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The prayer closets of God's people are where the roots of the church grow.

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The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

VOL. 28, NO. 31 RUSSELL, KENTUCKY, SEPTEMBER 12, 1959 WHOLE NUMBER 1106

PREDESTINATION By Jerome Zanchius:

CHAPTER V

This Doctrine Ought To Be Preached

Upon the whole, it is evident that the doctrine of God's eternal and unchangeable predestination should neither be wholly suppressed and laid aside, nor yet be confined to the disquisition of the learned and speculative only; but likewise should be publicly taught from the pulpit and the press, that even the lowest of the people may not be ignorant of a truth which reflects such glory on God, and is the very foundation of happiness to man. Let it, however, be preached with judgment and discretion, i. e., delivered by the preacher as it is delivered in Scripture, and not otherwise. By which means, it can neither be

abused to licentiousness nor misapprehended to despair, but will eminently conduce to the knowledge, establishment, improvement and comfort of them that hear. That predestination ought to be preached, I thus prove—

I. The Gospel is to be preached, and that not partially and by piece-meal, but the whole of it.

The commission runs, "Go forth and preach the Gospel"; the Gospel itself, even all the Gospel, without exception or limitation. So far as the Gospel is maimed or any branch of the evangelical system is suppressed and passed over in silence, so far the Gospel is not preached. Besides,

there is scarce any other distinguishing doctrine of the Gospel can be preached, in its purity and consistency, without this of predestination. Election is the golden thread that runs through the whole Christian system; it is the leaven that pervades the whole lump.

Cicero says of the various parts of human learning: "Omnes artes, quae ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur, i. e., The whole circle of arts have a kind of mutual bond and connection, and by a sort of reciprocal relation." (Continued on page 3, column 3)

BIBLE CONFERENCE PROVES TO BE A BLESSING BOTH TO OUR CHURCH AND TO OUR MANY GUESTS

By BOB L. ROSS

Calvary Baptist Church is still rejoicing over the wonderful Bible Conference the Lord gave to us over the Labor Day weekend, September 5-7. We feel that in every way the Conference was a positive success. Of course, we learned some things from this experience which we will try to improve the next time, but even in this we rejoice for we will be able to make the next Conference better.

Guests

There were between forty to fifty preachers in attendance and our congregational crowds in all sessions numbered right at 150. Guests came from seventeen states and one foreign country. One brother — Elder Wayne Crow came all the way from Alaska especially for the Conference. We never had at any service what might be called a small crowd, not even at the opening and closing services. We were all well-pleased with the attendance throughout the Conference. We could not ask for anything better for this first Conference.

Music

The singing at the Conference

and the accompanying music was an outstanding feature. Someone said that the people seemed to "like to sing." Brother Bill Pelphrey of Louisville and Brother Alfred Riemann of Cocoa Beach, Florida did excellent jobs in leading the congregational singing. Mrs. Ray Schwartz, our organist for the conference, faithfully contributed an important and inspirational part by her splendid playing, not only during the song service, but before and after each session. The soloists — Brother Riemann, Brother Pelphrey, and Brother Ronald McTaggart of Melbourne, Florida — added even more to the Conference, as did the quartet of these three and W. H. Grinninger of our church. We believe that the music for the Conference was — for this size Conference and with no more planning than was made — exceptionally outstanding. We thank God for His goodness in this respect.

Speakers

Only two of the scheduled speakers failed to make it to the Conference, namely, Brother John Reynolds of Texas and Brother Arthur J. Corcoran of Illinois. We (Continued on page 2, column 1)

WHAT I BELIEVE THE BIBLE TEACHES, NO. 5—

The Bible Doctrine Of Man's Total Depravity

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

According to I John 3:4, sin is an overt act of transgression of God's Law. To break any command of God is to transgress His law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

When "God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it" (Gen. 2:15-16), that was God's law to Adam, and when he transgressed that law he sinned. And "as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned" (Rom. 5:12).

Again we see that "all have sinned," not because of what we have done, i. e., committing some overt act, but because we have "come short of the glory of God" (Rom. 3:23). This no doubt is speaking of a state of imperfection. The entire third chapter of Romans is God's commentary on sin, and He reveals to us that it is universal in its extent.

If All Are Totally Depraved and in a State of Sin, How Did Jesus Escape Sin?

We answer, because of His virgin birth. The prophet Isaiah said that Jesus would be born of a virgin (Isa. 7:14), and Luke said that He was (see Luke 1:26-38; also 2:7). There has never lived but one sinless person upon this earth and that person was Christ. No one has ever had the right to claim sinless perfection but He. He had the right to do so and He

claimed it. "And He that sent me is with me: the Father hath not left me alone; for I DO ALWAYS THOSE THINGS THAT PLEASE HIM" (John 8:29). See also verse 46 of the same chapter. "Which of you convinceth me of sin?" The Greek word in that verse translated "convinceth" is "elegcho" and it does not mean convince, but it means "convict." See John 8:9 where the same word is used.

Therefore, Christ being born of the Virgin Mary by conception of the Holy Spirit was born sinless, and being the Son of God He could and did live without sin, always doing those things that pleased His Father.

The virgin birth of Christ is just as essential to Christianity as the atonement, the resurrection, the ascension, the intercession, the second coming or anything else that pertains to salvation.

Total Depravity

Who is depraved? "All we like sheep have gone astray; we have turned EVERY ONE to his own way" (Isa. 53:6).

"There is not a just man upon" (Continued on page 8, column 4)

"I have been taking your paper only a very short time but have never found its equal in many ways, especially how faithful and true you are to the Old Book that so many have turned away from. It is like a spring in a dry desert, after trying so hard to find some spiritual food from the average Baptist weekly and being disappointed week in and month out. You have dealt with subjects, within the past few months, that I had never found anywhere before, and how they fed my soul. I can't lay it aside until I have read each issue all the way thru."

H. Evan McKinley,
Tennessee

"The wife and I are young Christians. We have been saved since 1956. Since then TBE has helped us to grow in grace, and out here in Calif. it has been more of a blessing as we are working to start a church, and THE EXAMINER just sort of earmarks what inquirers believe. When we run into folk that take TBE, it is like meeting old friends."

R. W. Bangs & Family
California

"Greetings from the Elk Lick Baptist Church. We have been enjoying the T.B.E. for some time and believe it has been great help to us members. In appreciation we are sending an offering for T. B. E. and hope and pray you shall be able to continue publishing the paper. I have never read a paper that has more truths in it. You just don't find material like that often."

Mr. and Mrs. William
Hamilton, Jr.
Kentucky

"Of all the papers printed in this country and the ones I know of in the States (to date), I think THE BAPTIST EXAMINER is the best. It teaches the best all-around diet of truth that I know of, and is as the name says Baptist (New Testament)."

Gilbert H. Collett, Ontario.

"I love TBE and get a great blessing out of each issue. You and Bro. Bob are doing a great service to those who are confused over many issues and really seeking to know the truth."

Mrs. Thad Griffiths
Tennessee

"I am not able to put in words what TBE has meant to me since I began receiving it about two years ago. I have learned more from the Word of God since reading it than I learned in all the schools I ever attended. God bless you in this work. I wish that there was some way in which we could help more in the finances of your work."

Wallace Grant
New York

"I never will forget to thank you for keeping TBE coming to my mail box, for it is filled with the blessed Word of God and it is food for my soul in my sick hours."

Mrs. J. O. Williams
Texas

"Since receiving your fine paper my wife and I have constantly fed on its contents and are so grateful for the truths therein held so dear by all New Testament Baptists. We are indeed thankful for your paper as it has strengthened and enlightened us to know that there are still those of like precious faith."

Bob Carter, Alabama.

"I could not get along and feel good without TBE BAPTIST EXAMINER. I love to tell my friends how Gilpin and Bob Ross stand for the old time Bible teaching; how they pull no punches in combat with men like the universalist John Rice or Bob Jones. Dare any man to be open minded, read TBE, compare it with the Bible, and say he doesn't believe it. If so, he does not believe the Bible."

L. E. Jarrell
New Mexico

(Continued on page 8, column 5)

The Baptist Examiner Pulpit

"WORLD-WIDE MISSIONS"

Sermon Preached by Pastor John R. Gilpin

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3:8-11.

I'd like to remind you at the very outset that when the Apostle Paul was going to the city of Damascus to persecute the

Christians who were living there that he was stricken on the roadway, and the first question that he asked when he was raised up was, "What wilt thou have me to do?" I think that in itself is a pretty good indication that he was a saved man, because he immediately asked for directions from the Lord as to what God would have Him to do, and at once he began to obey those instructions. We read:

"And STRAIGHTWAY HE PREACHED CHRIST in the synagogues, that he is the Son of God."—Acts 9:20.

Now this was only three days after he was stricken on the roadway to Damascus. In other words, if he were saved on the

highway coming into the city of Damascus, within three days' time the Apostle Paul was preaching the Word of God and the Lord Jesus Christ, as the son of God, in all the Jewish synagogues.

I say, beloved, Paul didn't lose any time in getting started in the ministry. After he asked that question, "Lord, what wilt thou have me to do," he immediately began to do the thing that God revealed unto him. If you will read closely the life of the Apostle Paul as it is recorded in the book of the Acts, and also read the epistles that he wrote in the New Testament, you will find that he never was an idle man. (Continued on page 5, column 4)

MORE ON THE BIBLE CONFERENCE NEXT WEEK

- Pictures
- Guests' Comments
- One of the Sermons

Won't YOU Be With Us Next Time?

