live together. When it came time for the first meal, and soup was served, the man blew his soup in order to cool it. Later on in the afternoon when his hands grew cold, he blew them in order to warm them. Immediately the satyr declared that he would have nothing to do with anyone who could blow hot and cold with the same breath. It is my purpose to appeal to you particularly to you of fashion, and cold with the same mouth. Longfellow wrote:

"I shot an arrow into the air,
It fell to earth, I know not where;
For so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air,
It fell to earth, I know not where;
For who has sight so keen and strong
That it can follow the flight of song?

Long, long afterward, in an oak,
I found the arrow still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

That was the poet's way of saying that our words are imperish-

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It is not where we are but what we are that makes our happiness.

PAGE SEVEN

able. Whether good or bad, they live on. In view of this fact, our text logically follows:

"Thou shalt not bear false witness against thy neighbor."—Exodus 20:16.

I.

Immediately on reading this text, I inquire (and hope by the grace of God to be able to answer), as to HOW THIS COMMANDMENT IS BROKEN.

First of all it is violated by perjury. That is, by men lying when under oath in court. In the years of my pastoral experience, I have of necessity been in the local courts on numerous occasions, being interested in various trials which were in progress. On many of these occasions, due to a personal knowledge of the facts in the case, I have known positively that the individual who was testifying, was lying. Whenever one is guilty of perjury, he is not only sinning against man, but also violating this command of God.

There are many who think this command appertains only to one's bearing false witness in court. In fact, a man sometime ago said to me, "I never did violate the ninth commandment for I never was in court in my life." I would say to that individual and to you, there are numerous ways in which the commandment may be broken by those who never appear in a court room.

One of the ways of violating this commandment is by lying. I have found by personal experience that the old adage is true which says, "A lie can get around town before the truth can get its boots on."

There are those, even preachers, who try to divide and distinguish between lies. We hear of black lies and white lies. We hear of business lies and social lies. Regardless of which kind you may be guilty of, a lie is a lie and it is condemned by this text and by other Scriptures within God's Word. Just listen to God's statement concerning this sin of lying:

"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and ALL LIARS, shall have their part in the lake which burneth with fire and brimstone."—Revelation 21:8.

Then again, this commandment is broken by half lies. Most people would refer to this type of speech as a half-truth. Whether you call it a half-lie or a half-truth, the face remains that in God's sight it is a lie. As such, it is a violation of this the ninth commandment. In this respect, the words of the poet are most instructive:

"A lie which is half a truth is ever the blackest of lie;
A lie which is all a lie may be met and fought with outright;
But a lie which is part a truth is a harder matter to fight."

This commandment is also broken by slander. We have large colleges and universities in this country which have thousands of alumni, but none have so many as the "school of scandal." Some are freshmen, some are seniors, some are post graduates, and some have long been practicing their art. I suspect tonight that each of you are enrolled some place in this "school of scandal." In Shakespeare's play, "Cymbeline" (Acts III, Scene 4) the author describes a husband who thought his wife guilty of nuptial infidelity. He wrote to his servant, commanding him to kill her. The servant, believing the wife to be innocent, showed her the letter which he received from her husband, his master. When he beheld her reaction, which plainly showed that she was innocent, he said, "What! Shall I need to draw my sword? The paper hath cut her throat already. No; 'tis slander, whose edge is sharper than a sword; whose tongue out venoms all the worms of the Nile; whose breath rides on the posting winds, and doth belie all comers of the world; kings, queen, and states, matrons, nay, the secrets of the grave this viperous slander enters."

Again, this commandment is violated by the sin of gossip. Over

in New York City, a club of girls organized what they call a "door keepers circle." When asked why they took this name they said, "Our motto is: 'keep thou the door of my mouth.'" How I have often wished that on a national scale, we might have a "door keepers circle."

The Apostle Paul in writing to young Timothy says some very plain things relative to the sin of gossip. In describing a young widow he pictures such as a busybody, and a gossip. Listen to his description:

"And withal they learn to be idle, wandering about from house to house; and not only idle, but TATTLERS also and BUSY-BODIES, speaking things which they ought not."—I Timothy 5:13.

There is a marvelous old song which begins, "Oh, for a thousand tongues" Well, beloved, I am happy that some people do not possess them, for if they used a thousand as they use the one they have, life for others would be most unbearable.

In the cattle country, one of the dread diseases which the cattlemen have to face is the "foot and mouth disease." When I was a boy, I supposed it affected only cattle. Since I have been in the ministry, I have found that many are affected with the same disease. They go to one end of town and hear everything possible, and then go to the other end of the town and peddle what they have heard with most sumptuous additions thereto.

From all indications, some of you have given the tongue an over-dose of castor oil. Listen to me, you gossipers—you unvarnished children of the Devil—listen—your tongue whose emergency brake is out of order, apparently has plenty of gas. So far as I am personally concerned, a gossip has a lower position than the garbage vendors of town. The garbage vendors haul away the scraps and refuse from our houses; the gossipers carry away the moral putridity and filth of our lives. Not many of us would want to be a garbage vendor, yet each of us lest we be exceedingly cautious by the use of our tongues, put ourselves on a lower plane by handling the moral putridity of each others lives.