COMING SOON IN TBE

"The Life And Teachings of J. R. Graves"

By His Son-In-Law
O. L. HAILEY

Will Begin Shortly In THE BAPTIST EXAMINER

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.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910.

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

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

COMING EVENTS

GREENDALE, VIRGINIA:

A New Testament church will be organized at Smith Creek, three miles from Greendale, on Sunday, September 27, at 2:30 in the afternoon. This work has been a mission of the Temple Baptist Church of Bristol, Tenn., where Brother Gerald Price is pastor. Brother Earl Singleton is in charge of the work at Smith Creek. There is expected to be a number of thirty charter members in this new church. Friends and visitors are welcome to the services.

HUTCHINSON, KANSAS:

Temple Baptist Church, Ray Schwart, pastor, will hold a Bible Conference beginning September 27 and going through the twenty-ninth. Several speakers are expected to be in attendance, including Brother Fred Halliman, Brother Neil Brillhart and Brother Bob L. Ross. We would give other names but are not certain as to just who is coming. If possible, we will announce them later.

MELBOURNE, FLORIDA:

The Baptist Mission meeting at the Women's Club Building on Palmetto Avenue will be organized as a New Testament church on October 11. This mission is under the LaGrange Baptist Church of LaGrange, Florida, Brother Wallace Freeman, pastor. Preachers known to us to be planning to attend are as follows: Brother Fred T. Halliman, Brother Gerald B. Price, Brother John A. Ross, Brother Bob L. Ross, and (we believe) Brother T. B. Freeman. Other preacher brethren in the area will doubtlessly be at the meeting, too. We will print an announcement in the next issue giving time of services.

CHICAGO, ILLINOIS:

We have previously mentioned the Bible Conference to be held at the Macedonia Baptist Church in Chicago October 20, 21, 22. Fred Halliman is the pastor of the church and he is leading the planning for the Conference, but all is not yet complete. A full announcement will be made in TBE at an early date.

Bible Conference

(Continued from page 1)

regret especially the absence of Brother Corcoran since it was the writer's fault that he missed being here. I had told him that a certain brother was coming by to pick him up when actually this brother had only mentioned to me that he might do so. It turned out that this man was delayed in getting to the Conference himself, and had not made plans to pick up Brother Corcoran. I am sorry that it turned out this way and want both of these brethren to know that I take the responsibility for it.

I think all the guests will agree that every message delivered was in some way a blessing to every one. Some were better than others in content as well as in presentation, but all of them had a great deal of blessing in them. There was no doctrinal division among the speakers so far as we know, and there was not any kind of open controversy with another man's message. To our knowledge every man who spoke was sound in the faith.

Messages

Brother Ray Schwart of Hutchinson, Kansas opened the Conference with a message on "Salvation by Grace."

Following Brother Schwart was Brother Fred T. Halliman with "Election and Missions." These two messages were on Saturday afternoon.

On Saturday evening the congregation first heard a devotional message by Brother Gerald Price of Bristol, Tennessee and then the first regular message of the evening by Brother T. B. Freeman of Mims, Florida on "Redemption." The closing message for this ses-

sion was by Brother Scott Richardson of Fairmont, West Virginia on "Scriptural Baptism." Brother Richardson spoke in place of Brother John Reynolds.

Sunday morning services included a brief devotional by Brother Eddie Garrett of Hamilton, Ohio, "God's Call to Salvation" by Brother Freeman, and "The Lord's Supper" by Brother Austin Fields of Coal Grove, Ohio.

A brief devotional by Brother James Hobbs of Rushtown, Ohio and three messages were presented on Sunday afternoon, being as follows: "Security" by Brother William Crider of Tulsa, Oklahoma, "Missions" by Brother Halliman, and "Good Works" by John A. Ross of Ludowici, Georgia. Brother Halliman's message concerned his personal call to the foreign field in New Guinea and he gave information concerning his plans, offerings received, etc. The message by Brother Ross was originally scheduled for Brother Wayne Cox on Monday morning, but Brother Cox notified us that he would have to leave early Monday morning and so Brother Ross requested to preach on this theme rather than on the subject of "Divine Providence" (which had been assigned him).

The evening services on Sunday were well-attended and Brother Crider preached the first sermon, his subject being "Tithing." He was followed by Brother Wayne Cox of Memphis, Tennessee, preaching on "Sanctification." The preliminary devotional was led by Brother Clyde Pickett, Jr., missionary to Japan from the Richmond Avenue Baptist Church of San Antonio, Texas. Brother Pickett had been in the Ashland area on speaking engagements and stayed over for the Confer-

ence. We were happy to make his acquaintance and enjoyed his fellowship for several days.

The closing services were on Monday morning. The preliminary devotional was conducted by Brother Richard Smith of Springfield, Missouri. Brother Halliman then preached on "Why Send Missionaries Abroad?" The closing message on "Why I Am A Baptist," originally scheduled for Brother Arthur Corcoran, was delivered by Brother Arvis Fields of Bethalto, Illinois.

We are very happy over the messages that were brought and we are sure they were enjoyed by every person present. We tried to have a well-rounded program and believe that to a great extent our expectations were realized.

Baptismal Services

At the noon hour on Sunday, following the morning services, the ordinance of baptism was administered to Brother Jim Blair of Ferndale, Washington. Brother Blair had been baptized once before, but believed it to have been without Scriptural authority and not according to Scriptural order. Your writer was privileged to baptize Brother Blair into the fellowship of the Calvary Baptist Baptist Church.

Ordination Services

Following the services on Sunday evening, three brethren (all members of our church) were ordained by the Calvary Baptist Church, and sent forth to preach under the authority of the church. They were Brother Blair, Brother Wayne Crow of Anchorage, Alaska, and Brother James Thorne of Detroit, Michigan. We thank God for these three brethren, and the privilege of ordaining them and sending them forth from our church into the Lord's work.

Meals

Our church women and several of the men worked full-time to give our guests the best meals possible. As one who had little to do with this end of the Conference except to enjoy the cooking, I want to say that I don't see how the meals could have been any better. Among other things, we had barbecued chicken, ham, steak, wieners-and-sauce, sausage, bacon, pancakes, beans, potato salad, potatoes, cheese, pies, cakes, cookies, ice cream, coffee, milk, soda pop and the like. We heard no complaints from any source as to the excellent food. If nothing else at the Conference had been right, this end was certainly beyond reproach.

All of the meals were served in Brother Gilpin's backyard and much of the cooking was done on the newly-built patio. This patio was constructed by Brother Roy Wood of Bethalto, Illinois, a week or so before the Conference began. Brother Wood, a member of Brother Corcoran's church at Cottage Hills, Illinois, paid his way to and from Ashland and donated every minute of his time in constructing this beautiful and most useful patio. It was just perfect for our Conference and

Laying The Axe To Arminian Heresies

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This little booklet discusses such topics as Man's Free Will, "Whosoever Will," and answers questions as "At Whose Door Is Jesus Knocking?" "Is God Not Willing that Any Should Perish?" "Did Christ Die for Every Man?" Several passages such as John 1:12, 13, 11 Peter 3:9, Hebrews 2:9, Revelation 22:17, 1 John 2:2, and many others are considered.

You will want to read this booklet and pass it on to others who have been misled by those who teach salvation by works and human effort.

Order from our Book Shop

I SHOULD LIKE TO KNOW:

"WHAT DOES IT MEAN TO BE BAPTIZED INTO ONE BODY"

The reference of the querist is to I Corinthians 12:13. There is no problem when one studies the use of the figure "body," thereby finding that it is used of the Lord's assembly (church). See verse 27 of I Corinthians 12 where Paul states that the church at Corinth was the (or a) body of Christ. It is into this body (the assembly) that one is baptized. It is "in one Spirit," or under the leadership of the Spirit, that one is thus baptized into the Lord's church, wherever it may be. The church is the Lord's "one body," though of course each church is a full and complete body of Christ. Just as there is "one baptism," yet many individual administrations of it, so there is only "one body"—the church, in the institutional sense—yet many manifestations of it.

★ Explain Romans 10:20. Is Paul speaking of the Gentiles finding the Lord?

Yes, he is speaking of the Gentiles. They were not seeking the Lord as were the Jews, yet the Lord manifested Himself to them and they thus "found Him."

★ What is the similarity between Roman Catholicism and Communism?

Well, both have essentially the same objective and both are working hard toward their goal. One is a mixture of religious idolatry and political ambitions, while the other is atheistic but has the same ambitions. Both will use force where they can do so. If they can't use force, they will use subtle schemes to gain their end. Both are the enemies of Jesus Christ and His church, yet both claim to be exactly what the world needs.

★ Why are Roman Catholics against Communism?

Because Communism is against all religion. Because Communism seeks control of the world and Romanism is seeking the same thing. But it remains to be seen if Romanism will continue to be a professed enemy of Communism. If the two can possibly get together, Romanism will gladly join in, if it sees such a union as conducive to its goal. This has been the Romanist policy throughout its history.

★ What is your opinion as to Luke 3:23? Was Heli the father of Mary, Jesus' mother, as some claim; or was Joseph the son or son-in-law of Heli, as some have said?

We believe that Scofield's note on the passage is correct. It is evidently the genealogy of Mary, Heli's daughter, that Luke gives and Joseph is the son of Heli in the sense of a son-in-law (See I Sam. 24:16 for like sense).

★ Who are the nations that the devil will deceive in Revelation 20:8, 9? Are they the resurrected from Hell or people that repopulated the earth during the millennial age?

The nations are evidently the nations that exist at the close of the millennium. What nations they will be, we do not know. The devil will be restrained from deceiving the nations during the millennium but will do so again when he is loosed for a season. Unregenerate men will always

will prove a blessing in days to come, when guests visit with us here in Ashland. The Lord gave us excellent weather and all of our meals—including breakfast—were served out-of-doors, which enhanced the simplicity and informality of the meal hour, as well as affording freedom to move about the crowd to meet and enjoy fellowship with others.

Next Year

Just as soon as the guests at (Continued on page 3, column 1)

follow the devil and they will do so then, despite the fact they have been living during the millennium. Some might think such an influence as the millennium would exert would cause men to not follow the Devil; but remember that many of the angels of heaven followed Satan in his rebellion against God. If heaven itself could not "influence" angels to not follow Satan, then certainly the millennium could not. Only the grace of God in regeneration can keep men from following the Devil.

★ I would like to know what books or book you would suggest on Revelation?

We are often asked this question, but cannot answer it. We know not one particular book or number of books that we can fully recommend. Maybe some of our readers would like to suggest some books. We could name several, but would have to say that we can't agree with much that is in them.

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"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:10.

The Satan inspired interpretation of the above passage is this: "Be faithful to the Lord as long as you live, and He will finally save you in the end." We have heard this passage quoted with this meaning. It is exactly in line with statements that we have heard people make in prayer and testimony meetings, as they said, "Pray for me that I may hold out faithful to the end."

This all goes back to the old Arminian theory of "falling from grace." According to this, salvation is not settled when one has received Christ. The final outcome is determined by the individual's ability "to be faithful and to hold out to the end." Of course the whole trouble lies in a basic misunderstanding of the very nature of salvation. The work of Christ for the sinner is deemed to be a mere "down payment" while

the installments must be kept up through the works of the individual. "Installment plan" salvation is exactly what it is.

The truth is as follows:

1. Christ died to pay for all of the believer's sins, past and present and future. This is made clear in Titus 2:14, where we read, "Our Saviour Jesus Christ who gave himself for us that he might redeem us from ALL INIQUITY." This leaves no iniquity to bring under condemnation.

2. The believer is kept saved by the grace and power of God. The Bible says, "Kept by the power of God through faith unto salvation."

3. The believer, when he wanders astray, is chastised back into line. Read Psalm 89:30-34. His salvation is not snatched away from him—he is corrected and brought back into line.

4. The same grace that saves is the grace that keeps people saved. There is no break in the golden chain of Romans 8:29-30. The predestinated are all finally glorified.

If Satan could wrest one single soul out of God's hands, he would completely upset the whole elective and predestinating purposes of God, and furthermore he would render uncertain the condition of every saved person. There is no election—there is no predestination in the Bible sense, if one saved person is ever allowed to lose his salvation and perish. Moreover such would render false the promise of Christ made in John 10: "They shall never perish."

What Does Revelation 2:10 Mean?

If it does not mean—and it certainly doesn't—that if one keeps being faithful to the end of life he will be saved, then what does it mean? Note several points just here:

1. The faithful service of Christians, leading to reward, is the subject here.

2. The faithfulness of a Christian should be "unto death"—that is, unto the point of dying for Christ's sake if necessary.

3. Such faithfulness will be rewarded, not with eternal life, for that becomes the immediate possession of every believer. It will be rewarded with "a crown of life." That signifies a reward. Paul speaks of "a crown . . . which the Lord, the righteous

judge shall give me in that day." "See that no man take thy crown" we read again. A crown is not eternal life—it is reward. The passage means, "Be faithful to the point of death itself and I will reward you with a crown."

A Tremendous Difference

Two things are to be kept apart and distinguished from each other always—salvation and rewards. Let us state it as plainly as possible: We are saved by grace through faith APART FROM ANY WORKS. Works have nothing whatsoever to do with it. On the other hand, we are rewarded according to the works we do after we are saved. Thus works have ALL TO DO WITH REWARDS. Salvation is a gift. Rewards are not in the nature of a



PASTOR ROY MASON

gift—you receive what you work for. Jesus said, "Behold I come quickly and my reward is with me to give every man according as his work shall be."

Incidentally, note that rewards are bestowed in connection with the Lord's return. The pious preacher who preaches a funeral and says, "Our brother has gone on to his reward" is telling a pious falsehood. He does NOT go to his reward. Jesus brings reward when He comes. At the "Bema" or judgment seat of Christ, we shall receive the rewards of our labors for the Lord. There is no reward for anybody unless he has turned to Christ. Salvation first—then reward for everything worthwhile that is done.

Predestination

(Continued from page one)

tionship are held together and interwoven with each other." Much the same may be said of this important doctrine: it is the bond which connects and keeps together the whole Christian system, which, without this, is like a system of sand, ever ready to fall to pieces. It is the cement which holds the fabric together: nay, it is the very soul that animates the whole frame. It is so blended and interwoven with the entire scheme of Gospel doctrine that when the former is excluded, the latter bleeds to death. An ambassador is to deliver the whole message with which he is charged. He is to omit no part of it, but must declare the mind of the sovereign he represents, fully and without reserve. He is to say neither more nor less than the instructions of his court require, else he comes under displeasure, perhaps loses his head. Let the ministers of Christ weigh this well.

Nor is the Gospel to be preached only, but preached to every creature, i. e., to reasonable beings promiscuously and at large, to all who frequent the Christian ministry, of every state and condition in life, whether high or low, young or old, learned or illiterate. All who attend on the ministrations of Christ's ambassadors have a right to hear the Gospel fully, clearly and without mincing. Preach it, says Christ (Mark 16:15), publish it abroad, be its cryers and heralds, proclaim it aloud, tell it out, keep back not part of it, spare not, lift up your voices like trumpets. Now, a very considerable branch of this Gospel is the doctrine of God's eternal, free, absolute and irreversible election of some persons in Christ to everlasting life.

T. B. Freeman's Schedule

September 20 through 27—Gallagher Baptist Church, near Charleston, W. Va.

September 28 through October 4—Calvary Baptist Church, Clay, W. Va. (Tentative).

November 8 through 15—Baptist Church at Sylacauga, Alabama.

The saints are singled out, in God's eternal purpose and choice, **ut credent**, to be endowed with faith, and thereby fitted for their destined salvation. By their interest in the gratuitous, unalienable love of the blessed Trinity they come to be, subjectively, saints and believers, so that their whole salvation, from the first plan of it in the Divine mind to the consummation of it in glory, is at once a matter of mere grace and of absolute certainty; while they who die without faith and holiness prove thereby that they were not included in this elect number, and were not written in the book of life.

The justice of God's procedure herein is unquestionable. Out of a corrupt mass, wherein not one was better than another, He might (as was observed before) love and choose whom and as many as He pleased. It was likewise, without any shadow of injustice, at His option, whom and how many He would pass by. His not choosing them was the fruit of His sovereign will, but His condemning them, after death, and in the last day, is the fruit (not of their non-election, which was no fault of theirs, but, of their own positive transgressions. The elect, therefore, have the utmost reason to love and glorify God which anyone can possibly have, and the sense of what He has done for them is the strongest motive to obedience. On the other hand, the reprobates have nothing to complain of, since whatever God does is just and right, and so it will appear to be (however darkly matters may appear to us now) when we see Him as He is and know Him even as we are known.

And now why should not this doctrine be preached and insisted upon in public?—a doctrine which is of express revelation, a doctrine that makes wholly for the glory of God, which conduces, in a most peculiar manner, to the conversion, comfort and sanctification of the elect, and leaves even the ungodly themselves without excuse. But perhaps you may still be inclined to question whether predestination is indeed a Scripture doctrine. If so, let me by way of sample beg you to consider the following declarations—first, of Christ; secondly, of His apostles.

"If the mighty works that have been done in thee had been done in Tyre and Sidon, they would have repented," etc. (Matt. 11), whence it is evident that the Tyrians and Sidonians, at least the majority of them, died in a state of impenitency, but that if God had given them the same means of grace afforded to Israel they would not have died impenitent, yet those means were not granted them. How can this be accounted for? Only on the single principle of peremptory predestination flowing from the sovereign will of God. No wonder, then, that our Lord concludes that chapter with these remarkable words, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in Thy sight." Where Christ thanks the Father for doing that very thing which Arminians exclaim against as unjust and censure as partial.

"To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. 13).

"To sit on My right hand and on My left is not Mine to give, except to them for whom it hath been prepared by My Father," q.d., salvation is not a precarious thing; the seats in glory were disposed of long ago in My Father's intention and destination; I can only assign them to such persons as they were pre-

pared in His decree (Matt. 20:23).

"Many are called, but few chosen" (Matt. 22), i. e., all who live under the sound of the Gospel will not be saved, but those only who are elected unto life.

"For the elect's sake those days shall be shortened (Mt. 24), and ibid, "If it were possible, they should deceive the very elect," where, it is plain, Christ teaches two things: (1) that there is a certain number of persons who are elected to grace and glory, and (2) that it is absolutely impossible for these to be deceived into total or final apostasy.

"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25).

"Unto you it is given to know the mystery of the kingdom of God, but to them that are without" (i. e., out of the pale of election) "all these things are done in parables; that seeing, they may see, and not perceive; and hearing, they may hear, and not understand: lest at any time, they should be converted, and their sins should be forgiven them" (Mark 11).

"Rejoice, because your names are written in heaven" (Luke 10).

"It is your Father's good pleasure to give you the kingdom" (Luke 12).

"One shall be taken and the other shall be left" (Luke 17).

"All that the Father hath given Me shall come unto Me" (John 6), as much as to say these shall but the rest cannot.