I picked up a story sometime ago from a paper published in Texas which illustrates the violation of this commandment. It seems there was a woman who was quite a hand at gabbing about other people's business—a sort of a she-gossip, I guess you might call her.

One day she was walking by the Hutter's place and she looked up at the window and there was the shadow of Mrs. Hutter sitting with her arms around a man. The woman knew Frank was over at Surrey for the day, so she drew her conclusions, and didn't waste time airing them. In just about twenty minutes the whole town was buzzing.

That night when Frank dropped in the store on his way home from Surrey, somebody told him what was being said, and instead of going home the way he should, he went down to the river and started drinking.

The next morning they found his dead body at the bottom of the cliff where he's stepped over on his way home. It came terribly hard to Mary Hutter, and if it hadn't been for her father who had dropped over early in the morning to visit her, she'd have been a great deal worse off. It was her father whom the woman had seen in the window that morning.

It brought home to the woman what she had done, but it was too late to make it up. She felt terrible about it, though, and went to Parson Tuttle with the whole story. "What can I do, what can I do?" she kept moaning.

"You do as I say," said the parson, kind of snappy. "You go out and get a basket of chicken down and spread some in every chicken yard there is in town."

The woman didn't understand what it was all about, but she got a basket of down and went around dropping a mite in the chicken yards like the parson had told her

to When she got through, she went back to see him.

"Was it hard?" he asked.

"Of course it was not," she said.

"Now," said the parson, "I want you to take the basket and collect it all up again."

"Why, I can not do that," said the woman.

"Why can't you?" asked the parson.

"It has blown all over everywhere," she said.

"Do you know where it blew?"

"I have not the least idea," she said.

"My dear woman," said the parson, "that is just like the gossip you have been spreading for fifty years. It is easy to drop, but you can not ever collect it up again no matter how hard you try."

I would like to have met that old parson. To my way of thinking, gossip is just about the lowest thing the Devil ever concocted.

I have heard of folk that admit they were thieves. I have heard them admit they were liars and murderers, but I have never heard a person admit that he or she was a gossip.

If you have anything to say about a person who is not present, be mighty sure it is something complimentary. If it isn't complimentary, the chances are twelve

out of a dozen, it's gossip and should not be said.

"Have you ever heard of Gossip Town,"

On the shores of Falsehood Bay, Where old Dame Rumor, with rustling gown,

Is going the livelong day?

"It isn't far to Gossip Town, For people who want to go; The Idleness Train will take you down

In just an hour or so.

"The Thoughtless Road is a popular route, And most folk start that way, But it's steep down grade; if you don't watch out,

You land in Falsehood Bay.

"You glide through the alleys of Vicious Town, And into the tunnel of Hate, Then crossing the add-to bridge, you walk

Right into the city gate.

"The principal street is called 'They Say,' and

'I Have Heard' is the public well, And the breeze that blows from Falsehood Bay,

Are laden with 'Don't you tell.'

"In the midst of the town is Tell

(Continued on page 8, column 3)

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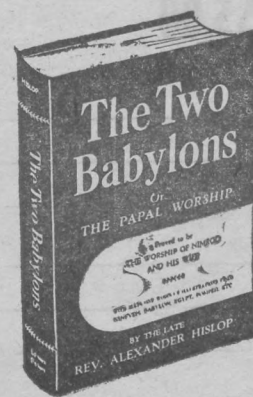
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"Ninth Commandment"

(Continued from page 7)

Tale Park;
You are never quite safe while there,
For its owner is Madame Suspicious Remark,
Who lives on the street Don't Care.

"Just back of the park is Slanders Row,
'Twas there that Good Name died,
Pierced by a dart from Jealousy's bow
In the hands of Envious Pride.

"From Gossip Town peace long since fled,
But envy and strife and woe,
And sorrow and care you'll find instead,
If ever you chance to go."

II.

In view of the varied ways whereby this commandment is violated, I often ask myself as to **WHY IT IS PEOPLE VIOLATE THIS COMMANDMENT.**

There is one reason which is paramount. They do this just like their spiritual daddy. You realize that the Devil is the spiritual daddy of all the unsaved. He is the greatest liar, slanderer, and gossip known to man.

"Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in truth because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:44.

In fact, the first lie ever told in this world was told by the Devil. He did this when He said to Eve:

"Ye shall not surely die."—Genesis 3:4.

When Ananias and Sapphira sold their land and kept back a part of the price thereof, it was because their hearts were filled with Satan. Listen to the Scriptural account of it.

"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath SATAN FILLED THINE HEART TO LIE TO THE HOLY SPIRIT, and to keep back part of the price of the land?"—Acts 5:1-3.

In fact, the very word "Devil" comes from "diabolos" which literally means to hurl through or to cast through. This is what the Devil does, he hurls his venom through us. We poor mortal human beings violate this ninth commandment just because we are acting like the Devil himself who is the spiritual father of the unsaved, and who was once the spiritual father of all those of us who are now saved.