"He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God" (John 8), not chosen of Him.

"Ye believe not, because ye are not of My sheep" (John 10).

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

I come now, second, to the apostles.

"They believed not on Him, that the saying of Esaias the prophet might be fulfilled which he spake; Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John 1:37, 40).

Without a certain prescience there could be no prophecy, and without predestination no certain prescience. Therefore, in order to the accomplishment of prophecy, (Continued on page 4, col. 1)

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Bible Conference

(Continued from page two)

The Conference began to enjoy the blessings of God and realized the Conference would be very brief, suggestions began to be made as to making this Conference an annual affair. One brother suggested having it twice a year. Well, we have thought much about the Conference and hope the Lord makes it possible at least once a year. It certainly has done a lot of good this year and we believe it could do so every year. You just don't know how much we enjoyed meeting with those who are readers and friends of the paper and church. The time was so brief and blessed that it seems like a dream. We saw so many friends with whom we could have just spent the whole time alone. Yes, we hope to have another Conference next year and want our readers to keep it in mind when they make plans for the summer months in their travels. May God increase His blessings on the Conference next year, giving us more people, greater messages, and closer fellowship with Him and His people. [Next week there will be more in TBE concerning the Conference.]

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—Christ

And they answered, "We can not tell."

—the Jews

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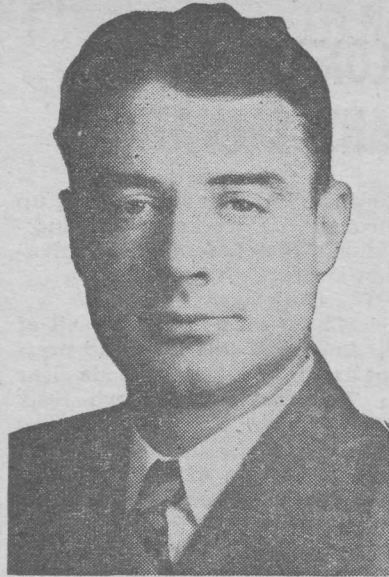
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Predestination

(Continued from page three)
prescience and predestination, we are expressly told that these persons could not believe; they were not able, it was out of their power. In short, there is hardly a page in John's Gospel which does not, either expressly or implicitly, make mention of election and reprobation.

Peter says of Judas, "Men and brethren, the Scriptures must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas" (Acts 1). So, "That he might go to his own place" (verse 25), to the place of punishment appointed for him.

"Him, being delivered by the determinate counsel and fore-

knowledge of God, ye have taken, and with wicked hands have crucified and slain" (Acts 2).

"Herod, and Pontius Pilate, and the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done" (Acts 4), predestinated should come to pass.

"And as many as were ordained to eternal life, believed" (Acts 13), designed, destined or appointed unto life.

Concerning the Apostle Paul, what shall I say? Everyone that has read his epistles knows that they teem with predestination from beginning to end. I shall only give one or two passages, and begin with that famous chain: "whom He did foreknow" (or forelove, for to know often signifies in Scripture to love) "He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren," that, as in all things else, so in the business of election Christ might have the pre-eminence, He being first chosen as a Saviour, and they in Him to be saved by Him: "moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8).

Chapters 9, 10 and 11 of the same epistle are professed dissertations on, and illustrations of the doctrine of God's decrees, and contain, likewise, a solution of the principal objections brought

against that doctrine.

"Who separated me from my mother's womb and called me by His grace" (Gal. 1).

The first chapter of Ephesians treats of little else but election and predestination.

After observing that the reprobates perish wilfully, the apostle, by a stirring transition, addresses himself to the elect Thessalonians, saying, "But we are bound to give thanks unto God always for you, brethren, beloved of the Lord, because God hath, from the beginning, chosen you to salvation, through sanctification of the Spirit and belief of the truth" (2 Thess. 20).

"Who hath saved us and called us with an holy calling, not according to our works, but accord-

ing to His own purpose, and grace, which was given us in Christ before the world began" (2 Tim. 1).

Jude, on the other hand, describes the reprobate as "ungodly men, who were, of old, fore-ordained to this condemnation."

Another apostle makes this peremptory declaration, "Who stumble at the word, being disobedient, whereunto also they were appointed; but ye are a chosen generation [an elect race], a royal priesthood, a holy nation, a peculiar people, a people purchased to be His peculiar property and possession" (1 Peter 2:8, 9); to all which may be added, "Whose names were not written in the book of life from the foundation of the world" (Rev 7:8).

All these texts are but as a handful to the harvest, and yet are both numerous and weighty enough to decide the point with any who pay the least deference to Scripture authority. And let it be observed that Christ and His apostles delivered these matters, not to some privileged persons only, but to all at large who had ears to hear and eyes to read. Therefore, it is incumbent on every faithful minister to tread in their steps by doing likewise, nor is that minister a faithful one, faithful to Christ, to truth and to souls, who keeps back any part of the counsel of God, and buries those doctrines in silence which he is commanded to preach upon the house-tops.

Augustine, in his valuable

treatise, *De Bono Perserver.*, effectually obviates the objections of those who are burying the doctrine of predestination in silence. He shows that it ought to be publicly taught, describes the necessity and usefulness of preaching it, and points out the manner of doing it to edification. And since some persons have condemned Augustine, by bell, book and candle, for his steadfast attachment to and nervous, successful defenses of the decrees of God, let us hear what Luther, that great light in the church, thought respecting the argument before us.

Erasmus (in most other respects a very excellent man) affected to think that it was of dangerous consequence to propagate the doctrine of predestination either by preaching or writing. His words are these: "What can be more useless than to publish this paradox to the world, namely, that whatever we do is done, not by virtue of our own free-will, but in a way of necessity, etc.? What a wide gap does the publication of this tenet open among men for the commission of all ungodliness! What wicked person will reform his life? Who will dare to believe himself a favorite of heaven? Who will fight against his own corrupt inclinations? Therefore, where is either the need or the utility of spreading these notions from whence so many evils seem to flow?"

To which Luther replies: "If, my Erasmus, you consider these paradoxes (as you term them) to be no more than the inventions of men, why are you so extravagantly heated on the occasion? In that case, your arguments affect not me, for there is no person now living in the world who is a more avowed enemy to the doctrines of men than myself. But if you believe the doctrines in debate between us to be (as indeed they are) the doctrines of God, you must have bid adieu to all sense of shame and decency thus to oppose them. I will not ask, 'Whither is the modesty of Erasmus fled?' but, which is much more important, 'Where, alas! are your fear and reverence of the Deity when you roundly declare that this branch of truth which He has revealed from heaven, is, at best, useless and unnecessary to be known?' What! shall the glorious Creator be taught by you, His creature, what is fit to be preached and what to be suppressed? Is the adorable God so very defective in wisdom and prudence as not to know till you instruct Him what would be useful and what pernicious? Or could not He, whose understanding is infinite, foresee, previous to His revelation of this doctrine, what would be the consequences of His revealing it until those consequences were pointed out by you? You cannot, you dare not say this. If, then, it was the Divine pleasure (Continued on page 5, column 1)

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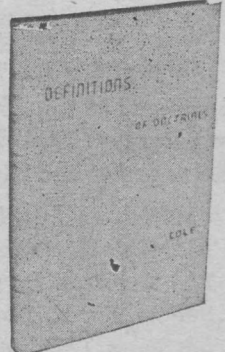
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Predestination

(Continued from page four)

to make known these things His Word, and to bid His messengers publish them abroad, and have the consequences of their doing to the wisdom and providence of Him in whose name they speak, and whose message they declare, who art thou, O Erasmus, that thou shouldst rebel against God and say to the almighty, 'What doest Thou?' Paul, discoursing of God, declares peremptorily, 'Whom He hardeneth,' and again, 'And willing to show His wrath,' and the apostle did not write to have it stifled among a persons and buried in a corner, but wrote it to the Christians Rome, which was, in effect, bringing this doctrine upon the ears of the whole world, stamping an universal imprimatur upon and publishing it to believers large throughout the earth. That can sound harsher in the circumcised ears of carnal men than those words of Christ, 'Many are called, but few chosen.' And where, 'I know whom I have chosen.' Now, these and similar assertions of Christ and His apostles are the very positions which O Erasmus, brand as useless and hurtful. You object, 'If these are so, who will endeavor to amend his life?' I answer, 'Without the Holy Ghost, no man can amend his life to purpose.' Information is but varnished hypocrisy unless it proceed from the elect and truly pious amended by the Spirit of God and those of mankind who are not amended by Him will perish.

You say, moreover, 'Who will be able to believe himself a favourer of heaven?' I answer, 'It is not man's own power to believe himself such upon just grounds; he is enabled from above.' The elect shall be so enabled; they shall believe themselves to be what indeed they are. For the rest who are not enabled with faith, they shall perish, and blaspheming as you do, 'But,' say you, 'these doctrines open a door to ungodliness.' I answer, 'Whatever door may open to the impious, yet they open a door to righteousness to the elect and to God.' Yet you would have us abstain from the mention of these grand doctrines, and leave people in the dark as to their position of God; the consequence of which would be that every man would bolster himself up with a delusive hope of share in the salvation which is supposed to be open to all, and thus generate humility and the practical of God would be kicked out of doors. This would be a pretty

way indeed of stopping up the gap Erasmus complains of! Instead of closing up the door of licentiousness, as is falsely pretended, it would be, in fact, opening a gulf into the nethermost hell.

"Still you urge, 'Where is either the necessity or utility of preaching predestination?' God Himself teaches it or commands us to teach it, and that is answer enough. We are not to arraign the Deity and bring the motives of His will to the test of human scrutiny, but simply to reverse both Him and it. He, who alone is all-wise and all-just, can in reality (however things appear to us) do wrong to no man, neither can He do anything unwisely or rashly. And this consideration will suffice to silence all the objections of truly religious persons. However, let us for argument's sake, go a step farther. I will venture to assign over and above two very important reasons why these doctrines should be publicly taught—

"(1) For the humiliation of our pride and the manifestation of Divine grace. God hath assuredly promised His favour to the truly humble. By truly humble, I mean those who are endued with repentance, and despair of saving themselves; for a man can never be said to be really penitent and humble until he is made to know that his salvation is not suspended in any measure whatever on his own strength, machinations, endeavours, free-will or works, but entirely depends on the free pleasure, purpose, determination and efficiency of another, even of God alone. Whilst a man is persuaded that he has it in his power to contribute anything, be it ever so little, to his own salvation, he remains in carnal confidence; he is not a self-despairer, and therefore he is not duly humbled before God; so far from it, that he hopes some favourable juncture or opportunity will offer when he may be able to lend a helping hand to the business of his salvation. On the contrary, whoever is truly convinced that the whole work depends singly and absolutely on the will of God, who alone is the author and finisher of salvation, such a person despairs of all self-assistance, he renounces his own will and his own strength, he waits and prays for the operation of God, nor waits and prays in vain. For the elect's sake, therefore, these doctrines are to be preached, that the chosen of God, being humbled by the knowledge of his truths, self-empty and sunk, as it were, into nothing in His presence, may be saved in Christ with eternal glory. This, then, is one inducement to the publication of the doctrine, that the penitent may be made acquainted with the promise of grace, plead it in prayer to God, and receive it as their own.

"(2) The nature of the Christian faith requires it. Faith has to do with things not seen. And this is one of the highest degrees of faith, steadfastly to believe that God is infinitely merciful, though He saves, comparatively, but few and condemns so many, and that He is strictly just, though of His own will He makes such numbers of mankind necessarily liable to damnation. Now, these are some of the unseen things whereof faith is the evidence, whereas, was it in my power to comprehend them or clearly to make out how God is both inviolably just and infinitely merciful, notwithstanding the display of wrath and seeming inequality in His dispensations respecting the reprobate, faith would have little or nothing to do. But now, since these matters cannot be adequately comprehended by us in the present state of imperfection, there is room for the exercise of faith. The truths, therefore, respecting predestination in all its branches, should be taught and published, they, no less than other mysteries of Christian doctrine, being proper objects of faith on the part of God's people."

With Luther the excellent Bucer agrees, particularly on Eph. 1, where his words are: "There are some who affirm that election is not to be mentioned publicly to the people. But they judge

wrongly. The blessings which God bestows on man are not to be suppressed, but insisted and enlarged upon, and, if so, surely the blessing of predestination unto life, which is the greatest blessing of all, should not be passed over." And a little after he adds: "Take away the remembrance and consideration of our election, and then, good God, what weapons have we left us wherewith to resist the temptations of Satan? As often as he assaults our faith (which he is frequently doing) we must constantly and without delay have recourse to our election in Christ as to a city of refuge. Meditation upon the Father's appointment of us to eternal life is the best antidote against the evil surmises of doubtfulness and remaining unbelief. If we are entirely void of all hope and assurance, respecting our interest in this capital privilege, what solid and comfortable expectation can we entertain of future blessedness? How can we look upon God as our gracious Father and upon Christ as our unchangeable Redeemer? without which I see not how we can ever truly love God; and if we have no true love towards Him, how can we yield acceptable obedience to Him? Therefore, those persons are not to be heard who would have the doctrine of election laid (as it were) asleep, and seldom or never makes its appearance in the congregations of the faithful."

To what these great men have so nervously advanced permit me to add, that the doctrine of predestination is not only useful, but absolutely necessary to be taught and known.

(1) For without it we cannot form just and becoming ideas of God. Thus, unless He certainly foreknows and foreknew from everlasting all things that should come to pass, His understanding would not be infinite, and a Deity of limited understanding is no Deity at all. Again, we cannot suppose Him to have foreknown anything which He had not previously decreed, without setting up a series of causes, *extra Deum*, and making the Deity dependent for a great part of the knowledge He has upon the will and works of His creatures, and upon a combination of circumstances exterior to Himself. Therefore, His determinate plan, counsel and purpose (i. e., His own predestination of causes and effects) is the only basis of His foreknowledge, which foreknowledge could neither be certain nor independent but as founded on His own antecedent decree.

(2) He alone is entitled to the name of true God who governs all things, and without whose will (either efficient or permissive) nothing is or can be done. And such is the God of the Scriptures, against whose will not a sparrow can die nor an hair fall from our heads (Matt. 10). Now what is predestination but the determining will of God? I defy the subtlest semi-pelagian in the world to form or convey a just and worthy notion of the Supreme Being without admitting Him to be the great cause of all causes else, Himself dependent on none, who willed from eternity how He would act in time, and settled a regular, determinate scheme of what He would do and permit to be done from the beginning to the consummation of the world. A contrary view of the Deity is as inconsistent with reason itself, and with the very religion of nature, as it is with the decisions of revelation.

(3) Nor can we rationally conceive of an independent, all-perfect first cause without allowing Him to be unchangeable in His purpose. His decrees and His essence coincide, consequently a change in those would infer an alteration in this. Nor can that being be the true God whose will is variable, fluctuating and indeterminate, for His will is Himself willing. A Deity without decrees and decrees without immutability are, of all inventions that ever entered the heart of man, the most absurd.

(4) Without predestination to plan, and without providence to put that plan in execution, what

- I. Gen. 4:15—Man is marked by God as a Sinner—(marks show today).
- II. Exodus 31:18—Man is Measured as a Sinner—(falls short)).
- III. Daniel 5:15 ff—Man Judged as a Sinner—(condemned).
- IV. John 8:11—Man Forgiven as a Sinner—(set free). —Frank Goulouze, Grand Rapids, Michigan.

becomes of God's omnipotence? It vanishes into thin air. It becomes a mere nonentity. For what sort of omnipotence is that which may be baffled and defeated by the very creatures it has made? Very different is the idea of this attribute suggested by the Psalmist, "Whatsoever the Lord willed, that did He, in heaven and in earth, in the sea and in all deep places" (Psalm 113), i. e., He not only made them when He would, but orders them when made.

(5) He alone is the true God, according to Scripture representation, who saves by His mere mercy and voluntary grace those whom He hath chosen, and righteously condemns (for their sins) those whom He thought fit to pass by. But without predestination there could be no such thing either as sovereign mercy or voluntary grace. For, after all, what is predestination but His decree to save some of His mere goodness, and to condemn others in His just judgment? Now it is most evident that the Scripture doctrine of *pre-determination* is the clearest mirror wherein to see and contemplate these essential attributes of God. Here they all shine forth in their fulness of harmony and lustre. Deny predestination and you deny (though, perhaps, not intentionally, yet by necessary consequence) the adorable perfections of the Godhead: in concealing that, you throw a veil over these; and in preaching that, you hold up these to the comfort, the establishment and the admiration of the believing world.

[Continued next week].

"World-Wide Missions"

(Continued from page 1)

He dotted the whole of the New Testament land with New Testament churches, and he traveled countless miles in his missionary endeavors. If you will read of those four missionary trips that he made, and if you will notice the places that he visited, you will be amazed, how with the lack of modern transportation, the thousands of miles that Paul covered.

You will notice also that Paul preached sermons without number. We couldn't begin to estimate the number of sermons Paul preached everywhere he went. Soemtimes his ministry was very short and brief in a town; other times it lasted for a few days or for a longer period of time. At Corinth he was able to stay for a year and a half. At Ephesus he

stayed his longest season, being in that city for three years' time. Regardless of whether he was in a town for only a few days, or for a longer period of time, the fact remains that he was constantly busy, and every place that he went he preached sermons without number.

Paul tells us that he labored more abundantly than any of the twelve apostles. I don't want you to think that he was boasting when he said this. He was merely stating a fact, and telling what was true. Listen:

"But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I LABOURED MORE ABUNDANTLY THAN THEY ALL: yet not I, but the grace of God which was with me."—I Cor. 15:10.

Under inspiration Paul tells us that he labored more abundantly than they all. In other words, I take for granted that he built more churches. I take for granted that he traveled more miles; that he dotted more land with New Testament churches; that he preached more sermons than any of the balance of the apostles. If you will notice closely his writings, you will see how he explains his labors, for he says:

"I am DEBTOR both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am READY to preach the gospel to you that are at Rome also. For I am NOT ASHAMED of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:14-16.

In verse 14 he says, "I am a debtor. In verse 15 he says, "I am ready." In verse 16 he says, "I am not ashamed." So you see that in these three verses we have Paul the debtor, Paul the ready, and Paul the unashamed.

Notice again as to some of Paul's labors:

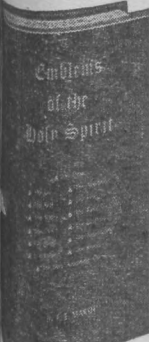
"Through mighty signs and wonders, by the power of the Spirit of God; so that FROM JERUSALEM, AND ROUND ABOUT UNTO ILLYRICUM, I have fully preached the gospel of Christ."—Rom. 15:19.

Read closely and you will see that Paul kept busy at all times. He kept busy always, so that from Jerusalem round about unto Ilyricum, he had fully preached the gospel of the Lord Jesus Christ.