There is a second reason why this commandment is also violated, namely, there are those who like to put their nose in everyone else's business but their own. They remind me very much of a buzzard. They should be called "inspectors of warts" and "super-visors of carbuncles." It is enough to upset the digestive organs of a turkey buzzard the way some folk apparently enjoy the violation of this commandment. Personally, I have more respect for a street-walker, than for one of these respectable "hags" of society who covers over her tiger claws with a fine coat, and bolts the hell of her heart with a diamond breast pin.

Furthermore, this commandment is violated simply because the individual is allowing his old nature to control. Each of us is born with a nature of sin. That nature we receive at birth is depraved.

"Behold, I was SHAPEN IN INIQUITY; and IN SIN did my mother conceive me."—Psalm 51:5.

"The wicked are ESTRANGED from the womb: they go astray AS SOON AS THEY BE BORN, SPEAKING LIES."—Psalm 53:8.

When we are saved, the Lord Jesus Christ puts a new nature in us.

"Whereby are given unto us

exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust."—2 Peter 1:4.

We ought to feed this new nature.

"As newborn babes, DESIRE the sincere MILK of the word that ye MAY GROW thereby."—1 Peter 2:2.

We ought to starve out the old nature.

"But put ye on the Lord Jesus Christ, and MAKE NOT PROVISION for the flesh, to fulfill the lusts thereof."—Romans 13:14.

The sad thing about life, beloved, is that so many of us continue to feed the old nature and starve the new. This is one reason why saved people go ahead violating this commandment which says:

"Thou shalt not bear false witness against thy neighbor."—Exodus 20:16.

Oh, that God would help us to feed the new nature that we might so grow spiritually to the extent that we would be concerned about, and interested in, spiritual things rather than the material things of the world.

III.

I ask again as we consider this commandment, as to **WHAT IS ACCOMPLISHED BY THE BREAKING OF THIS COMMANDMENT?**

What are its effects? Well, its effects are continuous; they simply cannot be called back. It reminds me of counterfeiting. The one who is guilty of counterfeiting money gets his coins started in circulation, and they can not be called back. Gossiping and slandering one's character, or in short, the violation of this commandment, in any respect, is worse than counterfeiting. Its effects are continuous, they can not be called back.

Again, people are murdered through the violation of this commandment. At a museum in Venice, a machine which was used by an Italian tyrant is to be seen. It was used to shoot needles at the object of his hatred. In every block of every town you will find someone whose tongue is just such a machine, and whose speech is represented by these poisoned needles. I tell you, beloved, many are murdered thereby.

Another thing that is accomplished through the violation of this commandment is that the sinner is piling up something for which to answer in the day of judgment.

"But I say unto you, That every IDLE WORD that men shall speak, they shall GIVE ACCOUNT thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned"—Matthew 12:36, 37.

Still again, the violation of this commandment leads to an endless Hell. Listen to the Word of God:

"But the fearful, the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and ALL LIARS, shall have their part in the lake which burneth with fire

and brimstone: which is the second death."—Revelation 21:8.

In the following verses and in the next chapter, the Apostle John pictures to us the wondrous beauty of Heaven. Then after picturing Heaven, he gives a statement relative to the flames of Hell:

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and WHOSOEVER LOVETH AND MAKETH A LIE."—Revelation 22:15.

IV.

May I tell you briefly **WHAT SHOULD BE THE PROPER ATTITUDE OF THE SAVED AND THE PROPER USE OF THE TONGUE.**

"But SPEAKING THE TRUTH IN LOVE, may grow up into him in all things, which is the head, even Christ."—Ephesians 4:15.

How I would to God that I might please Him to give to this our audience such abundant grace and wisdom whereby we might use our tongues only for His glory—that when we speak we might speak the truth in love.

And that, beloved, is the purpose of our broadcast Sunday after Sunday. We aim to speak the truth in love. Sometimes you get offended because we speak plainly. Yet, beloved, we do it because we love you. We want to see you saved. We want you to know that God loves you.

I might tell you how that in an Oriental country a father and mother were reduced to absolute starvation, and the only possibility of preserving the life of the family was to sell one of the children into slavery. So they considered it. The pinch of hunger became unbearable, and their children's pleading for bread tugged so painfully at their heart-strings, that they must entertain the idea of selling one to save the lives of the rest. They had four sons. Who of these should be sold? It must not be the first: how could they spare their first-born? The second was so strangely like his father that he seemed a reproduction of him, and the mother said that she would never part with him. The third was so singularly like the mother that the father said he would sooner die than that this dear boy should go into bondage; and as for the fourth, he was their Benjamin, their last, their darling, and they could not part with him. They concluded that it was better for them all to die together than willfully part with any one of their children. Do you not sympathize with them. I know you do. Yet God so loved the elect that, to put it very strongly, He seemed to love us better than His only Son, and did not spare Him, that He might spare us. He permitted His Son to perish from among men "that whosoever believeth in Him might not perish, but have everlasting life."

May God help you to believe in Jesus and receive Him now as your Saviour.

"Sirs, what must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:30, 31.

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