Now, beloved, we ask the question (Continued on page 6, column 1)

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"World-Wide Missions"

(Continued from page 5)

tion as to why Paul's labors were so extensive. Can you give me a human reason why Paul's labors were more abundant than any of the balance of the apostles? Can you tell me why it was that he made four missionary tours all the way from Jerusalem and round about unto Illyricum? Can you explain why it was that he dotted all the New Testament land with New Testament churches, and traveled thousands of miles, and preached countless sermons in doing so? I ask you, can you give me the "why" of Paul's extensive labors? Well, beloved, if you were to ask me that question, I cite you to my text which I have read, for I have in mind that this text of Scripture is the answer as to why Paul's labors were so extensive and so widespread.

I

THE MYSTERY.

What is the meaning of this mystery which definitely links itself to Paul's missionary endeavors? I say, beloved, a mystery doesn't mean something that you can't understand. It just means something that you can only understand when you are taught the meaning thereof.

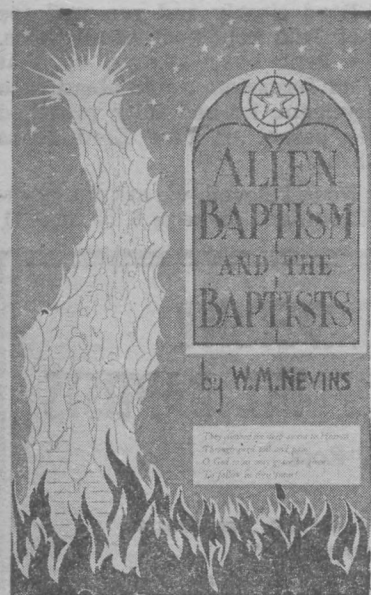
For example, there are lodges—secret fraternal organizations—which have their supposed-to-be secrets, which incidentally are not very secret because they have all been written and printed in various manuals and books that are available in most of the public libraries, but nevertheless, they have their supposed secrets and their supposed mysteries which are not hard to understand. You just have to be taught them in order to be able to understand them.

Now that's the meaning of this word "mystery" that Paul uses here. A mystery isn't something that can't be understood. It is something that you can only understand when you are instructed as to the meaning thereof.

You will notice that Mr. Scofield in his notes in the Scofield Bible says that this mystery is that of the church hidden from past ages. I think Mr. Scofield comes just about as close to the truth here concerning the church as he ever came relative to the doctrine of the church. The fact of the matter is, the church was not a mystery that was hidden through the ages. I'll show you presently what this mystery was, but certainly it wasn't the church.

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The church is not that which Paul is referring to as a mystery that was hidden through the ages, for the Lord Jesus had already made a complete revelation as to the church even in the days of His earthly sojourn. Cf. Mt. 16:18; Mt. 18:15-17.

I'll say this in passing, that I have no place in my theology for a universal invisible church. There are people like Mr. Scofield who believe that the church is composed of all the saved of all the world—that all the little individual, local churches put together, plus all the balance of the saved who are not members of any church, make up the one big church. Their idea of a church is something like the idea of a man going to a circus. When you go to a circus, the main thought that you have in mind is to go to the big top. Now if you have the money you like to go into the side shows. You like to visit the popcorn concessions. You like to visit all the stands round about and buy here and there, but the main thing is that you want to get into the big top to see the show.

Now, beloved, that is Mr. Scofield's idea concerning the universal church. His attitude and his teaching is more or less this—that the universal church composed of all the redeemed of all ages is about like the big top at the circus, and if you want to join a local church, that is about like going to a side show when you go to a circus.

The word "church" as used in the New Testament nowhere gives us an indication that you can interpret it as meaning a universal organization, but rather it has to do with a local individual organization. I tell you, beloved, the word "church" means nothing more nor less than a local, individual congregation such as is assembled here, and when Mr. Scofield says that the mystery which Paul speaks of here in Ephesians 3 is the universal church, this definitely is a perversion of the truth of the Word of God.

Rather than this mystery being that of an invisible organization which he calls a church, it is that of world-wide missionary endeavor.

We read: "How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: that THE GENTILES should be FELLOW HEIRS, and of the SAME BODY, and partakers of his promise in Christ by the gospel."—Eph. 3:3-6.

Now to me that is as plain and simple as can be. Paul says, "The mystery was made to me by revelation," and what is the mystery? That the Gentiles and the Jews shall be fellow heirs and partakers of the same promise in Christ by the gospel. To me it is obvious that what Paul calls a mystery, is nothing more or less than the truth of world-wide missionary endeavor—in other words, that we are to give the Gospel to the whole world, and that we are to be missionaries to the world from beginning to end.

I think the Apostle Paul had hinted at that already. Listen:

"For he is our peace, who hath made BOTH ONE, and hath BROKEN DOWN THE MIDDLE WALL of partition between US; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile BOTH unto God in one body by the cross, having slain the enmity thereby."—Eph. 2:14-16.

When he used the word "both" in this sixteenth verse, he is talking about both Jews and Gentiles—that we are saved in the same manner, and that we are made partakers of the same Christ. This is the mystery of

world-wide missionary endeavor. Now let me remind you, furthermore, that this is an old mystery. Listen:

"According to the ETERNAL PURPOSE which he purposed in Christ Jesus our Lord."—Eph. 3:11.

In other words, this mystery of world-wide missions was an eternal mystery. It was an old mystery which God kept to Himself for a long, long time. Paul refers to it as "according to the eternal purpose." World-wide missionary endeavor, beloved, is the eternal purpose of Almighty God from all ages past.

A lot of people have in mind that missions is a sort of hurried up, first aid remedy—a panacea, which God got together when sin first came into this world. I remember some years ago hearing an Arminian preach, and he came as near to the truth as most Arminians usually do when they preach. He pictured God as walking the ramparts of Glory and looking down from the battlements of Heaven to this world, in awe and consternation and wonderment when sin became a reality in this world. I can see that Arminian preacher as he would walk over to the edge of the rostrum, and look over like God must have looked down from Heaven upon this world when sin became a reality. Then he would turn around and wring his hands like he said God did, and he said, "Poor God. He didn't know what to do." Then he would take another look and say, "Why they are all sinning," and God would wring His hands again and He would say, "I just don't know what in the world I am going to do." This preacher made it appear that God was absolutely taken unawares—that He did not have any idea at all that man was going to sin—that God didn't have any idea at all as to what to do when sin came—and then He decided all of a sudden that the thing to do was to provide a Saviour, the Lord Jesus Christ.

As I say, beloved, that Arminian was just about as near the truth here as Arminians are most of the time, on most of the subjects that they discuss. The fact of the matter is, I would insist that the preaching of the Gospel was no hurried up, first aid remedy or panacea which God got together after sin came into this world. Rather, beloved, in the council halls of eternity before the creation of this world, the Father and the Son and the Holy Spirit eternally purposed to save this world from sin.

God the Father's part was to predestinate the salvation of men. The Son's work was to propitiate the salvation of men, and the Holy Spirit's work was to regenerate men by the Gospel of Jesus Christ. So, beloved, the Father, the Son and the Holy Spirit in eternity past agreed to predestinate, to propitiate and to regenerate men—to bring men back to God when sin would come into this world. Thus, beloved, while missions was a mystery to man, it was an old, old secret in the mind of God from all eternity past.

Not only was it an old mystery, but it was a divine mystery. If you will study through the Bible, you will see that man always throws up his hands in wonderment as to the "why" of creation, and also man doesn't know the "what" of the fall. No place in the Bible does man ever attempt to describe or tell us the why of creation or the what of the fall. Furthermore, man does not know the way out. It had to remain for God to plan and to make a way out of the ruin of sin. I say, beloved, man didn't know the why of creation; man didn't know the what of the fall; man didn't know the way out, but God did, because this mystery of world-wide missions is a divine mystery that was known only to God.

Even though the prophets in the Old Testament prophesied of world-wide missionary endeavor, they couldn't understand their prophecies. Can you imagine Isaiah prophesying, yet he didn't

understand what he prophesied? Can you imagine the prophecies of the Old Testament that refers to world-wide missionary endeavor, yet the men that made those prophecies didn't understand? I tell you, beloved, this mystery of world-wide missions is a divine mystery. Man didn't understand it. The prophets of God didn't understand it. Even the angels of God didn't understand it.

We read: "To the intent that now unto the PRINCIPALITIES and powers in heavenly places might BE KNOWN BY THE CHURCH the manifold wisdom of God."—Eph. 3:10.

The principalities and the powers are the angels, and it says that the angels themselves didn't understand this mystery of world-wide missions, and that they only learn of world-wide missionary endeavor through the work that the churches of the Lord Jesus Christ do here in this world from day to day. I say, beloved, man didn't know, for the prophets did not even understand when they wrote about world-wide missionary endeavor. The angels of God didn't understand, for they only come to understand this mystery as they see the church in action today. Though man didn't know and the prophets didn't know, and though the angels of God didn't know, God knew this mystery from all eternity, for it was an old secret which God kept to Himself.

You know the majority of people don't keep secrets to themselves. The majority of people hear something, and they hurt until they have an opportunity to tell it. It really hurts them if they can't find somebody to talk to to tell them what they know—somebody that hasn't heard about it.

I remember when President Franklin Roosevelt died. Just a few minutes after he had died, a little girl ran over in my yard to tell me about it. I stopped her in the midst of the conversation and told her that I had already heard it. She said, "Oh, shoot, I can't find anybody that hasn't heard about it," and it hurt her to think she couldn't find somebody to tell that "news" to.

Well, beloved, God keeps His secrets to Himself. God kept this

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secret of world-wide missionary endeavor all to Himself. If you will read through the Word of God, you will find that man never knew about this mystery, and the angels didn't know about it, and the prophets, though they prophesied about it, didn't know about it, but God knew about it and God kept this old secret to Himself all through the ages.

It is rather interesting to note the development of this mystery of world-wide missions. If you will go back and study through the Old Testament, you will find how interestingly the concept of world-wide missionary endeavor developed.

For example, go back to the time when Cain and Abel, outside the Garden of Eden, brought their offerings. I am sure you recall how that Abel came with his bloody, dripping lamb, while Cain came with his sheaf of grain, or his garden vegetable—something that he had produced from the land. The Word of God tells how that God rejected the offering of Cain, and how He accepted the offering of Abel. They were thinking only in terms of themselves. They were not concerned about anybody else. Cain and Abel were thinking only in terms of one individual, and the offering of Cain was as far as world-wide missions had grown in the days of Cain and Abel.

Let's come down the avenue of time just a little until you find the father acting as the high priest for the family on the night of that first memorial passover, when the children of Israel were redeemed from Egyptian bondage, and brought toward the land of Canaan. I am sure you recall how the father killed the lamb and caught the blood of that lamb in a basin, and dipped some hyssop into the blood and struck the sides of the door on either side of the door, and the lintel above the door. I am sure you recall how that the father acted as the priest for the family did thus on that night in behalf of his family.

Now, beloved, I ask you, many people was that father thinking about? His family alone? His family alone. Cain and Abel were thinking about one man alone. Now the concept of religion has grown to the extent that the father is acting as the priest for his family. He is thinking in terms of his family, but only in terms of his family.

If you will come a little further in the study of the Word of God of Israel came to that day when God made a further revelation that the high priest on the part of atonement was to act for the entire nation. The high priest killed one of the goats and sprinkled the blood of that goat and he took another goat and put his hands on the head of the goat and confessed over that goat all the sins of the children of Israel, and sent that goat away into the wilderness. The one who lead the goat into the wilderness came back, and told that the last thing he saw of the goat was, that he was ing out of sight, the high priest announced to the people that the goat had carried their sins away.

Now, beloved, I ask you, many people was that high priest officiating for? Of whom was he thinking? He was thinking in terms of one nation—the nation of Israel.

Cain and Abel were thinking in terms of one family. (Continued on page 7, column 1)

World-Wide Missions

(Continued from page six)

terms of one man. They were thinking only of themselves. The night of that first discovery thought in terms of his family, and only in terms of his family. Now the concept of redemption has grown to the extent that the high priest acts in behalf of the entire nation of the Jews. That is as far as the concept of religion ever got in the Old Testament. No pious Jew could ever think of the Gospel for anyone other than for the Jews. That was why that Brother Jonah didn't want to go to Nineveh, to preach to those Gentiles. He was a pious Jew, and he couldn't conceive of ever saving anybody else other than a Jew. Therefore, he obeyed and refused to go. I tell you, nobody in the Old Testament ever got beyond the idea that the Gospel was for the Jew, the Jew alone. Even when the Lord Jesus Christ came into this world and offered Himself as an offering for sin, the people didn't grasp the truth. His disciples didn't grasp the truth that Christ's death was for the Gentiles as well as for the Jews. We read: "And he said unto them, Go into ALL THE WORLD, and preach the gospel to every creature."—Mark 16:15.

But ye shall receive power, and the Holy Ghost is come upon you: and ye shall be witnesses unto me BOTH IN JERUSALEM, and in ALL JUDEA, and SAMARIA, and unto the UTTERMOST part of the earth."—Acts 1:8.

say, beloved, even though the Lord Jesus Christ said to go into the world and preach the Gospel to every creature, that early church did not fully perceive nor grasp the truth. If they had, God wouldn't have had to make the special revelation that He did to Simon Peter relative to going to the home of Cornelius. I am sure I recall how that God made a special revelation to Simon Peter whereby that Peter, after receiving such from God, went willingly to the home of Cornelius the Gentile to preach unto him, prior to that time Simon Peter had thought of Gentiles as clean beasts that could not in any wise at all be saved.

I tell you, beloved, the people were just about like Simon Peter. They didn't grasp the truth of world-wide missions—that the death of Jesus Christ included Gentiles as well as Jews. This is where Ephesians comes in. It remained for God to call Paul and lead him into a heavenly trysting place, to tell to him this mystery of world-wide missionary endeavor.

Cain and Abel were thinking in terms of one individual. The father on the night of the discovery was thinking in terms of one family—his own. The high priest on the day of atonement was thinking in terms of the nation—the Jewish nation. Jesus came and died for the

elect of God, and yet in some manner the church failed to grasp the truth until the day came that God called Paul up into a heavenly trysting place. God said, "Paul, I have a revelation that I want to make known unto you. I have a mystery that goes back to the council halls of eternity. I have a mystery that the prophets haven't known anything at all about, though they wrote about it. I have a mystery that the angels haven't understood. I have a mystery that the angels only know as they see the church in operation. I have a mystery, Paul, that I want to make known unto you, that man has never known, and never understood. That mystery is that the Jews and the Gentiles can all be partakers of the same Gospel. As a result, Paul wrote this third chapter of Ephesians and said to the world that the mystery that God has kept to Himself through all the ages is that of world-wide missionary endeavor—that Jews and Gentiles can all be saved alike by the same Gospel of the Lord Jesus Christ.

What a mystery it was that God revealed unto Paul! We read: "Which in other ages was not made known unto the sons of men, as it is NOW REVEALED unto his holy apostles and prophets by the Spirit."—Eph. 3:5.

It was a mystery, and what a mystery it was! Such a mystery that had never been revealed to the sons of men before. It was no tribal God that Paul represented. When he goes out to preach, he is not representing a God of the Jews. Rather, he is representing a God of the whole world. He is representing a God of world-wide missionary endeavor—or a God of world-wide redemption through the blood. I tell you, beloved, our text does not present to us any narrow prejudiced conception of God, but rather it presents to us a conception of God whereby we can see that God is concerned as to the redemption of all the elect of all the world.

Whenever I think of this I'm reminded of the artist who painted the picture entitled "The Children of the World." After he had painted it, he lay down to sleep. All the children in his picture had white faces. He dreamed that he saw someone stand beside his canvas, pick up his brush, and change the color of those faces. Only one remained white. One was turned to black. One was changed to brown. One was changed to red. When he awakened, he realized that he had not given to the world a true picture. So he arose and mixed new paints and changed the colors. If you see that painting today, you will see that there are thus different shades and colors in the faces of those children.

Beloved, that is the revelation that came to the Apostle Paul. It was a mystery that God is not the God of the Jew alone—that God is not the God of the Gentile alone—that God is not any tribal

God in behalf of some nation—that God is not a national God looking after one people alone. Rather, God is a God of world-wide redemption so far as the elect of God are concerned. This mystery that was revealed to Paul ought to teach us to sing:

"In Christ there is no east nor west,
In Him, no north nor south;
But one grand fellowship of love,
Around the whole wide earth."

II

OUR RELATIONSHIP TO THIS MYSTERY.

I think we have a definite relationship so far as this mystery is concerned. We read:

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the FELLOWSHIP of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known BY THE CHURCH the manifold wisdom of God."—Eph. 3:8-10.

You will notice, beloved, that Paul had a relationship to this mystery, and you and I have the same relationship. Our relationship is that we are to make known through our church this mystery to the ends of the earth. We are to make all men see what is the fellowship of this mystery.

We read: "Unto him be glory IN THE CHURCH by Christ Jesus throughout all ages, world without end. Amen."—Eph. 3:21.

How is this mystery of world-wide missions to be carried out, and what is our relationship to it? Beloved, it is to be carried out through the churches of the Lord Jesus Christ. When we ask, "How long?" the answer is, "World without end."

I tell you, this thrills my heart whenever I remember that God gave to the world a revelation of this mystery of world-wide missionary endeavor. When He did, He said that the church is to be the instrumentality for the carrying out of missionary endeavor.

He didn't give this mystery of world-wide missions to mission boards. He didn't give this mystery to the bossy secretaries of mission boards and mission societies. Rather, He gave this mystery to the churches of the Lord Jesus Christ.

I am amazed the farther I go as to the unscripturalness of mission boards. A mission board was never heard of until 1649 and then the first one was started by the English Parliament. It was not started by any church. It was not even started by a so-called church. Instead, the first mission board was started by the English Parliament in 1649.

Beloved, the Lord got along without those organizations until that time. He got along without those anti-scriptural, unscriptural institutions until 1649, and I say He could get along without them today. Our Lord has one way for carrying out world-wide missionary endeavor and that is through the church. I tell you, when He gave this mystery of world-wide missions, He also gave to us the way that missions are to be carried out, and that is, by and through, the churches of the Lord Jesus Christ.

The Word of God tells us how home mission work was carried out in the New Testament. Listen:

"Now when the APOSTLES WHICH WERE AT JERUSALEM heard that Samaria had received the word of God, THEY SENT unto them Peter and John."—Acts 8:14.

Notice, beloved, that it was the church that sent out these missionaries for home missionary work.

How about the first foreign missionary work that was ever done? It wasn't done in the name of a board. These missionaries weren't sent out by a board. Rather, they were called by the

Holy Spirit, and sent out by the church. Listen:

"Now there were in the CHURCH that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, THEY SENT THEM AWAY. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."—Acts 13:1-4.

You will notice that the Holy Spirit told the church to send out these first foreign missionaries. Our relationship to this mystery of world-wide missionary endeavor is that you and I as a part of the churches of the Lord Jesus Christ are to carry out the commission. He left it in the hands of His church.

I am often reminded of the legend relative to the Lord Jesus Christ, how that when He returned to Heaven He made mention to the angels, that the work which He had begun, was left to be carried on by the churches. The angels said to him, "But what if the churches fail?" He said, "If the churches fail, I have no other plan." I tell you, beloved, that legend certainly tells the truth. If we as the churches of the Lord Jesus Christ fail in carrying forth this mystery of world-wide missionary endeavor, then the Lord Jesus Christ has no other plan, but by sending the Gospel to the heathen we can have fellowship with this mystery.

That is why it is that I am interested in the missionary work of Brother Fred Halliman, who

is soon to go to New Guinea. That is why it is that I am interested in the missionary endeavor of THE BAPTIST EXAMINER. That is why it is that I am interested in the missionary endeavor of our radio ministry. I tell you, beloved, we can have fellowship with this mystery by sending the Gospel out ourselves.

Someone says, "Brother Gilpin, are the heathen lost without the Gospel?" Well, the proper question, and a better question would be, "Am I saved if I have the Gospel, and fail to send it to the heathen?" Beloved, our relationship to this mystery is that we are to take the Gospel as the churches of Jesus Christ, and disperse it to the world.

III

THE ULTIMATE OUTCOME OF MISSIONS.

What is going to be the ultimate outcome of this mystery that God made known unto the Apostle Paul? Listen:

"May be able to COMPREHEND with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. 3:18, 19.

Eventually world-wide missions will be completed. The Lord Jesus Christ will complete that which He has sent His hand to do.

We read: "ALL THAT THE FATHER GIVETH ME SHALL COME TO ME; and him that cometh to me I will in no wise cast out."—John 6:37.

God is not going to let up in the carrying out of this mystery of world-wide missions. He is not going to let up one moment's time until the last one of His elect shall be garnered in and (Continued on page 8, column 3)

Brother Bob To Travel And Preach In Several States



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Arthur J. Corcoran, Pastor
COTTAGE HILLS, ILLINOIS

SEPTEMBER 25 (Friday Night) —

GRACE BAPTIST CHURCH
Richard Smith, Pastor
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(Meets in YMCA)

SEPTEMBER 27 — 30 (Monday thru Wednesday) —

Bible Conference

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Ray Schwart, Pastor
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OCTOBER 2 (Friday Night) —

WEST SIDE BAPTIST CHURCH
Neil Brillhart, Pastor
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OCTOBER 4 (Sunday) —

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INDEPENDENT BAPTIST MISSION
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The Sovereignty Of God

By ARTHUR W. PINK

Chapter Titles

The Sovereignty of God Defined
The Sovereignty of God in Creation
The Sovereignty of God in Administration
The Sovereignty of God in Salvation
The Sovereignty of God in Reprobation
The Sovereignty of God in Operation
God's Sovereignty and the Human Will
God's Sovereignty and Human Responsibility
God's Sovereignty and Prayer
Our Attitude Toward God's Sovereignty
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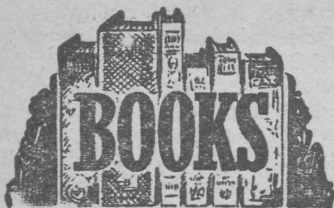
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"World-Wide Missions"

(Continued from page 7)
shall be saved. We may be stingy in our giving, and we may be lax in our service, but He will not fail in the work to which He has set His hand. I insist, beloved, this mystery of world-wide missions will never fail, but rather, God will complete that to which He has set His hand and the last one of His elect is going to be saved and garnered in from this earth.

In 1928 I went to Toronto, Canada, to attend the World Baptist Alliance. I'm glad that I attended that meeting. I saw folk from all over the world. People were dressed in their native costumes from every nation under Heaven — Baptist people who had been saved by the Gospel of Jesus Christ. The various individuals testified, and gave reports as to what the Gospel was accomplishing, and had accomplished, within their country. I sat there and listened as men stood up, dressed in their native costumes from various parts of the world, and testified as to what Jesus Christ meant to them. I thought as I listened, this is only a foretaste of the ultimate outcome of world-wide missionary endeavor. Some day all the people from all the nations of the world that have been saved as a result of the revelation of this mystery of world-wide missions, are going to be gathered in.

We shall see them and we will then comprehend the length and the breadth and the height and the depth of the love of Christ, and we will revel in it. Isn't it marvelous that God would stoop so low as to pick up His elect that were wallowing in sin? Then we'll understand that God's love was broad enough that He could enclose and encircle all the nations of the world — that God's love was long enough that He could pick up Abel, the first man that was saved, and that it would be long enough to reach down and pick up the last man that shall ever be saved. Beloved, it is then that we will be able to comprehend the length and the breadth and the height and the depth of the love of Christ. It is then that we will understand why this thrilled the heart of the Apostle Paul. It thrilled his heart when he realized that the ultimate outcome of world-wide missionary endeavor is that we will understand then the amazing love of God in all of its aspects, when we see the people from all the nations of the world gathered unto Him. What a day it is going to be!

I love that Scripture, "One Lord, one faith, and one baptism." Somehow every time I read that Scripture it thrills my heart. I look forward to the time when all the elect of God will be gathered in. Those from America shall sing "One Lord." Those from Europe and Asia shall sing "One faith," and those from the isles of the sea shall sing "One baptism." Then, beloved, I think that the angels of God shall take up the refrain, and shall sing together with all the redeemed of the Lord of all ages, "One Lord, one faith, and one baptism." Then it is that we will understand the ultimate outcome of world-wide missionary endeavor which God made known by way of this revelation that He gave in this mystery in Ephesians 3.

Thank God for this mystery of world-wide missions. Every time that you pray for a missionary, every time that you make an offering for missions, every time that you help to carry out missionary endeavor, you are having fellowship with this mystery of world-wide missionary endeavor.

May God help us from day to day to have more and more fellowship with it as the days pass by. May God help us not to be just Missionary Baptists in name, but may we be Missionary Baptists in deed as well as in name.

As I often say, the majority of Missionary Baptists remind me of that candy known as Chicken Dinner. It is not a chicken and it is not a dinner. It is just the

name that it goes by. The same is true concerning a lot of Missionary Baptists. They are not Baptists and they are not missionary. It is just the name they are called by.

May God help us to be truly Missionary Baptists, and to have fellowship with this mystery of world-wide missionary endeavor, till He comes again.

May God bless you!

What I Believe . . .

(Continued from page 1)
earth that **DOETH GOOD** and **SINNETH NOT**" (Eccl. 7:20).

"As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are **ALL** gone out of the way, they are together become unprofitable; there is **NONE** that doeth good, no, **NOT ONE**" (Rom. 3:10-12).

While the above tells **WHO** is depraved it does not explain **WHAT** we mean by **DEPRAVITY**. Thorndike-Barnhart Desk Dictionary gives this explanation of depravity: "1. wickedness; corruption. 2. a corrupt act; bad practice." That is a good explanation of depravity, but it does not tell us what we want to know about **TOTAL DEPRAVITY**.

A good Bible definition of total depravity is found in (Isa. 1:4-6): "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores." (See also Rom. 1:24-32; 3:13-19).

When we say "total depravity" we mean that every faculty of man is contaminated by sin — that there is no part of him that is not affected by sin in some way. Let us note a few Bible passages referring to the depraved faculties of man and then make some Scriptural comparisons of a saved man, keeping in mind that when one is saved his **old nature** is not made over, but that he is given a **NEW NATURE**.

Every Person Without Exception Has A:

1. **Depraved mind.** "And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).
2. **Depraved affections.** "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).
3. **Depraved conscience.** "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15).
4. **Depraved heart.** "The heart is deceitful above all things, and

desperately wicked; who know it?" (Jer. 17:9).

5. **Depraved from head to toe** (Isa. 1:5-6).

6. **ALL** have these depraved faculties because **ALL** are that way (Psalm 51:5).

Every Saved Person Has:

1. **The mind of Christ.** (1 Cor. 2:15-16).

2. **Affections** "on things above and not on things on the earth" (Col. 3:3).

3. **A conscience** that will condemn him in immoral acts, in bathing, loose talk, laying on the church, wearing shorts and any of other things, in fact, anything that is not right in the sight of God.

4. **A new heart.** "A new heart also will I give you, and a spirit will I put within you" (Ezek. 36:26).

5. **A new Head.** Adam is the federal head of the human race, but Christ is the head of the church that is saved. "Lie not to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him who created Him" (Col. 3:10).

6. **Has been born again.** Born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth abideth forever" (1 Peter 1:23). "Which were born, not of the will of the flesh, nor of the will of man, but OF GOD" (John 1:13).

The Effects of Total Depravity

1. It is impossible for a man in his natural state to please God. "Because the carnal mind is enmity against God: for it is subject to the law of God, neither indeed can be, so then they are in the flesh cannot please God." (See also Jer. 13:23; 14:4).

2. It is impossible for a man in his natural state to discern spiritual things. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

3. It is impossible for a man in his natural state to give himself life. "All are spiritually dead, and unless they are quickened by the Spirit of God shall ever remain so. God by His amazing grace, by grace are ye saved through faith."

Letters

(Continued from page one)
"I certainly owe a lot to you and may God bless and prosper the things necessary for comfort and peace."

Malcolm R. Wood
Kentucky

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